



AR 10  
M3P6

THE ARCHIVES  
THE PRESBYTERIAN  
CHURCH IN CANADA

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

THE MARITIME  
PRESBYTERIAN.

CONTENTS.

PAGE.

Editorial Notes.....	323
Miss Dr. McKay's Departure for India.....	324
Presbyterial Visitations.....	325
Mr. Gibson's Report from Demerara.....	326
The Synod Sermon, by Rev. E. A. McCurdy, Moderator.....	330
Report of the Synod's Committee on Systematic Benevolence, by Rev. M. G. Henry, Coconvener.....	337
Report of the Synod's Committee on Sabbath Schools, by Rev. T. C. Jack, Convener.....	340
Report of the Synod's Committee on the State of Religion, by Rev. M. G. Henry, Convener.....	343
Report of the Presbyterian Missionary Society of Demerara.....	348
People who Fail.....	350
Lost Opportunities.....	350
Vices Hunt in Packs. Heaven.....	351
Deliverance from Evil. The Shattered Idol.....	352
What brings Peace. Twelve Golden Rules.....	352
The Complete Bible in Japan.....	327
Governing a Boy. Deeds not Words.....	327
The Wife on Sabbath.....	328
A Thought for Parents.....	322
The Great Refiner.....	322

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

NOV., 1888.

### Literary Notices.

SCRIBNER'S MAGAZINE for October contains:—

*The Temples of Egypt*—with illustrations from drawings, photographs and engravings.

*Memoirs of the last fifty years*—first paper, by Lester Wellock, with portraits.

*Problems in American Politics*—by Hugh McCulloch.

*Behind the Scenes of an Opera House*—with illustrations from drawings, &c.

*First Harvests*—

*The Railroad in its Business Relations*—with portraits.

*Charity*—with illustrations.

*Contributions to the History of Fife.*

#### TO GIRLS.

Be cheerful, but not gigglers; serious, but not dull; be communicative, but not forward; be kind but not servile. Beware of silly, thoughtless speeches; although you may forget them, others will not. Remember God's eye is in every company.

Beware of levity and familiarity with young men; a modest reserve, without affectation, is the only safe path. Court and encourage conversation with those who are truly serious and conversable; do not go into valuable company without endeavouring to improve by the intercourse permitted to you.

Nothing is more unbecoming, when one part of a company is engaged in profitable conversation, than that another part should be trifling, giggling, and talking comparative nonsense to each other.—*Leigh Richmond*

#### A THOUGHT FOR PARENTS.

What if God should place in your hand a diamond, and tell you to inscribe on it a sentence which should be read at the last day, and shown then as an index of your own thoughts and feelings; what care, what caution would you exercise in the selection! Now, this is what God has done. He has placed before you the immortal minds of your children, more imperishable than the diamond, on which you are to inscribe every day and every hour, by your instructions, by your spirit, or by your example, something which will remain and be for or against you at the judgment.

#### THE GREAT REFINER.

"And He shall sit as a refiner and purifier of silver  
(MALACHI III. 3.)

'Tis sweet to feel that He who tries  
The silver, takes His seat  
Beside the fire that purifies  
Lest too intense a heat,  
Raised to consume the base alloy,  
The precious metal, too, destroy.

'Tis good to think how well He knows  
The silver's power to bear  
The ordeal to which it goes:  
And that, with skill and care,  
He'll take it from the fire when fit  
For His own hand to polish it.

'Tis blessedness to know that He  
The work He has begun  
Will not forsake, till He can see—  
To prove the work well done—  
An image, by its brightness shown,  
The perfect likeness of His own.

But ah! how much of earthly mould,  
Dark relics of the mine,  
Lost from the ore must He behold,  
How long must He refine,  
Ere in the silver He can trace  
The first faint semblance of His face!

Thou Great Refiner! sit Thou by,  
Thy promise to fulfil;  
Moved by Thy hand, beneath Thine eye,  
And melted at Thy will:  
O may Thy work for ever shine,  
Reflecting beauty pure as Thine!

E. F.

#### A PRAYER.

The most beautiful and efficient feature of the order of the King's Daughter is "The Prayer of Consecration," which each King's Daughter offers every morning upon rising. It is this:

Each morning I seek to give myself to my heavenly Father for the day, saying, Take me, Lord, and use me to-day as Thou wilt.

Whatever work Thou hast for me to do give it unto my hands.

If there are those Thou wouldst have me help in any way, send them to me.

Take my time and use it as Thou wilt.

Let me be a vessel, close to Thy hand and meet for Thy service, to be employed only for Thee and for ministry to others "in His name."

# THE MARITIME PRESBYTERIAN.

Vol. VIII.

NOV., 1888.

No. 11

## The Maritime Presbyterian.

A MONTHLY MAGAZINE DEVOTED TO MISSIONS,

Price, in advance, 25 cents per year in parcels of 4 and upwards to one address. Single copies 40 cents.

Subscriptions at a proportional rate may begin at any time but must end with December.

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

## The Children's Record.

A MONTHLY MISSIONARY MAGAZINE FOR THE CHILDREN OF THE

Presbyterian Church in Canada.

Price, in advance, 15 cents per year in parcels of 5 and upwards, to one address. Single copies 30 cents.

Subscriptions at a proportional rate may begin at any time, but must end with December.

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

All communications to be addressed to

Rev. E. Scott, New Glasgow, Nova Scotia.

Now is the time to increase the circulation of the MARITIME. It gives 372 pages of good reading matter, a good sized book, for 25 cents. It belongs not to the publisher but to the readers. They receive all its income in aid of their mission schemes, and it is to their interest to increase the circulation. Let each reader make it known to a neighbor who does not take it, and aid in securing a larger club. Parcels of the MARITIME will gladly be sent free for distribution to any who will interest themselves in getting subscribers.

This issue contains material for careful thought. Let any one "read, mark, learn, and inwardly digest" the Synod's sermon, the reports on Sabbath Schools, Systematic Beneficence and the State of Religion, and he will be a wiser, better, man for it.

The Sermon in this issue emphasizes one grand truth that the church too often forgets, viz. that the church is bound not merely to evangelize the world at some

time or other, but that upon the church of to-day, rests the obligation to evangelize the heathen world of to-day. If the present generation of heathen goes down to the grave without the gospel, upon the present generation of christians rests the responsibility. Read the sermon with care and prayer.

The report on the State of Religion covers the whole sphere of Christian life and work in our church. Let each christian carefully read it, and weigh and measure his own life by it. Let the question be "How far am I responsible for what is lacking? How may I do more to advance the state of religion within my own heart and in the church and world."

The report on Systematic Beneficence, deals both in figures and principles. The figures are the index of the principles as the hands on the watch indicate the movement of the machinery within. One of the ways in which the true progress of any congregation may be measured is by its giving. Christ gave Himself, and where His spirit dwells there will be the spirit of beneficence. By their fruits ye shall know them.

Christian people would do well to take heed to the principle that they are the Lord's and that the regular, systematic giving to Him of what he has given to them is an act of worship to Him. It is worshipping Him with the *body* which is His.

The young of to-day will be the men and women of twenty years hence and the work of the Sabbath School which aims at forming these young hearts and lives while they are young and tender is of necessity among the most important work to which christians of to-day can lay their hand. With this work the report on Sabbath Schools deals plainly and forcibly. Let its lessons be studied and practiced.

### MISS DR. MCKAY LEAVES FOR INDIA.

On Friday, Oct. 12th, Sharon Church, at Stellarton, Pictou Co., was filled with a deeply interested gathering. The congregation had come to say farewell to Miss Dr. McKay, one of their number who goes forth in the service of our church as a medical missionary to India.

The pastor, Mr. Turnbull, presided. Addresses were given by Rev. Messrs. Cumming, Robertson, and by Dr. Kennedy. Miss McKay was presented with a purse by the congregation, and with a Bible by the ladies of the Sharon Church W. F. M. S. The exercises were varied by appropriate hymns some of which were in the circumstances very touching.

Miss McKay is a daughter of Mr. James McKay, of that place. After her early school days in her native place she attended for a time the high school at New Glasgow, and then the College at Sackville, N. B. She then took a regular Medical course in Toronto, graduated in her chosen profession and now goes forth to give her life to God in India.

Although the Maritime Provinces began their foreign mission work more than forty years ago, being the first British Colony to send out a missionary to the heathen, and have since that time sent forth many faithful men and women to the foreign field, Miss McKay is the first female medical missionary, in fact the first medical missionary that has gone from among us, and this makes a new departure in mission work.

It is estimated that there are at least a hundred millions of women in India, living lives of practical imprisonment in their *Zonana* homes. Few of them have yet heard the gospel, and regarding them two things may be noted, (1) That no man can get access to them to teach them, and hence the necessity of female missionaries if they are to hear the gospel, and, (2) No male physician is allowed to visit them. If suffering they must suffer, if dying they must die, hence the necessity for medical women. The female medical missionary is thus indeed a herald of mercy to the women of India. She brings with her healing for body and for soul.

While thus doing so grand a work, these young women that go forth have a special claim upon the sympathy and prayers of the church, for most missionaries go as did the disciples, two and two, and when cut off from friends and home they have a home of their own and can help, cheer and sympathize with each other, but the young women who go far from friends and home as teachers and missionaries go in a great measure alone, so far as human sympathy and help is

concerned. In their weariness and discouragement have often none to whom they can open their minds or with whom they can share their troubles and difficulties and thus lighten and lessen them, if there be such a thing as true heroism, some of the grandest instances of it are to be found in some of the young women who have thus given their lives to missions. Perhaps a better name than heroism would be strong faith and fervent love for Christ and for the perishing.

A missionary is wanted for Couva, Trinidad, and a lady teacher to go when the missionary goes. The planters there pay two hundred pounds of the salary in that field, so much do they appreciate the work that our church is doing, and it is absolutely necessary to have a missionary there if we are to continue to receive that support from them. Couva is the centre of a large Coolie population from which by the aid of native agency the thousands of Hindus in that district may be evangelized.

If change of work is rest, then Miss Blackadder has had a grand summer's rest to recruit her for another term of her loved work among the Coolie children of Trinidad. She has travelled and addressed meetings with great diligence and acceptance in Nova Scotia, P. E. Island and Cape Breton. Everywhere her clear, statements which are a model of terse, simple, Saxon English, are listened to with the deepest interest, and will help to stir up a deeper interest in our mission in that field.

The New Hebrides is being brought more within the pale of the world's action, and is beginning to feel the pulse beat of its busy life. The regular steam communication now opened up will be helpful to our missionaries, will help to develop civilized life among the natives, and will give in some measure a market for their produce and the benefits of trade and commerce.

One great obstacle hitherto has been that when the natives were led from their habits of idleness and sin they had nothing to do. There was no trade. They could do little to better their modes of living. They could sell nothing by which to purchase the comforts and improvements of civilized life. A better outlook is now opening up in this regard. When trade begins it will wear its own channels deeper and wider, and these fair islands of the sea that have cost our church money, prayers, and precious lives will be filled with christian civilization that will in its highest sense fulfil the prophecy.

"The isles sound His praise."

Please send as few postage stamps as possible in remitting payment for the **MARITIME**. Send money in registered letter or by P. O. order. A money order can be purchased for two cents, for sums under four dollars, at almost all our Post Offices and the quantity of stamps that sometimes gathers on our hands is such that it is a difficult matter to dispose of them.

### PRESBYTERIAL VISITATIONS.

Presbyterial Visitations were held at Upper and Middle Musquodoboit on the 15th Oct. Rev. T. H. Murray preached at the former place and Rev. S. Rosborough at the latter.

#### UPPER MUSQUODOBOIT,

is now without a pastor, hence the spiritual machinery of the congregation is not in efficient operation. Sabbath Schools and prayer meetings are not kept up except one on the Sheet Harbor Road conducted by a young man engaged as school teacher in the section.

Regular supply has been given which has been paid for in full.

The schemes of the church have not been remembered except \$19 contributed to the Augmentation Fund.

Twelve copies of the *Record* and fifty-seven of the **MARITIME PRESBYTERIAN** are taken.

The Churches and Manse are clear of debt.

A congregational meeting is to be held on the 22nd Nov. to take steps in the calling of a minister, and collectors have been appointed to secure contributions for the schemes of the church.

There are now only five elders in the congregation.

At the close of the visitation members of the committee pressed upon the people to take immediate steps to secure the services of another pastor and also to strengthen the Session by electing more elders.

#### MIDDLE MUSQUODOBOIT.

In this congregation 6 new elders have been ordained since last visitation, and between \$300 and \$400 expended on church property.

Six Sabbath schools are kept up and four prayer meetings.

Sixty-five copies of the *Record* are taken. \$225 was raised last year for the schemes of the church.

Arrears have not been allowed to accu-

mulate, and the congregation has now risen to the minimum salary.

