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THE ARCHIVES

THE PRESBYTERIAN

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

The Maritime Presbyterian.

WE PREACH CHRIST AND HIM CRUCIFIED

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

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SEPTEMBER, 1884.

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MACGREGOR & KNIGHT,
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FLYERS AND CRAWLERS OR TALKS ABOUT INSECTS, by Ella Rodman, Church, author of "Birds and their ways," "The Wildfords of India," "How to furnish a Home, &c., &c." This is a most interesting and instructive book for children and young people and old as well. One of the difficult problems of the day is to combine interest and profit. Books for the young are legion. Most of them do not lack interest, but beyond that have little to be said in their favor. The one who combines the attractive with the useful is a public benefactor. This, Miss Church has done in the present instance. The plan of the book is that of instruction given to two little girls and their brother by their governess, in their walks, and talks and plays together. It is not in the formal, stilted style in which such books are too often written, in which the pupils and teachers come in with their questions and answers in a half stupid way; like the wooden figures in a toy box mechanically acting their part, but a living book. It is the perfection of art to conceal art. This has been done in the present instance. In a most natural way, ants, ladybirds, spiders, mayflies, dragonflies, bees, grasshoppers, locusts, beetles, and many other things that creep or fly, pass over the pages of the book and are closely inspected and their habits noted in a charming manner as they pass. The book is well illustrated. We commend it most heartily and unreservedly for the young people. Sold by Macgregor & Knight, Halifax. Price \$1.25.

In Cairo there are famous Mohammedan schools. In these schools the boys learn to recite the ninety-nine names of Allah, the ninety-nine prayers, and all the hundred and fourteen chapters of the Koran. These schools turn out good Mohammedans but the children know nothing of Christ.

Thirteen years ago a public school was opened in Rome, Italy. The priests immediately planted fine schools around it and have tried by every art to tempt the children away. They have not succeeded in their efforts for there are now 153 children receiving a good education. The Bible and Shorter Catechism are both used in the school. Not a few of the children have been hopefully converted.

The Maritime Presbyterian.

VOL. IV.

SEPTEMBER 15th, 1884.

No. 9.

"The Synod of the Maritime Provinces is appointed to meet in Knox Church, Pictou on Oct. 14th, at 7 p. m.

The usual travelling facilities will be obtained for members.

P. M. MORRISON.

Synod Clerk.

This meeting will be one of the most important that has been held for many years. In addition to the ordinary business of the year there will be three important questions to be considered

1. The withdrawal of a Chair from Dalhousie College and the release of a portion of the support now given to that institution. This will probably require but little consideration. The Synod has already expressed its opinion as to the desirability of withdrawing wholly or in part, the support now given to Dalhousie College, and last year it remitted the whole matter to the College Board to issue it. The Board has expressed its opinion as to the way in which that withdrawal should take place, and there is no doubt that its judgement will be confirmed by the Synod.

There is secondly the union of the Foreign Mission Funds and thirdly the union of the Augmentation or Supplementing Funds. Each one of these subjects is of great importance deeply affecting the welfare of our church. It is especially desirable that there be as full an attendance as possible of elders, so that whatever is done may be the decision not merely of a part but of the whole thus carrying with it more completely the sympathy of the whole church.

Our Missionaries whose presence a-

mong us has kept the subject of missions before us for some time will soon be leaving us. Mr. and Mrs. Campbell are going west to visit the congregation there during the winter. Mr. and Mrs. Grant return to Trinidad in a few days, and Mr. and Mrs. Robertson in a few weeks will be once more setting their faces toward that far off land, the scene of so much of toil and suffering and triumph. Many have been cheered and gladdened and thrilled by the story of what God hath wrought, and these faithful laborers will, we trust be followed, as a result of their visit home, by many praying hearts and helping hands.

NEW HÉBRIDES MISSION:—Mrs. H. A. Robertson, of Erromanga, gratefully acknowledges a personal gift of \$33.00 (thirty-three) dollars from the ladies of, (Little Harbour (her birth-place) and Chance Harbour.

Little Harbour, Sept. 5th. 1884.

REV. J. FRASER CAMPBELL desires to acknowledge the receipt of the following sums placed at his disposal in his work: Hopewell, (both congregations) and

chain and pendant &c. for sale.	\$57 69
East River (both congregations).	15 00
Stellarton " "	18 00
Westville " "	13 87
Scotsburn " "	16 59
Pictou three congregations	56 57
Rev. J. Fitzpatrick	5 00
Mr. R. J. Stewart	1 00

STATE OF THE FUNDS SEPT. 1884.

FOREIGN MISSIONS.

Receipts to Sept. 1st '84	\$ 3235 79
Expenditure " " "	4106 35
Bal. Due Treas. Sept. 1st '84	\$310 56

DAYSPRING, AND MISSION SCHOOLS.

Receipts to Sept. 1st '84	\$338 89
Expenditure " " " (including adv.)	2121 70
Bal. due Treas. Sept. 1st '84	\$1784 81

HOME MISSIONS.

Receipts to Sept. 1st '84	\$907 71
Expenditure " " "	811 50
Bal. on hand Sept. 1st '84	\$96 21

SUPPLEMENTS.

Receipts to Sept. 1st '84	\$ 3008 19
Expenditure " " "	1575 80
Bal. on hand Sept. 1st 1884	\$1532 39

COLLEGE.

Receipts to Sept. 1st '84	\$2994 54
Expenditure to Sept. 1st '84 (including Bal. May 1st 1884 \$4492 09)	\$7963 62
Bal. due Treas. Sept. 1st '84	\$4969 08

AGED AND INFIRM MINISTERS FUND

Receipts to Sept. 1st '84	\$109 62
Expenditure " " "	598 55
Bal. due Treas. Sept. 1st '84	428 93

RECEIPTS FOR THE MONTH OF AUG.

Foreign Missions	\$ 842 01
Dayspring and Mission Schools	219 05
Home Missions	347 83
Supplements	229 25
College	702 26
Aged Ministers Fund	26 50
French Evangelization	210 47
	\$2581 37

P. G. MCGREGOR, *Treasurer.*

A much lauded Presbyterian minister from the West preached recently in one of our Halifax Churches and used in substance the following expression,—a strange one to those accustomed to take the Bible as their guide,—“There will be thousands of heathen saved who never heard of Christ. God has ways of saving men that sects know not of.”

We would ask, how does he know that God has other ways of saving men. If from his Bible, sects, as he calls them have the same Bible and for any one to claim a monopoly of understanding it savors, to say the least, of presumption.

If he gets his knowledge outside the Bible, it must either be from heaven, in that case the Bible is added to, and superseded, or from men, in that case it is merely an opinion and not knowledge, or from beneath, in that case it can be easily labelled.

What are sects? They are but the different families of the great multitude of Christ's followers. Christians may call themselves by different names but in heart they have before them the one great end, man's good and God's glory. Sneering at Christians as “sects” as if the term were a reproach is pleasing to those who care not for religion, who hate its restraints and like to pick flaws in its professors, as a sedative to their own consciences, but for any, naming the name of Christ, to pander to such a taste is wounding Him in the house of His friends, playing false with the name they bear.

As to the semiuniversalism of his teaching it is that which unnerves all missionary effort, and allows the Church to lie at ease while the heathen are perishing. One of the best answers to such loose rationalistic, unbiblical opinions which we have ever read, outside the Bible itself, is the section of Dr. Patterson's Prize essay on Missions which treat of “The heathen's need of the gospel.”

PRIZE ESSAY ON MISSIONS

BY REV. DR. PATTERSON.

Its origin was on this wise. Deeply impressed with the condition of the heathen world, of its need of the gospel and of the obligation of the Church of Christ to supply that need, a gentleman offered a prize of a hundred guineas for the best essay on this important subject. The competition was open to the Dominion of Canada and the Island of Newfoundland. More than fifty manuscripts were sent in, and the prize was awarded to this one. It has been printed in a neat volume of about three hundred pages

and is published at the very low price of seventy cents, the object of the gentleman who gave the prize being to make it so cheap that it might be widely circulated, and thus be the means of exciting a deeper interest in the subject of missions.

It is divided into three parts. In the first part, "The Heathen World," we have passed in vivid picture before us, India and Hindooism. Lands of the Buddha and the religion, Shamanism and the Devil. Worshipers of Asia.—China, her people and her religions,—Religious observances and moral condition of the Chinese,—Japan and her religions,—Polynesia,—and, Heathen in America. The reader has thus set before him in a clear and comprehensive manner all the heathen kingdoms of the world, and all the darkness and degradation of them.

Part second treats of "The Heathen's need of the Gospel", showing that "Idolatry is a Heinous sin before God," that for it the "Heathen are condemned," and that there is "no remedy but the gospel." Part third is the Duty of the Church to supply the gospel to the heathen." In this the ground of missionary obligation is rested on the command of Christ. Then the command is viewed in its relation to the previous Dispensations of God's providence and grace, then, as illustrated in the teaching of our Lord, then as carried into execution in the Primitive Church, concluding with "The present duty of the Heathen."

The book will be sent post free to any address for seventy cents. Address, Methodist Book Room, Halifax.

DEATH OF REV. JOHN BOYD.

We have to record a most melancholy accident which occurred on Wednesday evening the 20th inst at Bass River, Kent County, N. B. Rev. John Boyd, pastor of Bass River, went out in the afternoon to visit some of his people. Returning in the evening he had to cross Murphy's bridge. The horse shied and backed over the bridge. Mr. Boyd fell over thirty feet and was fatally injured, his chest being totally broken in. Still he managed to crawl up the steep bank for a distance of 150 yards close to Mr. Murphy's house. His moans were heard by Mr. Murphy who instantly went to

his help and carried him into the house.

Mrs. Boyd was sent for, and arrived a few minutes before her husband died.

It is ascertained that the accident occurred about two hours before his death—The bridge was over a deep gorge; it had no railing and new lumber was on the ground for a railing. It is surmised that the sight of the lumber made the horse shy—Another bridge in the vicinity was in a still worse condition, and it was avoided by Mr. Boyd although it lay in the direct homeward road. He went some distance out of the way to cross what he considered the safer bridge, and with the result we have stated—Mr. Boyd was a young man of excellent attainments as a scholar. He was a faithful student, an earnest preacher and a diligent pastor. He was extremely modest, and diffident as to his own attainments and his qualifications for the ministry.

Indeed it was after long and serious consideration that he made up his mind to accept a pastorate,—after Presbyteries and congregations had clearly expressed their views with regard to him. He was much liked in the Home Mission field. In 1879 he was called to Bass River and his settlement there was a blessing to the community. He steadily won his way into the respect and confidence of the people, and at no time did his ministry promise better than when thus suddenly cut short.—Good is the will of the Lord! It is ours to submit. The death of Mr. Boyd is a loss to the Church of which he was a worthy and faithful minister. He leaves a widow and two children.— *Witness.*

WHAT SERMONS NEED.

Mr. Davidson relates the following suggestive incident:—"I was speaking one day with a young minister of the Gospel, who told me that on one occasion during his college days he was present when a number of students delivered trial sermons for criticism in the presence of their Professor. One talented young man distinguished himself by the freedom of his delivery and the great eloquence with which he spoke. All present were charmed by the power and beauty of his sermon. As a work of art it was practically faultless. At the conclusion the Professor put his hand kindly on the young man's shoulder, solemnly saying to him, "My young friend, your sermon only requires to be baptized with the Holy Ghost."

AUGMENTATION SCHEME.

In the last issue of the Maritime Presbyterian the attention of its readers was turned to the importance of the Eastern Section of the Church taking its place beside the Western in the working of the Augmentation Scheme, and the effort was made to indicate some of the conditions which require to be fulfilled in order to the attainment of this portion. The two conditions which were stated in that article were.

I. That all the congregations within the bounds of the Synod, which are able by their own efforts to reach the required minimum, should endeavour to do so immediately. And

II. That each of the congregations to be supplemented should exert itself in the way of self-support to the utmost of its ability.

In the present article I wish to close my discussion of the subject at the present time by following out a little further the line of thought and argument already by observing:

III. That all the congregations without exception must contribute freely and generously to the General Fund for Supplementing purposes.

At the first blush it may be thought by some, that the two classes of congregations referred to above will have done all that they ought to be expected to do, when they increase their efforts towards self support in the measure which has been already indicated. A very slight consideration of the situation, however, will be sufficient to convince any one that this is a mistake, and that if this view were to prevail the movement would be doomed to failure. No person can reasonably expect that one-third of the congregations, even if, they are the largest and strongest, could, or at all events would, bear a burden three times as large as that which has hitherto been borne by the whole. Success in this as well as other Schemes of the Church require close and general attention to the famous rule, "At it, all at it, and always at it." The Supplemented charges in every case should give a contribution to the general fund in addition to what they do directly for the support of their own pastor. This is necessary in order to compliance with the regulations of the Scheme. It is necessary in order to develop an intelligent and healthy interest in the work of the Church as a whole. It is necessary in order that they may have, and give more conclusive evidence of their grip of

the doctrine of the Church's unity, than that which is furnished simply by their willingness to receive. It is necessary in order to prevent disregard of the principle, "Look not every man on his own things, but every man also on the things of others."

