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THE ARCHIVES,
THE PRESBYTERIAN
CHURCH IN CANADA

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

THE PRESBYTERIAN.

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HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

WE PREACH CHRIST AND HIM CRUCIFIED.

DEC., 1886.

UNION IN ITALY.

In the Synod of the Waldensian Church, held early in September, it was resolved to unite with the Free Italian Church. Of the seventy members of the Synod present when the final vote was taken on the proposed articles of union, sixty-seven voted in favor; the remaining three abstained from voting.

The Articles of Union, as adopted, stand thus:

1. The Evangelical Waldensian Church and the Free Italian Church, convinced that the multiplicity of evangelical Churches at work in Italy forms an obstacle to the work of God among us, resolve to unite so as to form in the time to come one and the same Church.

2. The ordained pastors and the evangelists of the Free Italian Church shall have the same rights and duties as the pastors and evangelists of the Waldensian Church.

3. The United Church conserves the name of the Waldensian Evangelical Church, leaving, however, the power to individual congregations to take the name of the Evangelical Church of —, and expressing the desire that the day may come in which the various denominations in Italy shall unite to form the one Evangelical Church of Italy. Other articles had not been considered at latest advices.

THE DARK CONTINENT.

The more light is shed upon the Dark Continent, the greater interest is awakened for its future. Mr. Joseph Thompson, the English traveller in the East, recently read a paper before the British Association in Birmingham, upon the Niger and Central Soudan, in which he made the startling remark, that for every negro the missionaries had influenced for good by their Christian teaching, a thousand had been driven into deeper degradation by anti-Christian influences. Comparing the West Coast with the Central region, he said: "Behind us are the unwashed, barbarous *sans culottes* of the coast region, with fetishism, cannibalism, and the gin bottle in congenial union; before us lies a people astir with religious activity and enthusiasm, and wonderfully far advanced in the arts and industries." Does the Christian Church realize what a great vantage-ground it has for immediate, aggressive work in that wonderful country?—*Scl.*

DEATH OF SELF.

Oh! when one contrasts the largeness of God's promises and the miserable contradiction which the average Christian life of this generation presents, what can we say? "Hath His mercy clean gone for ever? Doth His promise fail for evermore?" Ye weak Christian people, born weakling and weak ever since, as so many of you are, open your mouths wide. Rise to the height of the expectations and the desires which it is our sin not to cherish; as we ask so shall we receive. "Ye are not straitened in God." "Alas! alas! ye are straitened in yourselves." And, mind, there must be a self-suppression if there is to be the triumph of a Divine power in you. You cannot fight with both classes of weapons. The human must die if the Divine is to live. The life of nature, self-dependence on self, must be weakened and subdued if the life of God is to overcome, to fill you. You must be able to say, "Not I!" or you will never be able to say, "Christ liveth in me." The patriarch that overcame halted on his thigh; and all the life of nature was lamed and made impotent that the life of grace might overcome. So crush self by the power and for the sake of the Christ, if you would that the Spirit may bear rule over you. See to it, too, that you use what you have of that Divine Spirit. "To him that hath shall be given." What is the use of more water being sent down the mill lake if the water that does come to it all run away at the bottom, and none of it goes over the wheel? Use the power you have, and power will come to the faithful steward of what he possesses. He that is faithful in a little shall get much to be faithful over. Ask and use, and the ancient thanksgiving may still come from our lips, "In the day when I call, Thou answeredst me, and strengthened me with strength in my soul."—*The Rev. Alexander McLaren, D.D.*

The large brewers of Portsmouth, N. H., are considerably worried over the effects of the Rhode Island Prohibition law lately passed. For several seasons there have been large quantities of beer shipped from here to Rhode Island, the amount averaging over seventy thousand barrels per year. Since the new law came in force the orders have censed, and it is feared that some of the breweries will have to shut down.—*Scl.*

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The Presbyterian.

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All communications to be addressed to

REV. E. SCOTT, New Glasgow, N. S.

This number closes the *sixth* volume of the MARITIME PRESBYTERIAN. It has now carried out a purpose, for some time contemplated, viz. that of shortening its name by dropping the MARITIME, making its title somewhat less unwieldy for a small paper. It will be continued as, "THE PRESBYTERIAN."

The accounts for the year have not been all settled and the profits of the paper for the past year, to be devoted to Missions, cannot yet be exactly known.

We think its labors during its short life have not been in vain. During these six years it has scattered nearly 10,000,000, (*ten millions*) of pages of good, sound, wholesome reading, news of the church, at home and abroad. Missionary letters, selections, bearing on all phases of the moral and religious life, have for the most part, filled its pages, and while some seed may have fallen among thorns, some in stony places, and some by the way side; much must have fallen into good ground and brought forth fruit.

If it has done anything to counteract in the least degree the tide of impure and immoral literature that is flooding our land, and helped to any extent to lead sinners to a Saviour, to build up purer and better lives, to stir up any to greater zeal and diligence in the work of saving a lost world, there is reason for profound gratitude, and encouragement to go forward.

We beg to thank most heartily those who have kindly aided in circulating it. To them is owing in great measure whatever success has been attained, and while thanking for the past we would respectfully and earnestly

ask their help during the coming year to secure if possible a largely increased circulation.

The year just closing has brought its changes to our mission staff in Trinidad. Early in the year Mr. McLeod, missionary in Princetown was called away by death and the young widow and her two little ones had a sorrowful home-coming, leaving the dust that was dear to them in the Island to which his life had been given. Miss Hilton, teacher at Tunapuna, unable to continue her work from ill-health came home with Mrs. McLeod. Later on Miss Semple who had been doing a good work at Tacarigua, as teacher, took ill and had to leave for a short time to recruit. On the other hand Mr. and Mrs. McRae have gone to take up the work at Princetown, followed by Miss Archibald who goes to teach at Couva.

To the New Hebrides Mission, the year has brought its changes though in a different form. For years the attempts of French trading companies to gain a better footing on the island, by buying up land and in this way seeking to bring the group more under French influence, has caused at times some anxiety to the missionaries, but never until the present year has there been anything like a military occupation. At the beginning of the year the prospects was as bright as ever they had been. Early in the year there were rumours that caused some uneasiness, and about the month of June a French man-of-war from New Caledonia landed troops and stores on two of the islands, and formed military stations, with the intention no doubt, if not compelled to retire, of remaining there. Britain has protested, but thus far the protest has been unheeded. She will likely continue to protest but will not probably, make it a cause of war, and the fact of her occupying Egypt, of which France is so jealous, will make her careful not to arouse that jealousy more than is necessary. The probabilities are that the French will gradually and permanently occupy the New Hebrides but that they will not dare to interfere with the work of the missionaries as has been done in other places. The work of our church while pros-

executed at perhaps less advantage will likely go on. We can only do as we have done pray the Government not to permit it, and pray that higher Government above to whom the mission belongs to protect and preserve and prosper His own.

In Formosa the year has been one of joyous progress. Two years ago the mission was in a prosperous state. Then came the French attack on Formosa, which resulted in the destruction of many of the chapels and for a time the complete stoppage of the work. That has all changed. The French have left. The Chinese Government gave Dr. McKay \$10,000 damages for the chapels that had been destroyed. With this, several elegant and substantial chapels have been built. In the early part of the year now closing, March 9th, a grand meeting was held at Tamsui, to celebrate the 14th Anniversary of Dr. McKay's landing there. 1,273 converts were gathered at Tamsui. Immediately thereafter Dr. McKay took a journey to the East Coast, was absent ten days, and, he tells us, baptized 1,138 persons, all converts for three or four years. The clouds that portended ruin to the mission two years ago have passed away. Much of their evil effects has also disappeared, and God has already brought good out of evil. May the threatened French interference in the New Hebrides prove alike evanescent.

There were some changes made in the distribution of the mission staff in India about the beginning of the year. Mr. Wilkie remained in Indore, Mr. Builder took the city of Mhow, Mr. Campbell occupied Kutlam, and Mr. Wilson, Neemuch, as the centres in which, and from which, they should work. Mr. Murray remained in the meantime at Mhow, studying the language, and assisting Mr. Builder in the work. There have been some additions to the mission staff, Miss Oliver from Ontario, going out as missionary, and Miss Wilson of Nova Scotia, going out with her to become the wife of Rev. R. G. Murray. On the whole the year's work has been one of steady, cheering progress.

Among the Indians of the North-West, at nine different stations, the work has made steady progress. The noise and tumult of strife, which there as in Formosa, disturbed the mission work of the previous year has passed away, and one good arising out of the evil that there was, is that the attention of the Christian Church in Canada has been turned more to the necessity for evangelizing these Indians, and mission work among them has been, and will be, prosecuted all the more vigorously and earnestly from the

very fact of the rebellion having taken place. Men see on the one hand the necessity, and on the other, the good results, of giving them the gospel, in the fact that not one of the Christian Indians, or tribes, among which our missionaries were laboring, took any part in the rebellion. While some fields have their lights and others their shadows, there is reason for gratitude that on the whole our missions have been prospered and blessed.

The work of French Evangelization has shared in the year's progress. The schools at Point Aux Trembles are, with passing years, growing to be more and more a centre of light to the French Romanists of Quebec. These schools opened for the winter session on October 15th.

Last year the attendance was ninety-four. This year it is about one hundred and fifteen. The applications for admission this year, however, were two hundred and eighty, or one hundred and sixty more than the schools can accommodate. Many of these young people are studying to be teachers, colporteurs, and missionaries. Who can measure the good that must flow from the steadily increasing numbers going out from this institution to carry the light of the gospel to their fellow countrymen.

During the past summer seventeen colporteurs have been employed besides the usual number of teachers and missionaries. These colporteurs report an increasing desire on the part of the people for the Bible. In one country district among a purely French population, a colporteur sold 129 copies of the Word of God, in whole or in part, in the month of August.

But all this success means increased expenditure. God is opening the door to the hearts of our French Romanist fellow countrymen, and calling upon our church to enter that door. The only solution of the French problem is to give them the gospel. The increased success means that the expenditure thus far is nearly three thousand dollars more than at a corresponding period last year, and that means that as a Christian people we can only do our duty by giving more to the French Evangelization Fund than ever before. The true way to thank the Lord for success is to avail ourselves of the success that He gives. He leaves us in large measure to answer our own prayers.

In spite of the law suppressing convents and monastic colleges in Rome, there were 32 such houses constructed from 1884 to 1885 at a cost of more than 18,000,000 francs.

STATE OF THE ACC'TS. NOV. 1, 1886.

EASTERN SECTION.

FOREIGN MISSIONS.

Receipts to Nov. 1st, 1886		\$5051.10
Balance due Treas. May 1st, 1886	\$ 710.04	
Expenditure to Nov. 1st, "	5134.46	6854.10
Balance due Treas. Nov. 1st, 1886		\$ 303.00

DAYSRING AND MISSION SCHOOLS.

Receipts to Nov. 1st, 1886		\$ 416.86
Balance due Treas. May 1st 1886	\$1310.59	
Expenditure to Nov. 1st, "	1220.18	2530.77
Balance due Treasurer Nov. 1st 1886		\$2114.91

HOME MISSIONS.

Balance on hand May 1st, '86	\$ 32.05	
Receipts to Nov. 1st, 1886	1851.83	\$1833.88
Expenditure " " "		1934.04
Balance due Treasurer Nov. 1st 1886		\$ 60.16

AUGMENTATION FUND.

Balance on hand May 1st 1886	\$4740.79	
Receipts to Nov. 1st, "	738.59	5479.38
Expenditure " " "		1693.34
Balance on hand Nov. 1st, 1886		\$3580.04

COLLEGS.

Receipts to Nov. 1st, 1886		\$4509.01
Balance due Treas. May 1st, 1886	\$7447.09	
Expenditure to Nov. 1st, 1886	5620.41	13076.49
Balance due Treasurer Nov. 1st, 1886		\$8507.48

COLLEGE BURSARY.

Receipts to Nov. 1st, 1886		\$ 57.75
Balance due Treas. May 1st, 1886		300.47
Balance due Treas. Nov. 1st, 1886		\$ 302.72

AGED AND INFIRM MINISTER'S FUND.

Balance on hand May 1st, 1886	\$ 713.02	
Receipts to Nov. 1st, 1886	385.14	1098.76
Expenditure to " " "		1015.03
Balance on hand Nov. 1st, 1886		\$ 83.73

FAREWELL MISSIONARY MEETING IN TRURO.

On Tuesday evening, Nov. 16th, a very pleasant meeting under the auspices of the W. F. M. S., Truro, was held in the hall of the First Presbyterian Church. The occasion was the departure of Miss Minnie Archibald of Truro, who goes as a teacher to Couva, Trinidad. Mr. J. F. Dustan presided. Messrs. T. Cummings, Isaac Baird, J. F. Blanchard, and E. Scott, took part in the exercises. A letter was read from Dr. McCulloch expressing his regret that through illness he could not be present, and his best wishes and prayers for a blessing on the teacher and her work. Mrs. Gunn gave Miss Archibald an address from the W. F. M. S. Mr. McKay gave her an address from the "Light Bearer's" Mission Band, while two little girls of the Band presented her with a pretty auto-

graph quilt. Mr. H. Tupper spoke on behalf of the Sabbath School of which she had long been a pupil and teacher. Mr. C. P. Blanchard, on Miss Archibald's behalf, returned her thanks for the kindly expressions and tokens of good will. The meeting was most interesting. She will go to her field all the more encouraged and cheered by the thought that so many are following her with prayers for her success, while the interest of those at home will be deepened, and their zeal for the work increased by having in the field one from among themselves.