The congregation was commended for the substantial progress that had been made since Mr. Baynes' settlement and whilst no scheme of the church had been neglected they were urged to give larger contributions to the College and Aged and Infirm Ministers Fund. In financial matters greater promptness in paying subscriptions was urged, or the adoption of the Weekly Offering system and laying by in store was strongly enjoined. **COM.**

### "MORE THAN CONQUEROES."

A conqueror may compel submission, but he cannot compel love. The conquered nation may be filled with hatred, and thirst for revenge. Christ is more than a conqueror, for he not merely subdues his people under his sway, but he draws out their affection to himself: His enemies are thus changed into loving and devoted friends. The persecuting Saul, breathing out threatenings and slaughter, and making havoc of the church, became the devoted apostle Paul, to whom "to live was Christ." The Christian is 'more than a conqueror.' The tribulation, distress, and persecution but lead him all the closer to Christ; so that he not merely submits to these seeming ills, but he rejoices in tribulation, and actually thanks Christ for sending it. The sting is taken out of the persecution, and the Christian rejoices that he is counted worthy to suffer for Christ's sake.—*George Jeffrey.*

### FRANKNESS AND HARSHNESS.

How often a bitter speech, which has caused keen pain to the hearer, has been followed by such words as these, as if in justification of the unkindness shown:

"I'm a plain, blunt person, and I have to speak out just what I think. People must take me as the Lord made me."

Anything meaner than such an attempt to throw the responsibility for one's ugliness of temper off upon the Lord it would be hard to imagine. Frankness of speech is one thing, but harshness is a very different thing. The Lord never endowed any man with such a disposition, or put him in such circumstances that he was obliged to make stinging, cruel remarks. Some people have more difficulty than others in being sweet-tempered and kindly spoken, but when one fails it is his own fault.

## Demerara.

### REV. JOHN GIBSON'S REPORT.

FOR THE YEAR 1887-8.

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

The Uitvlugt and DeWillems school has been open during the whole year. The total number on the roll was 252; 147 boys and 105 girls. The attendance was made up of children under working age and of those who are usually employed on the estate but who attend school when not working. The attendance of the latter was necessarily irregular. The attendance of the smaller children was more regular than the previous year. During the first seven months Abraham Lincoln did the work of teacher and catechist. In October an additional teacher and two monitors were employed and the Catechist now assists in bringing out the children and gives religious instruction one hour per day. The daily average since the new teacher was engaged has been 102. A treat was given to the children on Christmas eve, several ladies kindly assisted in making 160 garments which were distributed among the most deserving. The whole grant of \$25. per month was paid to Abraham Lincoln until October. Since the 11th of October A. W. Estwick, teacher, has received at the rate of \$20.00 per month and the remaining \$5.00 have been paid to the monitors and catechist. The catechist will henceforth depend entirely upon the society. There has been the greatest difficulty in meeting former demands, the support of the catechist will be an additional expense for which no additional means are available. Our thanks are due to the Canadian Church for a donation of \$60.00 sent to assist in this object.

The Tuschen and Zeelugt school was

open until September 10th when in consequence of the destruction of the Tuschen House by fire the building was required for the Manager's residence. The total number on the roll was 162; 97 boys and 65 girls. The daily average was 62. Until the amalgamation of Tuschen and Zeelugt in April the grant was \$25.00 per month. Tuschen paid \$12.50 for the month of May, subsequently, the teacher was paid on the estate at the rate of \$25. per month. We sincerely hope that the proprietors to whom we are so deeply indebted will soon be able to re-establish this school.

The Hague school has been continued through the kindness of the manager who has paid the teachers salary. Jankee is still in charge as teacher. He has given much satisfaction in teaching, and made marked progress in his own knowledge of Scripture. The total number on the roll was 107; 73 boys and 34 girls. The daily average was 44. A treat was given to all the children in January, at the same time 42 boys and 28 girls received garments made by ladies on the Coast.

Sabbath services were conducted at Hague, Uitvlugt, and Tuschen. Latterly, an afternoon service has been held on different estates as opportunity afforded. The International Sunday School Lessons were taught as previously and the Golden Texts committed to memory. After the regular service at Uitvlugt, the adults remain for a Hindu Bible Class, 24 members of this class read fluently. There is an English Bible Class for the larger children. Twelve persons have been baptized, 8 adults and 4 children. The total number of baptisms since the beginning of the work in June 1885 is 53; 39 adults and 14 children. During the year 10 names have been added to the communion role. The present number of communicants is 37. Two marriages have been performed. The collections for all purposes amounted to \$56.07. Eleven estates and twelve hospitals have been visited, when portions of Scripture and religious works were read and short addresses given on the nature of God, Man, Sin, and Salvation. The patients in the hospitals are specially attentive, and fully assent to our words. Interesting discussions have been held with Hindu and Mohammedan teachers. A growing desire for Christian literature is one of the most gratifying features of our work. Since the arrival of our last stock of books from

India, 10 copies of the Old Testament and 19 of the New Testament have been purchased by members. The demand for Bibles both Hindi and English is good evidence that the habit of searching the Scriptures is becoming more general, and that the seed which is the Word of God is being silently sown in the soil which shall in due time yield a plentiful harvest.

The friends who have continued their support during a season of deep depression have our most sincere and hearty thanks. We still earnestly desire to see a wider and warmer interest awakened, a more systematic method of raising funds adopted, and a surer financial basis established. When the Church has done what is within her own power in this respect we may reasonably look for a larger outpouring of the Divine power and blessing. In conclusion, we acknowledge with deepest gratitude the goodness of God, in continuing to us the blessing of perfect health, and in bestowing upon us abundant tokens of his favour.

JOHN GIBSON.

#### THE COMPLETE BIBLE IN JAPAN.

On the 3rd of February, 1888, a meeting was held in the Shin Sakai church, Tsukiji, Tokyo, to celebrate the completion of the translation of the whole Bible into Japanese.

There was a large gathering of Japanese and foreigners, the church being filled, J. C. Hepburn, M. D., LL D., occupied the chair. Bishop Williams opened the meetings by reading the Nineteenth Psalm. The same Psalm was then read in Japanese, and addresses were made in both languages.

Dr. Hepburn, in the course of his remarks, suiting the action to the word, took a copy of the New Testament, which had long been completed, in one hand, and the Old Testament, just from the press, in the other, and reverently placing them together laid the volumes down—a complete Bible. The audience, knowing that he had spent the last sixteen years of his life almost entirely, in company with different co-laborers, in this work, and knowing the deep interest which he had in it, were visibly moved at the simple but touching action which thus symbolized the termination of these labors. The New Testament was completed in 1880.—*Phil. Pres.*

#### GOVERNING A BOY.

Get hold of the boy's heart. Yonder locomotive with the thundering train comes like a whirlwind down the track, and a regiment of armed men might seek to arrest it in vain. It would crush them and plunge unheeding on. But there is a little lever in its mechanism that at the pressure of a man's hand will slacken its speed; and in a moment or two bring it panting and still, like a whipped spaniel, at your feet. By the same lever the vast steamship is guided hither and yon on the sea in spite of adverse winds or current.

The sensitive and soft spot, by which a boy's life is controlled, is his heart. With your grasp firm and gentle on that helm, you can pilot him whether you will. Never doubt that he has a heart. Bad and wilful boys very often have the tenderest hearts hidden away somewhere beneath incrustations of sin or behind barricades of pride. And it is your business to get at that heart, keep hold of it by sympathy, confiding in him, manifestly working only for his good, by little indirect kindness to mother or sister, or even pet dog. See him at his home or invite him into yours. Provide him some little pleasure, set him to do some little service of trust for you, love him practically. Any way, rule him through his heart.

#### DEEDS NOT WORDS.

Men are to be estimated not by their professions, but by their performances; not by their words, but by their deeds. Some people are very strong on the spiritual side of religion, judging from their words, but very weak on the practical side, judging from their conduct. A religion that is justly discredited on its social side is unworthy of confidence on its spiritual side. He who is not true to man is not true to God; he who does not love his brother, whom he has seen, how, inquires the apostle, can he love God, whom he has not seen? We judge the tree by its fruits, and we judge men by their acts. A man who is not strictly upright in life cannot be truly pious in heart. Piety can never be disconnected from morality. A man may be moral without being pious, but he cannot be pious without being moral. Every true Christian, like the apostle, endeavours to keep a conscience void of offense toward God and toward man.—*Methodist Recorder.*



## THE WIFE ON SUNDAY.

Passing from place to place, and being with different families on Sunday, I have noticed what seems to me a matter to which the attention of some heads of families should have their attention called—the Fourth Commandment as related to a man's wife. It is not an uncommon thing to see a wife who has little children to care for, all the cooking, washing, sewing, and other domestic duties to attend to, in some instances with little or no help, required by her husband to prepare three warm meals, and something extra, too, on the Sabbath, besides having the children, as well as herself, to prepare and make ready for church in a given time. Should she make a failure in some article in cooking, or being a little behind hand in being ready for church, such a storm of words is hurled forth at the poor woman, and all is often made disagreeable, unfit for worship, which she had hoped to perform with a heart untroubled.

I have seen it the case when men who have bettered their condition in the way of a home, lands or money, all coming by their wife, they having not a dollar before marriage, require their wives to perform all the work above alluded to, not even lending a helping hand, or providing her with help, when she had been brought up in ease and luxury, never having such a thing to do as to cook or wash, etc., until he forced her to do it, and at times when he was able to hire help, but was too penurious.

Besides, he will not even assist in teaching the children lessons, but will complain if they do not know them, or everything go on exactly as he wishes it; and complains if she doesn't smile and be in a good humour and pleasant all the time, saying she is cross, and he doesn't see how anyone is to get along with her, etc.

This, and more too, have I witnessed, often where the husband was a professing Christian, even sometimes holding the office of elder, or deacon, or class-leader in the church—all smiles to strangers, and to everyone except his own wife and children. He says, "I have to work hard all the week, and I do think my wife ought to give me three good meals on Sunday, and not bother me, but let me enjoy the rest of the Sabbath."

Oh, no! it does not matter how hard she has to work the same six days, even

harder, for night often brings no rest, for the children must be looked after. She has no right to sit down and meditate, and read her Bible before church; no right on her return from church to sit down and talk over with him or the children, or meditate on what the preacher said, how much good it did her poor, longing, hungry soul. That warm dinner must be got ready; he can't and won't (that's it, won't) eat cold meals—it don't suit him to do so one day in seven to allow his wife to rest. Often in the afternoon, while he sleeps, she prepares herself and children for the services or Sabbath school. In the morning, while she is busy, he reads the morning paper. It is seldom there isn't some one to attend to the stock and harness the horses.

O, man! stop, think what you are doing, what you promised your wife before you married—how you told her you were able to provide for her in a manner suitable to her station in life; think of the furrows you are causing to come upon that once smooth brow; that you have turned that once lovely Christian woman into a slave; speak gently, assist her in all you can—accustom yourself to eat a cold dinner for her sake, on Sunday, if you do not do so believing it a sin to cook on Sunday. I have often thought, could a man have any appreciation or conception of the fine sensibilities and true worth of woman, who so acts? Nay, I fear his home training was such as to regard a wife as being able and fit for such a life only. If you will try I think you will find the same cheerful, pleasant and agreeable companion you married. Hoping this may meet the right eye, and arrest some husband in his course towards his wife, is the wish of one who sees. — *Christian Observer*.

## COULDN'T HOLD HIM.

Mr. Edward Mott in the New York Times tells the following story; "The Cedar Grove Presbyterian church in East Earl township, Lancaster county, Pa, was erected in 1887, and is in nearly its original state. One of the early pastors of this church was the Rev. Mr. Babbitt, a most austere and dignified divine. An amusing incident of his pastorate is among the favorite reminiscences of the communicants of old Cedar Grove church of to-day. The preacher had other charges besides Cedar Grove, and one Sunday was making his rounds, riding a horse that he had bor-

rowed from a parishioner. Fox hunting was the all absorbing sport of the gentry of that early time in Lancaster county. The preacher had not ridden many miles when he heard the musical baying of a pack of fox hounds, and soon a number of huntsmen appeared on the scene, flying across country on their trained hunters. Incensed at this desecration of the Sabbath the good man urged his horse toward the sportsmen with the intention of heading them off and reproving them. Then came a revelation that appalled him. The horse he was riding proved to be an old fox hunter. The baying of the hounds aroused old-time memories within him, and away he went, joining in the chase; and flew pell mell after the others. In vain did the preacher pull rein and bit. The old horse took a leading place behind the hounds. Up hill and down dale, over ditch and fence, he flew, bearing the shocked and chagrined minister along in the Sunday hunt. When the fox was run to earth the old horse was in at the death, and was content then to carry his rider on his more devout but less exciting errand.

#### A GLEAM OF LIGHT.

A beautiful incident within our knowledge impressed upon us more than ever the fact that the divine message shall not fall to the ground void, but is mighty beyond our comprehension, through His power. A lady was summoned to the bedside of a friend, the mother of a family, and whose mental faculties had become deranged.

"What could I say or do?" she said. all was wild excitement; my heart wept over her, yet I had no power to calm her, or do her good. But I felt for her so deeply that I could not leave her without one whisper of comfort. I bent above her and said, softly, 'Underneath are the Everlasting Arms!' It seemed as though she glanced up at the words—hers was a Christian life—but she showed no signs of comprehension, and I left her; believing my whisper unheard."

But, hours after, to that delirium there came a lucid interval, and in that period of quiet what were the words that the invalid spoke! "*Underneath are the everlasting Arms!*" Amid all the strange fancies of the restless brain, that one text of heavenly calm had been victorious, and reached to heart and memory.—*The Quiver*.