Of course no one has any right to dictate to congregations or their members how much they should give, but attention may properly enough be turned to the fact, that the Supplementing Committee after carefully considering the whole case have indicated, that in their judgment, an average contribution of \$25.00 will be required from each of the congregations belonging to the weakest class in the Church. Such a contribution would yield a revenue from the congregations which will require to be Supplemented alone, of about \$1750.00, and it would go far to secure the most complete success.

But again, the congregations which are able by their own efforts to reach or to go beyond the required minimum, will need to give much more largely still to the general fund. Indeed it is quite apparent that by far the heaviest part of the work before the Church, must be done by this class of congregations. And this for several very good reasons. These congregations are much the strongest. They have more families, more communicants, and generally more wealth. There may be exceptional cases, as no doubt there are, but the general accuracy of this statement will hardly be questioned. A single fact however may be stated to illustrate and confirm it. In one of our Presbyteries, which has not a single Supplemented charge, and which under the new Scheme cannot possibly have one, there are on the average three times as many families in each congregation as there are in those which received Supplement last year. Now making every allowance for the differences which prevail in the methods of making up Statistics, this one fact is very suggestive of the much greater ability of such congregations to aid the general fund.

And then the demands made upon those stronger congregations for the support of their own pastors is far less per member or per family, than they are in the weaker charges. In a great many cases it is less than one-third of the amount, and probably on the average it is not much more than one-half. Take the facts in a single Presbytery by way of illustration. The contributions for stipend in the Presbytery of Pictou range

from \$1.84 per communicant in the congregation that gives the smallest sum, up to \$4.23 in that giving the largest, and the average throughout the Presbytery is \$3.14. But the average for the same year in all the Supplemented charges in the Synod was \$6.92. In other words the contributions towards pastoral support in the weakest charges of the Church are considerably more than twice as much per communicant as those of the congregations which belong to one of the strongest Presbyteries in the Synod. Under these circumstances it is perfectly manifest that members of a church who can support ordinances among themselves in strong congregations, at half the cost imposed upon their brethren in the weaker charges of the same Church, should give more largely, and very much more largely to the fund designed to help those who for the most part are doing so well to help themselves.

In view therefore of their larger resources in numbers, wealth and consequent ability, in view of the vastly lighter burdens which their members are called to bear in the support of their own pastors, we appeal with confidence to the self-supporting congregations for large and liberal contributions to the general fund. We address our appeal to their spirit of justice, to their fraternal sympathies, to their sense of obligation to members of the same church to which they themselves belong when we urge them to contribute freely of their greater abundance towards this important object. We ask them to look upon the claims of their brethren in the generous spirit urged by the sacred writer "Let no man seek his own, but each his neighbors good."

But the question may be raised, How much is it necessary for such congregations to give, in order that the desired object may be accomplished?

A brief estimate will furnish an approximate answer to this question. The Supplementing Committee tell us that about \$12,000.00 will be required to enable us to reach the proposed minimum all round. There are 180 congregations in the Synod. Of these about 70 will require to be aided, a few more than 60 are already above the minimum and there are nearly fifty that ought immediately to rise to the minimum by their own efforts. Here then are three classes of congregations. How much would be necessary from each in order to complete success? The following figures will indicate.

70 cong. to be Supplemented average \$25 each	\$ 175
50 cong. to become self-supporting a minimum average \$60 each	3000
60 cong. already at or above minimum of which half give average of \$100	3000
and the other half give average of \$150 each	4500
Total	\$12,250

This estimate is submitted, not in the anticipation that it is possible to secure any thing like close conformity to it in the active working of the Scheme, but with the purpose of indicating at a glance the magnitude and universality of the effort which will require to be made in order that we may reach the position attained by our Western brethren, and the absolute necessity of vigorous and sustained efforts all along the line if we are to come within even measurable distance of its attainment. Perhaps some may feel disposed to say that the burden to be undertaken is too heavy, that the object aimed at is unattainable. If so we have only to reply that that depends altogether upon the spirit in which the work is gone about, and the extent and strength of the determination of our people to succeed. Those who think that the effort to raise \$12,000 for this purpose within the bounds of the Synod of the Maritime Provinces is utopian may properly enough have their attention turned to the fact that there are single Presbyteries that would do it if only the congregations within their bounds were to contribute at the same average rate per communicant as the members of the Supplemented charges. On that basis the Presbytery of Pictou alone would contribute not \$700.00 as last year, but \$20,790.00 to the General Fund; and the Presbytery of Truro not \$500.00 but \$10,035.00 and other Presbyteries in somewhat smaller sums. If then there are single Presbyteries which would raise the whole amount needed, if only their members were to contribute at the same average rate as that of the members of the charges which we have been assisting, the contention that the whole Synod is unable to raise the required amount can hardly be regarded as tenable. Indeed we are persuaded that every possible objection would speedily be overcome, if only our people generally make up their minds that it shall be done. There are almost no limits to the attainments possible, as the result of general unanimity and hearty efforts in a church possessing

the strength, the loyalty, and the resources, of the Synod of the Maritime Provinces. To secure such efforts then let the members of our congregations, especially the more liberal minded of them consider carefully the claims of this object, let sessions look at the facts and cordially commend the Scheme to the confidence and liberality of the congregations, and let Presbyteries see that the subject is fairly brought to the attention of every congregation within the bounds. In this way progress will be sure, and even if the desired object be not attained immediately it will be reached in due time, and by means which are most likely to secure permanent success.

F. A. M.

MISSIONARY CONSECRATION OF THE WHOLE CHURCH.

The following is a paper read by the Rev. Dr. W. Fleming Stevenson before the Belfast Presbyterian Council. Dr. Stevenson is a pastor in Dublin, and is Convener of the Foreign Missionary Committee of the Irish Presbyterian Church.

"Whatever may be the judgment of history, it is probable that our present century will be distinguished for its practical energy and the fruitfulness of the great Christian ideas that have possessed it. There can be no better illustration of that fruitfulness than the ideas of the Christian mission, round which our discussion is to gather today.

Less than a hundred years ago a Mission of the Church was practically unrecognized; when it was brought forward it was scouted in our General Assemblies; public men, who commanded the attention of the country, held it up to ridicule; it was regarded as "the dream of a dreamer who dreamed that he was dreaming;" when it passed into the region of fact those who founded it held their meetings in small parlors and vestries; the missionaries that were employed could be counted on the fingers; and the annual sum given for planting the gospel of Christ throughout the world did not exceed a few hundred pounds.

Yet from this modest, imperceptible and unpromising beginning there has come to be a brilliant enterprise that stirs and enlists the sympathies of Christian people in every part of the globe, and commands the services of a multitude of the most daring and heroic, learned and accomplished men; that has re-

ceived the good-will and commendation of powerful governments and eminent statesmen, and derives support from the most thoughtful minds and the most eloquent tongues, and crowds the largest buildings, simply to hear the reports of what it has effected, that is sustained by innumerable hands, until in a single year they amount to £2,275,000; that has sown in a vast country like India as many as 4,636 schools and planted 569 stations; that is threading its way up every river and over every road in still vaster China; that penetrates to the heart of the "Dark Continent," pioneering a path for travel and commerce in its impetuous haste; that settles its servants among the snows of Greenland, and sends them to brave in loneliness the perils of the cannibal islands—an enterprise that binds together the most divided communities by its broad aims and passionate enthusiasms; and that has become an inseparable part, and a prominent part of every living branch of the Church of God.

The Mission has taken hold of men and taken hold of our time. It is awakening expectations that thrill men through and through, so wonderful, so sublime; treading so far beyond the limits of what our fathers had conceived possible, that men are lifted out of themselves as the Mission unfolds its divine proportions, and beckons them by its glory to move forward. Looking, then, at the Mission as men have grown familiar with it, at what it has accomplished, and at the sympathies it has begotten, and looking beyond all this at the task before it, incomparably greater than any it has yet achieved, it would seem as if the time had come to advance a step farther, and to suggest that the Church, as a whole, should be consecrated to this Mission as the imperative and grandest aim that God has placed before us.

Probably it is already conceded that this is the basis on which the Mission is to be builded into strength. It is acknowledged that the Old Testament and the New agree in representing the kingdom of God as world-wide, that the prophecies flow here in the same stream with the explicit teaching of Christ. This kingdom penetrates the Scriptures everywhere with its glory. We see it breaking through the barriers imposed upon the Jews. It teaches to the Psalm-singers some of their divinest songs. It runs in to the very structure of the universal prayer of the Church through "Our Father, who art in heaven." It burns away

the barriers at Pentecost with its tongue of fire, it draws Peter to the house of Cornelius the Gentile, and it makes Paul, whose heart's desire is for his Jewish brethren, the apostle of the heathen. No vision like it was ever lifted up by any religion before men, for no other religion has in its heart the seal of universality. "There is but one spiritual and universal religion," Goldwin Smith says "there is but one religion of which Renan could say that if there were religion in another planet it could be no other than this."

We have got at least so far. The Mission has conquered—conquered the sluggish unbelief, the apathy, the selfishness, the veiled fatalism that gathered round the infancy of its revival, the dulness that would not apprehend the breadth of the divine compassion and the deep brotherhood of men. But although this is all true it is only half the truth, and it is absolutely necessary to look at where we stand to day and the problems we must face. It is scarcely possible to resist the temptation to overrate these brilliant successes, and to credit them with a significance they do not possess.

Yet after so many years of vigorous and successful effort, with opposition dying out and growing sympathy, and with certain weighty conditions more favourable than at any previous epoch, all that we can point to is a line of 2,700,000 Christians in Pagan and Mahometan lands; and behind them an awful platoon of about a thousand millions, made up of nations and whole races, dense and almost illimitable crowds of men, unchanged, and most of them untouched by any gospel.

If we distribute this statement into a few details:—In India there is a population of 250,000,000 who are not Christians, and scattered thinly through them as the fruit of all these years 700,000 who are; in China, 70,000 Christians, and the rest, 300,000,000; in Africa, 320,000 Christians, and besides, 200,000,000; and while there are territories that have become entirely Christian they are in regions like the islands of the South Seas, where the primitive type was barbarous, and where the environment reduces influence to a cipher. There are indirect influences, no doubt; and they are more significant than any tabulated figures, but they do not alter the conclusion which is forced upon us that not only the larger part, but almost the entire part of the work contemplated by the mission has yet to be done, and that if it is ever to be done some larger power of the Church of Christ must be brought in to play than we

have seen at any previous period.

There is another consideration that must urge our thoughts in the same direction. I have mentioned in direct influence, and the modern Mission represents a thousand influences among non-Christian populations. We are thus approaching a condition in some of these great countries of the East when the order of millenniums will loosen before it breaks up.

It would be hasty to suppose that we must be near the time when huge races will exchange their Hindooism, or their Buddism, or their Mahometanism for Christianity; but we are already entering the period of disintegration that precedes it. It is the most critical and dangerous time in the life of a nation. These movements will not be confined to the populations round a few Mission stations. They will affect the mass of men, the millions, and up till now we are only dealing with the units.

How are we to deal with a crisis like that, one of enormous responsibility and inconceivable delicacy, one that may break out acutely and almost simultaneously over an area as large as Europe, if, in a country like India, for example, we have only a few hundred missionaries among a population of 250,000,000?

The scale on which we have been working up till now is plainly inadequate, and the new measures will not be resorted to until the entire Church is consecrated to the work. For what we have seen in the last four centuries, and they are the very flower of history, is this:—A solitary herald here and another there, sent out by pious king, or knot of simple men, or of his own heart's desire, out into the waste of darkness to proclaim the great Evangel among the natives; and then, and surely in advance of this, there sprang up the society of sympathizing men pledged to this particular aim, gathering strength and numbers, and spreading over town and country with its network of meetings and helpful hands, growing into the statelyness of a vast Christian co-operation, and gaining hold, each upon the Church within which it grew. Such societies are very noble. Their founders fought the cause of Mission when all the world about them was sunk in careless scorn; and they fought it with a magnificent daring and a faith so glorious that men will always turn to the dawn of this century for inspiration in their noblest work.

But if Christian men seem now agreed that the Word of God does not merely

contain here and there a missionary chapter or the music of a missionary psalm, or some clear word of prophecy, or more clear and commanding word of Christ, but it is throughout an intensely missionary book, the missionary spirit being of the very essence of its revelation; if it is a book that responds, with the sensitiveness of a divine sympathy, to the cry of the lost but seeking spirit, to the burdened sigh of Pagan Asia, as well as to the anguish of those that doubt and yearn in Europe and America: if it is a book that proclaims, with every one of its tongues of fire, that there is a kingdom of God to grow out from it, instinct with its own spirit, a kingdom of living men in whom its revelation will be seen in action, by whom its sympathy and its offer of life and rest will be borne to every nation, in whom the great hunger for the redemption of the world has struck so deep that every one who is of that kingdom must hunger with the same intensity, and look out on the world with the very eyes of Christ, and see, not in dreams and fancies of the poets, but by faith—faith which is no dreamer, but real and practical, carving swiftly the way to its own end—see by faith the march of the people back to God, the idols flung aside, and the cry of all:

"Nothing in my hand I bring
Simply to Thy cross I cling."