The year with its opportunities is drawing to a close. What use have we made of it? Are we better and holier than when the year began, living nearer to Christ and growing more like Him? We are nearer Eternity. If Christians we are nearer heaven. Have we grown in fitness for that blessed place? Has character grown during the past year? Has it been moulded more after the image of Christ? Is there more of His spirit; more of patience, more of meekness, more of humility, more of earnest seeking after holiness in heart and life, more of pity for the perishing, more of earnest and self denying effort to save them? Men, women, and children get their photographs taken from time to time to mark the changes in growth, in appearance. What changes would our spiritual photographs shew for the past year? What increase in stature of character? What growing likeness to the true ideal of the perfect man in Christ Jesus?

The year with its opportunities of making others better is drawing to a close. How much better is the world for our having lived in it during the past year. How many have been influenced by us to lead better lives. How many sad hearts have we helped to comfort? How many rough, thorny, paths have we helped to make smooth? How many burdens in life have we lightened? How many hungry ones have we fed? How many naked have we helped to clothe? How many erring ones have we helped to guide into the straight and narrow way? How much better are we for having lived another year? How much better is the world for our having lived in it during another year?

The address of the Agent of the Church, to whom all moneys for the different schemes should be addressed is

REV. P. M. MORRISON,
138 Granville St.,
Halifax.

CHRIST IS MINE.

O, what precious joy divine,
 I am Christ's and Christ is mine.
 Mine to love in weal or woe,
 Mine to keep where'er I go ;
 Mine upon the stormy deep,
 Mine where turbid waters leap ;
 Mine upon the mountains cold,
 Mine in valley, wood or wold ;
 Mine in scorching, trackless sands,
 Mine in strange, unfriendly lands ;
 Mine in dark and stormy night,
 Mine in hours of peaceful light ;
 Mine in poverty and wealth,
 Mine in sickness, pain or health ;
 Mine when storms of sorrow fall,
 Mine when joys have turned to gall ;
 Mine when foes shall hate me sore,
 Mine when friends know me no more ;
 Mine when desolate and lone ;
 Mine when every hope has flown ;
 Mine is He in life or death,
 Mine unto the latest breath ;
 Mine beyond earth's scenes of woe,
 Mine where sorrows none shall know ;
 Mine when passed life's stormy tide,
 Mine forever at His side—
 O, what precious joy divine,
 I am Christ's and Christ is mine.

MEETING OF THE FOREIGN MISSION COMMITTEE.

The Foreign Mission Committee, Eastern Division met in New Glasgow Nov. 9th. There were present Messrs. A. McLean, Convener, Dr. Burns, E. A. McCurdy, A. McLean Sinclair, Joseph Hogg, L. W. Johnstone, and E. Scott.

Dr. Patterson and Mr. Annand being present were invited to correspond.

The minutes of the meeting held in Truro were read and sustained.

Took up the consideration of the question as to whether, owing to the fact that this Church has transferred the mission work on Aneitoun to the care of the Free Church of Scotland, and in view of the uncertainty regarding the French occupation of the New Hebrides, Mr. Annand should return to that group to labor on some other Island where the Mission Synod may direct.

The facts before the committee showed that on two islands Efate and Mallicola the French had, about four months since, established military stations which are yet maintained.

After full consideration it was unan-

imously agreed that Mr. Annand should return. It was also agreed that as on whatever island he may be settled the station will be a new one, he receive the sum of £150 to purchase in Australia material for a house and other necessary buildings.

The Committee then took up the question of the appointment of another missionary to the New Hebrides. It was moved by Mr. Johnstone, seconded by Dr. Burns that another missionary be appointed to go out with Mr. Annand. After a full expression of opinion it appeared that the committee was about equally divided, some thinking that there was no sufficient cause to prevent such an appointment being made immediately, others being of opinion that the resolution previously adopted, to send another missionary if the way be clear to do so, or, in the language of the remit from the General Committee, if the political outlook be considered favorable, will enable this committee to proceed as rapidly as the circumstances of the situation and our instructions from the General Committee will justify. In consequence of this divided state of opinion, the committee, feeling that on all matters of importance there should be practical unanimity, did not bring the motion to a vote.

The committee then proceeded to consider an offer that had been made of service as missionary in the New Hebrides. After full consideration the matter was deferred, and further correspondence directed.

A letter was read from Miss Helen MacGregor stating that Miss Semple had been obliged on account of ill health to return home. The letter inclosed medical certificates of the necessity for such a step. It was agreed to record sympathy with Miss Semple, and the hope that with rest and change her health may soon be completely restored.

Read a letter, in answer to a request of this Committee, from Rev. J. Gibson, giving an encouraging account of his work, and also stating that in consequence of an unexpected increase in its funds the Presbyterian Missionary Society of Demarara had now withdrawn its request for an additional amount from the Canadian Church. It was agreed that the committee record its satisfaction at the favorable report of the work in Demarara.

Several other matters of business were

considered and disposed of and the Committee adjourned.

AUGMENTATION.

We give below the sums asked by some of the Presbyteries, from the congregations within their bounds, so far as we have been able to obtain them :

PRESBYTERY OF WALLACE.

Amherst	\$45	Wallace, St. M.	\$30
Spring Hill	45	Wallace, Knox	30
Pugwash & Oxford	45	New Annan	30
Tatamagouche	45	Earlton	30
River John	45	Linden	15

PRESBYTERY OF P. E. ISLAND.

St. James	\$75	Murray Harbor	\$40
Zion Church	70	Georgetown	40
Princeton	70	Long River	35
Alborton	65	Woodville	30
Summerside	60	Cardigan	30
Belfast	55	Mt. Stewart	30
Valleyfield	55	E. St. Peters	30
Bedeque	50	West St. Peters	30
Tignish	50	Tryon	25
West River	50	Bay Fortune	25
Strath Albyn	45	Richm'd Bay E.	20
Cavendish	45	Richm'd Bay W.	20

PRESBYTERY OF PICTOU.

United Church	\$225	Glenol	\$55
Prince St., Pic.	165	Union Centre	55
James Ch., N.G.	120	Vale Colliery	55
Stellarton	100	Blue Mt., etc.	50
Antigonish	95	Hopewell	50
West R., G. Hill	85	Sherbrooke	50
E. River	85	Merigonish	35
Knox, Pictou	80	Scotsburn, etc.	30
Westvill & M. Riv.	55	Lit. Har. F. Grt	15

PRESBYTERY OF HALIFAX.

Ft. Massy, Hx.	\$300	Kentville	30
St. Matthew's Hx.	300	Canard	25
St. John's, Hx.	135	Elmsdale	25
Maitland	125	Gore	25
Windsor	125	Noel	25
Park St., Hx.	115	Richmond	25
St. Andrews, Hx.	115	Sheet Harbor	20
Chalmer's, Hx.	95	Carleton	20
Dartmouth	95	Kempt	20
Shubenacadie	90	Little River	20
Gay's River	55	Musq. Harbor	20
Yarmouth	45	Wolfville	15
Lawrencetown	40	Bridgetown	10
Newport	40	Wolfville	10
Mid. Musq'd'bt	35	Annapolis	10
Up. Musq'd'bt	30	Lakeville	10
St. Andrew's	Bermuda	\$50	

PRESBYTERY OF LUNENBURG AND SHELBURN.

Lunenburg	\$110	Shelburne	\$30
Bridgewater	54	Clyde, etc.	30
Mahone Bay	40	New Dublin	20
LaHave	40	Riversdale	18
Lockport	30	Rocks	4

PRESBYTERY OF MIRAMICHI.

St. And., Chat.	\$100	Bass River	35
St. James, N'cast.	100	Dalhousie	30
Richibucto	65	New Carlisle	25
St. John's, Chat.	45	Black River	25
Campbellton	45	Redbank	25
New Richmond	40	Blackville	25
River Charlo, etc.	35	Douglastown	20
		Bathurst, 35.	

THE PRESBYTERIAN COLLEGE, HALIFAX.

The present session of this institution was formally opened on the evening of Wednesday, Nov. 3rd, by a lecture from Principal McKnight on "the organization of the Primitive Church." In all there are 29 students in attendance at the classes. It seems a little strange that immediately after the strong effort made during the past year or two to close up some of the colleges, the attendance is now larger than it has been at any time for more than twenty years. In view of the great need for ministers in our Synod, there should be at least thirty in attendance every year and even this would not supply the demand.

THE TEMPLE SOCIETY.

One of the most interesting signs of the times in the Eastern world, is the progress although slow, of Christian civilization in the Holy Land. A colony of Germans from Wurtemberg, called the Protestant Temple Society, settled some years ago in the Valley of Jezreel, and have been with steady, sturdy industry planting trees and building roads, despite the opposition of the Latin monks of Mt. Carmel above. It is very remarkable that this historic plain of Esdraelon, the battle-ground of Palestine for centuries, from Barak to Bonaparte. the plain which Elijah looked down upon from Carmel, and Jesus from Nazareth, should in these latter days be the abode of Protestant Christians from the land of Luther.—*See*.

The Congress of the Powers controlling the basin of the Congo as a free state has decided, after a full discussion, to permit the trade in ardent spirits throughout that region. Bad.

There are four different ways by which men expect and propose to be saved. One is Fate. Another is Chance. A third is Self. The fourth is Christ; and the last is the only sure way.

Trinidad.

LETTER FROM MRS. MORTON.

TUNAPUNA, Sept. 29, 1886.

My Dear Friends:

I am afraid that I have not much that is new to communicate, but I will try to gather up some items that may interest you. Most of you will be aware that an eclipse of the sun took place in these latitudes on Sabbath morning, August 29th. It was of course awaited with much interest, but to our great disappointment when we rose on that morning we saw at once that whatever might take place in the firmament we would not have the smallest chance of looking on, so dense was the cloudy curtain that limited our view. It was so dark that we lighted a lamp at half-past six to make our morning coffee-drinking a more cheerful ceremony, and about seven we noticed that the darkness was slowly increasing; it, however, soon passed away without being very remarkable. An observation party came from Europe to Grenada which was the nearest land to the centre of totality. It is understood that they obtained very satisfactory observations. There was also an American astronomer present. A Grenada paper says: "The sun rose in all its splendor, and at fourteen minutes past six began to enter into eclipse, becoming total about fourteen minutes past seven, and remaining so for about three minutes and forty-two seconds. The sight was a magnificent one; a semi-darkness lasted during the totality. At that time a number of stars were visible, horses neighed, flocks of birds were noticed flying as though going to rest, cocks crowed, hens cackled and a number went to roost. Many persons were appalled by the eclipse and thought that the last day had come. Wondering what awful spectacle they should see next some ran to the various churches screaming and calling on the Almighty, and in one or two instances falling down in hysterics and fainting fits." There has been a very destructive hurricane in St. Vincent. The damage done to buildings was very great. I think five churches were ^{blown} down, and a collection of rare and lovely trees levelled.

We have had very heavy and continuous rain, and a small flood one Sabbath morning by which a number of mud houses

were hastened to their end, and a little mason work canal which brings to Tunapuna its supply of water was so much damaged that it will require some weeks to repair it. In the meantime, however heavy may be the rain-fall the villagers must toil long distances for water. This affords them an extra excuse for not attending church, and a more substantial one than many that they are in the habit of offering, and in which is often displayed an amount of ingenuity worthy of a better object. A Mohammedan woman who never attends church begged some water from our cisterns, saying that if she did not get it she could not come to church that day. This was evidently a false and hastily devised plea, and she looked rather confused when I reminded her that it was not Sunday, but *Saturday*.

Sometimes they attend regularly for a time from interested motives as one man lately who, for a long time never missed a service and nodded his head so frequently with audible exclamations of assent that sometimes we could not help smiling. It ended in his wanting to borrow money, only two shillings, he said, to get an aching tooth drawn; having no one but himself to support we did not consider him an object of charity, and he has never been in church since.

Last week on an Estate I came across a Brahman who could read a little, but not enough to catch the sense of what he read. He was the proud possessor of some very dirty tracts, and quite a large volume on *surveying*, all of which he seemed to regard with very great reverence. Though evidently not at all intellectual he appeared interested in what I said to him. He promised to come the following Sabbath, and to make it quite sure, as he said, he asked me to write his name in my book. I had forgotten all about it, such promises being as common in the breaking as in the making, but on the Sabbath morning Har Devari was announced. Mr. Morton talked to him, and afterwards I did, and gave him a printed copy of the commandments. Whenever we spoke of God he folded his hands in a very reverent manner, and gave a hearty assent to all that was said. He told me that on his next pay day he was going to bring a shilling for Mr. Morton to drink brandy. Many of the heathen think that the Christian's ideal of pleasure is to drink brandy, led to the conclusion by much that they see around them.

The Tunapuna Church is proceeding rapidly. We think it will aid our work very much. The Communion was dispensed three weeks ago and bags distributed for the savings of the converts for this object. Probably you have heard of the death of Mr. Wright's little boy, he died of water on the brain. Miss Sample has been quite ill, and though better now is not yet fully recovered.

Since I wrote you last, we gave an entertainment in aid of the church fund by which we cleared sixty dollars. Our three lady teachers gave valuable assistance in reading and music, and several others helped us greatly to make it successful. I hope to write you again shortly, after the arrival of our young missionaries which is expected with a great deal of pleasure. With kind wishes for all.

S. E. MORTON.

NEW HEBRIDES.

EXTRACTS OF LETTER FROM REV. H. A. ROBERTSON.

DILLON'S BAY, ERROMANGA,
April 30th, 1886.

The *Dayspring* is just now at Efate, or should be and as we expect her here in a few days, I will write a brief note and send by Capt. Braithwaite in the hope that he may be able to forward it to New Caledonia by some trading vessel which the *Dayspring* may fall in with about Efate.