#### THE OPIUM TRAFFIC AND MISERIES.

The deep resentment existing in the minds of many Chinese against foreigners, on account of the opium traffic, is well shown by an incident narrated by a member of the China Island Mission, who reports having found one day, in a large house, three women sitting together, smoking their pipes—one an old lady in her ninetieth year. As soon as this old lady caught the name of Jesus in the conversation, she arose, and, coming toward the missionary, said: "Do not mention that name again! I hate Jesus! I will not hear another word! You foreigners bring opium in one hand and Jesus in the other!" Later, taking the book from the hand of the missionary, she read a few sentences; but seeing the name of Jesus, she contemptuously shut the volume saying, "Take it away! Take it away! I do not want your opium or your Jesus!" Can anything be sadder than having our holy faith thus connected, though wrongly, in the minds of the Chinese with a vile traffic.—*Missionary Herald*.

#### THE POWER OF A TRACT.

A young Hindu of some education fell into bad habits, and in his extremity stole \$3 from his aunt. Passing on his way he found in his path the "Heart Book," a small treatise translated and printed in his own language. On reading it his attention was arrested and his conscience aroused. He went home confessed his theft, and restored the money. For six months he read and re-read the graphic description of his own heart-wrongs in the little book. His conscience, so seared and dead before, now gave him no rest. His aunt advised him to go to a friend in a near village, who had a larger book which they called "God's Word." He went, borrowed the friend's Bible, and read it as he had read the "Heart Book." He was converted, ceased all idolatrous worship and rites, and was baptized. His family persecuted him, cast him out, and performed his funeral rites, but he lives an earnest, happy Christian.

There are some sixty thousand Hindus in Trinidad, and about eighty thousand in Demarara. These children of the East have come to the West Indies to labor. God has put them there to receive the gospel at our hand.

## SERMON PREACHED AT THE OPENING OF SYNOD.

BY REV. E. A. MCCURDY, MODERATOR.

And He said unto them, Go ye into all the world, and preach the Gospel to every creature.—Mark, 16, 15.

It is not necessary for us to spend any time, either in the discussion of the question respecting the genuineness of our text, or in the attempt to vindicate the propriety of its selection, in view of the fact that such a question has been raised concerning it. For though, as the critics tell us, the whole passage from the ninth verse to the end of the chapter is wanting in the two oldest Greek manuscripts and in some other authorities, yet the revisers have felt themselves justified in incorporating the passage in their text. Besides, whether these very words were written by Mark or not, there is no doubt that they or words equivalent to them were addressed to the disciples shortly before the ascension of their Lord, and that they indicate clearly Christ's will with respect to the chief work of His church; that indeed they constitute the great commission which she has received from her Lord, making it absolutely imperative upon the church as a whole, upon every branch thereof, upon every congregation of Christians throughout the world, and upon each individual member of every congregation, to put forth every possible effort to evangelize the world.

Now if these universally maintained positions are correct, it must be proper and even necessary for Christians, both in their individual and organized capacity, to direct their attention frequently to the subject brought before us in this passage; to study it most carefully and thoroughly; to make sure that in some adequate degree they have mastered its meaning; as well as to consider with equal care and frequency the measure of their diligence, fidelity and zeal in carrying out their instructions. Further it is their obvious duty to ascertain as accurately as possible the extent of their success or failure, and to endeavour persistently and constantly and by the use of every legitimate means to rouse themselves, and to stir each other up to more adequate effort in the performance of the work which the Master has given them to do. Especially it seems most fitting that they should do this in all their public assemblies, whether social, congregational, or

ecclesiastical. Under the persuasion that such a course is at once proper and dutiful, attention is once more invited to this theme which has so often engaged consideration. Let us consider,

### 1. THE CHARACTER OF THE GREAT COMMISSION.

And upon this point we remark,

*1. That this Commission is a summons to a work of the most colossal magnitude.*

The task of evangelizing the world is no holiday employment. It can never be effected by what a distinguished missionary has designated as playing at missions. On the contrary it is a work which is fitted to tax the church's energies to the very utmost. For what does the execution of this commission involve? Not simply the giving the gospel to the whole world some time or other during the course of the church's history, but this rather, that in each successive generation, the church of that particular generation should give the gospel to the whole world of the same generation. This is something other, very different from, and far more difficult of accomplishment. Yet it is this, nothing else and nothing less, which is the duty of the church. So imperative is the obligation to do this very thing, that nothing but obstacles absolutely insuperable can be regarded as exempting her from guilt if the required duty be not performed. Inability to carry out her instructions, inability not assumed but real and demonstrable, is the only valid plea which can be urged in arrest of judgment in the event of her failure. For obviously the sweep of the great commission is world wide and all embracing. It sends the heralds of the gospel with their message of mercy to every kindred, and tribe, and tongue, and people through every successive generation all the way down to the end of the world's history. For the gospel is an economy of mercy for a ruined race. The provision which it reveals is needed by the whole human family. It is sufficient for all, it is adapted to all, and it ought therefore to be made known to all: to all, not of one particular nation or race or age or stage of civilization, but of every nation, of every race, of every generation, of every stage of civilization.

But let us look at our work a little more narrowly and in some of its details in order that we may be duly impressed with its colossal magnitude. The evangelization

of the world cannot possibly be effected by preaching the gospel either to tribes, or communities, or nations in the mass. It must be effected by the instruction, illumination and conversion of individuals. The truth has to be brought to bear upon men one by one. Successful evangelization is the product of effort with individuals rather than with masses. No doubt, the lines of family, of kindred, and of nationality are those along which the work must be conducted. But after all men are not evangelized, and they cannot be evangelized as whole families, or tribes, or nations, but as individuals. Availing themselves therefore as far as possible of the advantages of domestic, social and national influence the heralds of salvation must go personally, and preach the gospel personally as well as repeatedly to every creature. How much of toil and effort and self denial are involved in this will become at least dimly apparent when we consider the enormous proportion of the human family which has never yet heard the gospel. If those who have the best right to speak with authority upon this point are correct in their statement that of the 1,500,000,000 of the world's population at the present time, 1,000,000,000, or two thirds of the whole number, are as utterly ignorant of the gospel as if this commission had never been given, what an affecting view this one fact, thoughtfully considered, opens up with respect to the enormous magnitude of the work.

But let us look at the matter in another aspect. Christianity was never so widely prevalent as it is to-day. Missionary effort has seldom or never been put forth with more intelligence, zeal, or devotion than at the present time. Yet notwithstanding the present prevalence and power of christianity in so many parts of the world, in spite of the almost unparalleled missionary activity of the last one hundred years, there is reason to believe that never at any period in the past were there so many people in the world destitute of the knowledge of the gospel as there are to-day. The author of the now celebrated article on "A Century of Foreign Missions" affirms that the heathen and Mohammedan population of the world is more by 200,000,000 than it was one hundred years ago, while the living converts to christianity and their families do not amount to 3,000,000, and he draws this startling and impressive inference, that,

even during the boasted century of Protestant Missions, the increase of the unevangelized population of the world is numerically about seventy times as great as that of the converts to christianity. Now if this view of the matter be correct, if with all the missionary activity of this age the church is overtaking only one in 70, not of the heathen population of the globe, but only of the increase of that population as compared with a century ago; or to put it more broadly if with all the missionary activity of this age the church is reaching only 3,000,000 out of 1,000,000,000; in other words, only one in upwards of 330 of those whom she ought to reach, whom she would reach if she carried out her commission fully, it must be painfully apparent how colossal is the magnitude of the task which has been impressed upon her.

But once more, if we are to be adequately impressed with its enormous magnitude, we need to bear in mind that each one of these unevangelized millions has within him the taint of moral and spiritual depravity; a taint which no human power can remove; a taint which even the truth of the gospel apart from the power of the Almighty arm that wields it is unable to remove; a taint which invariably ensures indifference and very often hostility to the truth. We need to remember further that that taint has been made infinitely harder to remove by the evil habits which have been acquired under its influence. Nor ought we to overlook the fact that the great mass of the heathen, in addition to their native depravity and hostility to the truth, in addition to the evil habits which they have formed and the vile customs which they have practiced, are under the influence of organized systems of superstition and error which exercise an immense influence over them, systems which have been hallowed by antiquity, and rendered sacred in their eyes by their national traditions, and by the veneration of their ancestors, systems some of which are older than christianity itself, and a few of which have sacred books which have been studied by successive generations for ages.

Whether therefore we think of the comprehensive sweep of the great commission; the vast number of persons which it requires those who are charged with its execution to reach or the number and power of the hostile forces with which the attempt to execute it brings them into collision, we cannot fail to be impressed with the

truth that in commissioning the church to preach the gospel to every creature the Redeemer summons her to a work of the very greatest magnitude.

But again in view of the colossal magnitude of the work let it be observed,

2. *That this commission must be regarded as a command requiring the most diligent, self denying and devoted effort on the part of the church and of all her members.*

For in this commission we have as has been said the "marching orders" of the church. Issued by the great Captain of her salvation just as He was about to take His seat upon His exalted throne, they come at once to the great army of christians and to every soldier of the cross with the sanction of the very highest authority, and enforced with considerations of the most impressive character. Clearly this commission makes the evangelization of the world the chief business of the church as a whole, the chief work of each of her members as individuals. There are of course other things which christians may do, many other things which they ought to do, but this is something which they must do. Studying the duty of christians under the light of this commission, we conclude that next to their own illumination conversion and salvation the principal thing for which individual sinners are called into fellowship with Christ is that they may become instruments for the illumination, conversion, and salvation of others; that next to their own personal and mutual edification the principal thing for which christians are required to organize themselves into societies and churches is the uniting of their energies in seeking out, sending forth, and maintaining, qualified agents for the conversion of the world. Hence it is evident that every congregation ought not merely to have a missionary association within its bounds, but better still, it ought itself to be a missionary association, with its eye habitually turned, and its energies systematically directed not only to its own edification and growth, but also to the universal extension of the Kingdom of Christ. Still further every member of every congregation ought so to realize the pressure of the obligation which rests upon him personally to carry out these instructions of his Lord as to prompt him to be at once a ceaseless petitioner for the coming of Christ's Kingdom, and a continuous, regular, systematic and generous contributor to this supreme and

sacred object. In reality he is solemnly and publicly committed to all this by the very fact of his church membership. For the work of evangelizing the world was not designed to be effected by missionaries alone, or by missionaries encouraged and assisted by ministers and a limited number of the members of the church. This work has not been laid upon a few choice spirits in our congregations who in their laudable desire to carry out their Master's will are moved to form themselves into missionary societies for that purpose. It has been imposed upon the great body of the membership, each one of them being required to do what he is able, and all that he is able, to secure the end in view. Missionary Associations of various sorts have unquestionably done good work, they are doing good work still, and no doubt will continue to do good work. No one who has the evangelization of the world at heart can fail to wish all such associations as are properly constituted and wisely conducted, God speed, but is there no need that care should be taken that the members of the church who do not belong to these associations may fall into the mistake of thinking that effort, at all events diligent, sustained, self denying and devoted effort on behalf of missions is the duty chiefly, if not exclusively, of these merely who are connected with such associations? In order to do this most effectively is it not necessary that due prominence should be given to the truth that after all the ideal missionary association is the Divinely instituted and Divinely constituted church of Christ, that the members of this ideal society include at the very least every man and woman whose name is on the Communion roll, and ought it not to be the constant aim of all ministers and elders to bring about that state of matters in which not only every congregation, but every member of every congregation, whether young or old, rich or poor, should as a member of the church so feel the burden of his responsibility for the world's conversion that his conviction of duty should be as a fire within his bones giving him no rest till he sets himself to do what he can to help make known the gospel to every creature? This commission as containing the highest expression of the Master's will should be kept as constantly and as prominently before the minds of the members of the church as the pillar of fire and cloud was kept before

the eyes of Israel in the wilderness ; and they should be taught to follow its indications as trustfully, loyally, obediently, and universally as the congregation of the Lord of old followed the movements of the guiding pillar.

Once more in view of the colossal magnitude of the world's evangelization let it be observed.

*3. That the great commission is a call to absolute dependence upon forces of super-human power.*

The instrument which the church is bidden to employ for the conversion of the world is the Gospel of Divine Grace. "Preach the gospel to every creature." The forces upon which she is expected to rely for success in the use of this instrument are the infinite grace and almighty power of her exalted Lord. In the accomplishment of her task she must therefore depend upon the Gospel and upon those Divine forces which centre in the Gospel. This is apparent enough from the terms of the commission itself. But it is scarcely less apparent in view of the inadequacy of mere human instrumentalities and human forces for the accomplishment of the desired object. It is quite true that much has been made in the past, that very much is made at present, of the power of education, culture, and civilization to regenerate society, to set it on the path-way of true progress, and to keep it moving onward and upward. But do not those who magnify most the power of these forces either ignore or overlook the fact that in their highest scope they never set before themselves the accomplishment of the great aim of the gospel. Education, culture, civilization do not undertake to heal the breach between man and his God ; they never attempt to effect reconciliation between the sinful creature and his offended Creator. Neither do they claim that they bear any message implying that this reconciliation has been effected. Confessedly they move upon a lower plane, and are abundantly satisfied with the attainment of a much less lofty end. But even if it were otherwise, we might well ask what have these forces wrought apart from those scenes in which they have been introduced and fostered by the gospel itself ? Where is the record of the instances in which the advocates of the gospel of education, culture, and civilization have ever done anything worth while to reach and elevate the more degraded portions of the human race ? When and

where have they been known to send forth their choicest men and women in any considerable numbers to spend their lives in efforts to elevate and save heathen and savage people ? In fact every one knows that they are well content to leave the heathen severely alone. And even if they were to undertake the task what could they effect in the line of the aims of the gospel ? For civilization is as powerless to contend with human depravity as it is to restore man to his lost relations with his God. Education and culture are unequal to the task of regenerating even a single human soul, much less of regenerating the great mass of humanity. If the church had nothing to depend upon but forces such as these her task would be absolutely hopeless. Nor would it be much more hopeful if she were expected to trust in the human instrumentality employed in the preaching of the gospel, or even in the truth of the gospel itself. For efficiency does not spring either from the number of preachers, or from their learning, or from their eloquence, or from their zeal, or from their possession of gifts or attainments of any sort. Nor does efficiency proceed even from the truth revealed in the gospel, admirably adapted as that truth is to serve the end in view. It has its origin rather in these divine forces which centre in Christianity, and are put into operation by the arm of Him who sways the sceptre of the universe in the interests of his church and people. Hence our Lord in the very act of giving this commission brings into great prominence the power with which He had been endowed as mediator to give effect to the efforts of those to whom the commission was given. "All power is given unto me in Heaven and in earth go ye therefore teach all nations &c." Hence too he bade his disciples to "tarry at Jerusalem" even after they had been commissioned "till they should be endued with power from on high."