If that is the idea of the kingdom of God, then even our noble missionary Societies are not the adequate expression of this enterprise of Christian Missions, but are only preparatory, and the conception of a Missionary Society we are to keep before us is of the Church herself, as broad as the Church, as manifold as her gifts, as numerous as her membership, and as much clothed as she can claim to be with power from on high.

That, in theory, is the position that has been taken by the great body of the Presbyterian churches, and what I plead for is nothing more than this theory should be worked into practice. Christian people have yet to feel that it is their own cause, and the most sacred and lofty cause for which they ever fought. The Mission is not an organ of the church, but the Church is the organ of the Mission, divinely appointed, divinely endowed, divinely dwelt in. The Church has been consecrated to this work by its master, and when the consecration is accepted, penetrating not only into Assemblies and Councils, but into every little group of Christian people, penetrating like a fire that burns into men's souls and then leaps

out in flames of impulse and passionate surrender, we shall see the Mission as Christ would have it be.

The story of it, and the pitiful wail of Christless men, as they grope in their millions round the great altar-stairs of God—and more pitiful still if they are so blind as not to feel their blindness—will be poured from every pulpit; it will be the burden of daily prayer in every Christian home; every one will study for himself, as Canon Westcott recommended the other day, the annals of the present conquests of the Cross, the children will grow up, believing that this is the aim for which they are all to live, and churches will meet to plan their great campaigns, and send out the best and ablest men they have to take part in this war of love.

It will be the cause of the hour into which men will pour all that they would spend on the greatest struggle they have ever known, labour, and treasure, and genius; the affections and the life will pour these and more, because this cause must always overtop every other. It is time for the Church to ask this consecrated spirit, to ask for the entire congregation the consecration that is asked and expected of the single man or woman whom it sends out to the field. Consecration such as I have indicated, so pervading and entire, is not impracticable. It is a large hope, large beyond measure, some would say; but it is confirmed by the voice of history, it is luminous with promise. Every intensely missionary epoch has caught something of that temper.

The Apostolic Church had no Missionary Societies, for the Word of God sounded out from every believer, and they went everywhere preaching the Word. The Mission of the early Middle Ages were wrought in the spirit of the Irish monk who said—"My country is wherever I can gather the largest harvest for Christ."

The Moravians moved upon our modern heathenism, not by a few adventurous soldiers, but by battalions. When Louis Harms became the minister of Herrmansburg, there was not a man in his parish who knew what Missions meant, and when he died there was scarcely one but was either a missionary or helping the Mission.

Consecration to the Mission is practicable, but it must be wrought by the Holy Ghost. Pentecost was the preface to the Apostolic Mission. Let us believe in the promise of the father as they believed at Pentecost, and there will come another birthtime of spiritual fervour and enthusiasm, burning away all of men's weak

selfishness that stands between them and the promises of God, and the spirit of the Apostolic Mission will at once more and spread over a richer and a wider life.

The suggestion may seem over-bold; but perhaps if there went from this Council, or from some Council to follow this, a letter to every Presbyterian congregation in the world setting out the facts of Missions and the work remaining to be done, and the relations of the Mission to the Church—pleading for this consecration by the Holy Ghost, and for the consecration of energy, and prayer, and effort on this one point, and showing with what a force we might then act on the non-Christian people; and if, at the same time, a letter were written to every Presbyterian missionary, assuring them of our sympathy and of this resolve, and entreating them to pray with us until the prayer was granted—well, it would encourage many hearts, and it might take us some way towards realizing what, until it is a fact, many will count as only a dreamer's dream.

Men may point to the countless heathen, and they may say that we have made no impression, that the results of the last century are insignificant, that there are more non-Christian people now than when Christ came; they may point to our slender forces, our divisions, to the want of comprehensive system and unity in our method of attack; and they may say the conversion of the heathen is impossible.

Are we to say it is impossible—we who are the children of the Reformation, who feel the power of the Reform in every great and forward movement that surges round us, who see its august splendours filling all our sky, who believe in the omnipotence of the Holy Ghost, and in every word that proceedeth out of the mouth of God.

If men say it is impossible I must answer No. The church has been at fault, but not the gospel. I must answer as a brilliant member of the Council, M. Bersier, has already answered—"If the Church had always continued her divine mission? if, like her Divine Head in the day of His temptation, she had rejected visible royalty and political grandeur, and had continued to sow at all times and in every place the Eternal Word, watering it, if needful, with her blood! and to-day if Christian nations, instead of arming themselves for I know not what formidable slaughter in the battle field, were to think of carrying to another hemisphere, not brandy and opium, but the gospel, with all the light, all the rights and all the liberties which flow from it—what should

we not see, and what would not an approaching future reveal?"

The voices that proclaim the Mission in its spiritual breadth and glory may still be crying in the wilderness, yet they are the voices of advent. The day of the Mission is at hand. The Church will yet rise to the level of her master's teaching.

She will rise to the height of sympathy with his incomparable love. Awed by the magnificence of plans that embrace the world, she will bow her head to the task until, seized and transfigured by the spirit of the Lord, she will become again what she was at first, what she was always meant to be—Mission and Church in one.

Although our apologetics were never so brilliant and masterly, is it not possible that we may be spending overmuch of precious force in justifying and defending Christianity?

When the Church is consecrated to this work of Missions, when divisions soften and barriers melt away as the glory of the service overshadows every heart, when crowds of living men send their sons and riches to the work of Missions, when men see the lines of our poor hasten with their gifts to the treasury, when the world sees the lines of our advancing host, when the earnestness and kindling, the patience and divine tenderness of the struggle, make themselves felt wherever the sun shines, what apology will be so convincing, and what justification of Christianity could be more sublime? Mr. Matthew Arnold has told us of the Saxon fisherman who used to see the dull, dim shadow of cathedral walls rising incomplete from the marsh beyond the hut but how one night it surprised him by its brilliance, vivid, finished and transfigured. Like that fisher, we have seen the Mission hitherto as if

The Minister's outlined mass

Rose, dim, from the morass.

Like the fisher, we shall one day be startled into joy when, looking at the fabric of the Mission, we shall see that

Lo: in a sudden all the pile is bright
Nave, choir, and transept, glorified
with light.

While tongues of fire on coign and
carving play;

And heavenly odors fair
Come, streaming with the floods of
glory in.

And carols float along the happy air,
As if the reign of joy did now begin.

And why?

O Saxon fisher, thou hast had with thee

The fisher from the Lake of Galilee.

Faith in that perpetual presence and perpetual power is the sign we need, if men ask the church for a sign. And if, as they see these greater works than any that have ever been, they ask the Church, "What name and by what authority ye do these things?" we shall make answer, "Not as though by our own power or holiness, our gifts or zeal, have we made this lame and impotent humanity to walk, and taught the beggared nations to glorify God. Jesus Christ, the crucified, is the meaning of our victory. His name is above every name.

To Him be the glory and the dominion forever and ever." [Loud applause]

THE CHILDREN OF THE CHURCH.

It is one of the most hopeful signs of the time that increased attention is being directed by the Church to her baptized children—her great hope and source of strength for the future. The question of the Church's relation and duties to this class, is one of the most important subjects that can engage our attention, and one which should be fully understood and faithfully carried out in practice. Some very valuable articles have lately appeared in our Presbyterian journals, bearing upon this subject.

While some Calvinistic denominations believe otherwise, the Standards of the Presbyterian Church plainly and emphatically teach that the children of professed believers are to be baptized in infancy, and that such baptized children are to be regarded as members of the Church, and Christians from the time of their baptism. They are to be taught to pray, to abhor sin, to fear God, and to obey the Lord Jesus Christ. That is, they are to be trained up as Christians, being 'under the inspection and government of the Church,' and when they arrive at a suitable age, are to be admitted to full communion, upon their giving to the Session sufficient evidence of their knowledge and piety (see Directory for Worship, chap. ix.; Book of Discipline, chap. i. sec. 6).

It is not necessary for a child to come to years of full understanding before he can and ought to love and trust the Saviour. Just as soon as he is able to understand his mother, to love her, to believe what she says, to trust her care, and to do as she wishes, just so early should he be taught to have these same feelings toward God his Heavenly Father, and Jesus his Saviour.

He ought to grow up from infancy with faith, love, and obedience to Jesus as his Saviour, as a necessary part of his life and character. It ought to be taken for granted that he is a Christian from baptism and he ought to be taught and trained accordingly. Then when the child has come to a suitable age of understanding, he should have sufficient evidence that he is indeed the child of God—should be able to give a reason for the hope that is in him—and on such evidence should be admitted to the Lord's table. Yet he not only may not know, but ought not to know, the time when he became a Christian, because he ought to have been such from his earliest remembrance.

This is the normal condition of one born into the Church, baptized in infancy, and trained by Christian parents. A later conversion of such an one is unnatural. He will, of course, come into the knowledge of the truth gradually—will grow in grace, and in the knowledge of his Lord and Saviour, being at first but a babe in spiritual things as in physical, but none the less truly a child of God, because a weak and ignorant one.

The Church is making a great mistake in so far as she fails to live up to her belief in this important matter. It ought not to require sermons and revival meetings to convert those who have been born and baptized into the Church, and trained from infancy in the nurture and admonition of the Lord. The theory that leads the Church to treat such persons as strangers and enemies to Christ, and allows them to grow up to years of understanding before they are expected to have faith in Christ and love and obedience to Him, is a wholly wrong and un-Scriptural theory, and the result is a great loss of strength to the Church—for then the Church has to spend a great part of her energy in converting her own members, when she ought to be converting the world.

W. S. HARRIS

THE BEST INVESTMENT.

BY T. L. CUYLER.

In these days, when so many of the Wall street bags are found to be full of holes, it is well to inquire where the safe investments are. As far as money is concerned, the Lord's treasury is one of the safe places; nay, the very safest. The Connecticut manufacturer who closed his

career a few days since put away one million dollars of his sold earnings in a fund for educating the freedmen. That stock will never depreciate, and the dividends may even reach the next world in the gratitude which the beneficiaries of his bounty may bear there.

I open my Bible this morning and peruse a very short notice of a 'good investment.' It came from the lips of our Lord Jesus, and runs on this wise: 'The kingdom of heaven is like unto a treasure hidden in the field; which a man found and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.' Now here is an announcement of a treasure-trove that comes within the reach of everybody, rich or poor, high or humble, provided that he or she is willing to pay the price. That 'find' in the field signifies a gospel hope, or Jesus Christ as a heart possession. The man in the parable set such a high value on the wallet of specie or jewels which he had discovered in his neighbor's farm that he parted with all he had and bought the ground. It proved to be a good investment. What perplexes many persons when they read this parable is that a Christian hope, or the salvation of the soul, should be represented by Christ as a matter of purchase. Is not the gospel the story of free grace? Is not eternal life the 'gift of God?' Is not the great Supper open to all who may desire to come? Yes, very true. God has provided a salvation for us at an infinite cost: by giving his Son and the Son of God has paid the price of redemption by giving himself to death as our sacrifice and substitute. But there is no such thing in the Bible as *unconditional* salvation. The transcendent treasure of a Christian's heaven is God's munificent gift, but not a single soul can possess that treasure without paying the full price. Repentance of sin is a part of that price, for except we repent we shall perish. A renewed heart is a prime condition; for unless a man be born again he cannot see the kingdom of God. Faith is another essential item in the price; he that believeth not shall not see life. Christ offered salvation to everybody, but never cheapened it. 'Unless a man take up his cross and come after me he cannot be my disciple.' Sometimes a right eye must go out, or a right arm must go off. Peter and John bought their discipleship by giving up their nets and their trade: Matthew bought his by surrendering the profits of his collector-ship; Paul by giving up his proud Phariseism. The foolish young ruler was unwilling to pay the

price and went away sorrowful. Not a single human being ever has got, or ever will get, the treasure of salvation for nothing.

TRAVELS IN AFRICA.

Professor Drummond (now of the Free Church College, Glasgow,) has made a tour of Central Africa. He is a shrewd observer and an ardent friend of missions. On reaching Lake Nyassa he says:

I shall never forget the Saturday afternoon when I ran into the little harbor of Livingstonia. I saw a lovely white beach rising above the waters of the lake. Upon it were planted six or seven beautiful little cottages, trim and clean; behind all there rose a vast range of granite mountains. I landed upon the strand, walked up to the largest house, and went in. There was no white man about. I looked around the place, found the furniture all there, the dishes in the cupboard and the medicine chest in its place; but there was no inhabitant. That was the pastoral residence of Livingstonia. I went into the next house; it was a blacksmith's shop. There was the forge, the anvil, the bellows; but no blacksmith. The next house was the school room. There were the benches and the blackboard; but there was no children and there were no teachers. I went to house after house. They were all spotlessly clean; the doors were all open; but there was no human life there.

