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

THE MARITIME PRESBYTERIAN.

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WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

DEC., 1889.

Literary Notices.

SCRIBNER'S MAGAZINE for 1890 will contain a new department and additional pages and groups of articles will be devoted to the following subjects:—African Exploration and travel; Life on a War Ship (3 articles); Homes in City, Suburb, and Country; Providing Homes through Building Associations; The Children's Rights; Electricity in the Household; Ericson; the Inventor, by his Authorized Biographer; Hunting, Humorous Artists, American and Foreign. There will be 3 serials. Each subject, and there will be a great variety this year, will be treated by writers' most competent to speak with authority and with interest. Send for a prospectus. 25 cents a number; \$1.00 for 4 months, \$3.00 per annum. Charles Scribner's Sons, New York.

CHRISTIAN LITERATURE is the title of a new monthly magazine published in New York. It is fashioned on the principle of Littell's Living Age, being a selection of religious articles from leading papers and magazines. The most correct idea can be formed of it by giving part of the table of contents of the November issue; "The Position of Women among the early Christians"—by Dr. Donakson, principal of the University of St. Andrews, from the *Contemporary Review*;—"Giordano Bruno, his life and Philosophy," by Dr. Plumtree, from the *Westminster Review*;—"Romanism and Secularism";—Dr. Shedd on Revision;—"The Howling Dervishes";—"Father Hyacinth";—"Preaching to the Physical Man"; "The Popularity of Heresy";—"Every day Church Work";—"The Log Cabin College of the Old North State";—"The German Reformed and the Congregationalists";—"Gladstone on Bible Study";—"Cheap Missionaries";—"Agnosticism". In addition it has a department called a "Concise Dictionary of Religious knowledge", after the fashion of Eadie's or Kitto's Bible Dictionary. Beginning with the October issue, this Dictionary is continued from month to month, five hundred pages to be given within the year. When completed it can be bound by itself in a volume. Judging from the number before us the magazine bids fair to be a most interesting and useful one. The size is large 8 vo., double columns, price \$2 per year, 20 cents per issue. The Christian Literature Co., 35 Bond St., New York.

A WORD TO YOUNG BELIEVERS.

If young people are to be with Christ sometimes—I do not say always, but some-

times—they must be still. You can be serving God by preparing, by getting ready. I would encourage a young Christian to bear witness to what he knows; but I would not encourage him to bear witness to what he does not know. And sometimes to begin to speak at once is to begin to say nothing; that, you know, can be done at extreme length and with great volubility. The man who has nothing to say will be much longer about it than he who has a very complete message to deliver and is anxious to get it out and let it work its way. There are times in life, at the beginning especially, and often at the end, when friends, if they were wise, would counsel retirement. Sometimes, being unwise, they keep those working who are not working so efficiently as somebody else might do, or perhaps as they themselves used to do. There are such times when the quiet Saviour, if we be with him, will tell us to be quiet too. Not to be doing nothing; for there never was a time in his life when he did nothing. He was doing as much in the carpenter's shop at Nazareth, as when he was on the mountain side with the multitude. But had he chosen his own way of life, and had he been of the same mind as ourselves, he would have been in the thick of the battle before he was twenty-one years of age. He would have been up to his neck in service long before he was thirty. But here he paused; and sometimes to be with Christ, we have to pause too. Not always. There are special cases, but some-times, I say, and that sometimes may happen to happen to have fallen on you, my brother, my sister.—*Spurgeon.*

EVERY DAY!

Every day a little knowledge. One fact in a day. How small is one fact! Only one. Ten years pass by. Three thousand six hundred and fifty facts are not a small thing.

Every day a little self-denial. The thing that is difficult to do to-day will be an easy thing to do three hundred and sixty days hence, if each day it shall have been repeated. What power of self-mastery shall he enjoy who, looking to God for grace, seeks every day to practise the grace he prays for?

Every day a little helpfulness. We live for the good of others, if our living be in any sense a true living. It is not in great deeds of kindness only that the blessing is found. In "little deeds of kindness" repeated every day we find true happiness. At home, at school, in the street, in the neighbor's house, in the play-ground, we shall find opportunity every day for usefulness.—*Sel.*

THE MARITIME PRESBYTERIAN

Vol. IX.

DECEMBER, 1889.

No. 12

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 proportionate rate may be gin at any time but must end with December.

All receipts, after paying expenses, are for Missions. Paid to date \$100.