The Divine forces which centre in the gospel must therefore be the exclusive ground of our trust and hope. The church needs above all things else the manifest presence and almighty power of God's Spirit. The presence and energy of the Holy Spirit are the exclusive source of her power, the great secret of her success. Without this she may multiply her missionaries and perfect their equipment, and yet fail to reach the results at which she is aiming. To put the statement of our

great need substantially as it has been put by another, "We want in this age above all wants, fire, God's holy fire burning in the hearts of men, stirring their brains, impelling their emotions, thrilling in their tongues, glowing in their countenances, vibrating in their actions and fusing all their gifts and attainments into one burning stream. Every accessory, every instrument of usefulness the church has now in such a degree and of such excellence as was never known in any age before, and now we want but a supreme and glorious baptism of fire to exhibit to the world such a spectacle as would raise ten thousand hallelujahs to the glory of our King."

Appreciating then the colossal magnitude of the work which has been laid upon the church by this commission, realizing that it requires the most diligent, self-denying, sustained and devoted effort on the part of the church and of all her members, and feeling the absolute necessity of exclusive dependence upon forces of superhuman power let us all lay to heart more fully the precept of our text, "Go ye into all the world and preach the gospel to every creature."

But having thus considered the character and requirements of the great commission let us specify,

II. *Some reasons why it should be executed as speedily as possible.*

And in this connection I observe that we should preach the gospel to every creature.

1. *Because rightful authority demands it.*

Unquestionably this is the will of our exalted Lord. It is His command, clearly, explicitly and repeatedly given. These are his instructions issued in circumstances which are fitted to carry them home with power to every heart. It is the work for which He sought to prepare his immediate followers during the whole period of His personal intercourse with them. His directions with reference to it mingled with those pathetic parting counsels which fell from His lips at the communion table. It is the last command which He addressed to them before He returned to His Father; a command which we might say was upon His lips as He disappeared from the gaze of His disciples. We recognize the pathos and feel the power of the precept, "Do this in remembrance of me," as we study it in view of the fact that it fell from His lips on "the same night on which He was betrayed;" and ought we not for a similar

reason to yield to the force of the consideration that His commission to His church to preach the gospel to every creature was given to His disciples and reiterated in their hearing, after He had finished transgression, made an end of sin and brought in an everlasting righteousness; after the seal of His resurrection had been put upon His completed work and just on the very eve of His departure from the world and His return to His Father. We should therefore be in haste to preach the gospel to every creature because rightful authority demands it.

2. Another reason why we should promptly execute this commission is:

*Because of the extremity of the world's need and of the complete adaptation of the gospel to that need.*

The desperate disease of humanity's sin calls loudly for an adequate remedy, and Infinite wisdom, grace and power have furnished the very remedy which is needed in the gospel of Jesus Christ. That the remedy is thoroughly adapted to every phase of the disease is apparent from a comparison of its provisions with the ills to be treated. Are all mankind out of harmony with a God of Infinite purity and rectitude, and subjected to the strokes of His displeasure? The gospel proclaims reconciliation through the blood of Christ, and redemption through His cross and passion. Are men not only alienated from God but also depraved and wicked? The forces which centre in the gospel are potent enough to effect their renovation and complete transformation. Are the heathen almost every-where infatuated after their vain objects of worship? The gospel makes ample provision for turning them from their dumb idols to serve the living God. Is Pagan society universally infected by these moral and spiritual plagues which the apostle so graphically delineates in the first chapter of the epistle to the Romans? The gospel has power to remedy them all, and it has demonstrations its effectiveness once and again upon the field of human experience. Under its celestial influences the self-indulgent have become self-sacrificing, the unchaste pure, the unrighteous holy, the covetous benevolent, the malicious kindly, the envious charitable, the quarrelsome peaceful, the proud lowly, the disobedient dutiful, and the liar truthful, so that to these in every community where the gospel has really triumphed it may be said as it was said to

the converted Corinthians who had been lifted out of fellowship with the idolatrous, unclean, covetous, drunken and slanderous, "Such were some of you, but ye are washed, ye are justified, ye are sanctified in the name of the Lord Jesus and by the Spirit of our God." And then the effectiveness of the gospel is not limited to any one species of vice or to any particular age or race or stage of human civilization. It has demonstrated its power over all forms of sin and depravity, it has proved its capability to save men of every race and kindred and people and it has shown its adaptation to every stage of human civilization. Extreme, painfully extreme as the world's need is the gospel is completely adapted to it, and just because the need is so great, and the adaptation of the gospel so perfect, we should be in haste to "Go into all the world and preach the gospel to every creature."

3. But once more this great commission should be carried into immediate execution.

*Because of the church's sorrowful neglect in the past.*

For if, as it has been affirmed, the terms of the great commission make it imperative upon the church of each succeeding generation to give the gospel to the whole world of the cotemporary generation; if moreover nothing but absolute inability can be regarded as a sufficient plea in vindication of her failure to do so, then it seems almost impossible to conceive of the magnitude of the guilt which has been incurred by the want of due regard to this last command of Christ. Even if we make the largest possible allowance for inability from what ever cause arising, there is abundant reason for shame and confusion of face in view of the fitfulness and feebleness of the efforts which have been made to do the Master's will. It is true that for some three centuries at the beginning of the Christian era the church sought to preform the duty laid upon her in something of the proper spirit, and with somewhat of adequate effort and that too with the gratifying result that Christianity triumphed throughout the almost world wide Roman Empire. But for nearly fifteen hundred years after that, the church almost lost sight of her duty in this respect. Only within the past century has she manifested anything worth while of her primitive fervour, and even now after one hundred years of revived interest in missionary

work we have only some 3000 European and American missionaries in the field, with about 30,000 native ministers or evangelists. Further we are contributing only some \$10,000,000 or \$12,000,000 a year to this great work, while the people of Christian Britain alone spend six times as much annually in their amusements, nearly seven times as much on tobacco, and more than sixty times as much for strong drink. In view therefore of the church's sorrowful neglect in the past, and may we not also add even in the present, we believe that we should be in great haste to "Go into all the world and preach the gospel to every creature."

4. But once more this great commission should be carried into execution at once.

*Because of the unprecedented nature of the present opportunity.*

A distinguished living missionary has characterized the present time as "the opportunity of the ages" for carrying on missionary work. No one we think can take an intelligent survey of the situation at the present hour without being profoundly impressed with the conviction that there is much truth and propriety in his representations. For never before was so large a part of the world accessible to the heralds of the gospel. Never before were so many doors wide open for the church's entrance. Throughout whole centuries until within the memory of very many who are present, immense regions of the world were fast closed against the missionaries of the cross. Not a few of us have lived long enough to see a complete revolution effected in the relations which Pagan, Mohammedan and even Papal nations sustained towards these which possess the gospel in its purity. Never before were there such facilities for making the gospel known to those who are destitute of it. Not a few of the most important inventions and discoveries of modern science can be freely utilized. Steam, electricity, the printing press as well as most of the other appliances of the worlds trade and commerce all at our disposal. A very large proportion of the wealth of the world is owned by those who say that they are Christians. Never before was the Bible translated into so many tongues. By the leading Bible Society alone its printing and circulation have been promoted in 279 different languages, and dialects, while altogether the Scriptures may be read in not fewer than 350 languages



and dialects and are now accessible to about nine tenths of the inhabitants of the world. And then never before was there such a goodly army of consecrated men and women ready to take the field for the conquest of the world to Christ.

Still further some of the most ancient and venerable systems of superstition have been shaken to their foundations. Not a few of these who have long dwelt under their shadow have been filled with deep unrest and disquietude, and many have forsaken them altogether. The proclamation of the gospel by the missionaries wherever they have gone, the work of the educational institutions which have been planted almost everywhere, and the quiet but gradually increasing influence of the agents of the church and of their efforts have been steadily weakening the hold which idolatry, caste and superstition have had upon the minds of the heathen. In some cases particularly among the ruder and more savage people whole communities have been christianized; in other cases, as in Japan, a national revolution has been effected, and almost every year witnesses some great onward movement or unexpected development; and in still other cases as in India the process of sapping and mining preparatory to overthrow is in rapid progress. As a living missionary, himself at present in the very thick of the conflict in that country has recently said, "There is not a province where Hinduism stands firm on its ancient basis. There is not a caste or a creed whose ranks do not show gaps made by those who have deserted them, and enlisted under the banner of King Immanuel." The unprecedented nature of the present opportunity therefore loudly calls us to make haste to "Go into all the world and preach the gospel to every creature."

What then, fathers and brethren, is the duty of the hour as brought before our minds when we renew our study of this great commission? Is it not in the first place that we should endeavour to obtain for ourselves a clearer conception and a fuller realization of the prominent and preeminent place which the evangelization of the world occupies in the plans and purposes of the Redeemer? Is not this necessary in order that we ourselves may pray as we ought, labour as we ought, and contribute as we ought for the universal dissemination of the gospel! Is not this

equally requisite in order that we may be better qualified for instructing, arousing, quickening, and stimulating our brethren whom we have been charged to lead to the conquest of the world for Christ? Instrumentally we ourselves are near the sources of power. Instrumentally we can do much to promote this cause which lay so near the Redeemer's heart. Let it be our constant aim and effort therefore to enter more fully into sympathy with the Lord Jesus in His gracious plans and purposes for the evangelization of the world.

But again, is it not a leading duty of the hour that we as pastors should endeavour still more earnestly to develop the interest of our people in this supreme and sacred object? Ought it not to be our ceaseless aim to keep continually before their minds the paramount claims upon Christians of the world's evangelization? Ought we not constantly to endeavour to educate our people more and more fully in the fundamental principle of missions, and to give them as full information as we possibly can with respect to the position and progress of missions, first of missions carried on by the Presbyterian church in Canada, and then of missions which are conducted by other sections of the visible church? Ought we not by the frequent preaching of missionary sermons, by constant prayer on behalf of missions, by unwearied efforts to extend the circulation of missionary literature among our people, to seek to deepen and intensify the interest which is taken in this sacred cause? And is there not much that we can do in the way of increasing the number and liberality of the contributions to the support of missions in our various congregations? In the light of our Statistics there is grave reason to fear that there are vast numbers of our members who are doing almost nothing, and a great many more who are doing far too little in the line of duty enjoined by the precept of our text.

And is it not also in our power to do something more than we have done towards increasing the number of living agents who are willing to become heralds of the gospel among the heathen? Have we done all that we ought to do in the way of directing and encouraging the aspirations of earnest gifted youths among our people to the claims of this particular form of Christian work? Have we pleaded with the Lord of the Harvest as we ought to have pleaded that He would send forth

labourers unto His harvest?

Fathers and brethren, the redemption which we are charged to make known has been fully completed; the Spirit of all grace is waiting to apply it to the hearts of men; the world is perishing for want of the gospel; the church has been instituted and maintained chiefly for the purpose of heralding its truths; and the last command of our ascended Lord is ceaselessly ringing in our ears. Let all of us lay it more and more fully to heart and do what we can, and all that we can promptly, vigorously, and effectively to carry out these sacred instructions, "Go ye into all the world and preach the gospel to every creature."

REPORT OF SYNOD'S COMMITTEE ON SYSTEMATIC BENEFICENCE.

PRESENTED BY REV. M. R. HENRY, CONVENER.

The committee on Systematic Beneficence respectfully report that they have endeavoured, at least to some extent, to fulfil the duty to which they were appointed though not so faithfully as its importance demands. In order that the interest of the people of our own church in this subject might be quickened, our last year's Report was printed in the *Presbyterian Witness* and MARITIME PRESBYTERIAN, and two thousand copies besides circulated. In most of the Presbyteries, committees were appointed to promote Systematic Beneficence. Some of these committees have been active and earnest and have had reports prepared and printed for the information of the people and thus awaken interest and direct the attention of congregations to neglects or defects which need to be remedied. All the Presbyteries have given more or less special attention at visitations or by committees to the charging of congregations to wipe out arrears of Stipend, where such existed; and to contribute liberally to all the schemes of the church. These efforts have not been in vain, for in the first place congregations are contributing more largely and generally to the schemes of the church, and in the second place, arrears are being reduced.