I crossed a little valley and there under the granite mountains, I found five graves. These were the last resting-places of the missionaries of Livingstonia. "The pestilence that walketh in darkness" had claimed its first sacrifices from our Free Church Mission. Now that station has had to be given up.

I stayed some days in the empty manse. I saw the poor natives walking about as sheep without a shepherd. I must confess it was with feelings of shame, and much doubt as to what was one's duty, that I sailed away from that plague-stricken bay on the shores of Lake Nyassa. If any one feels it to be his duty to go there, he can walk into the empty manse; he can take up the work that has ceased in that empty school-room; he can go into that blacksmith's shop and teach the natives the handicraft. There is the village, and there is the open door for any one. I doubt not the Free Church of Scotland would be

rejoiced to hear of any one who will volunteer to go and pick up the dropped threads of that work.

The missionaries went a couple of hundred miles further up to find another Livingstonia. They have succeeded in planting a station a little more healthy. The latest letters tell that a little school has been started and a little church erected, where every Sunday two or three hundred naked natives listen to the preaching of the Gospel in their own language. There three or four men are at work. It is only a beginning.

Before I stop I want to give you a traveller's testimony on the spiritual work that is being done by these Missions. It is almost too soon to look for much result; I scarcely looked for any.

But I will tell you what I found.—After I went to the new Livingstonia Station, whither the missionaries proceeded when they were driven from the first by the pestilence, I said to the missionary Dr. Laws, I would like if he would give me one of his best natives. I was going for a long and lonely tour on the plateau, between Lakes Nyassa and Tanganyika, and I wanted a reliable man. There was no such person to be found outside of the Mission stations. Dr. Laws had seven young natives who had been baptized, and he said, "you see we are just struggling to get a foothold in this great country, and I can hardly spare one of my men. But I will give you the worst and one of the least of my youths, and you can see what missionary work in Africa has done." He gave me about the most commonplace-looking native I have ever seen. He could neither read nor write, nor speak a word of English. Dr. Laws said "You can trust him." So he was put at the head of my little army, and away we started over the great Tanganyika plateau.

I remember the first night we pitched our tents, some dozen or fifteen miles from the shores of Lake Nyassa. The sun had gone down, and I had turned in for the night, when I was startled by hearing a peculiar sound at some little distance. It was lovely moonlight. As I drew the curtain of my tent and looked out I saw a little group on bended knees, and in the centre of it was James, my young native convert, holding family worship. Every night on our march, no matter how far we had gone, no matter how tired we were, James gathered the little company who could understand his language, and poured out his heart in prayer to God. I have heard many pray-

ers that moved me, but I never heard anything more touching than the prayers of James. He never closed without praying for the whole known world, as it is known to his simple heart. It consisted of five places. He asked God to bless Blantyre, Livingstonia, Bandawe, Tanganyika and his native village. I have no time to tell you more about James, but I will say this of him, simply as a traveller—we know that travellers have said unkind things about missionaries; during all the time we wandered together through the forests, although he had control of every thing that I had, although he could have taken many things day by day without my knowing it, I never knew him even to take a bead belonging to me. I never found him out in one single thing that I could have called a mistake, much less a sin.

PROGRESS OF THE GOSPEL IN FRANCE.

There is much sad news coming from France—news of cities overshadowed by pestilence and abandoned of their inhabitants—of fears of coming change disquieting the dwellers in the capital, and of rumors of impending revolution making men's hearts to fail for the terror thereof. But their is good news also—news of the advancement of the kingdom of Christ. Some of the reports seem like exaggerations, especially those which come from the South of France. One of the religious journals says: "We could no longer doubt the exactitude of the recital of the Pentecost, for we have seen the facts reproduced, in measure, under our own eyes, whole families, and almost entire villages, are brought to God. No movement could be more calm and serious. The only means employed have been the clear and simple preaching of the gospel and prayer. Prayer above all! Certainly, if God has honored any thing with us, it is prayer. Formerly the people were soon tired of the services, and soon went to sleep; now, after the dismissal of the meeting is announced, some note of praise or prayer continues to be poured forth."

During the past year the congregation of Fort Massey received the largest number into the membership of the church. Forty-five were added to the communion roll.

THE LIVINGSTONE CONGO INLAND MISSION.

A change has been announced in regard to the management of this most interesting and important mission. It will be transferred to the American Baptist Missionary Union as soon as the arrangements can be completed in their details. The original council was a very small one, and the demands of the mission soon surpassed its resources. Mr. and Mrs. Grattan Guinness were then led to assume the sole financial responsibility, and undertook the management of the mission in connection with their own Institute at Harley House, Bow. The enormous initial difficulties of the enterprise have been overcome; and for the farther development of the work it seemed desirable that it should be put on a different footing. It can no longer be managed as a subsidiary branch of the East London Institute for Home and Foreign Missions.

The support of missions either at home or abroad is but a secondary and subsidiary part of the work of the Institute. It is not, and never was, intended to be a missionary society, though a number of missions in various parts of the world owe their existence to it either directly or indirectly. It was felt that to do full justice to the Livingstone Inland Mission it would be requisite to disjoin it from the Institute and place it under the care of a great missionary society. While thinking of this, Mr. and Mrs. Guinness received an intimation that the American Baptist Missionary Union felt it to be their special duty to do something for the evangelization of Africa, since their own constituency consisted largely of churches of men of colour. They were consequently looking out for a good opening into Central Africa. A correspondence was opened, and Dr. Murdoch and Dr. Crane came over from Boston to inquire into the nature and working of the mission and confer with the friends in London as to its transfer. On their return to America they placed their report before their own Mission Board at its annual meeting which, with hearty unanimity, agreed to the proposal.

The American Board takes over the staff as it stands, together with all the stations, steamers, and property of the mission. Though it will not in future be as in the past, undenominational, the work will still be conducted in that spirit of large hearted charity which recognises that the essential points on which Chris-

tians are agreed are much more important than the secondary points on which they differ. As it happens, many, if not most, of the members of the staff of the Livingstone Inland Mission hold Baptist views, and the only other mission in the country is that of the English Baptist Society. There is something appropriate in an arrangement which places in American hands the first mission established on the great river opened up to the world by American capital and enterprise.

The Livingstone Inland Mission, founded in 1877, is one of the seven important Central African missions established since the death of Livingstone. It sent out its first missionaries in January, 1878 and is consequently seven years old this autumn. Its object was to enter Central Africa by means of the great Congo, or Livingstone water-way, just then discovered for the first time by Stanley, and demonstrated to be the most important and direct route into the heart of the Dark Continent. Its plan was to evangelize by means of industrial mission stations, the tribes and nations occupying the vast basin of the Congo river, and constituting at that time an almost unknown world, equalling in area the whole United States on the East of the Rocky Mountains. The wonderful Providence of God which concealed this region during the days of the Slave trade which is now directing to it the attention of the civilized world; which raised up for its discovery a Livingstone and a Stanley, and, when their work was done, provided for it from among the crowned heads of Europe a right royal benefactor, by moving the noble monarch, Leopold of Belgium, to devote his vast private wealth, his influence and experience, his whole heart and mind, to the good of the Congo valley;—this marked and complex Providence indicates clearly enough to those who have eyes to see, that the time to favour Central Africa—the appointed time—has come at last, and that ours are the days in which Ethiopia shall stretch forth her hands to God. The yoke of bondage was broken from off the neck of millions of Africa's Christian sons and daughters in one continent, putting education and elevation within their reach, and then a pathway from the west was opened into the heart of another continent, the bright home of these very people, as if to invite them to evangelize the land of their forefathers! A very large number of the colored churches of the Southern states belong to the Baptist Union, and it is the earnest hope and ex-

pectation of the Board that the missionary zeal and ability of these churches will be largely increased by the call which will now be made on their sympathy and self-consecration. Those who have fostered the far-sighted and noble enterprise in England will watch with eager interest the future history of the Congo Inland Mission. The seven years of its past history has been years of very great anxiety and many difficulties. Fifty missionaries have been sent out; but so many have died, or been compelled to retire from ill-health, that there are only twenty-six on the staff to-day. Faith and prayer have accomplished wonders here as in so many other enterprises undertaken for the cause of Christ and the souls of men.—*English Presbyterian.*

GOOD NEWS FROM WEST AFRICA.

BY REV. C. DE HEER.

Dear Gospel in all Lands: We come to you from this distant land, because, through mercy of our God we have somewhat to say unto you, a report of the King's business, always so welcome to those engaged in his service. Every Sabbath day is a glorious day; But if there be one day over which the angels rejoice more loudly and over which they bend with deepest interest, it must be such an one as our last communion season; When not the one which alone creates joy in Heaven, but forty repenting sinners from among the heathen stood up to profess their faith, and love and new obedience, received the seal of baptism, and were welcomed to the table of their blessed Lord.

Our house of worship was crowded with quiet attentive witnesses, and numbers gathered about the doors and windows, or seated themselves under the shade trees in near proximity. Seven of those gathered in on that day completed many Christian households, of which we now have twenty-seven.

Several of the cases are of special interest, but I mention only one, that of a young man from the interior, who first heard the truth from one of our Christians on his trading journey inland. The word, like good seed sown in the heart prepared of the Lord, took root, and he at once desired to know more of these things."

He learned to read, and placed himself in the way of instruction. Four months ago he traveled the long journey to the coast that he might present himself as a

candidate for church membership; but he had miscalculated the time, though carefully kept on his notched stick, and was one day too late. He returned to his home, kept up his search after light, and last communion made again the four day's journey on foot through an African forest, appeared before session, was accepted and baptized. On the following day he returned again to his people to scatter, we trust, that light which cannot be hid.

One man who had long been under gospel teaching without receiving the truth into his heart was traveling with this "stranger," and gave the following testimony to his faithfulness. They had come to a halt on a Saturday night. On Sabbath morning the one said, "Let us go on." The other replied, "I will not travel on God's day; if you wish, go on." The one who told the story said he was indeed ashamed that he should need to be instructed by one whom he considered an inferior, because from a "bush" tribe. Both remained until the following Monday, and then went on in company.

We can surely say, "the morning light is breaking" on Africa's night. During the past four years it has been my privilege to baptize 187 converted Africans, whom, with many "more to follow," we trust may be found written among the saints of the Lord when he comes to gather his last great harvest.

Benita, West Africa, May 14, 1884.

THE COST OF WAR.

Give me the money that has been paid in war, and I will purchase every foot of land upon the globe. I will clothe every man, woman and child in attire that kings and queens would be proud of. I will build a school-house on every hill and in every valley over the whole habitable earth. I will build an academy in every town, and endow it; a college in every state, and fill it with able professors. I will crown every hill with a church, consecrated to the promulgation of the Gospel of Peace. I will support in the pulpit an able teacher of righteousness, so that on every Sabbath morning the chime on one hill should answer to the chime on another round the earth's broad circumference, and the voice of prayer and the song of praise should ascend like universal incense to heaven.

—*Stebbing.*

THE Children's Presbyterian.

LETTER FROM A PASTOR.

My Dear Children.—

Not long ago a missionary map came into your homes through the Record. That map hangs on the wall in some of your houses. Perhaps you look at it occasionally with feelings of surprise. It points out the fact through many stations are occupied that a large part of the world is still in heathenish darkness. They would ask are they then brought so slowly to Christ.

The work of the missionary is often very discouraging, and sometimes he labours a long time without seeing a convert. The heathen are very ignorant and devoted to their idols, so that great faith and zeal are needed in order to progress. Generally missionaries succeeded best when they begin with little children.

You all know something about the work of your church in Trinidad. The faithful men labouring there commenced at once among the children. All over the island they have established schools and now have 40 in operation with an attendance of 1800. These children are not only taught to read and write but also learn much of the Saviour and the plan of Salvation. None but God can tell what may yet be done through these schools. The simple fact that 1800 heathen children are attending Christian schools is full of encouragement. Who can tell what grand results may follow.

It is very remarkable how God has moved the hearts of many and opened up the way to establish these schools. The Government of the country assisted our missionaries, giving them not a little countenance and support. The owners of the Estates also lend a helping hand. And not a few of the Coolies are liberal according to their means. But more support is needed and you are asked to help in this noble work. All the schools in Trinidad cost \$9000 and you are expected to raise \$3000 of this amount. If you enter heartily upon the work each one seeking to do the best

they can you will fill the Dayspring and Mission School funds overflowing.

Now as you read the letters of our missionaries you will see that they spend a good deal of time in looking after these schools. They also give them not a little anxiety of mind. Why so much labour, anxiety and toil? Because they look forward to grand results in the future. Many of these children become converts to Christ. Native churches must be formed hereafter from their ranks. Not a few will we trust become missionaries. One Coolie now has two sons to be educated for the ministry. And there is no doubt the Trinidad schools will prove feeders to our great mission field in India. You can see the wisdom then of having a school house and teacher whenever an opening occurs. And should you not look upon it as a great honour and sweet privilege that you can help to bring some of the poor heathen children to the Saviour.