I wish first to express my regret that no report was sent from Erromanga when the *Dayspring* sailed for Sydney about the end of last year. We had just gone overland to our East Station in November when Mrs. Robertson became suddenly very ill, we think brought on by a rough walk of twelve miles where we could not take the horses, and what with her sickness, and our little girl suffering from fever and ague, the packing of six casks of arrowroot, and attending to many duties connected with our work proper, I only managed to get our own and our teachers orders made out before the *Dayspring* arrived, November 30, from the Northern Islands for our letters and the arrow root. This was the only time she had come before the 7th or 8th of December, which, with other reasons stated, rendered it simply impossible for me to send my Annual Statement to the Board through our worthy Secretary Dr. MacGregor, (I pray we may receive good

news of his state of health by the Mission vessel.)

SINCE OUR RETURN.

We have been back just twelve months, and during that time we have visited North and South of Dillon's Bay and East and West of Potnaroven (Cooks landing). We have spent three months at the East Station.—Potnaroven in Potnuma Bay, known to foreigners as Portinia or Polimia Bay; and nine months at Dillon's Bay.

THE SACRAMENTS.

We have dispensed the Sacrament of the Supper twice: first at Dillon's Bay on the 28th of June 1855, and again at Potnaroven on the 17th of January, 1886. We baptized and thereafter admitted thirty-seven adults to the Lord's Supper in June and on the same day we baptized 26 infants, all of whose parents were members of the Church in full communion. At the June Communion 610 Erromangans were present including 170 church members. In January of this year we met at Potnaroven where there were present 712 Erromangans, including 166 at the Lord's table.

TERMS OF CHURCH MEMBERSHIP.

We baptized only one adult between the Communion in June and the one in January for reasons which I consider sufficiently strong.

1. One condition for any adult desirous of becoming a member of the Church is that he (or she) attend regularly, once a week, for twelve months, a candidates class conducted always by myself.

2. If young and able to acquire the art of reading he must be able to read fairly well any book printed in Erromangan.

3. He must attend with average regularity all services on Sabbath, week-day school and weekly prayer meeting and engage to have morning and evening family worship, (if a married man or a single man having friends living in the same house with himself).

4. He must have nothing to do with heathen customs (i. e. not engage in any heathen, or superstitious custom,) though to forbid him to have faith in sorcery, witch-craft and ghosts or ghost stories, and in dreams—born of too much cocoanut oil in his puddings—would be putting new wine into old bottles or asking him to pledge himself solemnly to do what may be attained by his great-grand children, but which is too much to expect of the pres-

ent generation of Erromangans) and, he must be well reported of by the better class of natives who know him best.

5. He is expected to be willing to go anywhere, on his own Island at least, to labor for Christ and the Salvation of souls.

Now, as only one native complied with all these conditions only one was admitted by baptism into the Presbyterian Church in Erromanga at our Communion in January.

Then again, while in former years we did not insist on old people that could not read, or could not learn to read, attending for a whole year the candidates class, but admitted them after very little instruction from us, if they had been regular in their attendance upon the Services conducted by their respective teachers, we have decided since our return from Canada that none shall be received into the church, but those who have attended the candidates class for twelve months. Those who cannot join in reading the Word etc, with class shall receive special *oral instruction*. We feel if we have erred in this matter in past years, our error has been that we made entrance into the church too easy and too wide, and that it is better to be more exacting at the outset than to be compelled to suspend members in large (too large) numbers from church fellowship after having once received them. Of course after all has been done that can be done we shall, I fear, continue to be disappointed in many of the church members. But this is not more than we should expect if we but examine with fairness and reasonableness the history and condition of the ordinary South Sea Islanders for a hundred years back, and the very probable degraded condition and sinful surroundings of the race for many hundreds of years before that. Truly "heathenism is bred in the bone and is hard to extract" (J. Copeland).

Doubtless many who would like to join the church believed, when they gathered to the Summer communion, they would be admitted as others had been, but in this matter I felt my duty was very clear and that I was without doubt studying their spiritual good by keeping to our terms, which terms were thrice intimated during the Sacrament of June 1885.

The more exacting terms in order to entrance into the church, discipline, and the very high mortality, both during our absence and since our return, have brought

down our roll of church members from 195 in 1882 to 170 in 1886 notwithstanding 38 new members admitted in 1885—6, or a net decrease of 63 in four years.

SOME DISCOURAGEMENTS.

Perhaps in connection with our N. H. Mission by far the greatest discouragements are,—first, that they won't take on *higher education*, and second, that the race is *dying out* if not rapidly, certainly, so much so as to convince us that it will only be a question of short time until they shall have passed away—the *lost tribe*, yes, and the *lost tribe* that cannot be found. There were 200 deaths on Erromanga during the 29 months (or say two years and a half) that we were absent, and as against that large number of deaths there were only about 70 births, or a net decrease of 130.

CANDIDATES CLASS.

I have only just now got four persons attending my Candidates Class, one of these is from Cook's Bay, and three are from Elizabeth Bay and two of these latter are the son and daughter of the high chief of Elizabeth Bay who has had a teacher for several years. He has given up heathen feasting and night dancing and keeps away from heathen gatherings of all kinds, attends church and school and is learning to read, is very kind to us and the Christian party, and is one of nature's born gentlemen—but he retains his four wives yet. I am not quite sure but that some men of fairer skin would do the same (i. e. have more than one wife) if public opinion, business and professional interests and the law were not all against such a course of life.

DEATH AND CHANGE AMONG THE TEACHERS.

I have several blanks in my staff of teachers at present, or will have next week, as then, two of our teachers with their wives go to assist Mr. Michelson on Tongoa. One elder died just before we arrived back here from Canada, and as he was also a teacher his district had to be provided for. Soon thereafter a fine young teacher died of consumption, two had to give up the work on account of very poor health, and two other young teachers were unsuitable and I brought them back to attend school again, and settled older men, and more trustworthy in their places. Mr. Gray of Tānuā applied to me for a teacher in June and I sent him a fine young man and his wife who were teachers at South

River, 12 miles South of Dillon's Bay and one of the hardest spots to work in this Island. In February another teacher died of Scrofula and his place was taken by a young man from my class only in the end of last month.

The murderer of George Gordon asked for a teacher about two months ago, Ususo my teacher at Dillon's Bay and the second son of *Koioi* who murdered John Williams took a young man from my class, whom I appointed, to this man's district. I could not go myself as I had arranged to go next day to the East side of the Island with the teacher referred to above. *Ukovele* (Geo. Gordon's murderer) gave the ground for the church and school house. The name of the district is Rampunumpwat, but you need not read it aloud. A young chief near South River has just asked for a teacher and I have arranged with another of my scholars to go as soon as the vessel passes. Six weeks ago an elder who has been a faithful teacher and sincere Christian for ten years, died and I settled a teacher and his wife there when I crossed the Island with the young man from my class. Then only last week an old teacher had to be dismissed for sin and another teacher went out of his mind, or his mind went out of him if he ever had any, and I sent and had him brought here. However he started alone the other morning during school for his own village 20 miles from Dillon's Bay. But we are going to try and get him back here where his life will be safe.

So you see brethren it is no easy matter to manage my coach carefully, and sometimes bold driving is needed. When the two teachers leave next week in the *Day-spring* for *Tongoa* we will fill their places, and then we shall just have 34 teachers actually at work. I had hoped to have 36 this year, but I cannot do more in the mean time than I have done, for every man in my teacher's class in whom I have any confidence has been sent out, and those still attending my class may be off in some slave ship any day! But nothing that any native may do any day would surprise me much, however much it would grieve me. Not that they are positively so bad but that they lack principle and they are such children and so volatile.

HOW THE LABOR VESSELS HINDER THE WORK.

I heard when I returned from the East side three weeks ago that our herd and another young man engaged house-building

for us, ran off at day-light with a native decoy to a labor vessel with whose captain they had arranged to sail just at day break, and he to send his boat in for them around a point forming the North arm of this Bay. Next night seven or eight young men, six of them members of the church, resolved they would go in the first labor vessel that should call at Dillon's Bay and they cut down a tree to witness their oath that they would go without fail. And they will too. If spared at all to come back their heads will be like so many blocks, you cannot get an idea hammered into them, youth is the only time they can learn and that will be spent in the Queensland plantations.

Just when my class becomes interesting and begins to shoot up into manhood, off they go. It is very discouraging, for I must begin another class of young boys away back almost at A. B. C. and slowly drag them up to read, write, add figures, get some knowledge of the Bible, etc. Still we cannot give up our work or neglect our duty to them, and to our church, and especially our duty to God. So we just try to cheer up and begin again sowing beside all waters, knowing good is being done all the while and that though we have sown in tears we have also been permitted to reap in joy.

THE BRIGHT SIDE.

May 4th.

But I must try and give you something now of the other side, for there is a bright side. And we are thankful for it.

WHAT THEY HAVE DONE FOR THE WORK.

The Christian natives took great care of the mission, buildings, and fences, at both the East and West Stations during our furlough in Canada, and added a large native made church on the West side for the sacrament, and made two kilns of lime. They built a new piece of stone wall or dyke, enclosing the martyr's church at one side, *i. e.* facing the sea, and they put on and removed the storm rigging of all our buildings each year, (the storm rigging consists of poles lashed over the roofs of our houses to prevent the hurricanes blowing off roof and thatching), and they visited regularly all the out-stations, attended well (for natives) to the sick, and appointed two or three new teachers to districts where the teachers had died. They painted the church, our own house, every door and window, and

gato, and the mission-boat, and gave us a very warm welcome back the day we landed.

At our East station they built a fine new church, 42 x 17 feet, and plastered it; and they put up a new plastered kitchen for us, making all the lime for both buildings and carrying the wood for the frames from one to three miles. And they put up an excellent hardwood fence enclosing the mission buildings, and the head teacher (Yomot) and his wife (Navusia) in charge of the church and school at Pot-nareven, took the utmost care of our cottage there, inside and out, and the Christian people, with Yomot, visited several times, every district on the East and South-east side of the Island.

HONESTY OF THE NATIVES.

At both Stations every article we left we found on our return, and the few scattered pins and needles were gathered and tied up carefully in a paper, and the cattle and goats all looking strong and healthy. But poor old "Bessie," the faithful horse, first of George Gordon, and afterwards of his brother James, had become weary of life, and going under the shadow of a great banyan tree one fine morning she quietly stretched herself on the grass and died.

"Ochei," a faithful servant who has been fourteen years constantly with us, daily looked after the inside of the mission house at Dillon's Bay during our absence, and she is yet the same faithful helper and never unwilling or long-faced over a little work. Some of our helpers are fairly good, for natives, but we never had one like this woman, never!

She was so pleased to see us back, but specially pleased to see our little girl. The elders and teachers had kept up very well the schools, and were kind to ships of war and traders.

ANOTHER TRIBE GIVES UP HEATHENISM— A HARD CASE.

One bush tribe had given up heathenism during our absence, and had moved to Dillon's Bay to be near church and school; one of the party was baptized in June, 1855, at our winter communion. He was once one of the most hopeless of the heathen whom we know. He had been ten years in Queensland on the cotton plantations, but on coming home he threw off his fine clothing, painted his body and engaged in all manner of vile heathenism,

took part in a foul and cowardly murder near our house about nine years ago. His Slave vessel and Queensland civilization peeled off like so much white-wash. It was working from the outside and not from within out, hence it was no good and could not stand the test of temptation.

GIFTS AND WELCOME.

Soon after our return (within three days) several hundreds of the people had come from all parts of the island to see and welcome us back, and before many weeks they gave us a present of twelve large hogs and one and a half tons of yams, and seven hogs, and six hundred pounds of yams to the *Dayspring*. Any more would have been a waste so I asked them not to give us any more until summer. So last summer our East side people gave us eight hogs and about one and a half tons of yams and taro, and continued putting often bananas, taro, and yams, in the kitchen the three months we spent amongst them.

A MARVELLOUS CHANGE.

At both our winter communion in June, 1855, and our January communion last summer the greatest order and attention prevailed, and our hearts were filled with joy and thankfulness. At Dillon's Bay, in June, we met on the very spot where the old sandal-wood station of the traders once stood, and almost immediately opposite the graves of George and Mrs. George Gordon and James Macnair, and in sight of Mount Gordon where Gordon and his wife were martyred for the name of Christ whom the savages hated. Directly opposite us stood the old tree near which Williams and Harris fell, and up the stream the black volcanic rock upon which Williams' body was measured before his murderers carried him off (on a pole tied like a pig) to Sufo where his body was cooked and eaten.

What a change since those dark days! And when we are sometimes grieved with their sins and strange ways, we should just think for a moment what they were only a few years ago or when Geo. Gordon began his labors on this island,

At the communion in January at Pot-nareven the same good order prevailed throughout though the people were a week there. Our Dillon's Bay people, we could not help noticing, looked so much more gentle and civilized and so much better dressed than any of the others. But so

they should, they have had far more advantages.

ATTENDANCE AT CLASS.

We had a capital school for young men and women at Potnareven from 6th Dec. to the 12th Feb'y. There were 45 on the roll, and we seldom had fewer than 30 men and 5 women in regular attendance. This was the best class we have yet had. They attended regularly and tried to learn and hence they *did* learn something. Mrs. Robertson had a class of young boys, women, and girls, of over 40 in number. She conducted her class in the afternoons as we had only one school house. On our return to Dillon's Bay on the 14th Feb'y I began the class again for young men and women and continued it until the 8th of April, when press of work compelled me to give it up for a time. A month ago I again visited the East side to settle two teachers and marry three couples.

COUPLES MADE HAPPY.

I have married over twenty happy (?) couples since our return a year ago, but then we were a long time off the island.

DEATH OF ATNELLO.