SCHEMES OF THE CHURCH.

Taking the Agent's statistics for the year ending May 1st, 1888, and comparing it with that of the preceding year, we find an encouraging advance. Every Presby-

tery shows a larger aggregate amount this year than last, except Newfoundland, which falls from \$693.00 to \$552.00 a decrease of nearly six per cent.

The other Presbyteries stand thus:—

	1887	1888	Increase	per cent.
P. E. Island	\$4594	5154	560	12.1
Truro	3392	3816	424	12.5
Lun. & Shel.	876	989	113	12.9
St. John	3127	3611	484	15.1
Miramichi	1869	2154	285	15.7
Vic. & Rich.	705	833	128	18.1
Sydney	1127	1350	223	19.7
Halifax	7100	8377	1477	20.8
Pictou	5156	6619	1463	28.3
Wallace	1142	1684	542	47.4
	\$29783	35449	5666	19.0

To every schme there is increased contribution except Augmentation, and for decrease in this there is good reason, for not so much was asked for.

The above figures relate to purely congregational collections and do not include contributions from the Women's Missionary Society and from individuals.

BLANKS IN CONGREGATIONAL GIVING.

On further study of the agents statistics we find this year 178 blanks in the columns allotted to the 6 schemes, Home Mission, Foreign Mission, College, Augmentation, French Evangelization and Aged and Infirm Ministers. Last year there were 235. fifty-seven less this year than last. In the Dayspring column there are 53 blanks this year against 54 last year. Nearly one-third of the congregations seem to be taking no collections from the young. This is not training them up in the way they should go. The fourth recommendation of last year's Synod does not appear to have been faithfully carried out. "That those who have the oversight and instruction of the young take special pains to train them to take an interest in, and give to the work of the church."

The number of Blanks under each scheme is as follows:—

	1887	1888
Home Missions	27	17
Foreign Missions	18	13
College	50	44
Augmentation	18	12
French Evangelization	55	37
Aged and Infirm Ministers	69	55
Dayspring	54	53

## LIBERALITY IS INCREASING.

A reduction of blanks in every scheme! The comparison will appear a little more favorable when it is stated that the number of congregations counted this year is 180 while last year it was 175.

Progress is seen by another comparison. Last year 69 congregations contributed to the 6 schemes above mentioned, this year 87. Last year 14 contributed to only one, this year 9, this year 2 contributed to none, last year 4, the year before 7. May we not hope that very soon there will be none as low as zero. It is cheering to see that more are awaking to a sense of duty, and that the number loyal to the work of Christ and the church is increasing.

Another comparison will still further confirm our view that the liberality of our people is growing. Consulting the Assembly's Minutes and comparing the Statistics of 1876 with those of 1888 we find the following averages per family for contributions to the schemes of the church from the different Presbyteries:—

	1876	1888
Truro	\$1.11	\$2.60
Sydney	.31	.61
Victoria and Richmond	.57	.62
Halifax	2.63	3.32
Wallace	.92	1.40
Pictou	1.53	2.57
P. E. Island	1.20	1.46
Lunenburg and Shelburne	1.13	1.44
St. John	.85	1.47
Miramichi	.79	1.18
Newfoundland	2.68	3.00

A comparison of the intervening years would show a steady advance with some retrogression a chance year. But on the whole the tide is steadily flowing higher and higher, and we trust that the hearts of the people are being more and more powerfully moved with true christian principle, so that in the future as in the past the growth will continue.

## ARREARS DECREASING.

Coming now to Stipend we have there also something to cheer us. Arrears of Ministers salaries are decreasing, to the comfort of ministers, to the credit of congregations, and to the glory of God. As compared with last year the Presbyteries stand in the Assembly's Statistics as follows:—

	1887		.1888	
	CONGREGATIONS.	AMT.	CONGREGATIONS.	AMT.
Sydney	3	\$2843	2	\$2381
Vic. & Rich	3	489	5	1024
St. John	5	1105	5	801
Halifax	4	503	3	275
Miramichi	1	76	3	263
P. E. Island	1	228	5	244
Lun. & Shel.	1	162	1	155
Truro	1	17	1	150
Pictou	3	469	1	75
Wallace	0	0	0	0
Newf'dland	0	0	0	0
	22	5892	26	5308.

It is an honor to be low down in this list. "The last shall be first" applies here. One unfavorable thing in this is, that more congregations are reported in arrears this year than last. But on the other hand the aggregate sum is less by 524 dollars. And still further the Assembly's statistics present the matter in a more unfavorable light than the actual state of affairs now warrant. We can report that at present not only the Presbyteries of Wallace and Newfoundland are on the honor list of no arrears, but also Truro, Pictou, and Lunenburg and Shelburne. May they ever continue so. The other Presbyteries are reducing the number of congregations which are behind in the payment of their ministers salaries, so that next year we hope to be able to have a still more favorable report. It is encouraging to compare our position with that of ten years ago. In 1877 arrears amounted to \$9852 in 35 congregations, in 1878 to \$9455 in 37 congregations; in 1879 they rose to their highest point or rather sunk to their lowest depths, \$9869 in 51 congregations. Since that time they have been gradually declining and it is to be hoped that they will soon be gone to rise no more. It seems too bad that some of the figures appear in the statistical column—they represent amounts so trifling—such as 15 or 20 dollars. We may admire the honesty and accuracy of those who make up the returns, but we cannot admire the spirit of the congregations that will allow such paltry sums to witness against them. We think however that ministers must be to blame as well, for if the matter were brought fairly before the Session or Managers they surely would not allow such figures to mar the statistical returns. But

there is something worse than than this, viz:—Large arrears constantly growing like those unsightly black knots that disfigure our trees and destroy their fruitfulness; and the knife of excision should be applied with unrelenting severity till not a vestige remains. We directed attention last year to a very large growth of this kind. This year it is larger by nearly \$200.00 so that now it is \$1852.00. It is time that such a monstrosity was not only stopped growing, but somehow completely removed. Can Presbytery do nothing but look on helplessly to see what the end of this thing will be?

Most of the arrears in our congregations might be wiped out by the close of this year, if only a determined effort were made. It is a shame to allow them in any instance to become so chronic that the only hope of cure is for the minister to resign or die. In any case it is a martyrdom without glory—killing to ministerial comfort and efficiency and to congregational self respect and prosperity—a scandal to our church and a dishonor to the Head of the church, grieving away His spirit.

#### OUR MOST IMPORTANT WORK.

But your committee feel that they have still more important work to do, than deal with the statistics of the church and point out negligence or unfaithfulness in respect to stipend or schemes. It is our duty to press upon congregations, the adoption of Scriptural principles and methods of giving and thus open the very four. sins of Beneficence and help to guide them into their proper channels.

We confess that we have not done much in this direction. We did nothing for the diffusion of the principles of Systematic Beneficence further than the publication of our report referred to already. We trust however that the recommendation of Synod last year has been faithfully carried out: "*That every minister faithfully instruct his people in the Scriptural principles of giving and that he use means to keep his people informed concerning the work of our church and its claims upon their liberality.*" There can be no more effective way than this of accomplishing the end in view.

We sent out no circulars this year asking for information from the congregations and therefore we are not able to report what progress has been made in the adoption of the Weekly Offering or any regular system of collecting church funds.

Nor can we state how far the habit of proportionate giving is extending. It is true, the facts above stated give most satisfactory evidence that the givings of our people are not mere temporary sporadic outbursts produced by special appeal, but a constant stream swelling year by year into greater volume and power. But that there is room for vastly greatly measure of liberality none of us can doubt, and there is yet a great work to be done. There needs to be brought still more closely and powerfully to the hearts of our people through faithful and persistent teaching blessed by the spirit of all grace, the Bible doctrines that:—

1. Giving is sacred worship.  
2. Weekly storing and giving is the most Scriptural form.

3. Proportionate giving—the distinct setting apart in cheerful consecration to Him, from whom comes every good and perfect gift, some definite proportion of every individual's income whether large or small, as God has prospered him.

Were these principles adopted and put into anything like general practice the scandal of congregational arrears and inadequate support of the ministry would disappear and every department of the church's work would be carried on with greatly increased efficiency and blessing.

Your committee therefore press these principles upon the consideration of every member of Synod and urge the devising of means whereby they can be brought home more closely and effectively to the hearts and consciences of the people.

Ministers and Elders must be head and front in this matter. Let them in the first place adopt proportionate giving in their own practice, and then faithfully, earnestly, perseveringly and wisely press it upon the people with all Scriptural arguments and motives, until conviction and resolution are secured, and the springs of liberality pierced and opened to flow with perennial constancy.

Then further we suggest that Presbyteries make more strict and definite inquiries of congregations as to their methods of church finance and that the committees on Systematic Beneficence be not merely committees on Statistics but charged to discover where defective system or no system prevails and secure if possible the adoption and faithful working of better methods.

Let us all by individual efforts in pulpit and Sabbath-school, in family and in personal intercourse, and through organized agencies, continued to press upon all the people, the adoption of the Scriptural principles and of giving, till the fountains of liberality are wide opened and the offerings bearing blessings to men and bringing glory to God, flow forth from loving souls, possessed with the idea that giving is to be done for Christ's sake "*who though rich became poor that we through his poverty might be made rich.*"

#### RECOMMENDATIONS,

adopted by Synod,—

1. That all the members of our church be earnestly advised to adopt *proportionate* giving and weekly storing as a principle of their Christian stewardship.

1. That our congregations adopt the Weekly Offering with or without the envelope.

3. That every minister faithfully instruct his people in the Scriptural principles of giving and that he use means to keep his people informed concerning the work of our church and its claims upon their liberality.

4. That those who have the oversight and instruction of the young take special pains to train them to take an interest in, and give to, the work of our church.

5. That every presbytery appoint and maintain an active and efficient committee on Systematic Benevolence and endeavour to secure liberal contributions to all the schemes of the church from every congregation, and to have wiped out as far as possible all arrears of pastor's salary.

6. That the Synod recommend the practice of some presbyteries in publishing tables showing the gifts of their congregations compared with the proceeding year for information and stimulus.

7. That the committee prepare for distribution a tract containing a short statement of principles which should regulate individuals in their givings, and of the best methods for congregations to adopt in collecting church funds.

M. G. HENRY, Convener.

#### REPORT OF THE SABBATH SCHOOL COMMITTEE.

PRESENTED TO THE SYNOD BY REV T. C. JACK, CONVENER.

The committee on Sabbath Schools beg leave to report that as near as they can

ascertain there were 532 schools under the care of the Synod of the Maritime Provinces during the year 1887, 125 in New Brunswick, 115 in Prince Edward Island, 290 in Nova Scotia including Bermuda, and two in Newfoundland.

Of these 397 have reported to us through their several Presbyteries as follows;—

In Miramichi Presbytery, 36 out of 50 registered schools, reporting 204 officers and teachers and 1542 scholars enrolled.

In St. John Presbytery 49 out of 75 registered schools reporting 424 officers and teachers and 3812 scholars enrolled.

In P. E. Island Presbytery 70 out of about 115 schools of which 105 are registered, reporting 392 officers and teachers and 3589 scholars enrolled,

In Truro Presbytery 39 out of 44 schools reporting 351 officers and teachers and 3044 scholars enrolled.

In Wallace Presbytery 30 out of 31 schools reporting 193 officers and teachers and 1791 scholars enrolled.

In Pictou Presbytery 38 out of 50 schools reporting 345 officers and teachers and 3044 scholars enrolled.

In Victoria and Richmond Presbytery 40 out of 43 schools reporting 127 officers and teachers and 1008 scholars enrolled.

In Halifax Presbytery 83 out of 86 schools reporting 606 officers and teachers and 4726 scholars enrolled.

And in Lunenburg and Shelburne Presbytery 12 out of 15 schools reporting 90 officers and teachers and 315 scholars enrolled.

The schools as reported average as follows:—In officers and teachers 6.9; in scholars on roll 57.8; in average attendance 40.5; in communicants added 1.45; in contributions collected \$20.97, (expended \$10.16 upon school \$9.16 upon schemes of the church and \$1.65 upon other objects.)

The most complete Presbyterian Report, a specially excellent one, was that received from the Presbytery of Halifax. It gives every evidence of most efficient Sabbath School work throughout that large Presbytery. Reports, it states, were obtained from all but three of the schools within the Presbytery. One of these in Bermuda the other two in Home Mission Stations. The Presbytery of Halifax is divided for the purpose of Sabbath School Supervision into seven districts, in each of which an annual Sabbath School Conference is held. The report states that "Mission Bands

are increasing in number and efficiency and that much good is being accomplished through this agency." And also that the number of schools closing during the winter months is diminishing, and the hope is expressed that ere long all the schools will be "overgreen."

It strongly urges a "consideration of the necessity of greater attention to Systematic Bible study among adult members and adherents of our congregations." The ideal Sabbath School of the Halifax Presbytery's Committee is "the whole church young and old at work in the study of the Bible." Regret is expressed at the comparative fewness of minister's Bible classes.

The excellent report of Truro Presbytery advocates a system of Sabbath School supervision similar to that in practice in Halifax Presbytery, and gives similar testimony to that given by the Committee of Halifax Presbytery as to the need of classes for adults in connection with our Sabbath School work.