The money raised by your cards and in the Sabbath School does a great deal to sustain these schools. But if all would give of their means at stated times how much more might be done and how much greater the blessing enjoyed. Your gifts may seem small but there is power in the littles. If given with the right spirit they will be pleasing to God and do much good.

Only a penny, a gift so small
Seems scarcely worth the giving at all;
But pennies multiplied dollars make,
So we'll gather the pennies for His dear sake.

Who suffered and died on the cross to save
A world of sin from death and the grave.

GIVING.

BY LUCY CHARLTON.

'Aunt Lena, if I were rich I would give ever so much to the poor,' said Bessie, who had just finished reading a

bout a wealthy lady's charitable act toward the poor.

'And what would you give them Bessie?' asked her aunt Lena.

'O food and clothes to make them comfortable; and to please the little boys I would give them lots of balls, sleds, and tops; and to the little girls I would give boxes and boxes of dolls,' Bessie answered.

'But why don't you give the poor some of these nice things now?' aunt Lena asked, stroking one of the little girls long curls.

'Why, auntie, you know I have no money!' exclaimed Bessie, widely opening her brown eyes.

'But you have three dolls, one of which would no doubt make poor little Mary Flannagan very happy,' auntie said.

'But I think ever so much of all my dolls, and I couldn't bear to part with one,' said the little girl.

'Then you would like to be rich so that you could give to the poor only such things as you would not miss out of your great abundance; is that true charity to the poor, little niece?' And aunt Lena took the rosy-checked face between both her hands.

'N-no, auntie,' said Bessie, and then jumped up.

'Where are you going Bessie?'

'I am going to dress Rosamond and Rosalie, my two next best dolls, to give to Mary Flannagan and Kate Hummel; and I think I will blind the runners of my sled and give it to Katie's little brother Johnny, for though I love dearly to coast down the hill, I think he will enjoy it more, for he never had a sled.' And the little girl ran off feeling happy at the idea of making others happy, even at some cost to herself.

GOOD MANNERS.

Good manners are very cheap; they do not cost money, and they will come if you call for them at any time and in any place they only require a little care.

Salute your acquaintance when you meet them. A cheerful "Good Morning" or "Good evening" gives pleasure. Avoid rudeness to passers-by in the street; do not stare at them; do not run against them. Always make way for aged and infirm people, and never stand on the footpath talking to others, so as to stop up the road. In the eagerness of your play at ball, hoop or marbles be careful not to annoy others. Never deface walls

or door steps by writing on them, and the benches in the parks or other public places as rude people do by writing or cutting their names on them. If in a steamer, a railway-carriage or any public conveyance, be always observant of your fellow travelers, and do not annoy them.

Do not selfishly look out for the best seat, or refuse to accommodate another; at the same time, if you find any person who offers you civility, be careful to acknowledge it. Do not annoy others with your boxes, baskets or parcels, or lean on your next neighbours, sit on their clothes or tread on them. Be courteous at all times and to everybody.

THE CHILDREN AT THE PALACE DOOR.

Two little children were out in the field one day, and seeing a palace in the distance went up to the door, and touching it with their fingers it opened before them. Walking in they came upon other doors, which all opened at their touch. By-and-by they came into the presence of a king, who was seated at a table. He was very kind to the children, and showed them a great many beautiful things, and amongst them a lovely sparkling diamond, which he offered to give them. Somehow—they could not tell how—they came away without it. Twenty years afterwards they came back to the same place: they were strong young men now. They went up to the palace door and touched it with their fingers, but it would not open. It was only after much effort and application of all their strength they succeeded in forcing the door open. They had to force every door until at last got into the presence of the king again, and got from him the precious diamond, which they might have had so easily when they were children.

Now while you are young you can get from Jesus his great gift of a new heart so sweetly, so easily; but if you wait and delay you may have to force your way to Him with much pain and many tears. The door opens at your touch now, and He is waiting to receive and bless you.

PLAYING STAGE-COACH.

'All wanting the same place makes a good deal of trouble in this world,' said mamma, thoughtfully. 'Sha!' I tell you

a little story about it—something I know is true?’

‘O yes, do!’ chimed the children.

‘It is a very sad story, but I will tell it to you,’ she went on, ‘and the next time that you are tempted to be selfish, stop and think of it.’ Once, long ago, there were four children playing stage-coach, just as you have been doing now, and just like you, they all wanted the first place. Instead of playing on a log, however, they were in the spreading branches of a willow tree.

‘I want to drive,’ said Lucy, getting in the driver’s seat.

‘No, let me drive,’ and Harry climbed up beside her, ‘Let me sit there.’

‘But Lucy did not move.

‘Let me sit there,’ repeated Harry, giving her a slight push and crowding his way on the same branch where she sat. ‘You must let me drive.’

‘A moment more, a sudden crash, and they were on the ground. The branch had broken.

‘Harry was on his feet instantly, trying to raise his sister, but there was a sharp cry of pain, then she lay very still. Mother and father came running out of the house and gently lifted the little fainting form, from which the arm hung limp and broken. There was sorrow and crying, but it was too late, nothing could turn aside the weeks of suffering and pain that must be borne before the little girl could take her place again among other children. I think they all learned a lesson of loving unselfishness in those weary days, each trying who could bring the most bring the most brightness and happiness into the dreary hours. I was that little girl, and I learned to appreciate little kindnesses as I had never done before. It was then that I learned something else, too,—something I want you all to remember,’ and mamma looked at the little group. ‘It is, ‘Even Christ pleased not himself.’

WHAT O’CLOCK IS IT?

When I was a young lad my father one day called me to him that he might teach me to know what o’clock it was.

He told me the use of the minute-finger and the hour hand, and described to me the figures on the dial-plate, until I was perfect in my part.

No sooner was I quite master of this knowledge than I set off scampering to join my companions in a game of marbles;

but my father called me back again.

‘Stop, Willie,’ said he; ‘I have something more to tell you.’

Back again I went, wondering what else I had got to learn; for I thought I knew all about the clock as well as my father did.

‘Willie,’ said he ‘I have taught you to know the time of day. I must now teach you the time of your life.’

I waited rather impatiently to hear how my father would explain this further lesson, for I wished to go to my marbles.

‘The Bible,’ said he ‘describes the years of a man to be threescore-and-ten or four-score years. Now, life is very uncertain, and you may not live a single day longer; but if we divide the four-score years of an old man’s life into twelve parts, like the dial of a clock, it will give almost seven years for every figure. When a boy is seven years old, then it is one o’clock of his life, and this is the case with you. When you reach fourteen years, it will be two o’clock with you; and when at twenty-one, it will be three o’clock; at twenty-eight it will be four o’clock; at thirty-five, it will be five o’clock; at forty-two, it will be six o’clock; at forty-nine, it will be seven o’clock; should it please God to spare your life. In this manner you may always know the time of your life, and looking at the clock may remind you of it. My great grandfather, according to this calculation, died at twelve o’clock, my grandfather at eleven and my father at ten. At what hour you or I shall die, Willie, is only known to Him who knoweth all things.’

Seldom since then have I heard the inquiry ‘What o’clock is it?’ or looked at the face of a clock, without been reminded of the words of my father.

ANCHOR

One day, as I was standing in a street-car the other side of the water, a great ship passed outward, thro’ the draw at South Boston, on its way to Alexandria in Egypt. And as we sat surveying it, as slowly as it passed us, our attention was seized by the enormous anchor which hung over its side. As the afternoon sun shone upon those towering masts, and those sailors who idly walked the deck, how useless and needless seemed that great anchor! When the sea is calm and the sun shining it is of little use. But other days—days of thick darkness

THE CHILDREN'S PRESBYTERIAN.

and awful tempests—are coming. Then all the hopes of those sailors will be in that anchor, so useless now. So Religion seems to many, in fair weather, of no account. They can get along all right without it. It is as unnecessary as that anchor hanging at the side of the ship. Ah, friends, storms are coming, and then your agonizing cry will be for that anchor. If you have it ready—an “anchor of the soul, both sure and steadfast, and which entereth into that within the veil,”—wise and happy will you be. But if you have it not, then is all hope vain. Your bark is drifting upon the rocks, and will surely be lost. How is it, dear friends, have we this “hope in God” as an anchor sure and steadfast?—*Golden Rule.*

A CHINESE MARTYR FOR CHRIST.

Some years ago, the keeper of a Confucian temple at Potlan, an ancient town on the Canton East River, received the Scriptures from a colporteur of the London Missionary Society. He was baptized by the now venerable Dr. Legge, whom we had the privilege to meet with when he was lately in Edinburg at the University Tercentenary. He at once gave up his employment, and appointed himself as a Scripture-reader. He was a sort of moving conscience among the Chinese. He went about the streets of the city, and into the interior, with boards upon his back bearing texts of Holy Scripture; and so were his labours honoured, that in about three years a hundred persons were ready to receive Christian baptism.

So mightily grew the word of God and prevailed, that in a short time excitement began to appear; and then hostility, and then persecution broke out. Christians were driven from their property, and plundered. This man was taken, and twice within forty-eight hours was had up before the mandarins, and called upon to recant. This he steadfastly refused to do. They therefore tried what torture would do, and hung him up by the arms through the night.

The next morning he was brought forth, pale, wan, feeble, almost ready to drop, for a second trial, still resolved to cleave to his Bible and to Christ; and he ventured to express the hope that his persecutors and judges might some day accept the new doctrine. This was too much for them; they rushed upon him, like the judges of Stephen, “with one accord,”

killed him on the spot with repeated blows of their side-arms, and threw him into the river.

Thus perished one of China's first Protestant martyrs.

AFRICA.

NATAL.

A Zulu Martyr.

When Cetuywayo was in power in Zululand, no native Christian's life was safe. Any day a war-party might arrive with orders to kill the man who had thrown away the customs of his ancestors and become a follower of Christ.

Amongst those who suffered death for their faith in Christ was Maqamsela. One morning an armed party appeared at his kraal village. He guessed their errand: “Give me a little time,” he said, “and I will be ready.” He retired a few steps, and as the manner of the Zulus is,—aloud he poured out his soul in prayer to his Redeemer. Fervently he prayed for Cetuywayo, and for those who had come to take his life. He asked God to forgive them, as they knew not what they were doing. Having concluded, he stepped forward and said, “Now I am ready.”

The iduna (head man) ordered his men to fire. They refused, and said, “We have never seen anything like this fore.” At last a boy was persuaded to the fatal shot; and the spirit of Maqamsela joined the great company of the redeemed, who continually sing the praises of their Lord and God.

The last day may reveal that in this, as in other cases, the blood of the martyr has become the seed of the Church.—*Rev. J. Scott, P. rban.*

A MOUSE IN THE PANTRY.

An old man used to say to his granddaughter, when she used to be out of temper or naughty in any way, “Mary, Mary, take care; there's a mouse in the pantry.” She often used to cease crying at this and stand wondering to herself what he meant. She often ran to the pantry to see if there really was a mouse in the trap, but she never found one. One day she said, “Grandfather, I don't know what you mean; I haven't a pantry, and there are no mice in mother's

because I have looked so often." He smiled and said, "Come, and I'll tell you what I mean. Your heart, Mary, is the pantry, the little sins are the mice that get in and nibble away all the good, and that makes you sometimes cross, peevish and fretful. To keep the mice out you must set a trap for them—the trap of watchfulness."

POOR FELLOW.

A poor little newsboy, while attempting to jump from a tram-car the other afternoon, fell beneath a waggon, and was fearfully mangled. As soon as he could speak, he called piteously for his mother, and a messenger was at once sent to bring her to him. When the bereaved woman arrived, she hung over the dying boy in an agony of grief. "Mother," whispered he with a painful effort, "I sold four newspapers, and the money is in my pocket." With the hand of death upon his brow, the last thought of the suffering child, was for his poor, hard-working mother, whose burdens he was striving to lighten when he lost his life. —*Band of Hope Review.*

GIVING.

"Yes, I always give for missions and every thing else," said Phil. "I give something every Sunday, don't you?"

"Why, no—I give five or ten cents when I think I can spare it, when I have a good deal of money and don't want it all for anything," said Tom.

"I give whatever papa or mamma give me for it," said James. "Sometimes it's more and sometimes it's less."

"O, I always give my own money," said Phil. "I don't think it's any giving at all unless you do that."

"Your's is the best way, I'm sure," said Tom, soberly. "They say it's the regular giving that counts."

"And then, of course, what you give is just so much out of what you would like to spend on yourself."

"Yes," said Phil, feeling very self-denying and virtuous.

"I'm going to try your way," said Tom. "And I'm going to keep an account and see what it will amount to."