All communications to be addressed to

Rev. E. Scott, New Glasgow, Nova Scotia

This issue closes the eighth volume of the MARITIME PRESBYTERIAN, reminding us all that another year of our brief time for work is drawing to a close, that the night cometh when no man can work. How many who read the first issue of the year have passed away, some in life's morning, some with whom the shadows of evening were lengthening. Mr. Grant in a letter on another page calls attention to the changes in Trinidad. What changes in the workers in our Sabbath Schools and churches! And how many who read these lines shall be called hence ere another year has run its course? Be it the aim of each to have our lamps trimmed and our lights burning and be as those who wait for the coming of their Lord, to do with our might what our hands find to do.

During the year the MARITIME has circulated more than a million and a half of pages of reading matter, and we think that it is not assuming too much to say that it was good, sound, and wholesome. What shall the harvest be?

As in former years, our thanks are due to the many who have so kindly aided in circulating the MARITIME. To these fellow helpers we look again. Upon them we depend for the coming year, trusting that none will grow weary in well doing.

The following favours we venture to ask for the coming year :-

1. That all our readers will endeavor to increase the circulation of the MARITIME. We will gladly send sample parcels free to any who will distribute them.

2. That all will kindly hand in their names and the price without delay to the parties who so kindly act as agents, and thus save them the trouble of gathering up the subscriptions.

3. Please do not send postage stamps as payment if it can be avoided.

Thanks are hereby given to those who kindly sent back the November number. And if there are any other of our readers who have read the November issue, and who do not wish to preserve it, they would confer a favor by sending it to this office.

Read Carefully the extracts from Dr. Steele's letter given in another page. It will be very cheering to the missionaries to be thus brought so much nearer the pulse beat of civilization, hearing from the outside world every month. Please note, too, how to mail letters and papers, so as to save remailing and repaying in Australia. Send them as follows. Take for example Mr. McKenzie.

Address as follows :-

Rev. J. W. Mackenzie,
Efate,

Via Australia,
New Hebrides.

And so with Messrs. Robertson and Ammand.

As will be seen from the extracts of minutes of the New Hebrides Mission Synod given in this issue, the missionaries are seeking to arrange a system of orthography for the whole group. This will do much to simplify the labors of the individual missionaries in reducing new languages to writing.

In our last issue, it was stated that the Moderator of Synod, Rev. Neil McKay, was the only minister of the Free Church of Nova Scotia, taking part in the Union of 1860, who is now in charge of a congregation in our Synod. There was one other, Rev. K. McKenzie, of Baddeck, C. B., who has been pastor of the same charge for thirty two years.

Rev. M. G. Henry has resigned the charge of the congregation of Shubenacadie and

Lower Stewiacke, where he has labored so successfully during the past twelve years. In addition to his work in his extensive charge Mr. Henry has rendered great service to the church, in the cause of systematic beneficence. It is to be hoped that his removal will not be beyond the bounds of the Synod.

Mrs. Morton says:—If you go into a Coolie house, about 10 by 12 feet, in one corner is a bed, but no chair, table, knives, forks, plate or stove, but in a corner a fire over which a rice pot is boiling. There is no flue to carry off the smoke. With the thermometer from 70 to the nineties in the shade, the house is warm.

Two of the New Prairie states, North and South Dakota voted for Constitutional Prohibition, the first week in October. The majority in South Dakota is somewhere between six and ten thousand and that in South Dakota about sixteen hundred. This success is a surprise even to the most hopeful. The conflict was a very determined one. The saloon interest used its utmost endeavors but failed. Slowly and surely the grand cause is moving onward, every step in its progress marking one in the redemption of the race.

How the Jesuit question is viewed by others is seen in the following from the *Glasgow Christian Leader*:—"The stealthy steps taken by the Jesuit conspirators in Canada to achieve the end which they have now secured are worth recalling in order to show that Rome has not changed its methods, and also to put Protestants on their guard. First, in 1871, the Jesuits in the city of Quebec were incorporated—no one taking exception to the Act. This paved the way for the Act of 1887, which incorporated the Jesuits in the whole Province of Quebec; and next came the grand climax in the shape of that Jesuit Estates Act, of 1888, which has now been enrolled on the statute-book in the teeth of the indignant remonstrances and appeals to the Constitution of the entire Protestant population of the Dominion. The onlooker may be pardoned if he suggests to the Canadian Protestants that they have themselves to thank for the trouble that has come upon them and for the disgrace of conceding to the conspirators of the Society of Jesus a status in the Dominion which is rightly denied to them in every Roman Catholic country of Europe. A heavy penalty will be exacted from the sleepy-headed custodiers of religious liberty in Canada."