The recommendations of Pictou Presbytery's report are, "that earnest efforts be made to keep all the schools within our bounds open during the whole year." "That the records prepared by the Assembly's Sabbath School Committee be introduced into all our schools," and "that as far as practicable congregations bear the necessary expense of the Sabbath School, that the contributions of the scholars may be devoted wholly to missions."

St. John Presbytery recommends the adoption of the Assembly Registers, regular contributions to the mission schemes, and that persistent efforts should be made to keep all the schools open the whole year.

The reports of the other Presbyteries are almost wholly statistical and contain no recommendations.

Most of the reports record progress. That there is general and continuous progress the annual Assembly statistics plainly evidence. Comparing the statistics for our Synod given in to the late Assembly at Halifax, with those given in to the Assembly at Winnipeg last year we find an increase recorded of 200 officers and teachers and of 843 scholars. Comparing the report of this year with that given in to the Toronto Assembly of 1876, the first Assembly report, we find that there has been in our Sabbath Schools of New Brunswick, Prince Edward Island and

Nova Scotia an increase of 1,316 officers and teachers and 5780 scholars, and of 8502 in the number of volumes in the Sabbath School libraries. The number of officers and teachers in the schools our Synod as reported to the last general Assembly 3274, of scholars 26,965 and of volumes in the Sabbath School libraries 38,680.

These figures are, as Presbyterian figures generally are, under the truth. But we have no reason to believe that they are as far under it as such figures as these should be for our Synod. The number of families reported to Assembly as connected with the churches in the Presbyteries of our Synod was 22,354. We should at least expect an average of two per family in our Sabbath School classes, which would be 44,708. Of that number we fall nearly 18,000 short. But when we remember that the families reported as connected with our own and our sister Synod of these Maritime Provinces in the official church reports published nearest to the time of the taking of the last Dominion census would need to average something over eleven members each to account for the Presbyterian population according to that census, we have reason to believe that had we our 44000 instead of only 27,000 reported as enrolled in our Sabbath Schools, there would still be some thousands of children belonging to families claiming to be Presbyterians still unaccounted for in our reports, and this without taking into account at all the adult membership of our schools as it is or as it ought to be.

"Children are an heritage of the Lord."

"As arrows in the hand of a mighty man, so are the children of youth. Happy is the man that hath his quiver full of them."

Happy our church has a right to be, but happy only as she honestly remembers that the children under her care are "an heritage of the Lord," and cares for them as such, loyally and practically giving heed to the great teachers command "Feed my lambs."

The children of this generation will be the men and women of the next. In their most impressionable years, while they most easily respond to influence it is the church's duty to take advantage of her privilege. On her efficiently doing so her future prosperity to a great degree depends. We are taking this fact into consideration in

connection with our Foreign work, on French Evangelization work and our work among the aboriginal Indians of the West. It is not our duty to consider it and practically act upon it in connection with our regular home work also? And in this connection we hold that after all the chief ambition of our Sabbath School workers should be the gathering into our schools of those who will otherwise grow up destitute of Christian teaching and outside of Christian influence.

A review of the various Presbyterian reports and their recommendations would bring up very many points well worthy of the Synod's consideration, to but a few of these we will specially refer.

As regards the subject of advanced and adult classes in our schools, referred to by the reports of the Presbyteries of Halifax and Truro, the Synod's committee are glad to know that the Assembly's committee have this subject under consideration and are at present in this connection looking into the working of the schemes for the welfare of youth of the Free Church of Scotland, and that either that scheme or some modification of it will probably be presented for approval to the next general Assembly.

The fact that is brought out by the financial reports that a large amount of money is being annually spent in the procuring of books and paper for the schools leads your committee to consider it advisable that means should be used to help secure that these libraries and periodicals should be such that they may not merely attract scholars to the schools, but that they may also as far as possible be made to assist in the dissemination of the teachings of the church, and act as antidotes to error.

In this connection your committee think that the Synod might for the present, at least, specially recommend the books and periodicals and lesson helps of the Presbyterian Board of Philadelphia, and if practicable take means to securing their sale in one or more centres within the Maritime Provinces. They would also have recommended to the Sabbath Schools for circulation among the scholars the very excellent *Children's Record* published in New Glasgow.

Your committee would also ask the Synod to enjoin that special prominence be given in all its schools to the study of the Westminster Shorter Catechism, and

to recommend for the use of infant scholars the "catechism for young children, Introductory to the Shorter Catechism" as published by the Presbyterian Board of Philadelphia.

Your committee would request the Synod to endorse the recommendations of several of its Presbyteries advocating the use of the Registers specially authorized by the General Assembly in all our Sabbath schools, the keeping of the schools open throughout the year, the, at least once a month, collection for missions in all our schools, and the holding of teacher's meetings in connection with every school, if not weekly at least monthly.

As regards Presbyteries your committee are of the opinion that the Synod might well recommend that they should all adopt the districting system for the supervision of schools and holding of Sabbath School Conferences within reach of the Sabbath School teachers of the various congregations, which has been so fruitful of happy results in the Presbytery of Halifax.

Also that Synod recommends that Presbyteries should devote at least one session annually to the interests of the Sabbath School work within their bounds, and that they specially attend to the establishing and supervisions of schools in neglected districts.

### JESUS CHRIST.

Never passed before the imagination of man, and never but once alighted on this earth, so heavenly a vision. Once in all human history we meet a being who never did an injury and never resented one done to Him, never uttered an untruth, never practiced a deception, and never lost an opportunity of doing good; generous in the midst of the selfish, upright in the midst of the sensual, and wise far above the wisest of earth's sages and prophets; loving and gentle, yet immovably resolute; and whose illimitable meekness and patience never once forsook Him in a vexatious, ungrateful, and cruel world. If the New Testament had contained only the character of Jesus as it unfolded itself in His intercourse with men, it had deserved a place above human productions: it had been a mine of spiritual wealth and a fountain of holy influence unknown to every other region, and to all ages of time.

— Dr. Young.

## REPORT ON THE STATE OF RELIGION.

PRESENTED TO THE SYNOD FROM THE COMMITTEE ON THE STATE OF RELIGION BY REV. JOHN MURRAY, CONVENER.

Your Committee in submitting its report are quite sure that the State of Religion within its bounds is a matter of supreme interest to this Synod, and one that will receive its serious, patient, and prayerful consideration.

Under this conviction we have carefully perused the reports of Presbyteries, with a view to ascertain, as nearly as possible, what was the condition of religion among our people, during the past year.

Two Presbyteries, viz. those of St. John and Newfoundland, did not favor your Committee with reports on the State of Religion, and hence we are not in a position to say anything concerning the condition of affairs within the bounds of these Presbyteries.

The other nine Presbyteries have all placed very full reports in our hands, considering the small number of sessional returns at their disposal in the majority of cases.

### LACK OF SESSIONAL REPORTS.

We find that about one half of the Sessions failed to make returns to their respective Presbyteries on this subject last year. In those circumstances, it is impossible for our Presbyteries to furnish your committee with such accurate, reliable and servicable reports as they would otherwise have done.

In this connection, your committee venture the opinion, that unless a larger proportion, more than one half of the Sessions, make returns on State of Religion, Presbyterial and Synodical reports must necessarily be of much less value.

### PRESBYTERY REPORTS ARE CHEERING.

Let us look at the contents of the nine reports to hand, and see what may be learned from them regarding the matter of which they treat. Speaking generally, they are all quite cheerful in tone. There is nothing in them to indicate disappointment or discouragement in any quarter. On the strength of these statements we are warranted in assuring the Synod, that the past year has been one of continued and increasing prosperity in all departments of christian life and work, as well as

one of quiet, but earnest and hard work for the Master and His cause.

Coming to particulars, and following the lines indicated by the series of questions sent down to Sessions by the general Assembly,

### THE ELDERSHIP OF THE CHURCH.

first claims our attention. Our elders taken as a whole, are a pious, intelligent, earnest and faithful body of men; and they have a very warm place in their hearts for our church and her varied interests. They are the best men in our congregations, as might be expected from our system of selecting them. It must however be frankly admitted that those officers are not as zealous and active as they might and should be, and that our pastors and people do not receive that amount of assistance and benefit from them which their influential position, high personal character, piety and talent might lead us to expect. There is a sufficient amount of talent, energy in the eldership of our congregations, to double present results, if that energy were duly aroused and properly directed. As one report truly says: If we only had an eldership in all our churches thoroughly alive to their duties, and diligent and faithful in the performance of them, there would be such a revival of religion in the church as we have never known.

### ELDERS DISTRICTS.

In quite a large number of congregations, the elders have districts assigned to them, containing more or less families whom they are expected to visit, especially in cases of sickness and otherwise, to oversee, advise and help. Your committee believe that this plan is worthy of a more general adoption than it has yet received. It is one that can be made of incalculable value to our cause and people.

### THE ELDER'S IN SABBATH SCHOOL.

The elders in most, if not all our congregations are found actively working in the Sabbath School, either as superintendants or teachers, and this is right. The elders ought to be always at the first, in every good work, but more especially in work on behalf of the young people of the church.

### THE ELDERS IN PRAYER MEETING.

Our elders take a prominent part in prayer meetings, and in the absence of the pastor, most of them are always ready to



lead such meetings intelligently and profitably.

#### THE ELDERS IN CONFERENCE.

Very few of our Sessions have "seasons of special prayer for blessings on the congregation, and conference touching the spiritual condition of the people." There are a few however who meet at stated times for these purposes. Your committee would commend the example set by these few sessions to all the sessions within the bounds of the Synod. We believe that, the observance of such seasons of special prayer and conference, would be followed by very precious spiritual results, not merely to the members of sessions themselves, but also to all the people over whom the Lord has made them overseers."

The second question has regard to

#### ATTENDANCE ON ORDINANCES.

On this point, all the reports speak very favorably. There are a few, no doubt, in every community who absent themselves, unnecessarily from the house of God. But this is not the rule. It is the rare exception. The Sabbath services are well attended on the whole. Indeed we think there is no place in the world of equal size, where the Lord's house is so generally frequented as within the bounds of this Synod. Our people have inherited from their devout Presbyterian ancestry a profound esteem for the Sabbath, the Sanctuary and the Sermon; and this three fold esteem have more to do with making our forefathers what they were than aught else beside. And if we would be distinguished by possession of their many virtues, especially of their stalwart godliness, we too must continue to reverence these three divine institutions.

There are

#### WEEKLY PRAYER MEETINGS

in all our congregations, but the attendance on these meetings is in many, if not in most cases, very far from being as good as it should be. Still there are very cheering reports from certain quarters. One Session reports that, "If the prayer meeting is the pulse of religion in congregations, we would say that the religious state of your congregations is very healthy." Another reports that:—"The prayer meeting is well attended and very great interest is taken in the exercises."

Nearly all the Presbyteries speak of an increase of interest in this means of grace during the year.

The Presbytery of P. E. Island is able to state that, during the year a wonderful increase of interest has been manifested in our prayer meetings. In some districts the attendance has nearly doubled. "But it adds regret fully in the great majority of congregations the attendance is only fair."

No doubt the attendance and interest in the prayer meetings will always be in proportion to the measure of spiritual life among the people. Good attendance and deep interest will never be wanting where the Spirit of grace and supplication is poured out, and where souls are consequently hungering and thirsting after righteousness. Still your committee are of opinion that something may be done by sessions to make the prayer meetings more attractive to the people in general than it is usually found to be. Stiffness, dullness, and formality should be banished from the place of prayer. The exercises should be as lively and varied as is consistent with the solemnity and reverence always due to the immediate presence of God. These exercises should abound in praise, while the prayers and addresses should be short pointed, and numerous.

#### THE LORD'S SUPPER,

is very well attended, and very generally observed by the members of the church. One report says—"There are very few communicants absent from the Lord's table on Communion Sabbath, who are in circumstances to attend." Another says that all the members attend except those who are unavoidably detained.

The Presbytery of Cape Breton reports that the attendance on Sacramental occasions has always been good in the congregations of this Presbytery. Faces are seen on Communion Sabbath that are seldom or never seen on any other Sabbath of the year. The proportion of church members who participate in this holy ordinance, is given by some Sessions as high as 90 per cent, while other sessions give the proportion at 80, 75 and even 66 per cent. Probably the average over the whole Synod is not less than 80 per cent, and your Committee are of opinion that it is above rather than below this figure.

Sessions should give special attention to the absentees from the Lord's Supper. Any member who absents himself voluntarily ought to be seen at once, and dealt

with prayerfully faithfully and lovingly, in order to bring him to a right state of mind and heart. Wilful neglect of this very precious means of grace, and of the Saviour's dying command, is surely evidence of a very low spiritual condition.

In reference to religion in the family, your committee find 1st, that

#### FAMILY WORSHIP

is very generally observed. In one congregation of nearly one hundred families, all but three are in the habit of gathering morning and evening around the domestic altar for the worship of God. In another "nearly all" are reported to have family worship. Some of the Presbyteries report very considerable improvement in this respect during the year. One says, "it is much better observed and on a wider scale than it used to be."

One Presbytery reports a congregation of over 200 families in which 84 family altars were erected within the year, and another still in which 20 such altars were reared.

These cases are cheering, but alas, they are exceptional. We cannot shut our eyes to the fact, that a large number of families in a majority of our congregations are still living in absolute neglect of family prayer. There is much work for sessions to do in this matter. In the language of our report, too much diligence cannot be used in pointing out the blessings to be secured by the people and diligent use of this ordinance, and the curse which must rest upon those who despise or neglect it.