The three boys were on their way from Sunday school, where they had heard, from a missionary, some very in-

teresting accounts of the great work which is going on in Africa. He had treated his subject with all the power which comes of a heart glowing with zeal in the grand work to which he had devoted his life, and love for the poor creatures whose eyes had learned to look to him in earnest seeking for the knowledge of the way of life.

And as heart always awakens heart he had succeeded in deeply stirring the sympathies of his young hearers as he told of lives wretched and degraded in this world and hopeless as regards any other; of down trodden women and neglected children who are crying out to those in our favoured land:

"Come over and help us."

So that many of them went away with the solemn feeling that they should, in some sense, be held answerable if they did not strive to hold out a helping hand to those in such sore need. For the present it was plain that missionary interest was to be centred in the dark Continent, and little societies were formed among Sunday school children, they believing it would be pleasanter to put their gifts together than to offer them separately.

Several boys came to Phil's house on the afternoon to talk it over, and Phil brought his account-book to put down their names as the first members of their society, with a preamble in which occurred many high sounding words setting forth their resolves and intentions.

"What's this, Phil?" asked his uncle, picking up the book on the same evening after tea.

"O, that's my account book, uncle. I brought it down to take names and draw up resolutions for our missionary society."

"May I read it, or is it a secret organization?"

"Certainly you can. I am simply, you know, trying to work up the idea of liberal giving among the boys."

"A most excellent idea," said his uncle, concealing his amusement at Phil's rather pedantic tone. "Let me see—bananas, ten cents; five cents; soda water, ten cents; peanuts, twenty-five cents; bat, thirty-five cents; candy, fifteen cents; base ball cap, seventy-five cents; Sunday-school, six cents—"

"O stop, uncle George, that isn't it. That's when I was visiting at cousin Tom's, and I promised mamma I'd put down every cent I spent."

But uncle George seemed not to hear and went on:

"Peanuts, fifteen cents; bananas, twen-

ty-five cents ; getting shoe mended, forty cents ; soda water, ten cents ; missionaries, five cents ; getting bat mended, fifteen cents ; lemonade for the boys, fifty cents ; bananas, twenty-five cents ; collection in church, two cents.'

'Please give me the book, uncle.'

'I'm glad you don't forget your charitable duties, Phil,' said his uncle, giving up the book with a mischievous smile.

Phil took it in some confusion. He had heretofore thought but little more of his spending than to remember his mother's wish that he should keep an account of the money with which she kept him so liberally supplied. Now, in looking over his hasty entries, he was astonished.

'Well, well !' he exclaimed, as he added up one page, 'two dollars and ninety cents for eating and play, and seventeen cents for giving. 'And I bragging to the boys what a good thing it is to give regularly.

He was a conscientious boy, and his heart smote him as he ran over the long list and thought with his newly awakened feelings of the bread of life which that much money might have carried to starving souls. If his mother had aimed to teach him a lesson through his account book she had not failed.

He got up at last and stood before the glass.

'Now my young man,' he said, shaking his head very threateningly at the bovis face he saw there, 'you know very well that a quarter for peanuts doesn't look any larger to you than a pin's head, and that a quarter for giving looks as big as a cart wheel—but that's got to stop, sir ! This book isn't going to hold any more accounts of dollars for trash and cents for Sunday-school.'—*N. Y. Observer.*

A LITTLE GIRLS LETTER.

The following touching letter was addressed by a little girl seven years of age to Mr. Moody which he read at one of his meetings in London.

Dear Mr. Moody:—

Would you be so kind as to pray at your next prayer meeting for my dearest mamma who is ill in London that God may be pleased to make her better again. I love her so and I have no papa, and I am only seven years old. Mamma is a dear Christian and has taught me to love Jesus.

(Thank God for such a mother and such a child interposed Mr. Moody with falter-

ing voice,) I like your hymns very much and am learning the easy ones, for some seem made for little children like me.

I am, your little friend.

THE SNAKE IN THE BOTTLE.

'A working man had settled in Australia upon a small allotment of land which he obtained from the Government. He married and was soon surrounded by a family. By hard work the trees were felled and the timber burnt off and he had quite a considerable farm. His live stock increased and he began to thrive, and everything might have gone well with him if he had not been the victim of strong drink. From a frequent tippler he became at length a confirmed drunkard. Of course the farm was neglected and everything was impoverished. Soon he began to sell the live stock and at last all had gone except one pig which was ready for the knife but would in all probability never be eaten but drank. He went to bed one night after having taken his usual "night cap" and fell asleep. He dreamed that he was very thirsty and had gone to the bottle for another drop. He was about to lift the bottle when a snake thrust its head out from the place where the cork should have been and with open jaws and protruded tongue began to strike in all directions. He seemed fascinated by the deadly fire of its eye, and just as in his dream he was about to be struck for death he awoke. His first instinct was to thank God that it was only a dream, and the second was to turn over in his mind what it could mean. Oh ! said he to himself there is a serpent in the bottle and I will have no more to do with it. He tumbled out all the paraphernalia of the old serpent, became an abstainer and what is better still, a Christian and was soon the centre of holy influence in all the region round about. We can only hope that any of our readers who delight in their little drops may behold just such a vision."

HONOUR THY FATHER AND THY MOTHER

There is a touching story of the famous Dr. Samuel Johnson, which has had influence on many a boy who has heard it. Samuel's father, Michael Johnson, was

a poor bookseller in Lichfield, England. On market days he used to carry a package of books to the village of Uttoxeter, and sell them from a stall in the market-place. One day the bookseller was sick and asked his son to go and sell the books in his place. Samuel, from a silly pride, refused to obey.

Fifty years afterward Johnson became the celebrated author, the compiler of "English Dictionary" and one of the most distinguished scholars in England; but he never forgot his act of unkindness to his poor, hard toiling father; so when he visited Uttoxeter he determined to show his sorrow and repentance.

He went into the market place at the time of business, uncovered his head, and stood there for an hour in a pouring rain, on the very spot where the bookstall used to stand. "This" he says "was an act of contrition for my disobedience to to my kind father."

The spectacle of the great Dr. Johnson standing bareheaded in the storm, to atone for the wrong done by him fifty years before, it is a grand and touching one. There is a representation of it (in marble) on the Doctor's monument.

Many a man in after-life has felt something lauder and heavier than a storm of rain beating upon his heart, when he remembered his act of unkindness to a good father or mother now in their graves.

Dr John Todd, of Pittsfield, the eminent writer, never could forget how, when his old father was very sick, and sent him away for medicine he (a little lad) had been unwilling to go, and made up a lie that "the druggist had not got any such medicine.."

The old man was just dying when little Johnny came in and said to him, "My boy, your father suffers great pain from want of that medicine."

Johnny started in great distress for the medicine, but it was too late. The father, on his return, was almost gone. He could only say to the weeping boy, "Love God and always speak the truth, for the eye of God is always upon you. Now kiss me once more and farewell.

Through all his after life Dr. Todd often had a heartache over that act of falsehood and disobedience to his dying father. It takes more than a shower to wash away such sins. Dr. Todd repented of that sin a thousand times.

The words "Honour thy father and thy mother" mean four things—always do what they bid you, always tell them the truth, always treat them lovingly, and

take care of them when they are sick or grown old. I never yet knew a boy who trampled on the wishes of his parents who turned out well. God never blesses a wilfully disobedient son.

When Washington was sixteen years old he determined to leave home and be a midshipman in the Colonial navy.

After he had sent off his trunk he went to bid his mother good-bye. She wept so bitterly because he was going away that he said to his negro servant, "Bring back my trunk; I am not going to make my mother suffer so by my leaving her."

He remained at home to please his mother. This decision led to his becoming a surveyor, and afterwards a soldier.

His whole glorious career in life turned on this one simple act of trying to make his mother happy. And happy, too, will be the child who never has occasion to shed bitter tears for any act of unkindness to his parents. Let us not forget that God has said: Honour thy father and thy mother."—*Dr. T. L. Cuyler.*

THREE PHASES.

A friend of ours once offered as an excuse for not being prominent in social religious services that he had never been blessed with a talent in that direction. Said he:—"I think there are three phases of the Christian religion. There is a religion of the head, one of the heart, and one of the pocket. I think I know what the first is and hope that I have some of the second, but I am quite sure I have some of the last. And now, brethren," said he, "if you have any bills to pay I will prove it when you call on me."

We have great faith in each and do not propose to determine their relative value.

The world will never be brought to Christ without a good deal of manifestation of what can be done by them combined. We doubt not some will get to Heaven with much more of some one of these than of others. To "deal justly, love mercy and walk humbly with God" is as much characteristic of Bible living as it was thousands of years ago.—*Exponent.*

Not long ago 1300 copies of the Bible were burned in the custom house Madrid by order of the Spanish Government, and the Romanism of these Maritime Provinces. Had Rome the power, our Bibles would be burned.

PRESBYTERY MEETINGS.

PRESBYTERY OF WALLACE.

This Presbytery met at River John on Aug. 6th, and was constituted after an excellent sermon by Mr. Macgregor, of Amherst. The principal business was the visitation of the congregation, which the Presbytery found so far as they were able to judge, to be in a very healthy condition. After the usual questions had been answered, words of encouragement and counsel were addressed by members of Presbytery to the congregation, the claims of the augmentation scheme being specially urged. Worthy of special mention and praise was the large attendance of the congregation.

The Rev. J. A. McKenzie was appointed moderator for the current year, and Mr. Sedgwick, was continued as Clerk. Mr. Grey not being fully restored, appointments were made as follows for St. Matthew's, Wallace: Aug. 17, Rev. J. M. Robison; Aug. 24, Rev. H. B. Mackay; Aug. 31, Rev. D. Macgregor; Sept. 7, Rev. T. Sedgwick.

The Rev. Thos. Sedgwick was nominated as Moderator of Synod. Other business was transacted, when the Presbytery adjourned to meet again at Pictou, during the meeting of Synod.

THOS. SEDGWICK, Clerk.

PRESBYTERY OF MIRAMICHI.

This Presbytery met at Newcastle on Tuesday, 19th inst. the Rev. James Murray, moderator. Six ministers were present besides the moderator, and the great pleasure was enjoyed of seeing again in his place Mr. Thomas Nicholson, though he is not able to resume his pastoral duties, having been laid aside many months by severe sickness.

Elders' commissions were given in from the sessions of Richibucto and St. Andrew's and St. John's Chatham, but the principal item of business was in connection with the Augmentation Scheme.

Reports were received of visits in the interest of that scheme to the congregations of Burnt Church and Tabusintac, Blackville and Derby, Richibucto and Bass River. It was agreed to ask aid from the fund on behalf of Douglastown, New Carlisle, Blackville and Redbank.

Respecting Black River nothing could be determined for want of information.

Mr. Waitt was appointed to visit the

congregation of Newcastle, and it was resolved that all the congregations be corresponded with by circular with a view to increase of contributions to the fund.

Five congregations, namely, New Richmond, Dalhousie, Bathurst, Charlo, and Bass River, have determined to increase their ministers' incomes to the required minimum of \$750, the total increase amounting apparently to five hundred and eighteen dollars.

The next regular meeting is to be held in St. Andrew's church, Kingston, Kent Co., on Tuesday the 4th November next at half past six in the evening.

Immediately after returning from this meeting the hearts of all the brethren were saddened by the news of the sudden and solemn removal from among them of the beloved young minister of Bass River. Faithful and highly successful as a pastor, Mr. Boyd had during the five years of his connection with the Presbytery won the esteem and affection of every member of it. He had taken part in the meeting on Tuesday being full of life and spirit, and on Wednesday, just after his return home, the fatal accident occurred by which it has pleased the Master to call his servant to his reward. He had gone out to visit one of his people, and his horse having been startled while crossing a bridge, Mr. Boyd was thrown over it to a depth of 30 feet. His death ensued within two hours. He leaves a widow and two little children.

JOHN McCARTER, Clerk.

PRESBYTERY OF P. E. ISLAND.

The Presbytery of P. E. Island met on the 5th Aug. in Charlottetown. Rev. A. Munro intimated that on account of age and infirmity he is unable fully to discharge the duties of the pastorate. He desired assistance. Messrs. Stewart and McLeod were appointed to visit Brown's Creek and Valleyfield to confer with the congregation. Mr. Frame was appointed interim moderator of the St. James congregation. The call to Rev. A. B. McLeod from Strath Lorne was laid on the table and his congregation summoned to appear for their interests on the 29th August. Presbyterial visitations to Richmond Bay &c. were arranged. Committees were appointed to visit congregations in the interest of the augmentation fund.—Mr. Leitch was appointed to St. James Church till the end of September. Mr. Dutton to Tignish, etc., last two

Sabbaths, and to Richmond Bay, last two Sabbaths of September; Mr Stewart to Georgetown and Montague till the last of September, and Rev. Mr. Gunn to Murray Harbour for first three Sabbaths of September. The next quarterly meeting of Presbytery was appointed to be held in Summerside on the first Tuesday of November, at 11 o'clock, a. m.

THE PICTOU PRESBYTERY.