There were twelve births in Dillon's Bay during our absence and only four deaths, and three of these were old people, but the fourth was dear *Atnello*, one of the finest men and best teachers I have yet had. He was of much help to Mr. Macnair at one time. He was an elder in the Church here and the teacher at Dillon's Bay. Since Soso died several years ago we have had none who knew as much as *Atnello* and *Yomot*. Soso was very carefully trained by James Gordon as he had him (Soso) assisting him in studying the languages and making translations. Since Soso died I have depended chiefly upon *Yomot* and *Atnello* in the languages, and in learning *Yomot* and *Atnello* were very unlike. *Yomot* is bold, and outspoken, gains his point, but makes enemies sometimes. *Atnello* was quiet, gentle, unwilling to offend any person, and very polite, but in his own quiet way had firmness and influence, and so the people obeyed him without fully seeing that they were actually ruled. In this way he made fewer enemies. but he had to bear at times the enmity of the heathen when they were angry with the whole Christian party out of hatred to the Gospel itself.

PURCHASING LAND.

I expect to send to you a copy of a deed of land which I purchased at Portinia our East Station. I mentioned this purchase to the brethren at our annual meeting in July and also my intention to purchase as much land at the head of Cook's Bay as possible for mission purposes, for I fear if I do not do so now it will soon be "too late." Once the French come to our Island there will be little chance of securing any suitable spot for mission purposes if indeed they will recognize our claims to any property they can grasp. The missionaries approve of my purchase in Potnuma and of my purpose to purchase land in Cook's Bay. Whatever I do will be made out in the name of the Presbyterian Church in Canada.

Mr. James Gordon purchased or gave gifts for some land in Cook's Bay but got no Deed of it, and with darker days I also gave presents to the leading men in order that they would allow me to pass through their land and erect school-houses at various points, but neither did I get a Deed. Several of the best and most powerful men have died since those days, but of those living, there are a few who will acknowledge our first claim and as they are likely to be at the Communion Services here on the first Sabbath of September (September 5th 1886) I intend D. V. speaking to them about the land on the Monday following.

STOPPING THE GROC.

About ten months ago a white trader settled almost at our cottage door and though he was a very civil man some of the young natives had got *groy* from him several times when working for him, and some church members had fallen into the trap. Of course I was greatly grieved, for although the slave vessels carry off our young men they have never given them *groy* in port here which has been a great blessing.

I resolved to walk over land at once and see the trader myself, instead of writing, and if possible get him to promise not to give the natives any more. I started at day-break and got over at 5 p. m. without any one knowing I was going, so I got them just as they were, without any special making ready.

I called on the trader as a friend, and next day I went on to Cook's Bay and preached and visited a sick teacher three miles further on.

The following day which was Thursday

I returned to Potnareven and by invitation (the previous day) the white man came and drank tea with me, and I asked him frankly all about the drinking. I found him quite willing to confess he had given them *grog* on several occasions both while boating and house-building for him, but he said they generally asked for it, and that he did not think he was doing any harm. I then told him there was small hope of any native who touched *grog* of any kind, and if they once got fond of it, humanly speaking our Erromangan mission would that day receive its death blow—as we would as soon let the cruel, Godless French of New Caledonia in upon them as give them *grog*.

I then asked him if he would then and there promise, for the sake of the poor natives themselves, and for the prosperity of the mission, and for our comfort and his own good in the end, that he would neither give it or sell it to any Erromangans or Foreign natives living on the Island for the time being, and that he would use his influence to prevent any of his company giving or selling it to them. He engaged at once to do all I had asked, and next morning after I had married a couple in the church, I spoke very plainly to the whole people and said it would now be too late for any who had drunk to seek to deny it, for that the trader himself and the teacher had told me all about it.

I then got the white man kindly to come to the church and repeat publicly his promise made to me the previous evening, and I told them if any party sought to break through I believed it would be some of our own Queensland returned young men and not the white man. I also told them I had ever cared for their bodies and souls and never spared my time or means as far as I possessed any, that I had set life and death clearly before them, and if they refused the good and took the evil they would perish under the very noon day of the gospel light. And so I left them alone to think it over.

While speaking I noticed my remarks were telling in a way that would do good. To show they felt the force of all I had said in the proper spirit the whole village lined themselves along the shore in single file to bid me good-bye. As I passed I called on the white man to bid him good-bye and to thank him.

After a tramp of twenty miles I arrived at home (Dillon's Bay), about 8 p. m.,

very weary, but with a heart, I trust, devoutly thankful to God for the result of my four days' journey and talk.

Not long after this their trader left this island as he could not get cocoanuts in sufficient quantities to pay, and he went to Api, but before we left he wrote me a very kind letter thanking me about many things.

Fearing some trader or traders might come at any time who might not be like this man, but more like the old sandalwood traders, I resolved to buy that piece of land adjoining the mission property at once if they would sell it. Three parties sold their's to me out and out. I paid £12 for the land out of the Erromangan Mission Fund. I purchased for and in the name of the *Presbyterian Church in Canada*, and it will make a nice mission station along with the piece purchased from the Chief when we built the Mission cottage. We have the boat harbor and best landing in Potinia Bay, in front of the church property. I call it sometimes Cook's Landing as Capt. Cook actually landed at this very spot, yes, and was attacked too.

A SON OF THE MURDERER OF JOHN WILLIAMS NOW AN ELDER AND TEACHER.

The death of my dear, kind friend, and faithful elder and teacher, Atnello MacKie has been a great blow to the Erromangan mission. He had few equals and no superior on all this island, unless it be Yomot, the teacher at our head station on the East side. Atnello Mackie was teacher in Dillon's Bay for over five years, and I cannot tell you what a loss his death is to me in the work of this principal station. He was a born gentleman, and his polite and gentle manner was noticed by all strangers who visited Dillon's Bay. Then he was firm in matters requiring bold decision, but some how gained his point without estranging those who mixed up heathen customs with a very little of religion. Atnello died shortly before our return, or in November, 1884.

Soon after our return I appointed Daniel Usuo teacher at this station (Dillon's Bay) and he has now been about two years and three months not only our teacher but also leading man at this Station. He is not unlike Atnello in many ways, and when he most appears unlike him is in his deficient education; but though now about 45 years of age he is

making wonderful improvement in his reading and speaking.

He is the second son of the murderer of John Williams, and must have been about a year old when that sad event took place.

Usuo laid the foundation stone, if you remember, of the Martyr's Memorial Church of Erromanga, in 1880. He is High Chief of Dillon's Bay.

FOUR MONTHS LATER.

Tuesday, Aug. 31st, 1886.

It is now four months since I began this—a long time to have a letter on hand and unfinished.

PREPARING FOOD FOR THE COMMUNION.

To-day our boat has gone south for food to enable our people of Dillon's Bay to supply the East side people who are coming this week to the Sacrament appointed to be observed first Sabbath.

There has been great drought here for three months which has all but burned up the native plantations, and this is especially felt in this valley and indeed all over the West and North sides of this island where there are no swampy lands for taro, and the yam requires dry soil, but rain occasionally, like our wheat and oats and hay at home. Yomot has arrived to-night, and by Friday there will be several hundred strangers in this valley.

THE MISSIONARY FAMILY.

Mrs. R., myself, and our youngest child are well, but there is much sickness and many deaths among the natives this year again. Our three children who are attending school in Sydney were well when we last heard from them.

A trading vessel from *Noumea* brought us letters from Mr. Ella, Miss Ella, and our eldest daughter written on the 24th of July. Mr. Ella mentioned that our three children were then well as also Mr. McKenzie's daughter who is now quite grown up though only 14 years of age this month.

A CRUISE IN THE DAYSPRING.

When I returned home from the meeting, Mrs. Robertson felt she needed a change, so as the *Dayspring* was going as far as Ambrim, and there were few passengers on board going and fewer returning we went the short trip, and were only three weeks and a half gone. We had magnificent weather and a most delightful trip and Mrs. Robertson and our child are

feeling much stronger for the change.

We called at Brakor, Hav. Harbor, Nguna, Emai, Tongoa, Epi, and Ambrim, and Messrs. McKenzie, Milne, Fraser, and Murray were landed and Mrs. McKenzie and their four children, and Mr. Fraser's two children. Mrs. McKenzie and her children and Mr. Fraser's children were with Mrs. Robertson while we were at the meeting of Synod in Tanna.

DEATH IN THE MISSION.

Messrs. Fraser and Murray as you know both lost their wives this spring, and Mr. Fraser's youngest child is very weak.

NEW CHURCHES.

Mr. McKenzie and his young men are putting up an excellent large church; the frame is up. Mr. McDonald has put a fine large church resembling Dr. Geddie's church at Anicityum. Mr. Milne is erecting the church of the New Hebrides. Certainly it is beautifully built as he is so particular and an excellent workman. I preached to his people in it when North. Our New Hebridean half-washed, half-clad, natives, don't appear to advantage in such a building.

HOUSES AND STORES.

Captain D. McLeod (a native of Cape Breton, Nova Scotia) has built a fine house and store in Havana Harbor on this island, and the French Company have a very fine store and house also. They are improving their land, building etc., with great vigor at present.

A GLAD SIGHT.

One sight during our trip was at Emai, where we saw over 300 natives who have come out of heathenism within the past two years. What a change since I visited them about five years ago.

Ever yours,

H. A. ROBERTSON.

BRAZIL; ITS PEOPLE. ITS SCHOOLS, ITS RELIGION.

BY HORACE M. LANE, M. D., SAO PAULO.

Brazil is one-fifteenths of the habitable world, one-fifth of both Americas, three-sevenths of South America. It is larger than the United States and her territories (leaving out Alaska), and fourteen times as large as France. It has a coast line of nearly five thousand miles and possesses forty-two sea ports, among which are the largest and best of the world. Within

these limits are found the unexplored and almost boundless *serras* of the great Amazonian basin in the north, a large slice of the rich *pampas*, in the south, and by far the largest of the three great elevated masses that constitute the bulk of the continent, in the centre. These table lands, well watered, well timbered and possessing a climate unparalled in the tropic regions of the earth, represent about four-sevenths of the whole country. As a rule the high plateaus are of exceptional salubrity. These broad acres of fertile farming land, rich pastures and almost inexhaustible supplies of timber and minerals are rendered easily accessible through the natural highways furnished by the three great river systems—the Amazon on the north, the La Plata on the south, the San Francisco in the centre. The Amazon, among its numerous affluents and tributaries, numbers twenty larger than the Rhine, and it holds in its mouth an island larger than Switzerland, almost as large as England.

The material resources of Brazil are almost incalculable. The range of its productions embraces the products of both the temperate and torrid zone—the cereals, cattle, sheep, horses, cotton, sugar, coffee, rice, rubber, drugs, dye-stuffs, precious metals, etc. The coffee exports alone amount to nearly eight million sacks per annum. According to Humboldt, Brazil is capable of supporting a population of four hundred millions.

The country is divided into twenty provinces, each having a President appointed by the General Government, and a Legislature elected by the people; and, so far as the internal economy is concerned, the provinces are practically free States. The General Government is a very mild form of constitutional monarchy, with an hereditary Emperor. The law-making power is vested in a Senate, holding for life, and a House of Representatives elected for four years. The people enjoy a limited and qualified suffrage. The country separated from Portugal in 1822. The constitution was granted in 1824; but the real growth of the country must always date from the accession of the present enlightened Emperor.

THE PEOPLE.

In 1794 the population was less than three millions. In 1819 it had increased to nearly four and a half millions; and ac-

ording to the last census, that of 1872-73, there was a population of 9,930,478; the males outnumbering the females by more than 720,000; whites, 3,787,289; blacks, 1,954,452; mixed, 3,801,782; Indians, 386,955. This does not include the independent Indian tribes, which, according to General Conto de Magalhaes, amount to a round million. At that date there were 1,410,000 slaves. The rate of increase may be safely put at 2.8 per cent. per annum, which would give us at the beginning of this year a population of 14,266,118, including the untamed Indians, the 1,149,723 slaves now held, and about 540,000 children of slave parents (*ingenious*) born free under the law of 1871.

The pure white race is diminishing, notwithstanding the influx of white emigrants from Europe, and the coming race—the strong race of the future, which is to determine the destiny of the nation—will be the mixed. The white element is Portuguese, descendants of that heroic little nation that cut such an mighty figure in the sixteenth century, shaping the destiny of Europe, and barely missing permanent greatness. She gave to commerce and international communication an impulse that is still felt; to literature a Camoens, “the Homer and Virgil of Portugal,” and to history Vasco de Gama, Magellan, and a host of others. The leading traits of Brazilian character are still largely Portuguese. They possess the strong nativism, sensitiveness, excitability and impracticability that characterize not only the Portuguese, but all the Latin races.

SOCIAL CHANGES. — SLAVERY. — ROMANISM.

During the past twenty years great social changes have taken place. Under the influence of her broad surroundings a strong leaning toward the broader, freer and more progressive life of the New World can be seen. Modes of life and thought are escaping from the influence of the old civilization, and are being moulded to the new conditions.

The fact that this people has survived the corroding influence of slavery, and the burdens of three centuries of Romish priestcraft, is of itself proof that they possess elements of strength and greatness that will win for them a place among the nations. Slavery is doomed. Whatever may be the defects of the present emancipation law and the horrors of these last days of slavery, there are elements at

work that will sweep it away. It may be safely left to the Abolition party of Brazil. They cannot fail to improve on the record we have made. It is the question of the day; and while it threatens the commercial prosperity, and disturbs profoundly the relations of society, there is another evil, inherited with slavery from the mother country, which is far more dangerous to the nation's existence, and that is Romanism. If there is in human history a dark, dismal failure anywhere, it is that of the church of Rome in Brazil. It has held for three centuries undisturbed sway over a docile, intelligent and naturally religious people, aided by all the prestige of the State and the power of the public coffers, being woven into the very texture of the Government, and with a result that is appalling. Among the common people it has planted ignorance and superstition, a paganism as repugnant as any in Africa; and in the higher classes religious indifference, skepticism and open atheism. Patriotic, thinking men are waking up to the fact that their children are not safe in the arms of Rome.