#### THE SHORTER CATECHISM,

is still used in the homes of our people; but your committee fear that the good old custom of committing to memory and reciting this admirable summary of divine truth, on the Sabbath evening, around the fireside, is not as prevalent as it was in years gone by. This is to be deeply deplored. Sessions should take steps to have this custom revived, where it has fallen into abeyance, and stimulated where it still exists. Its universal adoption would turn every home into a theological school, with the parents as professors, the children as students, and the Shorter Catechism, as the text book. With such theological institutions in operation, twelve months in the year, all over the land, there would never be a dearth of Godly students in our college at Pine Hill, of devoted and successful ministers in our pulpits, of intelli-

gent and pious men and women in our pews, nor of missionaries for both home and foreign fields.

The catechism is taught in most if not all our Sabbath Schools. This is well, but the instruction given in the Sabbath School can never make the children of our church as familiar with this priceless little book as they ought to be. Such instruction must be supplemented by home instruction, in order to be of any permanent value to the coming generation.

#### Concerning the

#### OBSERVANCE OF THE SABBATH,

although there is more or less complaint made by all the Presbyteries and many sessions, still there is much ground for thankfulness that the Lord's day is so well kept in these provinces.

The complaints come chiefly from towns and cities, and from places situated along railway lines.

In the country districts, especially, where the means of grace are regularly and frequently kept up, the day of rest is very well observed.

The tendency however is to laxness in this matter, and the present generation is certainly not as strict in their observance of the Sabbath as their fathers were. This tendency must be faithfully guarded against. The Sabbath is a bulwark of divine construction which it is all important to preserve intact in these days of excessive devotion to material interests. If this God built breast work to piety and godliness be removed or even lowered, the incoming tide of worldliness will carry all true religion before it.

The Sabbath should be emphatically a family day. Its holy pause, affords an opportunity for parents and children, who are often necessarily separated during the other six days of the week, to spend the hallowed hours together in the Sanctuary and in the home, and if the sacred opportunities afforded by the Sabbath be improved by the family, the spiritual influence exerted on parents and children, must be of incalculable value in its bearing on the temporal and eternal interests of both.

#### COMMITTING THE SCRIPTURES TO MEMORY.

It does not appear that the scriptures are memorized in the homes of our people to any great extent. A few parents, no doubt, do their duty in storing the minds of their children with the word of God,

but the vast majority do little or nothing in this direction. This is to be deeply regretted by the Synod. Nothing is so well calculated to equip our boys and girls for the duties of life, and to fortify them against all forms of sin and vice, as the pure word of the living God treasured in their memories.

Our people are undoubtedly growing in

#### THE GRACE OF LIBERALITY.

Whether they are growing in proportion to their circumstances and privileges, may be open to question. Your committee are inclined to believe that they are not. Still we have much cause for thankfulness when we consider the progress that has been made in the matter of giving during the last ten or twenty years.

One Presbytery says:—"The spirit of liberality is better than ever before, contributions come in increasing volumes. The system of church finance has greatly improved. Giving to the Lord's cause is not left to the impulse of a moment. Dependence is placed on regular and frequent offerings."

#### THE MISSIONARY SPIRIT

is carefully fostered in a goodly number of our congregations, by means of missionary societies, or a monthly missionary prayer-meeting. In other congregations the only means used to keep alive an interest in this all important subject is, an annual missionary meeting or an annual sermon on missions, with perhaps an occasional prayer meeting with reference to the evangelization of the heathen world. In a few congregations there may not be even this little attention paid to the matter. Missionary news is pretty generally circulated among the people, through the *Record*, MARITIME PRESBYTERIAN and *Presbyterian Witness*.

Coming to the question of

#### SPECIAL SERVICES,

your committee learn with pleasure that a very large number of such services were held within the bounds during the year, and also that the results were generally satisfactory. In some cases, the sessions secured outside help, in the shape of an evangelist to conduct the services. In others the assistance of a neighboring minister was obtained, while in other cases still, the pastor with his elders and pious people depending on God's promise undertook to conduct the meetings without any

external assistance.

It is evident to all careful observers that there is an increasing demand for special services, among the Presbyterians of these provinces. Your committee regard this desire for special services, as one of the hopeful and cheering signs of the times. We take it as an evidence that the spirit of God is working among us; on the one hand convincing the careless of sin and their need of Christ as a Saviour from sin, and on the other hand leading christians to desire, plan, and work for, the salvation of sinners. It is a good thing to find so many of our young men moved to tell their friends and neighbors the "old old story of Jesus and His love," and it is equally good to find that so many are ready to listen to the gospel from their lips, and to overlook many imperfections in matter and manner, because they believe the speaker is in earnest, and that his words come from a heart full of love to the Saviour and to souls.

But this state of things is not without grave danger. By all means let the desire for special services be encouraged. But let it be done wisely and always under the supervision of the Session.

#### THE SESSION IN EVANGELISTIC WORK.

The Session should have the entire charge of all gospel meetings of a special nature, and all workers, whether from within or without, the congregation, should labour under the direction of, and be in harmony with the Session. The sphere of the evangelist in organized congregations, is that of an aid to the minister and elders. But our church must beware of the very erroneous and mischievous impression that no special meetings can be conducted successfully without the presence of some one called an evangelist. There is not a Session nor a congregation in the church that cannot have a refreshing and profitable series of meetings without any outside agency. The minister, elders, and praying people of any Presbyterian Church should constitute a band of evangelists, sufficient by the power of the Holy Spirit working in and through them, to bring about a spiritual resurrection of the dry bones in their own congregational valley of vision.

The privilege of personal effect on behalf of the unsaved does not seem to be very generally used by the membership of the church. No doubt there are a few

earnest and consecrated souls in all our congregations, who never lose an opportunity of doing good to the careless, by turning their attention to spiritual and eternal things. But probably nine tenths of the members of the church never open their mouths in private and social intercourse in the interests of perishing souls, and on behalf of Him who died for them, and whom they profess to love and serve. What a grand missionary work lies to the hand of every christian, in this line of personal endeavour, among unconverted friends and chance acquaintances.

#### BRINGING THE YOUNG TO DECISION.

The reports do not have much to say concerning the means used to bring the young to decision for Christ. The spiritual interests of our young people receive a great deal of attention in the home, the Sabbath school and the church, at the hands of parents, Sabbath school teachers, pastors and elders. But still it does not appear that there is much effort made to bring them to a deliberate choice of Christ as their Saviour and Lord. There is much general instruction, given to this interesting portion of our population, but we believe there is not as much close dealing with the conscience as there should be in order to bring the young to a sense of sin, faith in Christ, and consecration to His service. It is a grand mistake to let the tender and impressible season of childhood go by without this close personal dealing.

#### SOCIETY OF CHRISTIAN ENDEAVOUR.

There are societies for the special benefit of the young in a large number of our congregations. Recently, "The Young People's Society of Christian Endeavour," has been introduced, and it is doing good work. This society seems to meet a long felt want in the church, and is worthy of special mention in this report.

Its object is as stated in the constitution "to promote an earnest christian life among its members, to increase their mutual acquaintance, and to be more useful in the service of God." It seeks to bring the young to Christ, and so to cultivate their gifts and graces so that they shall be active and useful members of the church.

This institution is only a few years old, and yet its societies are already numbered by thousands. It has found its way into every christian country and unto some mission fields as well. It commends itself

at once, to every one who is in search of an agency that is fitted, by God's blessing to bring the young people into the church, keep them in the church and make them useful to the church.

#### HINDRANCES TO RELIGION.

In answer to the last question, viz., that respecting hindrances, numerous answers are given, for example, intemperance, lack of home training and parental control, dancing, horse racing, pernicious literature, current scepticism, dependence upon morality of life, animosities and bickerings among church members and communities etc.

Most if not all the reports mention worldliness as one of the greatest hindrances, which the church has to encounter in doing the work of the Lord in these Provinces, and it appears to your committee that this hindrance requires special emphasis. Unlike dancing, horse-racing, intemperance &c., worldliness creeps stealthily into the hearts and lives of ministers and elders, as well as of members and adherents, and wherever it goes it causes spiritual paralysis. In this way it not only constitutes a hindrance, but it also weakens the power necessary to overcome that hindrance.

#### THE MERCIES OF THE YEAR.

In conclusion let us as a Synod thank God most fervently for the abundant evidences of His presence and blessings vouchsafed unto us as a church throughout the past year. He has not permitted us to labour in vain nor spend our strength for naught." He has lengthened the cords, and strengthened the stakes of our Zion, and doubtless, had we been more faithful, earnest and consecrated, He would have blessed us still more richly and manifestly.

We beg to make the following recommendations:—

1. That the synod renew the injunction of last year, enjoining upon all sessions and presbyteries to report on the state of religion,

2. That sessions be urged to hold a yearly conference, each elder reporting for his own congregational district.

3. That parents give special attention to the matter of family worship, the memorizing of the scriptures and shorter catechism, and that they be strongly urged to attend to parental training.

All of which is respectfully submitted.

JOHN MURRAY, Convenor

## GENERAL REPORT.

OF THE PRESBYTERIAN MISSIONARY SOCIETY  
BRITISH GUIANA 1888.

We cannot say that the financial cloud which has for so long overshadowed our Mission has been removed. At the present moment, the Council is in no better a position financially than it was twelve months ago. We cannot see our way before us to defray the expenses, either of the General Mission, or of the West Coast Mission, and this condition of affairs is causing the Council very grave anxiety.

We dare not contract any more than we have done the number of our agencies or the area of their operation without doing deadly injury to the interest of our church, reflecting discredit on its name, and retarding to a certain extent the onward progress of the Kingdom of Christ. And that be far from us.

How much is it to be wished and hoped for that the present prevailing apathy regarding missions in general and our own mission in particular, may pass away, to be succeeded by a warmth and interest in both, hitherto unknown.

During the past year, the Council have to report no signal instances of missionary success. They can chronicle nothing beyond the ordinary routine of missionary work. It is the day of small things with us, as yet, but let no man despise that day. The day of great things maybe at hand.

The principal event to break the even tenour of the operations of the Society was the arrival in the colony of the Rev. K. J. Grant, a missionary in connection with the Canadian Presbyterian Church, stationed at San Fernando, Trinidad. Mr. Grant was commissioned by the Board of Foreign Missions of the above named Church to visit Demerara, and to inquire into the working of our Indian Mission here, to ascertain the cause of the Mission Council's financial embarrassment, and to do his best to forward the work generally. Mr. Grant came among us burning with zeal in his Master's cause, and endeavoured to stir up both Church and Council to a sense of their responsibility. In pursuance of this object, he preached in both the town Churches, and addressed two Sunday Schools.

But to ascertain the condition of the West Coast Mission was one of his objects, and so he hastened to the West Coast, to

examine the Schools at Tuschen, Uitvlugt and Argue, the three centres of work at present carried on by Rev. J. Gibson.

On the 24th September, at a meeting of Council of the Presbyterian Missionary Society, Mr. Grant was present, when the following resolution was unanimously passed. "That the West Coast Mission shall be carried on in its integrity as heretofore; and the Council pledge themselves to do their utmost, to relieve their Missionary's mind of all distracting uncertainties and to enlarge, if possible the sphere covered by the Mission." The Council encouraged the formation of Ladies' Missionary Societies; and Mr. Grant and Mr. Slater were requested to visit Berbice and to plead the cause of our Missions there. This visit was duly accomplished, meetings were held in three out of four of the parish churches and a Ladies Missionary Society was formed, which has met with a large amount of success, and been the means of raising a considerable sum in aid of our Missions.

The Council met again on the 29th September 1887, at which meeting the Rev. K. J. Grant was again present. At this meeting the arrears due to the Rev. J. Gibson were paid over to him.

It is to be hoped that, the results of the visit of so distinguished a Missionary as Mr. Grant may not be evanescent but that permanent good to our Mission may flow therefrom.

## WEST COAST MISSION.

1. We do not think that this Mission is receiving on the part of the Church, that attention and that support which it undoubtedly deserves. It is our only Mission to those East Indian Immigrants, on whom the prosperity of our Colony so much depends. When we call to mind that there are 80,000 of these poor dusky children of the East, living in our midst, and that our church maintains only one Missionary and one Catechist, we may well be humbled to the dust. The field of foreign Missionary enterprise is brought to our very door, and we are too given to sloth and indifference to our brother's welfare to bestir ourselves to minister to his spiritual wants.

Up to the time of Mr. Grant's visit to this Mission last year, there were three centres of work, *Tuschen*, *Uitvlugt* and *Hague*. But the night before Mr. Grant visited *Tuschen*, a fire entirely consumed

the manager's house, his infant and nurse perishing in the flames. Owing to the School house being required for the manager's use, the school had, of necessity, to be closed. We cannot but regard this as a very great misfortune to the interests of our Mission, more especially as the number of children attending the School was very considerable, upwards of 150 being present on some occasions.

*Uitvlugt* is by far the largest centre of Mission work on the West Coast. In addition to coolie children, a few black and Chinese children have been permitted to attend. The progress of the children at the School cannot but be regarded as highly satisfactory. An additional teacher has been added, Mr. Estwick, at a salary of \$20 dollars per month, the salary for the first three months being guaranteed by Mr. Grant. The sixty dollars have been paid by members of the Presbyterian Church in Canada, to whom Mr. Grant represented the state of matters at *Uitvlugt* School.