The Presbytery of Pictou met in New Glasgow on the second inst. There were present with the moderator Mr. Sinclair, Messrs D. B. Blair, A. McLean, R. Laird Wm. Donald, E. A. McCurdy, J. F. Forbes, R. Cumming, J. S. Curruthers, A. W. McLeod, and C. S. Lord, ministers; and John R. McMillan, D. McPherson, James Ross, A. J. McKay, John Ferguson, S. McDonald, and James McDonald, ruling elders.

Mr. K. J. Grant of Trinidad, and J. Fitzpatrick, were also present as corresponding members.

Mr. Lord was appointed Interim moderator of the Session of French River, and Mr. McCurdy of the Session of Vale Colliery and Sutherland's River.

Reports were submitted with reference to labour done at Port Mulgrave, and Cape George, as also in the vacant congregations.

Exercises were prescribed for the Catechists labouring within the bounds, and Mr. A. P. Logan was examined with a view to his entrance to the Divinity Hall in the autumn.

In accordance with the injunction of the Assembly requiring "Presbyteries at once to adopt measures to have all arrears of stipend due by congregations in their bounds paid," the clerk was directed to correspond with such congregations in this Presbytery with a view to secure the immediate removal of their arrears.

Committees were appointed on Statistics and State of Religion, with instructions to carry out the recommendations of the General Assembly with reference to these matters.

As agreed at a former meeting, the Presbytery spent some time in a conference on the State of Religion, in which all the members took part, reporting the state of matters in their respective fields of labour, indicating both the hopeful and discouraging aspects of the work, and taking counsel about the best means to be employed to remove certain evils

complained of. Attention was particularly called by members of Presbytery to the necessity of lifting up a faithful testimony against the neglect of family training; the spread of frivolous, impure, and atheistic literature; the practice of raising funds for religious purposes by means of gatherings where dancing and other questionable proceedings are tolerated or encouraged; the general prevalence of intemperance and Sabbath breaking; and various other forms of evil.

At the close the following resolution was adopted:—

"That the Presbytery feel profoundly thankful to Almighty God for the measure of blessing vouchsafed in the past, are deeply humbled on account of their unprofitableness, desire to return to the Lord and pray him to help them, would afresh dedicate and consecrate themselves to the Divine Master's service, and would earnestly and affectionately seek the cordial co-operation of their people in the prosecution of the Lord's work."

The Presbytery adjourned to meet at Merigomish for visitation and ordinary business on Wednesday the 24th inst. at half past 2 o'clock. Mr. McLean to preach.

E. A. MCCURDY, Clerk.

THE PRESBYTERY OF SYDNEY

The Presbytery of Sydney met in the vestry of St. Matthew's Church, North Sydney, on Wednesday, the 13th Aug., for the induction of Dr. Murray into the pastoral charge of the congregation of North Sydney. The Edict having been returned duly served, and the usual proclamation, having been made, and no objection appearing, the Presbytery entered the Church and proceeded with the induction services. The Moderator, Rev. John McDonald, commenced the services of the day with praise and prayer, and afterwards preached from 1 Cor. ii 12.

Thereafter Mr. McMillan gave a brief narrative of the proceedings preparatory to the induction, and put the usual questions to the ministers to be inducted; then the Moderator engaged in prayer, and inducted him into his new charge in the usual manner. After he had received the right hand of fellowship from the other members of the Presbytery, he was addressed by Mr. McMillan. Rev. Abraham McIntosh followed in very reasonable exhortations to the people, after which the services now concluded with

praise and the pronouncing of the Apostolic Benediction.

A fair congregation assembled, and continued to the end deeply interested in the solemn services of the day. The newly inducted pastor was introduced to the people of the congregation, by whom, as they retired, he was in the usual manner most cordially welcomed.

D. McMILLAN, *Clerk, pro. tem.*

THE PRESBYTERY OF HALIFAX.

The Presbytery of Halifax met August 20th at Nine Mile River, for the visitation of the congregation of Nine Mile River and Elmsdale. After sermon by Mr. JACK, the usual questions were addressed to the office-bearers and managers of the congregation, and the information elicited, was, on the whole, such as to satisfy the Presbytery that the Pastor is doing his work faithfully, and that it is fairly well supported by the Elders and by the people generally. The Presbytery was pleased to hear that the new church that has recently been opened, and that is comfortable and commodious, is almost free of debt. The congregation has now two very comfortable churches, and is giving a salary of \$700 to its minister. It is also contributing liberally, for its means, to the missionary and Educational work.

But the Presbytery found it lacking in one thing—a manse or residence for the Pastor. That is imperatively needed, and the congregation of Nine Mile River and Elmsdale must bend their energies towards its erection at once. A Subscription list was started in the presence of the Presbytery, and it only needs that the beginning then made be followed up promptly and vigorously to provide a manse that will be alike creditable to the congregation and comfortable for the Pastor and his family.

A very unanimous and cordial call to Mr. G. S. Allen, from the congregation of West Cornwallis was sustained and ordered to be forwarded at once. The Presbytery earnestly hope that Mr. Allen may see his way clear to accept the call extended towards him. The prospects of West Cornwallis are very encouraging.

The call from Lawrence town and Cow Bay to Rev. T. H. Murray of Kempt, was set aside. His delayed answer was accepted as a declinature.

Arrangements were made for visiting congregations requiring supplement. All

concerned are hereby notified, that unless such congregations supply the information asked for by the committee on Augmentation of Stipends before the 1st, of October' they will incur the risk of losing the advantage of the Augmentation Scheme.

The next meeting of the Presbytery to be in St. Matthews Church, Halifax, Sept. 9th., at 10 o'clock, a. m.

ALLAN SIMPSON, *Clerk.*

PRAYING FOR WHAT WE DO NOT EXPECT.

I happened once to be staying with a gentleman—a long way from here—and a very religious kind of a man he was. In the morning he began the day with a long prayer that he might be kept from sin, and might have a Christlike spirit, and the mind that was also in Jesus; and that we might have the love of God shed abroad in our hearts by the Holy Ghost given unto us. A good prayer it was, and I thought, "What a good kind of a man you must be!" But about an hour after I happened to be along the farm, and I heard him hallooing, and scolding, and going on finding fault with everybody and every thing. And when I came into the house with him he began again. Nothing was right, and he was so impatient and so quick-tempered.

"'Tis very provoking to be annoyed in this way, Daniel. I don't know what servants in these times are good for but to worry and vex one with their idle, slovenly ways!"

I did not say any thing for a minute or two. And then I said, "You must be very much dissatisfied, sir?"

"How so, Daniel—dissatisfied?"

"I thought you were expecting to receive a very valuable present this morning, sir, and I see it hasn't come."

"Present, Daniel?"—and he scratched his head, as much as to say, "What can the man be talking about?"

"I certainly heard you talk about it, sir," I said coolly.

"Heard me speak of a valuable present! Why, Daniel you must be dreaming. I've never thought of such a thing."

"Perhaps not, sir; but you've talked about it; and I hoped it would come whilst I was here, for I would dearly love to see it."

He was getting angry with me now, so I thought I would explain.

"You know, sir, this morning you prayed for a Christlike spirit, and the mind that was in Jesus, and the love of God shed abroad in your heart."

"O, that's what you mean, is it?" and he spoke as if that weren't any thing at all.

"Now, sir, wouldn't you be rather surprised if your prayer was to be answered?—if you were to feel a nice, gentle, loving kind of a spirit coming down upon you, all patient, and forgiving and kind? Why, sir, wouldn't you come to be quite frightened like? and you'd come in and sit all in a faint, and reckon as you must be a going to die, because you felt heavenly-minded."

"He didn't like it very much," said Daniel," but I delivered my testimony, and learned a lesson for myself, too. You're right, Captain Joe, you're right. We should stare very often if the Lord was to answer our prayer." — *Daniel Quorn and his religious Notions.*

DO YOU PRAY FOR YOUR PASTOR.

A Lady who was complaining of the remissness of her pastor, of his dull sermons, his preoccupied manner, and his unfruitful pastorate, was asked by an elderly gentleman present. "Do you pray for your pastor?"

With evident embarrassment, she replied. "I can't say that I do."

"I'm afraid he knows it, Mrs. B—— and is discouraged. Try it a month and see if you do not see a change both in him and yourself."

"I will," replied the lady with a tearful earnestness, for she was a good woman and the reproof struck home to her soul.

A few months since a minister sat in his study, sad and dispirited, and nearly decided to abandon his work, feeling that his labors were fruitless and unappreciated. In the next room a half-dozen little girls were playing. By and by he thought he heard the voice of prayer, and listening closely this petition fell on his ear: "God bless our dear pastor, and make him strong and wise, and help us to obey his voice."

Deeply moved he bowed his head and wept, and said, 'God helping me I will be brave and true to the end.

That night at the weekly prayer gathering a voice was again heard tender and earnest, pleading for the shepherd of the

sheep. After service a new resolve, a more fixed purpose, was seen in that pastor's eye, and those prayers were the beginning of the most precious ingathering of souls ever known in that church.

Dear reader, do you see faults in your pastor, and do you fail to receive the benefit from his ministrations which you desire? Pray for him. You do not know how it will warm your hearts toward him. He will begin to note your added interest, and it will serve as an excellent stimulus in the study. Don't find fault with him, but love him and pray for him. — *American Messenger.*

CHILDREN OF THE CHINESE.

As you travel through China, in all the towns and villages, you see many little children playing about the streets or in the shops, or at the doors of their homes, with bowl and chop-sticks, eating their rice. You will often see the mother bending over her little babe, not kissing it as we would do, but smelling its little face, and whispering in loving tones "It is very fragrant." The birth of a little boy is a time of great rejoicing. His parents send presents and red-painted eggs to their relations, who in return send cakes and fruit to the mother. Relations and friends come with congratulations at the birth of a son; but at the birth of a daughter they are sad and come with long faces, and say, "We are very sorry for you." The Chinese prefer sons for several reasons. One is that when the daughters marry they go into another family and their parents lose their services, and thus have no return for the expense of their bringing them up; but when sons settle in life their mothers have daughters-in-law to wait on them, and a very important person she always is, though not an enviable one. Again, sons only can perform for their parents the funeral ceremonies, on which they set a very high value. In many parts of China, sad to say, little girls are sometimes put to death by drowning, are smothered, or are cast out by the wayside soon after they are born, generally because their parents are so poor that they fear they cannot find food for their little ones. — *J. W. Lambeth D. D.*

At the commencement of this century there were seven Protestant missionary societies. There are now about one hundred.

Our two congregations in New Foundland have done nobly in removing the debt resting upon Mr. Grant's church at Oropouche, Trinidad. Not less noble was the manner in which the Coolies themselves contributed toward the erection of this church. One man gave \$120. Another earning his bread by the sweat of his face gave forty dollars. Several individuals ten dollars each and on the day of opening \$83 was raised. Nor did the collection on that day consist wholly of small coin. A few five dollar bills were on the plate. Thus the Coolies on this Estate who a short time ago were living in heathenism raised nearly \$600 toward the erection of the church at Oropouche and now worship in a free church. What hath God wrought and show wonderfully he moves the hearts of men.

In the Presbytery of Miramichi through the action of Presbytery five congregations raising less than the required minimum have agreed to increase the salaries of their ministers to \$750 and a manse. They are as follows:—

New Richmond formerly raised \$650, Dalhousie, \$650; Bathurst, \$600; Charlo \$650; Bass River \$682. Making an increase in stipend of \$578.

Similar action on the part of Presbyteries and congregations would do a great deal to raise the sum now required to bring all up to the minimum.

Vigorous actions is what is needed in order that the object aimed at may be obtained. Help is required from every congregation and the strong should feel it their duty to encourage and aid the weak.

2369 infants received baptism within the bounds of the Synod of the Maritime Provinces during 1883. They have all been lent to the Lord and dedicated to his service. May they all if spared, prove faithful followers of the meek and lowly Jesus.

There are now 60 missionary associations in the Maritime Provinces in connection with our church. These Associations are to some extent drawing forth the liberality of the people and diffuse a good deal of mission intelligence.

The congregation of Carleton and Chebogue in Yarmouth Co. only numbers 25 families. Last year it raised \$17 per family for all purposes. Mrs. Clarke, wife of Rev. G. M. Clarke, New Edinburgh, at her death left this congregation \$1000 the interest of which sum will be exceedingly helpful to this weak and struggling charge. Mrs. Clark was a native of Chebogue. The congregation has lately been disappointed in the choice of a pastor. Their anxiety to secure one is very touching. May their eyes soon see their teacher.

The children in our Sabbath Schools are now receiving some training in the matter of giving. This is right, for in childhood the training should commence. Much however yet remains to be done as our Sabbath Schools only average 17 cts. per pupil. The children should know more of the fields the church is cultivating, and be led to feel that it is a duty to well as a privilege to give what they can to carry the Gospel to the destitute.