A WHOLE NATION KEPT IN IGNORANCE.

According to the last census, with a population of 9,930,470, there were 8,365,957 *analphabets*—those who could not read or write! There is a growing sentiment among Brazilians that the Church is largely responsible for this condition of affairs. And when the vexed question of slavery is disposed of, that of divorcing the dead Church from the living nation will come up. Already a great step has been taken in making education free. The new and very liberal school law gives absolute freedom to any one to open schools anywhere, and contains an elaborate plan for the complete reorganization of the public-school system. The reform is most excellent, but for obvious reasons it now exists chiefly on paper. A class of teachers, a system of schools, a good series of text books, cannot be created by legislative enactment, but are of slow growth. An attempt has been made to organize normal schools for training teachers, with only partial success. The Imperial "Collegio" of Pedro II., the only academy in the empire, corresponds to one of our Eastern grammar and high schools. It has a seven-year course, and accommodates between 300 and 400 pupils; its course of studies is fearfully overloaded,

and according to a recent number of the *Paiz* the seventh year contains but a single pupil. There are two excellent medical colleges with a seven year course, two law schools, a well-equipped polytechnic, and several military and naval schools. What the empire lacks is schools for the *people*—primary schools, where their children may be educated through well-trained teachers in ordinary knowledge, and, through the Bible, in personal purity, in the love of country, of truth and justice, and in the hopes of the Gospel.

These statements are not made in a spirit of unfriendly criticism, for he who makes them loves the Brazilians and their country; but in order that the friends of Christian education may understand the situation.

HOPEFUL SIGNS.

During the twenty years referred to, Brazil has advanced with immense strides in every department of life. Many of the old Portuguese barriers to progress have been broken down. All efforts, from whatever source, to raise the standard of education are warmly seconded by all patriotic Brazilians. The persistent work of Gospel missionaries, with pulpit, press and school, has had much to do in bringing this about. When we know that one of the leading men of the empire, while not abjuring the State-Church, to which he is attached mainly by social ties and family tradition, declares openly that he would like to see the Gospel missions spread over the whole land and rescue the youth of this country from the demoralizing influence of priest-craft, and when we know that this is the feeling of many of the best men of the empire, we may justly claim that the way is open for Christian work. The question is not shall these fourteen millions of native-born Americans have an education—they have answered that themselves,—but shall it be a Christian education, or shall it be the rationalism of European growth?

THE RELIGIOUS INFLUENCE OF SCHOOLS.

As a means of evangelization, the value of school work cannot be over-estimated. Let the children be taught independent thought; give them the word of the living God for their sole text-book of faith and morals, and the seed of the kingdom is already sown.

The centre of the mission-school system is at present at Sao Paulo, where there is

a girls' boarding-school with accommodations for thirty-five girls; a boys' boarding-school with room for forty pupils—this is intended as a training school for preachers and teachers,—a day school, where the pupils from both boarding schools and day scholars of both sexes meet for recitation and study. The teaching corps consists of three Americans and five natives. There are also schools at Rio Claro, Sorocaba, Caldas, Dous Corregos, Araraquara, Lencoes, Botucatu, Campanha, Pirasununga, Bahia, Rio de Janeiro and Campos. There are probably 1,000 pupils of both sexes brought daily under instruction which is openly and boldly evangelical, and where the object is understood to be the formation of Christian character. To a large extent the hope of the Christian Church lies in these schools, and such as these. Without Christianity in the schools, all efforts at evangelization will be lame.

The schools of Sao Paulo are crowded to overflowing, and more room is urgently needed for regular school work. A room is specially needed for a normal department. There is a crying need for a manual training school in connection with the mission educational work. The saying of the Apostle, "If any man will not work, neither shall he eat," seems not to have reached Brazil. A Christian education necessarily implies industry and independence. Here is a grand opportunity. Will not some of the men to whom the Lord has entrusted His millions come forward and furnish the funds for the normal school, the manual training school, and material for extending the work of the press? Only funds for the plant are wanted. The schools will support themselves when once mounted.

It is not possible in this article to refer to the direct labors of our missionaries in the work of preaching the Gospel. This they are of course doing at all their stations, and on evangelistic tours extending hundreds of miles. By law they are protected, and the opportunities for this form of effort are boundless; yet the land swarms with foreign priests, who often rouse the people to acts of violence. Rome makes a fierce fight. Bibles are still burned, preachers are still mobbed, but nothing can prevent the spread of the Gospel of Brazil—nothing but our neglect to send forth the preachers.

CRITICAL HOUR OF MISSION WORK.

BY ARTHUR T. PIERSON, D. D. IN GOSPEL IN ALL LANDS.

THE CRISIS OF MISSIONS

is now upon us. What a crisis? It is the parting of the way, where opportunity and responsibility meet; where the chance of a grand success stands opposed to the risk of awful failure. We call this **THE CRISIS**; for never, in the whole history of missions, have such opportunity and such peril confronted the Church of God, and entailed such fearful responsibility.

First consider the

OPPORTUNITY.

Never before could it be so truly said that the whole world is open to the Gospel. Less than a century ago, the whole pagan, papal and Moslem world was shut and hermetically sealed. Here and there was a narrow and uncertain opening, which, however, was exceptional and liable to be suddenly and violently closed. Japan, the same year of the landing of the Mayflower pilgrims at Plymouth, had driven out the last representatives of the Papal Church, and barred her sea-gates against Christianity and even commerce. China was literally "the Walled Kingdom." England had a foothold in India, but the East India Company was the worst foe of missions, and had left on record the utterance of one of her directors that he "would rather see a band of devils in India than a band of missionaries."

Turkey punished apostasy with death; Africa was an unexplored mystery; the isles of the sea were infested with cannibals more brutal than the beasts. Papal lands forbade the preaching of the pure Gospel, and even the circulation of the Bible: the Word of God must not be sold or even given away, and Dr. March could enter the Eternal City only by leaving his Bible outside the gates. Wherever the missionary went, it was as the three holy children into the furnace, or Daniel into the lions' den; to face martyr fires, or dare brute beasts in human shape.

To-day, the walls are down; in every part of the world we have only to go up straight before us and take the strongholds of Satan by storm. Korea now welcomes the medical missionary, builds him a hospital at government expense, and decorates him with the honors of Korean knighthood. Only Thibet remains, of all the hermit

nations, deliberately shutting out the missionary of the cross ; but there are now sounds of creaking hinges—the long shut gates of the Land of Bod are slowly turning to open the way to another territory of 700,000 square miles, and a population as large as that of Siam ; and here are the very shrine and throne of the Grand Lama ; the very Sanctuary of Buddhism.

The way in which these doors of the nations have been opened during this century constitutes the modern miracle of Providence. The pillar that, moving before Israel, rolled the Red Sea and the Jordan, drove back Amalek, beat down Jericho's walls, has gone before the little band of missionaries. Obstacles broad as continents, high as the Himalayas, have vanished like morning mists at sunrise.

We can now understand why, in the seventeenth century, God permitted England to plant her foot in India. Though it was by means of a corrupt, greedy corporation, *an opening was secured*. The Company's right to trade, to build factories and storehouses ; to defend persons and property, acquire territory, and call on British arms and diplomacy for help in case of collision with the Indian Government ;—all this meant increase of possessions and political power. God was using this avaricious corporation as an entering wedge into the heart of Asia, to cleave asunder the gnarled and knotted trunks of Oriental empires, and open a path for the Gospel from the gates of the Golden Horn to the portals of the Sunrise Kingdom.

Meanwhile, on this continent, a new missionary nation was growing to gigantic stature ; it strode across this great land till it stood beside the Pacific ; then, as though there was no more sea, advanced still Westward, and thirty years ago knocked at the sea-gates of Japan and unsealed them to commerce and Christianity. Here was God's avril, to oppose the sledge-hammer of England with the resistance not of antagonism but of co-operation.

But it was not enough to unbar the portals of the Island Empire. America united with England and France to open the gates of China. Then Turkey decreed toleration. Then the massacre in India transformed even the East India Company into the friend and advocate of missions. Then Livingstone, who had undertaken to explore the dark continent, and had been forty times scorched in the furnace of African fever, died on his knees near Lake

Bangweolo, and Stanley resolved to take up the apostolic succession. A thousand days from Zanzibar, and he emerged at the mouth of the Congo ; and following in the path of the explorer, the missionary goes, like God's engineer and surveyor, carrying the chain of missions from sea to sea. Last of all Corea comes out of her hermit cell and welcomes Dr. Allen to preach the gospel of the Divine Healer.

No words can do justice to this wonderful story of missionary advance. It leaves behind the tales of the Arabian Nights. Never was there such making of history. Every year, every day, every hour is critical ; every event, even the most insignificant, proves pivotal. So rapid is the march of events that the maps of Africa made yesterday, are inaccurate to-day, and will be obsolete to-morrow. The opening of doors is only the beginning of Providential interpositions. Look again at Africa. It was only in 1877 that Stanley reached the Congo's mouth. The next vessel that left England's shores after the news of his complete transit of the continent reached Britain, bore missionaries to the lake region, and at Nyassa. Albert and Victoria Nyanza, and Tanganyika, mission stations were located ; then the Livingstone Missions on the Lower Congo ; then, only seven years after Stanley's exploring tour, fourteen great nations representing Protestant, Papal, Greek and even Moslem powers, met in the Berlin Conference to decree the Congo Free State !

No less marked is God's hand in the

RAPID TRANSFORMATIONS

taking place. In Japan, for instance, the changes within twenty years have been radical and revolutionary. The very structure of society is altered. Christian churches, schools and institutions, are becoming dominant forces in the land of the rising sun. Roman letters are displacing the Japanese characters. Even the primitive Pentecost wrought no changes equal to those of this newly opened Island Empire. The light of Asia is fading before the light of the World. In the graphic terms of a native convert, "only the natural scenery remains the same." And this is only one example of these marvellous transformations.

It is impossible to appreciate the facts without being brought face to face with them. Dr. Lindley said that when a Zulu trades at the mission premises for a calico

shirt, duck pants and a three-legged stool, gets on his new clothes and sits on his stool, he is a thousand miles above the pagans round about him. The story of Fiji reads like a fairy tale. Thirty years ago the hut of a chief was built over piles, round which stood a score of human beings buried alive, and his canoe was launched by being rolled to the sea over living human bodies. Now a thousand churches of Christ lift their spires there.

The American Board largely concentrates its forces upon Turkey, forming self-supporting, self-governing, and self-propagating churches, training a native ministry, and preparing what is now a mission field to become a feeder of missions and take its part with Christendom in all evangelizing work. Syria, with Christian colleges, churches, schools and presses, sends out converts in every direction to teach and preach, and scatters Arabic Bibles and testaments throughout the Mohammedan world. By a curious ordering of Providence the very restrictions of the Moslem Bible serve to give the Christian's Bible access to the followers of Mohammed. The Koran is in Arabic; it is unlawful to translate it, and yet every intelligent Moslem is enjoined to read it. Hence, whatever be his native tongue, the same Arabic version of the Bible finds in the Mohammedan a reader.

The crisis of missions is upon us, not only in the wide doors of opportunity, but in the awful *risk of failure*. A crisis will not brook delay. These openings demand

IMMEDIATE ENTRANCE AND OCCUPATION.

Delay is not only danger, but disaster. Japan's wonderful opening was as truly the Lord's doing and marvellous in our eyes, as when the iron gate opened of its own accord before Peter. But through those open gates push the hosts of infidelity while we parley and hesitate. Before Christian schools and colleges were established, an atheistic science was boldly taught in the imperial university; before a Christian press scattered its leaves, sceptical tracts and books flooded the land.

So in India, while we lingered at the threshold, Satan's agents spread the Age of Reason and the Philosophical Dictionary, and pasted up huge posters along the walls of Calcutta, emblazoned with extracts from the worst infidel books, to attract the eye of educated natives. In papal lands the people are in revolt against priestcraft.

There is an insurrection of human thought, a resurrection of human intelligence and conscience; but the reaction is towards atheism; bursting the bonds of superstition and spiritual thralldom the tendency is toward the license of free thinking. Prompt and vigorous prosecution of missions in papal lands would just now turn thousands and millions toward a pure gospel. But it is

NOW OR NEVER.

The crisis is thus upon us. What are we doing? Dr. Duff says, "playing at missions,"—yes, it is worse than playing; we fear that the Church of God is trifling with human souls and with Christian duty. There is not a Christian denomination or disciple that is not involved in this peril. At this most critical, pivotal hour of history and destiny, Protestant Christendom with a church membership estimated at from twenty-eight to thirty millions, is sending into this world-field only about five thousand missionaries, male and female i. e., Christendom gives

ONE OUT OF EVERY FIFTY-SIX HUNDRED

to carry the Gospel to the heathen, and of these nearly one-half are women. From nine to ten millions of dollars a year are given to prosecute this work, that is one-third of a dollar as an average per member, less than one-third of a cent a day, for the evangelization of a thousand millions of our race. And even this we raise only irregularly and spasmodically. The annual assemblies and convocations frequently report alarming debts, and at a time when God's imperial clarion sounds the signal for advance all along the lines, the cry goes forth, "*retrench!*" when even to stand still is to go back.

We do not exaggerate when we say that in the matter of missions no small part of the church is cursed with an apathy and lethargy that are criminal. Estimating Protestant church members at 28,000,000, should one out of every five hundred go abroad to teach or preach, we should have

SOME FIFTY-SIX THOUSAND,

instead of five thousand, representatives in the field; and were the whole Protestant Church represented by one per cent. of average income, instead of ten million dollars a year we should have at least one hundred millions for the work of missions. As to money, we ought to bow our heads in shame that hundreds of dollars should

be given to Mammon, even by disciples, where pence are given to God. Whiskey is the standpipe in our comparative expenditures, towering far above all others; would that, like a standpipe, it might determine the level to which our gifts to God should rise. Think of it—that two hundred and fifty times as much should be spent for liquor and tobacco as for missions; that for every dollar given to evangelize the world, one hundred and seventy-five should go to bread, meat, sugar, and molasses; or taking these articles of food and indulgence together, six hundred and seventy-five dollars for every dollar put into the foreign mission treasury!