The Philadelphia Presbyterian is responsible for the following:—"To-day thirty-four missionary societies are at work in Africa, and all its 200,000,000 souls are practically within the reach of Christian missions; thirty-three societies have begun work in China, and all its 350,000,000 souls may be visited with the message of the gospel; more than fifty societies have entered India, and the light is drawing upon its 250,000,000; Turkey and Persia and Japan are filling with mission churches and mission schools. Practically the whole world is open, and the grandest day of opportunity for the kingdom of God that the earth has ever seen has fully dawned." What a statement. It sounds like a trumpet blast ushering in the triumph of the King of Kings. But taking it even as it is, let us not forget what it tells us, viz.—that all this is but the "dawning of the grandest day of opportunity that earth has ever seen" implying that the time has come to work, and that we should arouse and gird ourselves for the day and go forth manfully to its conflicts and its triumphs.

DEATH OF REV. DR. ARCHIBALD.

Rev. Fred. Archibald, Ph.D., died at Toronto, Nov. 11th, aged 35 years. Dr. Archibald was born in Truro, where his aged mother still lives. He studied in Dalhousie, Princeton, and Edinburgh. His first charge was Amherst, where he was very successful in building up what was then a young congregation. He was their first pastor. Owing to failing health he was obliged to resign his charge. After a time he felt so much better that he accepted a call to the important charge of St. Thomas, Ontario. Here too he labored with much success, but his health again obliged him to resign. After this he and his wife, a sister of Rev. L. H. Jordan, spent some time in the summer climate of Southern California. For some years he has seemed very frail, but was possessed of indomitable energy and perseverance. He intended spending the present winter in Toronto. He retired to rest Sabbath night, October 10th, seemingly in his usual health, though the night he complained of feeling unwell and died at six o'clock in the morning. Weakness of the lungs was the ailment that had troubled him for years, but the immediate cause of death seemed to be affection of the heart.

FAREWELLS TO OUR MISSION-
ARIES.

In Truro, Halifax, and St. John, farewell meetings have been held, and now our Mission Band, consisting of Mr. and Mrs. Morton, Mr. Coffin, and the Misses Archibald and Graham are off to their field of labour.

The first was held

IN TRURO

as a convenient centre to the many friends of the missionary teachers. Mr. and Mrs. Morton, and Misses Archibald and Graham were present, and the Rev. E. Smith, representing the F. M. Committee.

The night was wet and stormy, but those present had a delightful meeting.

IN HALIFAX

the following week, Nov. 5, another meeting was held in St. Matthew's Church, under the auspices of the W. F. M. S. All the outgoing missionaries were present, and in addition, Mr. Fraser and Miss Semple who have just returned from Trinidad. Dr. Burns and Mr. Scott represented the F. M. Com. The night was fine. Halifax being Mrs. Morton's native place no doubt helped to increase the gathering, which was very large.

Others spoke briefly, but the addresses of the evening were Mr. and Mrs. Morton's. This was fitting as they have been in the field for twenty-two years and have much to tell. Mr. Morton's address we give on another page. Mrs. Morton touched a number of points, their visit to the International Missionary Conference at Binghampton, N. Y. on their way home, the work in St. Lucia, and the needs of the mission. She spoke in a touching manner of the death of Mrs. Macrae, the loss to the mission, and the faithfulness of Miss Semple in caring for her in her sickness.

INST. JOHN, N. B.

the last meetings were held, extending from Friday, Nov. 8th, to Monday, Nov. 11th. On Friday a missionary social was held in St. Andrews Messrs. Bruce and Fotheringham also being present. On Sabbath Mr. Morton preached in St. Andrew's and St. David's and Mr. Coffin in St. Stephen's and St. John's Churches, while in the afternoon Mrs. Morton addressed a mass meeting of S. S. children in St. Andrew's

On Monday evening in St. Stephen's church was the ordination of Mr. Coffin, Mr. Fotheringham conducted devotional exercises, Mr. Macneil representing the F. M. Committee narrated the steps that had led to the present call of Mr. Coffin to the Foreign Field. Dr. Macrae, moderator of Presbytery, put the questions of the formula,

and offered the ordination prayer. On behalf of the F. M. Board, Mr. Macneil presented Mr. Coffin with an Oxford Bible. Mr. Bruce addressed the missionary and Mr. Morton the people. Highly prized was the visit of the missionary band to St. John, and much enjoyed were all the services connected with it.

May all the meetings in the different places prove stimulating to the missionaries as they go to their work, and to those of us who remain at home, leading us to do more and better than we have done before.

REPORT OF COMMITTEE ON SYSTEMATIC BENEFICENCE.

PRESENTED TO SYNOD BY REV. M. G. HENBY,
CONVENER.

Your Committee have much pleasure in being able to report progress in Systematic Beneficence in our Church.