It is a cheering and encouraging fact that the attendance at prayer meetings is increasing. This is a healthy sign and indicates spiritual growth. A great number however in all our congregations do not prize this means of grace as they should. The average attendance at prayer meetings throughout the Presbyterian Church in Canada, has not yet reached fifty.

The David Williamson a new mission steamer built by subscriptions of the children of the United Presbyterian Church of Scotland, for the use of the Missionaries of Old Calabar, West Africa has been launched at Dunbarton, Scotland. This increases the number of the mission fleet to eleven.

In Peru, Bolivia, and Ecuador, South America not a single Protestant Missionary is to be found though they would not be hindered from labouring in these countries. It is said in all the world there is no better field for missions than on the West coast of South America.

The world has a right to expect a cheerful, contented spirit; yes, more than that—a courageous joy in the Lord, from all of Christ's followers. We ought to live above the fog-belt. The higher up the holier, the higher up the happier. A churlish, croaking, gloomy professor of gospel religion is a living libel; he haunts society like a ghost. But there is One who says to us, "I am come that your joy may be full." Let us open our souls to him and our faces will shine; he can make even tears to sparkle; we shall carry sunshine into the darkest hours; we shall catch instalments of heaven in advance. "Come ye, and let us walk together in the light of the Lord."

Good men have tried the Bible; in youth and in old age; in sickness and in health; in business and at home; in life and death. Lawyers have tried it in its charities, its education and its laws; but it is not worn out, it is not affected; it is ever young and never old; it is the Lord's Book; we need no others, the longer it is tried the more satisfactorily it is proved the Word of the Lord, which abideth forever.—*Dr. Hall.*

In India there are no less than 21,000,000 of Hindoo widows. Nearly 100,000 of ten years of age and below it left their fathers houses with all that is beautiful and sweet and bright eaten out of their child life by the terrible curse of Hindoo widowhood. It is said that you will find them by the thousand sitting on the ground fasting twenty-four hours twice a week and weeping from hunger and thirst with their little mouths parched and dry and their bodies burned with fever.

The Free Church of Scotland is now opening up a new mission at Tiberias the only considerable town on the Sea of Galilee. There are thousands of Jews now living there waiting in vain for a Messiah to rise as some of them think he will one day do from the waters of the lake. Besides the Jews there are within easy reach in the neighboring country, thousands of different tribes. A missionary has set out so that the mission will be begun at once. Gospel light is thus to be kindled in a dark place.

—The Philadelphia *Public Ledger* well says: "There are men of ability in every walk of life who are notorious for never getting along. Usually it is because they never stick to any one business. Just when they have mastered one pursuit and are on the point of making money they change it for another which they do not understand, and in a little while what little they are worth is lost forever. We know scores of such persons. Go where you will, you will generally find that the men who have failed in life have never stuck to one thing long. On the other hand, your prosperous men, nine times out of ten, have always stuck to one pursuit."

—A Missionary society, based on one of the novelties of modern thought, has been established in Germany. It proposes to send its missionaries to the more educated sections of the people in such countries as China, Japan and India; and its aim will be, not to propose Christianity as a substitute for Buddhism and other religions, but to incorporate Christian truth with what is true in these religions. Another attempt to put new wine into old bottles. It is a Broad-church movement of the broadest kind.

The Moravian Church has sent out not less than 2,141 missionaries into the heathen world and no fewer than 800 of these have died at their post. What a noble record this church presents in the missionary enterprise. Their zeal should prove stimulating to others.

St. Enoch's church, Belfast, the building in which the welcome meeting of the Presbyterian Alliance was held is one of the largest churches in Ireland. It will seat 3000 people and its Sabbath School roll numbers 3000. Few schools have so large an attendance.

On the 4th of July the new law went into effect in New Jersey against permitting minors to engage in games of billiards or pool, either in public-houses, or any other places kept for the purpose of profit.

WHAT WE OWE TO FOREIGN
MISSIONS

It is the fashion in some quarters to scoff at missionaries, to receive their reports with incredulity, to look at them at best as no more than harmless enthusiasts, proper subjects for pity, if not for ridicule. The records of missionary work in South Africa must be a blank page to those by whom such ideas are entertained. We owe it to our missionaries that the whole region has been opened up. Apart from their special service as preachers they have done important work as pioneers of civilization, as geographers as contributors to philological research. Of those that have taken part in this Moffat's name is not the best known. Moffat, it may be said, has labored, and other men have entered into his labour. Livingstone has come after him, has gone beyond him, and has linked his memory forever with the records of the South African Church. Speke and Stanley have become household names where Moffat has been unknown or has been forgotten. In his own simple words it never occurred to him, while working among the Bechuanaas, that he should obtain the applause of men. His one care was for those among whom he had cast his lot. He was an enthusiast, of course—a man would be worth little for missionary enterprise if he were not this at all events. But he was an enthusiast with a clear sense of the right means to employ for the accomplishment of his unselfish task. He had a message to deliver of love and of peace, and he must prepare men to receive it by instructing them in the arts of peace. The progress of South Africa has been mainly due men of Moffat's stamp. In him, as in David Livingstone, it is hard to say which character has predominated, that of the missionary proper or that of the teacher and guide. Certain it is that, apart from the special stimulus they felt as proclaimers of the gospel message, they would never have thrown themselves as they did into the work to which their lives were consecrated. It was by no zeal for the spread of civilization on its own account that they passed weary years laboring and teaching among savage tribes, amid dangers of every kind, amid privations of which they themselves made light, but which only a sense of their high spiritual mission could have prompted them to face and undergo. *South Times.*

DAILY SOUL WORK.

Books multiply. One grows dizzy in looking over catalogues of books which are worth reading. The finest thoughts of the purest minds are weekly laid upon our tables. The Bible never had abler expositors of its precious truths; never were its truths applied with more living power to the great idolatries and the organic sins of the race; never was there more vital spiritual force in the world than now, and of course private Christians are more or less upheld and carried forward in this great general current of good; but let each one remember that these splendid and enkindling generalities can never take the place and must never supersede the *daily-home work of his own soul*—secret sins to be cleansed of, weaknesses to be mourned over, closet-prayer engaged in, the word of God self-applied, graces cultivated, temptations struggled against. We cannot go to heaven in masses. Straight is the gate, and each must knock and enter alone.

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A MOTHER'S INFLUENCE.

In a railroad car a man about sixty years old came to sit beside me. He had heard me lecturing the evening before on temperance. "I am master of a ship," said he, sailing out of New York, and have just returned from my fifteenth voyage across the Atlantic. About thirty years ago I was a sot, shipped while dead drunk, and was carried on board like a log. When I came to, the captain asked me: "Do you remember your mother?"—I told him she died before I could remember. "Well," said he, "I am a Vermont man. When I was young I was crazy to go to sea. At last my mother consented I should seek my fortune.

"My boy," she said, "I don't know anything about towns, and I never saw the sea, but they tell me they make thousands of drunkards. Now, promise me you will never drink another drop of liquor." He said: "I laid my hands in hers and promised, as I looked into her eyes for the last time. She died soon after. I've been on every sea, seen the worst kind of life and men. They laughed at me as a milksop, and wanted to know if I was a coward. But when they offered me liquor I saw my mother's pleading face, and I never drank a drop. It has been my sheet-anchor; I owe all to that. Would you like to take that pledge?" said he.

My companion took it and he added, "it has saved me. I have a fine ship, wife and children at home, and I have helped others." That earnest mother saved two men to virtue and usefulness—how many more He who sees all alone can tell.—*Wendell Phillips.*

WHY HE SWORE OFF.

"No, I won't drink with you to-day, boys," said a drummer to several companions, as they settled down in a smoking car and passed the bottle. "The fact is, boys, I have quit drinking—I've sworn off."

His words were greeted by shouts of laughter by the jolly crowd around him; they put the bottle under his nose and indulged in many jokes at his expense, but he refused to drink, and was rather serious about it.

"What is the matter with you, old boy?" sang out one. "If you've sworn off drinking something is up; tell us what it is?"

"Well, boys, I will, although I know

you'll laugh at me. But I'll tell you all the same. I have been a drinking man all my life, ever since I was married; as you all know, I love whisky—it's as sweet in my mouth as sugar—and God only knows how I'll quit it. For seven years no day had passed over my head that I didn't have at least one drink. But I am done. Yesterday I was in Chicago. On South Clark street a customer of mine keeps a pawn shop in connection with his other branches of business. Well, I called on him, and while I was there a young man not more than twenty five, wearing threadbare clothes, and looking as hard as if he hadn't seen a sober day for a month, came in with a little package in his hand. Tremblingly he unwrapped it, and handed the article to the pawnbroker, saying:

"Give me ten cents."

"And, boys what do you suppose it was? A pair of baby shoes, little things with the buttons only a trifle soiled, as if they had been worn only once or twice.

"Where did you get these?" asked the pawnbroker. "Got 'em at home," replied the man, who had an intelligent face and the manner of a gentleman despite his sad condition. "My—my wife bought them for our baby. Give me ten cents for 'em—I want a drink."

"You had better take the shoes back to your wife; the baby will need them," said the pawnbroker.

"No, s she won't, because because she's dead. She's lying at home now—died last night."

"As he said this the poor fellow broke down, bowed his head on the showcase, and cried like a child. Boys," said the drummer, "you can laugh if you please, but I—I have a baby of my own at home, and I swear I'll never drink another drop."

Then he got up and went into another car. His companions glanced at each other in silence; no one laughed; the bottle disappeared, and soon each was sitting in a seat by himself reading a newspaper.—*Chicago Herald.*

BOLD PREACHING.

Rash preaching disgusts, timid preaching, leaves the soul asleep, while bold preaching, dictated by love, is the only kind of preaching that God owes and blesses.—*Rowland Hill.*

JOIN THE RANKS.

It is far easier to do Christ's work, and do it well if one allies himself with Christ's followers. Not one Christian in twenty can maintain the desired standard of personal piety and spiritual efficiency outside of the Church. If he could, it would not justify his remaining without. Every such Christian may do much good but he also is certain to do grave harm. Inevitably his example is quoted—and misrepresented—by others, and often is even made by many an excuse for not beginning christian life at all.

Guerilla warfare is neither very respectable nor very effectual, and the unattached Christian, so to speak, is neither as safe, nor as consistent in his independence as he needs to be, nor does his work for God prove as fruitful. He always is at a disadvantage, because he refuses to put himself into harmony with the nature of things, and the plan of Christ, which bids him become an earnest and active church member, as well as a Christian.—*Congregationalist*.

DANGER FROM EVIL THOUGHTS.

There is a well-defined distinction between many of the precepts of revealed law and those of the laws dependent upon custom or enacted by the legislatures. For example, these laws do not undertake to deal with the intentions or plans formed by any person, no matter how wicked, malicious, or criminal such intentions or plans may be, so long as they are not put into practice or communicated to others. They are not punishable, except when put into actual exercise, or made the subject of conspiracy, and the like; and in such a case they serve merely to aggravate the guilt of the offender. But revealed law on the contrary, concerns itself with the thought and purposes of men, as well as with their acts whether secret or overt. It forbids us willingly to entertain any thought or intention that might be deemed criminal, unlawful or improper if reduced to practice. Its prohibition is as pronounced against malicious, mean, and degrading thoughts, as against acts of corresponding nature.

And this is eminently just and proper. Every time we willingly entertain any thought or form any purpose, good or bad, recurrence becomes more natural and plain. Furthermore, frequent repeti-

tion in that direction leads almost inevitably to putting the thought or purpose into effect.

Besides, many persons who have closely observed the workings of the human mind, claim that a malignant or degrading thought, repeatedly entertained, may do so much to corrupt the heart, sear the conscience, and lower the moral standard, as though it were actually carried into exercise. Under such circumstances, religion is manifestly right in making this distinction and placing its veto upon degrading thoughts and criminal purposes. In this and many other particulars the service rendered by religion in the economy of human life is of the utmost importance.

ENCOURAGEMENT.

Have you ever felt how a little encouragement helps you on your weary round of duties?—how the drooping spirits and the flagging energy revive under the genial warmth and helpful stimulant of the kindly word or deed?

Upon children the effect of encouragement is very marked; beneath its smile, shyness, coldness, and dullness seem to melt away; when, after some naughty fit, the little heart is swelling, the conscience is troubled, and the desire "to be good again" is awakened, a few words of encouragement may settle the matter, and produce lasting good; whereas hasty, sharp words and cold looks send the timidly put forth effort back again; clouds settle down thicker than ever, and the child is pronounced to be more sulky and naughty than before. Doubtless true; but some of this at least might have been prevented by discernment, and at the cost of a little trouble.

Children are sometimes half ashamed shaking off the naughty fit; they want to say they are sorry but something holds them back. When they make their half frightened, and often very ungracious and awkward advance, let us beware of treating it hastily and coldly; we may be doing more harm than we are aware of, by hardening and blunting the feelings of the little ones.

Upon those who are wavering and tottering between right and wrong, the effect of a few words of encouragement may be very great.

Let us think before we cast away the opportunity of doing such Christ-like work.