What can we ministers or church members do toward securing immediate and enthusiastic co-operation with this great cause?

First and most imperative is the need of

INCREASED INFORMATION.

True zeal is awakened by, inspired by, and therefore, according to, knowledge. Fire may be fanned with a bellows but it must be fed with fuel, and the fuel of the flame of missionary enthusiasm is a knowledge of facts. No true child of God can remain indifferent when he knows the need and extremity of the thousand millions who have no Christ; when he learns what modern missions have done and are doing; when he sees the unmistakable moving of God in the mission field, and the signal triumphs of grace in heathen communities. Let our pastors give to apathetic people the story of the Sandwich Islands, Madagascar, Fiji; tell them of Duncan's work in Columbia, Geddie in the New Hebrides, Johnson in Sierra Leone, Wheeler on the Euphrates, Powell at Nanumaga, Clough at Ongole, Wolfe in Foochow, McKay at Formosa, Bushnell at the Gaboon, Hogg in Egypt, McCall in Paris, and the host of others who have been the pioneers and apostles of missions; and no real child of God can remain cold and irresponsible.

Our monthly concerts may be a thousand-fold more useful. We may make them monthly bulletin boards to mark the progress of Christ's campaign for a world's conquest, to show where His hosts are stationed, what new strongholds are taken, what new advances are projected, where re-inforcements are needed, and where our present advantage is imperilled by the concentrated attack of the enemy. Such a monthly concert—like Nehemiah at Jer-

usalem—will turn disciples into warriors and workers, and when the trumpet sounds at any point of peril, the whole church will rally to its defence.

There is a *melancholy uniformity* in our annual appropriations to the missionary work. With all the appeals from pulpit and press; all the help from Women's Boards and Sunday Schools; all the inspiration from Divine Providence and grace; the tides of our annual contributions do not rise to a much higher flood mark; the greatest work ever attempted by the Church—with the grandest opportunity ever afforded the Church in any age; with every possible or conceivable incentive and inspiration to zeal and enterprise—cannot pass this dead line, this fatal limit of about ten millions. The work remains stationary, while everything else moves; God moves before us, the heathen nations move away from their old moorings; Satan moves into the newly-opened fields and plants the tares in advance of the wheat; time moves on toward eternity and the world moves forward toward the final crisis; and the church, with her growing membership, growing intelligence, growing wealth, *stands still*; and, since all else moves, falls behind!

At the General Assembly of the Presbyterian Church in Minneapolis, in May last, after the report of the Standing Committee on Foreign Missions was presented, the following additional resolution was presented by the writer of this article, and adopted unanimously by a rising vote, after which the Assembly, still standing, was led in prayer by the Moderator:

Resolved, That, in the presence of the universal opening of doors, the inspiring leadership of God's Providence, and the glorious sealing of the missionary work by the grace of God, in the rapid removal of gigantic obstacles and the gradual transformation of heathen souls and even communities by the Gospel, this Assembly explicitly declares its solemn conviction that it will not do to retrench or even to stand still. In the face of foes ever active and aggressive, not to go forward is practically to go backward. We therefore declare that at least \$750,000 should be raised this year, exclusive of the payment of the debt now resting on the Board; and this in humble dependence on the Spirit of God, who is the Spirit of Missions, we, the ministers and elders, representing the Churches, pray: fully undertake to accomplish.

Is not some such deliverance appropriate to all the Churches of Christ?

The view of this crisis in mission work, let all Christian pastors and disciples take prompt and vigorous measures to

DOUBLE THIS YEAR THE OFFERINGS OF LAST.

The first Sabbath in November is to be observed as a special day of prayer for the conversion of the heathen, by all Protestant missions, and the societies and denominations that support them. Why should it not be observed in every congregation in our land? Why should not every pastor preach to his people upon the great cause and its claims, and in the services of worship and the Sunday-school make this day a missionary day, for the diffusion of information and the arousing of intelligent enthusiasm?

At convenient points, union services of contiguous congregations might be held during the afternoon or evening, at which addresses shall be made by those who can kindle contagious enthusiasm, and at all services of that day special offerings should be made to Foreign Missions in such way as each Church may determine.

A great impulse would be given to this cause if pastors would prepare missionary addresses or lectures upon different fields, and by exchange among themselves, secure to the congregations generally the benefit of their researches; that the people might be informed and educated as to the world-field and the triumphs and successes of the Gospel, and the great work still needing to be done.

Certain it is that the whole Church of God ought to arise and shine with a new and flaming zeal for a world's evangelization. The night is far spent, the day is at hand. What can we do to hasten its dawning? to flood the earth with the light of the Evangel?

PRACTICAL SENSE.

There is a vast difference between a secular ministry and a ministry having some knowledge of secular affairs. Time was when the opinion was held that the minister of Christ ought to be far removed from all things earthly, and that ignorance of practical matters was one of the qualifications, or at least ordinary characteristics, of the "clergyman." If that time has not already gone, it is fast passing away. Our young preachers should learn as much as circumstances will allow of bus-

iness forms and principles and methods. Such knowledge will help them through many a difficulty in after life, and will give them an influence with their fellows which they could hardly get in any other way. It might be well for our ministerial students to devote a little time specially to those things. The knowledge will come back to them and prove wonderfully helpful. The fact that our Lord worked among working men during the first year of his life doubtless prepared him in some respects to mingle with and influence men when he came to the fulfillment of his proper mission. We would not advise any young man to turn away from his studies in college or seminary to attend to these things, but incidentally while pursuing his studies, and especially in vacation, may be able to learn much of the real world, which to many a preacher has seemed anything but real.—*Central Baptist.*

FASTING IN RUSSIA.

The Holy Synod of Russia has just decided that Russian soldiers must observe Lent in the most rigorous way. They will have to fast not only during the four "great Lents" yearly, but also every Wednesday and Friday, and the six great days of prayer and repentance. This is the calculation: The Great Lent (of Easter), 79 days; Petrovski Lent, 20 to 50; Uspenski Lent, 17; Filipoffski Lent, 39; six days of prayer and repentance, 6; 31 Wednesdays and 31 Fridays, 62; total, 170 to 200 days; on which dates, neither meat, nor fish (during the Easter Lent), nor eggs, nor milk, nor even sugar are allowed. The officers assert that the physical strength of the soldiers must inevitably suffer from the new regimen.

WHY IS IT.

We are constantly assured by the secular press that prohibition does not prohibit, and that more liquor is sold on the sly than when rum-mills ran without restraint. If prohibition increases drinking how is it that rum-sellers do not advocate it and spend their money in extending it? This would take the breath out of all temperance movements, and help on the whiskey business at the same time. How is it that the rum men cannot see and pursue the main chance and go in for prohibition to build up the liquor business?—*Sel.*

FOR LOVE'S SAKE.

You have read of the Moslem palace—
The marvellous fane that stands
On the banks of the distant Jumna,
The wonder of all the lands.

You have read of its marble splendors,
Its carvings of rare device,
Its domes and its towers that glisten
Like visions of Paradise.

You have listened, as one has told you
Of its pinnacles snowy-fair,—
So pure that they seemed suspended
Like clouds in the crystal air;

Of the flow of its fountains falling
As softly as mourners' tears;
Of the lily and rose kept blooming
For over two hundred years—

Of the friezes of frost-like beauty,
The jewels that crust the wall,
The carvings that crown the arch-way,
The innermost shrine of all—

Where lies in her sculptured coffin,
(Whose chiselings mortal man
Hath never excelled), the dearest
Of the loves of the Shah Jehan.

They read you the shining legends
Whose letters are set in gems,
On the walls of the sacred chambers
That sparkle like diadems.

And they tell you these letters, gleaming
Wherever the eye may look,
Are words of the Moslem Prophet,
Are texts from his holy book.

And still as you heard, you questioned
Right wonderingly, as you must,
"Why rear such a palace, only
To shelter a woman's dust?"

Why rear it?—the Shah had promised
His beautiful Nourmahal.
To do it, because he loved her,
He loved her—and that was all!

So minaret, wall and column,
And tower and dome above,
All tell of a sacred promise,
All utter one accent—LOVE.

You know of another temple,
A grander than Hindoo shrine,

The splendor of whose perfections
Is mystical, strango, divine,

You have read of its deep foundations,
Which neither the frost nor flood
Nor forces of earth can weaken,
Cemented in tears and blood.

That, chosen with skill transcendent,
By the wisdom that fills the throne,
Was quarried, and hewn, and polished,
Its wonderful corner-stone.

So vast is its scale proportioned,
So lofty its turrets rise,
That the pile in its finished glory
Will reach to the very skies.

The lapse of the silent Kedron,
The roses of Sharon fair,
Gethsemane's sacred olives
And cedars, are round it there.

And graved on its walls and pillars,
And cut in its crystal stone,
Are the words of our Prophet, sweeter
Than Islam hath ever known:—

Texts culled from the holy Gospel,
That comfort, refresh, sustain,
And shine with a rarer lustre
Than the gems of the Hindoo fane.

The plan of the temple, only
Its architect understands;
And yet He accepts—(Oh, wonder!)
The helping of human hands!

And so, for the work's progression,
He is willing that great and small
Should bring Him their bits of carving,
So needed, to fill the wall.

Not one does the Master-Builder
Disdainfully cast away:
—Why, even He takes the chippings,
We women have brought to-day!

Oh, not the dead—to the living,
We rear on the earth He trod,
This fane to His lasting glory—
This Church to the Christ of God!

Why labor and strive? We have promised
(And bare ye the vow, recall?)
To do it, because we love Him,
We love Him—and that is all!

For over the Church's portal,
 Each pillar and arch above,
 The Master has set one signet,
 And graven one watchword—LOVE.

THE MIGHTY MONOSYLLABLE.

BY REV. THEODORE L. CUYLER.

The most effective word on many occasions in the English language, is the mighty monosyllable "No." It has been the pivot on which innumerable destinies have turned for this world and the next. Uttered at the right moment, it has saved multitudes from perdition. For example, the splendid career of Joseph turned on the prompt "no" spoken at the very nick of time. Had he stopped to parley with that wanton woman (as too many young men stop to parley with a temptress on the street), he would have been lost. "How can I do this great wickedness, and *sin against God?*" saved him from the dizzy cataract. Daniel might plausibly have said to himself "O, everybody about the court drinks wine and lives high on the king's dainties; I do not want to be thought queer or self-righteous." He dared to be singular. At the end of a few weeks he had a cleaner countenance and a sweeter breath than any of the fast livers in the palace. "So will not I" was the motto of the courageous young testotaller. If he had drifted along with the current of temptation, we might never have heard of even the name of Daniel.

All the people who make their mark, or ever achieve substantial work for God and the Right, are the people who are not ashamed to be "peculiar" and singular. The man who runs with the crowd, counts for nothing. It is when he turns about and faces the multitude who are bent on evil, that he commands every eye. Then by a firm, courageous protest, he may "put a thousand to flight." So the young monk of Wittenberg turned and faced the angry hosts of the Papacy. Martin Luther standing alone was reinforced by the Almighty.

Every young man or woman in their humble spheres, must dare to come out and be separate from sinful fashions if they wish to save their characters and their souls. The downward pull of evil custom is tremendous; to be able to face it with a resolute "no" requires the strength of God in the heart. Unless one has a firm footing he will be carried with the surround-

ing current. Three-fourths of all the persons who are drowned at the sea-bathing resorts are swept out by the undertow. This is the secret but strong influence which lays hold of so many church-members, and carries them off into extravagant living, into perilous amusements, and all manner of worldly conformities.

Pluck is essential to true manly piety. The messmates of Captain Hedley Vicars (whose biography ought to be in the rooms of every clerk and every college-boy) sneered at him as a "Methodist," and dubbed him a fanatic. God's grace gave him staying-power. He placed his Bible on the table in his tent and stood by his colors, saying "that Book shall speak for me." I once met a soldier who served with Vicars in the Crimea, and he told me that the young hero was a spiritual power in his regiment. Admiral Foote wielded the same sort of influence in our American Navy. Even the frivolous and the profane respect a man the more when he has the courage to face them with a "No!" Earnestly do we urge every young man or woman who would maintain a good conscience, and every follower of Christ who wishes to honor his Master, to keep this mighty monosyllable within reach. "No" is the watchword of true pluck; "Yes" is the cowardly surrender of mere *puñp*. If the Christian character starts with faith in Christ, it is very imperfect and inefficient until you "add to your faith courage."

AGAINST THE CURRENT.

If we are to serve Christ and to reach heaven, we must sail right against the world and its way. It's an old saying that a dead fish always swims with the current, and we can always tell the living fish when we see it swimming against the current; and in like manner, if you are dead, you will very likely be sailing smoothly enough with this world, and very well satisfied with yourself; but if you are alive in Jesus Christ you will be struggling with might and main against the world, its sins and temptations, and you will be seeking to win souls for Christ, regardless of the world's scoffs, and sneers, and frowns.—*Sel.*

We can easily manage it if we will only take each day the burden appointed for it. But the load will be too heavy for us if we add to its weight the burden of to-morrow before we are called to bear it.

TOO MUCH MACHINERY.

Every age has its "failing" in Christian work, some part of its energy diverted from the real point at issue, something that prevents the full concentration of all its energies upon the direct upbuilding of Christ's kingdom. Not long since the different denominations of the Christian Church spent an undue proportion of their strength in maintaining denominational lines, not that these lines should be neglected, but those on the other side of them should be treated as belonging to the same family in the Lord, doing the Lord's work, companies in His army.