The number of sessions that answered our circulars is larger than ever before. We have reports from 144 out of 186 congregations. From one Presbytery (Sydney) we had no report. There is yet room for improvement not only in the number reporting, but in definiteness of statement in some of the reports.

ARREARS.

We have much satisfaction in the fact that congregations are improving in the regularity and promptitude with which they pay their ministers salaries. This is manifest in the gradual decrease of arrears. The following comparison of this year with last year is encouraging.

	1888		1889	
Presbyteries	No. of Con.		No. of Con.	
Sydney	2	\$2,381	3	\$2523
Victoria and Richmond	5	1,024	5	532
St. John	5	\$01	4	662
Halifax	3	275	1	75
P. E. Island	5	244	1	73
Wallace	0	0	1	17
Miramichi	3	263	0	0
Truro	1	150	0	0
Pictou	1	75	0	0
Lunenburg & Shelburne	1	155	0	0
Newfoundland	1	0	0	0
Total	22	\$5,368	15	\$3,882

Five Presbyteries this year free. It is to be hoped that they will hold this good record in the future. Three more almost, perhaps by this time altogether, free. How long will it be before it can be recorded that

every congregation has faithfully fulfilled its promise as regards ministerial support? We trust not very long. It can be done, though in the case of one Presbytery it is evident that it will require a long and strenuous effort.

WEEKLY OFFERING.

We have also the satisfaction of reporting progress in the methods employed by congregations. They are gradually adopting more scriptural methods of church finance.

Twenty years ago there could not have been more than two or three congregations in our Synod practising the system of weekly offering. At the time of the Union (1875) the number had increased to about forty. After that there was a decrease. The Committee on Systematic Benevolence was dropped and no special efforts were used to keep the matter before our people and the interest declined. But now again the tide is rising, and at least one-third (over sixty) of our congregations have adopted this system, nearly all with the envelope. Some of them it is true, are only imperfectly working it, but if they will only honestly, earnestly work it they will never go back to their old methods.

We are pleased to note that as the result of weekly offering, monthly payments to ministers is increasing. Two years ago 12 ministers were paid monthly, this year twenty-one.

We regret that there is still more or less complaint in almost every Presbytery of want of punctuality, and that still 19 congregations pay only half yearly and two yearly.

The room for improvement in the management of financial affairs of congregations is still great. More system; and when a good system is adopted, more conscientious carrying it out by the members of the congregations is needed. Yet there is great encouragement from the advance made in the last twenty years.

THE SCHEMES.

It is pleasing to find that congregations are increasing their contributions to the schemes of the church. The following comparison of the agent's statistics for the past two years shows the increase from the Presbyteries.

Presbyteries	1888	1889	Inc. per c.
Truro	\$3,816	\$5,347	40.12
V. & Richmond	833	1101	32.05
Pictou	6619	8,397	26.87
Sydney	1,350	1,720	21.40
P. E. Island	5,154	5,992	16.25
St. John	3,611	4,193	16.11
Lunenburg & Shelburne	989	1,134	14.60

Wallace	1,684	1,871	11.10
Newfoundland	7,652	7,055	8.12
Miramichi	2,154	2,215	2.84
Halifax	8,577	8,639	0.72

Total	\$35,439	\$41,314	16.57
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This is made to appear more favourable because the contributions of the Women's Foreign Missionary Society are included in this year's figures. But even if these were subtracted there would be increase over last year. Further deduction is made from our gratification because increase is not in all the schemes. To three schemes less was given, viz:—Augmentation, College, and Aged and Infirm Ministers' Fund. But then a good advance was made in contribution to Foreign Missions, Dayspring, Home Missions and French Evangelization.

BLANKS.

The blanks in the columns devoted to these schemes are decreasing in number, though not as rapidly as we desire. Consulting the Assembly's Minutes we find this year 175 blanks in 186 congregations as against 178 in 180 congregations, last year in the columns allotted to the six schemes, Home Missions, Foreign Missions, College, Augmentation and Aged and Infirm Ministers' Fund, besides 63 in the Dayspring column as against 53 last year.

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

	1887	1888	1889
Home Missions	27	17	17
Foreign Missions	18	13	14
College	50	44	44
Augmentation	18	12	8
French Evangelization	55	37	29
Ag. & Infirm M. Fund	69	55	65
Dayspring	54	53	63

THE BLANKS IN PRESBYTERIES.