We must not forget to mention in connection with this School, the kindly interest taken in it by Mrs. Gibson, who generally gives her aid in teaching the pupils. And the council place on record their grateful thanks to Mr. Russell and Mr. McConnell, for the generous gift of \$480 towards the finances of the Mission.

The School at *Hague* is maintained entirely at the expense of the estate, and in a building expressly provided for it. The thanks of the council are due to Mr. and Mrs. Throp for their ceaseless interest in the same. The attendance at the School is good.

2. There is nothing special to place on record regarding the stations at Aurora and Good Hope. The Schools at both stations are doing remarkably well, the Government Grant for the former is \$37,50 per month, and for the latter \$20.

We have still to regret that it has been found impossible owing to want of funds to complete the necessary repairs in Aurora Church, a beautiful edifice, but sadly needing the expenditure of a few hundred dollars in order to render it as it should be. A considerable debt still hangs over Good Hope Church, which it has been hitherto found impossible to liquidate. The Church, moreover, stands in need of painting within and without, and the weather is already beginning to tell upon it, in consequence of the want of the same.

The Secretary has twice visited this Church and urged the members to take active steps to clear off the debt still remaining on the church, but hitherto nothing has been done to secure this desirable end.

3. The Catechist at Chalk Hill, Mr. Walker, has laboured for more than a quarter of a century in the interest of the Mission. He is a good, diligent and hard-working man, and has an acquaintance with the aboriginal Indians second to few on the colony. He is much respected and beloved by the Arawak and Acawoio Indians who reside near and far from the Mission. This Mission Station has no grant from our Missionary Society. And, unfortunately, as the School failed to pass the Government Examination in December last, the station is practically without means of subsistence. On a former occasion when the schools similarly failed the Secretary was able to maintain it for upwards of a year without any expense to the Society, through the kind donations of a few friends of the Society, and in the present state of our funds it seems desirable that the same mode of procedure should be adopted.

4. It cannot be said that the present condition of the school at *Anna Catharina* as regards the Society is quite satisfactory. This school receives a small monthly grant from the Society, but as regards its management, it is entirely independent. It does not seem as if the condition of affairs is quite satisfactory.

5. *Mahaicony*.—This station occupies a most important position. Sixteen miles from the Parish Church, it is plainly imperative that the spiritual wants of members of the Church of Scotland, should not be neglected. There is a beautiful little chapel here—St. Peter's which was renovated a few years ago, and is in excellent repair.

As evincing the interest shewn by those living in the neighbourhood, in the cause of the Mission, a neat school and school house, has been completed during the past year. This work was accomplished at no cost to the Society. The expense was defrayed by voluntary contributions in the colony and at home.

The principal credit for the erection of this building, is due to Mr. and Mrs. Barlow of *Sophia's Hope*, and to Miss Barlow who was indefatigable in her efforts in raising the necessary funds.

## PEOPLE WHO FAIL.

There are many people who fail. Yet there are two standards by which success and failure may be measured. There is the world's standard and there is God's. Many whom men set down as having failed are successful in the higher sense, while many of earth's vaunted successes are really utter and terrible failures.

If we are wise we will seek to know life's realities, and will not be fooled by its appearances. True success must be something which will not perish in earth's wreck or decay, something which will not be torn out of our hands in the hour of death, something which will not last over into the eternal years.

The real failures in life are not those which are registered in commercial agencies and reported as bankruptcies, nor those whose marks are the decay of earthly fortune, descent in the social scale, the breaking down of worldly prosperity, or any of those signs by which men rate each other. A man may fail in these ways and as heaven sees him his path may be like the shining light, growing in brightness all the while. His heart may remain pure and his hands clean through all his earthly misfortunes. It matters little what becomes of one's circumstance if meanwhile the man himself is prospering.

The real failures are those whose marks are in the life itself and in the character. A man prospers in the world. He grows rich. He gathers luxuries and the appointments of wealth about him instead of the plain circumstances amid which he spent his early days. The cottage is exchanged for a mansion. He is a millionaire. He has wide influence. Men wait at his door to ask favors of him. He is sought and courted by the great. His name is everywhere known. But the heart which nestled in purity under the home-made jacket has not retained its purity under rich broadcloth. It has become the home of pride, ambition, unrest, unholy schemes and of much that is corrupt and evil. His character has lost its former innocence and loveliness. Shall we call that true success which rears up a pile of earthly grandeur, to dazzle men's eyes, while it strangles a man's spiritual life and forfeets him the divine favor and a home in heaven?

But in original endowments and in opportunities every life is furnished for suc-

cess. Those who fail, fail because they will not make their life after the pattern shown them in the mount, because they do not use the endowments which God has bestowed upon them, because they reject the opportunities offered to them, or because they leave God out of their life and enter the battle only in their own strength.

The saddest thing in the world is the wreck of a life made for God and for immortality, but failing of all the ends of its existence and lying in ruin at the last, when it is too late to begin again. The paths that lead to failure start far back and slope down usually in very gradual and almost imperceptible decline toward the fatal end.

It may be that these words shall come to one whose feet are already set in paths of peril. There are many such paths, and so disguised are they by the enemy of men's souls that of times they appear harmless to the unwary. They are flower-strewn. They begin at first in very slight and in only momentary deviations from the narrow path of duty and of safety. If the compass register falsely by but a hair's breadth when the ship puts out to sea it will carry her a thousand miles from her course a few days hence and may wreck her. The slightest wrong tendency of life in early youth unless corrected will lead at length far away.

Every young person who would save his life from failure must begin with the bright golden days now passing and make each one of them beautiful with the beauty of fidelity and earnestness. A wasted youth is a bad beginning for a successful life. We have not a moment to lose, for the time allotted to us is not an instant too long for the tasks and duties which God has set for us.

## LOST OPPORTUNITIES.

A gentle, gracious old lady of seventy lately told the following incident to her grandchildren. We give, as nearly as possible, her own words:

"I drove out one day, when I was a young girl, to the Park. Some trifle had occurred to irritate me; a disappointment, probably, about a dress or hat. I left the carriage, and, bidding the coachman drive on, sat down on a bench near the river.

"Some children were playing under the trees, their nurses looking on. I remember that their noise annoyed me, and that.

I tried to control my ill-humor. But, I thought, why should I not be ill-humored if I chose? I was alone; it could harm nobody.

"A man stood near me, leaning against a tree. He attracted my attention, because his clothes were of fine quality, though worn and ragged. There was something about his air and manner, too, which betokened gentle breeding. He turned and saw me looking at him, and apparently following a sudden impulse, came up and asked me for work.

"I was not frightened, for his manner was perfectly respectful, but I was angry at being annoyed by a stranger.

"What work could I have for you?" I said.

"That is true." He bowed and turned away. I sat by the river for a while, and then went to meet the carriage, which was returning.

"The man again stopped me. 'You are young,' he said. 'You ought to have more mercy than the world. I am a very wretched man. If you would use your influence, could you not get me work?'"

"His voice was so hoarse, I thought he had been drinking. I hurried on, without speaking. The coachman threatened him with his whip, seeing that I was annoyed. I went home, but the man's pale face haunted me all that night.

"The next morning, my father read from the paper, 'The body of a man was found last night in the river above the dam. It proved to be that of a Virginian, named Hall, who had been struggling with poverty and ill-health in the city for months.'

"He had been starving the day before, had applied for work to every man he met. His last appeal was to me. A kind word from me would have saved him.

"It was a terrible lesson. Fifty years have passed since then, but even now I wake at night with that man's face before me."

The consequences of our careless neglect of the poor are not often brought home to us in such a way. Yet we may be certain every time we turn away from a needy brother, we leave him to evil influences which we might have changed into good ones.

Every beggar, every creature hurt or hungry in body or soul that comes in our path, is an opportunity given to us by God to make ourselves like the Master in his

compassion and kindness.

"Inasmuch," the Saviour tells us, "as ye did it not to one of the least of these ye did it not to me."—*Youth's Companion*.

### VICES HUNT IN PACKS.

Whoever forms the habit of using strong drink, will be likely to be getting other bad habits along with it. He may lose time in frequenting the places where liquors are sold and drunk, and may learn thus to be idle. He may come to love these places better than his home; which is in all ways one of the worst of bad habits. He will be very likely to fall into bad company, and may lose the relish for that which is good. He will almost necessarily hear much profane and vulgar speech and may learn to use it himself. Altogether, this liability to fall into injurious habits, and into vile companionship, is one of the most serious evils to be apprehended from the use of intoxicating drinks. A man may escape from the shame of absolute drunkenness and from premature death, and perhaps from poverty brought on by his indulgence; but this mischief by exposure to contagion of other evils, is one that few, even of moderate drinkers, go entirely clear of. And it ought to receive more attention than is usually given to it.—*Congregationalist*.

### HEAVEN.

In the twilight of a summer's evening, a pastor called at the residence of one of his parishioners, and found, seated in the doorway, a little boy with both hands extended, holding a line. "What are you doing here my little friend?" inquired the minister.

"Flying my kite, sir," was the reply.

"Flying your kite!" exclaimed the pastor; "I can see no kite; you can see none."

"I know it, sir," responded the lad; "I cannot see it; but I know it is there, for I feel it pull."

If our affections are set upon things above, we shall have a sense of it which cannot be mistaken.

The principal part of family religion is prayer, every morning and evening, and reading some portion of Scripture; and this is so necessary to keep alive a sense of God and religion in the minds of men, that when it is neglected I do not see how any family can in reason be esteemed a family of Christians, or indeed have any religion at all.



### DELIVERANCE FROM EVIL.

There is no more contemptible creature than the man whose eyes are on the ends of the earth, while he overlooks the evils of his own heart or of his own home. He is worse than the selfish religionist. Christ calls him a hypocrite who is forever trying to pull out the mote from a brother's eye, and neglects the beam that is in his own. Such are they who shout for all kinds of public reform, but forget the reformation of their own lives and of their own homes, which are emphatically the matters and which they are primarily responsible. Nay, the key to the right understanding of the evils and difficulties of others is to be found in a true appreciation of our own. We cannot well bear the burdens of others till we have been taught how each man "must bear his own burden."

It is easy enough to pray this petition in word. We have all said it to God from our infancy, "Deliver us from evil;" but, when we reflect on it, we may be astounded at our insincerity, for we are met with the plain question, Do you wish to be delivered from your evil—not from the consequences of your evil, but from the evil itself? Do you wish to be delivered from your selfishness, and to be made loving and self-sacrificing? Do you wish to be delivered from your greed, and from that spirit which resists every demand on your money or your time, as if it were an inroad on your rights? Is it that you really desire God to make you generous, so that when you are asked to give what imposes some sacrifice in order to aid this mission or charity, you do not resent the request as an intrusion, but meet it gladly? Do you wish to be made pure and humble and considerate, or, to put it in one word, do you wish to be made like Christ?—*Christian Advocate.*

### THE SHATTERED IDOL.

History tells us that Mahmoud, the conqueror of India and destroyer of its idols, attacked, on one occasion, a temple of peculiar sanctity in Guzerat. As he forced an entrance, there stood before him a gigantic idol five yards high. He instantly ordered it to be destroyed. The Brahmins of the temple prostrated themselves at his feet and offered an enormous ransom; but Mahmoud declared he would rather be remembered as the breaker than the seller of idols, and struck the image

with his mace. His example was followed; and the image, which was hollow, burst with the blows, and poured forth a quantity of diamonds and other jewels, far more valuable than the proffered ransom.

A greater conqueror than Mahmoud stands at the temple of our hearts to-day, and a greater idol than any "graven by art or man's device," even the mighty idol, Self, too often bars His entrance. Shall we hinder that Pierced Hand from shattering His enemy and ours? Nay, rather let us ask Him to strike the blow which enriches as it falls. Greater riches than Mahmoud's will be ours. Never till self is shattered can we learn the full meaning of being Christ possessed.—*Rev. E. W. Moore.*

### WHAT BRINGS PEACE?

A doctor who was once visiting a Christian patient had himself long been anxious to feel that he was at peace with God; the Spirit had convinced him of his sin and need, and he longed to possess "that peace which the world cannot give." On this occasion, addressing himself to the sick one, he said: "I want you to tell me what it is—this believing and getting happiness, faith in Jesus, and all that sort of thing that brings peace." "Doctor, I have felt that I could do nothing, and I have put my ease in your hands; I am trusting to you. That is exactly what every poor sinner must do in the Lord Jesus." This reply greatly awakened the doctor's surprise, and a new life broke in upon his soul. "Is that all?" he exclaimed; simply trusting in the Lord Jesus? I see it as I never did before. He has done the work. Yes, Jesus said on the cross, 'It is finished,' and 'whosoever believeth in Him shall not perish, but have everlasting life.' From that sick bed the doctor went a happy man, rejoicing that his sins were washed away in the blood of the lamb.

### TWELVE GOLDEN RULES.

Hold integrity sacred; observe good manners; endure trials patiently; be prompt in all things; make good acquaintances; shun the company of the idle, dare to do right, fear to do wrong; watch carefully over your temper; never be afraid of being laughed at; fight life's battle manfully, bravely; use your leisure moments for study; sacrifice money rather than principle.