To-day the energy of the church has been largely diverted from this unprofitable channel, but not to run wholly in the line of direct work for Christ. This is an age of organization and machinery, and there is no doubt that while to a certain extent this is helpful, indispensable, there is a tendency to an undue increase in this line. There is no doubt a waste of energy owing to this very cause. Less machinery and more of the energy directed to the direct work of upbuilding Christ's kingdom would in many cases be more helpful. The following from the New York *Evangelist* is well worthy of consideration: "There is doubtless such a thing as too much machinery. Congregations are sometimes shorn of their real strength by this process of minute division. Their many and diverse interests forbid their moving with unity and power in any given direction. It is better to attempt a few important things, "in committee of the whole." It is a great thing for a Church to move consciously forward, more aware of its success as a united body, than of the special conspicuity or activity of any of its parts."

The Christian Advocate quotes and comments thus:

A friend writes: "It appears to me that the supreme weakness of our country is a weakness for organizations of every kind, affording positions that give a little prominence, and thus gratifying a fondness for the distinction of office, but of very little usefulness beyond that. Multiplied organizations are in most instances a source of weakness for the Church whose work they are gotten up ostensibly to help, by eating up the substance and absorbing the energies of our people." Not long since a brother observed that "if it was

proposed to seek the conversion of a soul, a committee would need to be appointed, with a secretary and treasurer." A lady mourned in the presence of her family that she was on thirteen committees, and scarcely had time to eat and sleep. In such a case, machinery, instead of increasing, suffocates power.

A MAN'S BESETTING SIN.

In Hebrews xii : 1, the besetting sin is referred to. Every man has some one sin that fits his humor better than any other. Other sins are either too straight for him and vex him, such as sins against his temper, or they hang loosely about him, so that though sometimes easy and delightful yet to wear them continually would prove tedious and irksome. But a man's besetting sin is good company at all times for a man, and so he may have leave to enjoy it if he cares little for the rest. Let the preacher inveigh against the man's neighbor's sin, how pleased the man is; but let the minister set against the man's sin, the man can by no means endure it. "Is there not room enough in all the Bible for the preacher to expatiate in without touching me here? Am I the only person to aim at? Or, if he must meddle with me, could he not spare me here? The Lord surely will overlook this sin. So, is it not a little one, and my soul in spite of it shall live in pleasure and happiness?"—*Chillingworth*.

The Mohammedans and Hindoos of Delhi, in India, have fallen out, and so grievous have been the differences that riots have ensued, and three men were killed. The immediate cause of the bloodshed was the profaning of the Jumna Musjeed, or Great Mosque, by a Hindoo sectarian leader, who tied a small pig in a painful posture within the sacred edifice, so that it squealed with all its might. This enraged the Mohammedans, and they at once assaulted the Hindoos. It is further said that at Bombay a society has been organized to propagate hostility to Mohammedanism and to inculcate a general knowledge of the true Hindoo religion. Hitherto the Mohammedans and Hindoos have joined together to persecute Christian converts. Now that Herod and Pilate are at open war the followers of Christ may have a rest.—*Sel.*

A WORKER'S SONG.

It is not for me to order
 The work that I have to do ;
 My eyes must follow the Master,
 And ever His will pursue.
 And therefore I wait and listen,
 For as soon as I hear His voice,
 Forward I press with gladness,
 And even in toil rejoice.

Sometimes I can hear Him calling
 To tasks that are great and high :
 I should often fear to attempt them,
 But that He is standing by ;
 Sometimes unto service lowly,
 That even a child might do,
 Comes the Master's kindly summons,
 And hearing I hasten through.

Sometimes I am growing weary,
 And by troublous cares oppress,
 And the Master in His pity,
 Dismisses me to rest.
 And, again, when I have not earned it,
 In His kindly, great regard,
 He loads me, not with wages,
 But munificent reward.

*Oh ! who that once has served Him
 Will any other serve ?
 Oh ! who that ever has seen Him
 Will from His fealty swerve ?
 Come all, and be his servants,
 For He your friend will be,
 All gracious and forgiving, still,
 As He has been to me !*

—*Marianne Farningham.*

THE MOTHER'S PRAYER.

All unconsciously her little ones were sleeping, while a mother knelt by their bedside and prayed fervently to the Father for them. "Oh ! Father ; keep them from evil and shield them from harm," she said. "Give me strength to train them for Thee." So in earnest was she that the tears were rolling down her cheeks when she arose and fell upon the faces of the little sleepers, as she kissed them. It was not the first time that she had prayed in like manner ; but after this she seemed more in earnest.

Bye and bye, in a few weeks, almost imperceptibly at first, her darlings began to droop until at last the faithful physician and friend said that there was no hope for this life. And the broken-hearted mother wailed : " Oh ! God ; I asked Thee to shield

them from harm and keep them from evil, but not in this way—not by taking them from me."

After awhile her heart grew more quiet, and a voice seemed to say : " What I do, thou knowest not now, but thou shalt know hereafter. Trust me. Your darling ones shall be free forever from sorrow and sin. They shall never be tempted, nor tried, nor weep as you are weeping now. It is only for a little while that you will be separated, and then I will come for you, and they shall welcome you in that land where sorrow and sighing are never known. I know it is hard to part with them even for a time. I do not blame your tears. My heart aches with yours, but I need these little ones in My kingdom, and will keep them safely for you."

And the mother was able to say through her tears, " Thy will be done," and when her darlings were laid out of her sight, she went about doing what she could to other sorrowing ones, telling them of the comfort that she had received. And they, too, were comforted.

M. K. H.

UNRECOGNIZED GUIDANCE.

(Isa. xiv. 5.)

A little boy sat in front of his father, and held the reins which controlled a restive horse. Unknown to the boy, the reins passed around him and were also in his father's hands. He saw occasion to pull them. With artless simplicity the child looked around saying, " Father, I thought I was driving ; but I am not, am I ? " Thus it is often with men who think they are shaping a destiny, which a higher hand than their's is really shaping. They do their own will, but they also do the will of God. A stronger hand guides them ; a mightier power holds the helm of their vessel and saves from rock and wreck. Happy are they who quietly yield to the guidance of an Almighty hand.

" During the gambling season about to close at Monaco there have been no fewer than eighty one suicides," and yet, Christian people will harbor cards in their homes, giving their children the first lessons in card playing, which in the above instance has led to such terrible results. Christian congregations will encourage lotteries and gambling at bazaars for raising money for church purposes.

OUR HOME MISSION WORK.

Amid the claims of the rapidly expanding home field in the North West our less extended territory in these Maritime Provinces is apt to be overshadowed. The less however is not to be neglected whilst the claims of the greater are clamant.

During the past summer our home field has never been better wrought nor with grander results. The old policy of granting supply in the summer months with a protracted vacancy in winter is to a large extent being abandoned. Ordained missionaries have been placed over groups of stations and where this cannot be done a partial supply at least is given. The results of this system show that the policy has been a wise one. Stations have thus been nurtured and some of them in a short time will be placed on the list of augmented congregations. Churches have been and are now being effected, communion rolls have been increased, and the scale of liberality has risen.

But whilst the locating of missionaries over special fields for a year or longer has been attended with good, yet it involves an increased expenditure. Hence our Home Mission Fund will require at least \$1500 more than last year. If 25 cts per head was contributed in 1885, a small increase in our contributions will enable the church to carry on the noble work now in progress in these Lower Provinces.

While we look at the manner in which some of the stations have contributed for the supply given we see that the church's efforts have stimulated to increased zeal and earnestness. Though the expenditure has been large yet it has not been in vain, and should encourage us to increase our rate of giving to this scheme of the church. A few examples will suffice.

At the Scotch Colony of Kincardine N. B. where unusually large grants have been made from year to year they have doubled their rate of contribution. Besides a manse now in course of erection, \$7 per week has been contributed.

At Hampton N. B. where there are 15 families, during 26 weeks over \$11 per week has been raised besides building a church.

At Escuminac, Presbytery of Miramichi the catechist has been paid in full for his services and sent away with a handsome present.

At Maccan, in Truro Presbytery such

good progress has been made that an ordained missionary is to be placed over the field, and before long this group of stations will form a congregation. Several other fields might be referred to where services have been paid in full. Enough however has been given to show that we have ample encouragement to prosecute the work. More men and larger contributions are required. We who enjoy the stated ordinances of religion should not overlook the claims of those in the Maritime Provinces destitute of what we enjoy. If the proper spirit animate our breasts we will not relax our efforts, but be stimulated to do more to lengthen the cords and strengthen the stakes of our beloved Zion. As we liberally sustain our Home Mission operations we are strengthening the other schemes of the Church.—*Com.*

SABBATH REST IN EUROPE.

At Berlin 1000 carpenters and joiners have petitioned the Reichstag to pass a law to secure rest from labor on Sunday. This would not only ensure rest for the petitioners, but would give employment to a larger number of workmen. At Dresden a large glass manufactory recently dismissed about 1600 men for refusing to work on Sunday. The managers required them to work at least half the day. In the Canton of St. Gall, the Council has decided that henceforth all places for the sale of intoxicating drink shall be closed on Sunday mornings, and in several towns of Canton Vaud the druggists, hair-dressers, and barbers have agreed to close their shops at noon on Sunday.—*Bulletin Dominical.*

We sometimes see the expression "Mohulla work" in articles on missions in India. Mohulla means a ward in a city; and, in this work, the missionaries go into an open square in the city, and preach the Gospel to all who will hear. The women missionaries go at an hour when most of the men will be away at their work, and often have a large audience.

In a Chinese village, during a time of drought, a missionary saw a row of idols put out in the hottest and dustiest part of the road. He inquired the reason, and the natives answered, "We prayed our gods to send us rain, and they won't; so we've put them out to see how they like the heat and dryness."

MASSACRE OF CHRISTIANS IN UGANDA, AFRICA.

The days of persecution for Christ's sake are not yet past, but that grace which sustained the Martyrs in the persecutions in bygone days can do the same work yet. We speak of the tribes of Africa as degraded, but these people lately brought out of heathenism have gone to a Martyrs death as calmly and as bravely as did the Martyrs of earlier days.

Concerning,

THE RECENT MASSACRE IN UGANDA.

The *New York Sun* speaks as follows :— When Stanley came home from his trip across Africa he said there was a grand opportunity for missionaries in Uganda. His glowing description of the country, teeming with 3,000,000 of intelligent and fairly industrious people, fired the hearts of English Christians. They sent several missionaries to live in the beautiful country near Victoria Nyanza, in Uganda's chief town. French Roman Catholics soon followed the English pioneers, and all worked hard and zealously to help and instruct the natives. It costs, the French tell us, \$5,000 to put a missionary in Central Africa. These Uganda missions have cost not only many thousands of dollars, but also the lives of three white men and years of ceaseless toil and anxiety. The news reached us lately that the fruits of all these priceless labors and sacrifices have been wiped out in a bloody tragedy. The King of Uganda has murdered all the converts of the missionaries, who are themselves in great peril and implore assistance.

For a while a bright future seemed to be before these missions. They built churches, and made quite a number of converts. A short time before King Mtesa's death about eighty converts were admitted to the English Church on one occasion. Old and young crowded the school to learn to read. Mr. O'Flaherty learned to speak Kiganda like a native. Mr. Mackay sailed the great lake in the little bark "Eleanor," which had been sent in sections from England. Mr. Ashe excited much wonderment by digging wells and building a cart. But the King's counsellors always viewed these whites with suspicion. They often advised the King to kill them, on the plea that they were subverting the ancient beliefs and undermining his hold upon his subjects.

King Mtesa, on the whole, was friendly

to the missionaries, and they and their work were safe while he lived. His young son Mwanga, however, is the tool of his council, and they have filled him with fear that the whites may some day try to deprive him of the power which seventeen of his ancestors, during nearly three centuries, have wielded. The murder of Bishop Hannington, therefore, has been followed by the extinction of the native Christians.

When the story of the massacre reaches us it will doubtless be found that some of these hapless converts went to their death as fearlessly as the martyrs of old. A while ago King Mwanga warned his subjects of the dangers of embracing new faiths by burning at the stake two Christian boys who refused to renounce their belief. They died with Christian songs on their lips, perfectly sustained in the terrible ordeal by their unflinching trust in the Deity the whites had taught them to adore.

The *New York Evangelist* speaks of the same sad event in these words : "Details have been received of the massacre of native Christians of Uganda, Africa, by the order of King Mwanga. Many Christians were tortured, mutilated and speared, and 32 were burnt alive together. The appeals of the missionaries for a cessation of the atrocities were unavailing. The fate of these unfortunates did not serve to frighten candidates for baptism, and within a week after the massacre many natives were baptized at their own desire. Leaflets containing extracts from the Scripture, prayers and hymns in the Uganda language, are freely bought by the people, although their possession involves danger of punishment.

"The diary of Bishop Hannington, who was put to death by order of King Mwanga, has been published in London, giving the details of the last week of his life. He describes the arrival of his party at Lubwas, where the chief, at the head of a thousand troops, demanded ten guns and three barrels of powder. The chief asked Bishop Hannington to remain with him for a day, and the latter complied. While taking a walk, the Bishop was attacked by about twenty natives. He struggled with his assailants, but became weak and faint, and was dragged violently a long distance by the legs. When his persecutors halted, they stripped and robbed him, and imprisoned him in a noisome hut full of vermin and decaying

bananas. He was allowed to send messages to friends, but he believed they were intercepted. On the seventh day he writes that the fever continued, that at night the place swarmed with vermin, that the guards were drunk and noisy, and that he was unable to sleep. At last he became delirious. On the eighth day he was conscious. His entries on this day are brief: "No news. A hyena howled all night, smelling a sick man. Hope he will not have me yet." This is the final entry. It is believed that soon after writing this he was taken out and put to death. Throughout the week there are frequent entries referring to the comfort he derived from reading the Psalms.—*N. Y. Evangelist.*

BOHEMIA'S CALL.

The last General Presbyterian Council that met in Belfast in 1884, agreed to ask from the Presbyterian Churches throughout the world for \$25,000 to aid the Reformed church in Bohemia, that church that in earlier days witnessed so faithfully for the truth. "On the morning of the 21st June, 1621, twenty-seven of the principal Protestants of Bohemia were in succession beheaded. The exterminating severity of the persecution that followed, may be judged by the fact that while in the year 1620, the bulk of the population of three millions, was Protestant, in 1627, an avowed Protestant was not to be found outside the walls of a Prison."

This church still lives and is doing what it can to spread the light, but it is very poor and weak.

The object of this Fund is,

(1). To aid a Book and Tract Society which is doing a good work.

(2). To assist in erecting churches at important stations.

(3.) To aid schools, and to help pastors whose salaries average \$200 and \$300 a year.

Of the \$25,000, \$10,000 is asked from the Presbyterian Churches in America, and of this amount the Presbyterian church in Canada is asked for \$765. Contributions may be sent to Dr. Reid, Toronto, or to Dr. Burns Halifax, who have been appointed by the Assembly to take charge of any amounts that may be forwarded.

The old sword with which that bloody work was done, on June 21st, 1621, is still preserved. It is not yet turned into a ploughshare, but it is doing better work. Exhibited in Britain and America it has touched many a heart, and has led Christians to give thanks for the religious freedom which they enjoy, by shewing sympathy and sending aid to the struggling church of Martyr memories in Bohemia.

The Presbytery of St. John, N. B., is energetic and methodical in its work. It has appointed a committee on Systematic Beneficence which has adopted a series of regulations some of which are as follows and which are worthy of consideration by all of the forty presbyteries throughout the church.

I. That missionary meetings be held throughout the Presbytery at such times as may be most convenient for the respective congregations, but, if possible, before the new year.

II. That the following subjects, or such of them as the minister and session of each charge may deem most necessary, be presented to the several meetings and their importance urged upon the people.

1. SCRIPTURAL PRINCIPLES:—Christian people should offer willingly of their substance to the service of God, and this as an act of reverent worship, prompted by grateful love for "His unspeakable Gift."

2. SYSTEMATIC METHODS:—Congregations should adopt a systematic and business-like method of collecting the free will offerings of the people, so that the spirit of liberality may have frequent opportunities of exercise.

3. SCHEMES OF THE CHURCH:—In the opinion of Presbytery, contributions for the schemes of the church should be taken up by collectors visiting monthly (or at least quarterly) where at all practicable; but that where this system is not adopted, there should be four collections in the church during the year, namely:—one for Augmentation, one for Home Missions, one for Foreign Missions and one for the remaining schemes of the church; and they would recommend that this last named be apportioned as follows:—French Evangelization, 40 per cent., College at Halifax, 40 per cent., Aged and Infirm Ministers' fund, 15 per cent. and Widows' and Orphan's Fund, 5 per cent.

4. ORDINARY EXPENSES:—In collecting for ordinary expenses, the Presbytery would recommend as near an approach as possible to the Weekly Offering System.

Two young men from Princeton Seminary went out, during the vacation, to do mission work in Minnesota. They are of the middle class, Mr. Hoffmeister and Mr. McCoy. They wrought so well that the record is made in the *North-western Presbyterian* that "these two young men, during their summer vacation of four months, have gathered five congregations, two of which have developed into churches already, and opened up a territory to the church equal in extent to some whole States East." Good boys.—*Phil. Pres.*

CO-OPERATION IN FOREIGN MISSIONS.

EXTRACT OF PROCEEDINGS OF CONFERENCE HELD AT EDINBURGH, OCTOBER 6TH, 1886.

A Conference of Representatives of the Mission Boards or Committees of the Presbyterian Churches of the United Kingdom, invited by the European Branch of the Foreign Mission Committee of the General Presbyterian Alliance, was held in Collego Buildings, Castle Terrace, Edinburgh, on Wednesday, October 6, 1886, at 11 a. m. The object of the Conference was to ascertain the views of the various Churches on certain questions bearing on union and co-operation in Foreign Mission Work, remitted to the Committee by the Council held at Belfast in June 1884.

There were present, leading men from all the Presbyterian Churches of Britain, and after full conference on all the points remitted by the Council, the following Resolutions were unanimously agreed to.

1. It is in the highest degree desirable that Mission Churches should be encouraged to become independent of the home Churches *i.e.* self-supporting and self-governing self-government naturally following upon self-support.

2. It is desirable that Churches organized under Presbyterian order, and holding the Reformed faith, should be placed under a Presbytery within territorial boundaries suitable for effective government; and that such Presbytery, wherever constituted, should as far as practicable, include all the Presbyterian Churches within the bounds, by whatever branches of the European or American Churches originated.

3. In the incipient stages of the native Church, it is most desirable that the foreign missionaries should be associated with the Presbytery, either as advisers only, or as assessor members with votes.

4. It is undesirable that Presbyteries of native churches should be represented in Supreme Courts at home, the development and full organisation of independent native churches being what is to be aimed at, whether these are founded by a single foreign Church or by two or more such Churches.

MOTTO.

No service in itself is small;
None great, though earth it fill;
But that is small that seeks its own,
And great that seeks God's will.

One of the "signs of the times" that does not promise well for the future is the lessening of real home life, more particularly in villages and towns. In former days, and more especially in the country, when the days' work was done the family circle was gathered at home. The evenings were re-unions. The hearthstone was the centre of the family life and, when scattered, the young looked back to early home life. The family gathering in the evening and on Sabbath was always the foreground of memory. The tendency at the present day is to more of outward, social, and less of family, life. Even in the country, the multiplication of Societies of one kind and another takes the young people out from home and tends to break up the home life. But it is more especially in towns that this public life prevails. The days' work done, the evening meal partaken of, the prevailing custom is to "dress and go out" to meeting, societies, social calls, or if there is no special object in view, so strong is the force of habit that people will go out even if it be to spend the time in shops or on the street. One of the greatest blessings that could come to modern society would be the family life of the "Home Society." It would bind families together, keep the young from temptation, and would promote physical, mental, moral, and spiritual health.

The formation of a strong company in England to build a railroad past the Livingstone Falls in Africa removes the last doubt of the early and large development of the Upper Congo Valley, and promises the speedy removal of the greatest difficulty in the establishment of missions in the interior.

When the wind blows hardest the traveller girds his cloak to him the closest; and when temptations are the most violent we cling the more to Christ lest we fall; and Christ holds us with the stronger grip that we may not falter. "I have prayed for thee."—*Francis Robert.*

Protestant missions in Japan were commenced in 1859. There are now over 10,000 communicants, besides the nominal Christian population. The number of churches is over one hundred and forty. Mission work is making marvellous progress.

Literary Notices.

EARTHLY WATCHES AT HEAVENLY GATES: The False and True Spiritualism. By the Rev. John Chester, D.D., Pastor of the Metropolitan Presbyterian Church, Washington, D. C. There are always many people ready to be duped by spiritualism. The desire to know something of the condition and the experiences of those who have gone from the earth, and also to hold communication with them, is very apt to spring up in the hearts, especially of a certain class of bereaved people. Though spiritualism has been exposed so often yet there are always those who are silly enough to turn to it with a kind of hope. Dr. Chester's book while showing much of the absurdity of spiritualism also aims to show the nobleness of true Bible spiritualism, inasmuch as the Scriptures fully answer all proper inquiries concerning the state of the dead; and the communion of saints through Christ and the Holy Spirit yields far more real comfort than could come through any seance though communication were possible. This book contains a slight thread of story with a view to make the book more popular. It will do good. Presbyterian Board of Publication, Philadelphia. Price \$1.25. MacGregor & Knight, 125 Granville St., Halifax, N. S.

TALKS BY THE SEASHORE. By Ella Rodman Church. This is another volume added to the delightful series of "Talks" about various classes of natural objects, which this author has been giving the young people during the last few years. In some respects this will prove the most interesting of all, inasmuch as to most young people the objects explained are less familiarly known than those considered in former volumes. Then there is to most people a charm about the hidden life of the deep sea that makes any glimpse of it fascinating. This book, like its predecessors, gives its information, not in dry, scientific, school-book form, but in conversation between the bright young governess and her children. Readers will find here a large amount of knowledge, gathered from many sources, about the strange wonders of the world by itself which lies under the waves. Philadelphia: Presbyterian Board of Publication. 16mo. Fifty-five illustrations. Price, \$1.25. MacGregor & Knight, Halifax.

DR. GUTHRIE AND THE SCOTTISH SABBATH.

The habits of strict discipline and Sabbath observance which prevailed in his youth, Dr. Guthrie afterwards looked upon as a valuable means of training the young in habits of patient endurance, obedience, and self-denial, and in giving to Scotsmen that thoughtful and intellectual cast and hard-heartedness which has made them so successful in pushing their fortunes in the world.

Speaking of the sneers which had been levelled at Scotch Sabbath observance, he says: "The best answer I can perhaps furnish to these libels affecting Scotland, is to draw an honest and candid picture of the manner in which the Lord's Day was observed in the home of my youth.

Conversation about the ordinary business of life was not engaged in nor allowed. No letters were taken from the post-office, nor any but religious books read. Nor were the newspapers looked at, although in these days our armies were in the battle-field fighting the French. No walk was taken but in the garden and to church, which we attended regularly both forenoon and afternoon.

In the evening, my father, who had the Catechism—the Shorter Catechism of the Westminster Assembly of Divines—at his finger-ends, as they say, used to put us through our drill as to its questions and theology.

I think I see him still in his knee-breeches, white woolen stockings, and white cravat—his costume both on Sunday and Saturday—tall, erect, his dark, crisped hair dashed with gray, walking up and down the floor of the dining-room, as was his wont, with nine children and three women servants ranged up by the walls, each in turn having a question to answer. Besides this, the youngers had to repeat portions of the Psalms which they had committed to memory, and also the texts of the day, while an elder brother, who had a powerful intellect and gigantic memory, gave a summary of the sermons. The Sabbath passed away like a flood that fertilizes the land it overflows, leaving a blessing behind it."

At the eighth Synod of the Old Catholics in Austria, it was resolved to request the British and Foreign Bible Society to supply the body with Bibles.

TO CARELESS FATHERS.

It is from eight to sixteen that boys begin to break away from parental control and the restraint of the fireside. It is then that they seem to feel that they know more than those who bore them, it is then that they begin to assert the liberty of the street, and taste its delusions, its vices, and its crimes. Said an English jurist of great distinction. "A large majority of all the criminals who are brought before me have been made what they are by being allowed to be away from home evenings between the ages of eight and sixteen." What a testimony is this, dear mothers and sisters! Surely one of the most practical studies in this temperance work is how to keep the young away from temptation, and pleasantly and profitably occupy the evenings. Guard your own door. There is one sort of a drinking house that no state enactment can touch, and that is a private house with a decanter in its cupboard. Good friends, guard your own doors with tectotalism! A foolish rich man, who died lately, disinherited his drunken son. In that same will he bequeathed his "wino-cellar" to certain heirs. That father most insanely tempted his own son to drink, and then on his dying bed gave the boy a last kick into open disgrace! The most effectual of all home protection is to guard our own home. From such temperance homes will come the power to close up the public drinking dens.—*Cuyler*.

THE POWER OF RELIGION.

A Western captain lay on the battle-field at Shiloh, suffering greatly from a fatal gun-shot wound through both thighs, and from thirst. He said: "The stars shone out clear and beautiful above the dark field, and I began to think of that great God who had given his Son to die a death of agony for me, and that He was up there—up above the scene of suffering, and I felt that I was going home to meet Him and praise Him there, and I felt that I ought to praise God, though wounded and on the battle-field. I could not help singing that beautiful hymn commencing: 'When I can read my title clear,' and," said he, "there was a Christian, in the bush near me, I could not see him. He took up the strain, and beyond him, another, and another and we made that

bloody field ring with that hymn of lofty cheer."

A THOUGHT FOR MOTHERS.

Talking the other day with one of the most sensible women I know, one whose large family is so well ordered that there never seems to be a particle of friction in its management, I was pleased with something she said about children, and I determined to repeat it to a wider audience than the one my friend had at the moment.

"I never fret about little faults of manner nor even about transient irritability, in my children," said the lady. "Children, as they are growing up, go through many temporary conditions, which, if apparently unnoticed, pass away. In fact, there are little moral disturbances to be expected, like whooping-cough and measles in the physical life, and if the general home atmosphere be wholesome and the trend right, I do not think it worth while to be too much distressed over occasional naughtiness."

Is there not comfort here for you, dear friend, who cannot understand why John, carefully trained as he is, sometimes, in the eager heat of play, bursts into the room like a tornado, or forgets to put cap on nail, and books on shelf, as an orderly boy ought? And if Sarah is not so patient as she should be with the younger ones, sometimes has mysterious fits of depression, or is hysterically gay with no cause that you can see, summon your own gentle self-possession to the front; remember that the period between childhood and youth, like all transition periods, is very trying, and while you pray a great deal for your darling, do not worry about her or talk to her too much. Above all, do not suffer yourself to be censuring a sensitive boy or girl, to whom judicious praise now and then will be a tonic.

Line upon line, precept upon precept, we must have at home. But we must also have serenity, peace, and the absence of petty fault-finding, if home is to be a nursery fit for heaven-growing plants.—*Illustrated Christian Weekly*.

The King of Uganda has murdered all the converts of the British and French missionaries. The missionaries themselves are in imminent danger, and have sent to Zanizar for assistance.