	Con'gr.	Blanks
St. John	31	40
P. E. Island	31	37
Victoria & Richmond	11	12
Newfoundland	2	7
Lunenburg & Shelburne	9	9
Pictou	18	14
Wallace	10	8
Miramichi	16	12
Halifax	30	21
Sydney	14	7
Truro	15	7

There is a marked increase in the number of congregations contributing to ALL the schemes of the church, 101 this year against 87 last year.

The average contributions per family has increased in all the congregations, as may be seen by consulting the Assembly's Statistical Report.

We direct attention to the fact that one third of our congregations seem to be neglecting to train the young to take an interest in Missions. And this in the face of repeated injunction of Synod, "to take special pains to train the young to take an interest in, and to give to the work of the church." In the face too of the marvellous opportunities that God in his Providence is giving for missionary enterprise by opening up the door to all nations, which will demand of the rising generation the giving of money and men as never before, and surely they should be prepared for this. And in the face too of the command of Christ, "Feed my Lambs."

METHODS.

As to methods of collecting for the schemes of the church we can scarcely tell whether there is any improvement. They are so various that it is not easy to classify them. We think that in many congregations greater simplicity of method and more frequent gatherings would be an improvement.

It is interesting to read the answers to the question, "Is your present method of collecting either for pastor's salary or for schemes of the church the best you can adopt?"

These answers upon the whole confirm our contention that the weekly offering is the best. That is the testimony of all experience. That is what we would expect, because it is the scriptural plan; the plan commended by God, and if adapted in loyalty love to God, must succeed.

The answers still further show how slow people are to get out of old ruts—how hard to get out of wrong ways into right ways. Many still persist in saying that a plan which confessedly does not give satisfaction is the best plan "for us," "at present," here "under our present circumstances," "in a country place," &c. We are persuaded that this is a great mistake and that a fair trial will prove that the weekly offering is as suitable for one place as another.

There is needed however behind this "the laying by in store as God has prospered us." Our enquiry as to whether that is practised by our people has not elicited much information. It is practised by some, but only to a limited extent. But the subject is being thought about and talked about more, and the number adopting the principle of giving a definite proportion of income is increasing. Your committee have the pleasure of reporting that they have endeavored to awaken more widespread and deeper interest in the principles and practice of Systematic Beneficence by issuing a tract entitled

"SYSTEMATIC BENEFICENCE, ITS PRINCIPLES AND METHODS."

They have had 20,000 copies printed.

About 14,000 have been circulated. They were sent to congregations only as they were asked for. One hundred congregations, at least, have been supplied with a copy for every family. We have still about 6000 copies on hand, and would like to have them distributed where needed. Contributions have been sent by many sessions to help to pay for the expense of printing and circulating these. About thirty dollars more is needed, and we hope that sessions will not forget to send us something. We trust that the circulation of the Tract will be as the sowing of good seed producing in future much good fruit in abundant, worshipful, cheerful, systematic giving to the Lord, of his own.

Our highest satisfaction must come from the increase of the true spirit of giving. While we must not undervalue methods and plans for gathering the contributions of the people, we must expend our best efforts in endeavoring to awaken and cultivate the true spirit of liberality by appealing to the hearts of our people with all scriptural motives, and by seeking the aid of the Holy Spirit to make the appeals effective. It will not be difficult to draw out from our people, constantly increasing gifts, for the advancement of the Lord's cause if only their consciences are alive to the claims that He from whom cometh every good and perfect gift, has upon our substance, and if only there is increasing love to Christ who loved us and gave himself for us.

At the risk of being accused of repetition we present for adoption the recommendations of last year with but little change, and urge that persistent efforts be made by us all to bring about the general adoption of the practice of proportionate giving, weekly storing, and giving as a part of sacred worship.

RECOMMENDATIONS.

The Synod recommends:—

1. That all the members of our Church be earnestly advised to adopt proportionate giving and weekly storing as a principle of Christian stewardship.
2. That our congregations adopt the weekly offering either with or without the envelope.
3. That every minister faithfully instruct his people in the scriptural principles of giving, and use means to keep his people thoroughly informed concerning the work of the church and its claims upon their liberality.

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

5. That the Committee on Systematic Beneficence in each Presbytery endeavor to meet under direction of Presbytery, with session and managers of congregations where there is want of system in collecting for ministers salaries and schemes of the church and if possible secure the adoption of an efficient working of some plan that will secure the full and prompt payment of stipend, and contributions to all the schemes of the church.

New Hebrides.

LETTER FROM MR. ANNAND.

SANTO, NEW HEBRIDES,
15th July, 1889.

Dear Brother Dickie:—

Your epistle of the 9th April came to hand a couple of weeks ago, making an exceedingly quick passage here. It came by steamer to Havanah Harbor and hither by a vessel coming almost direct. We hope to have somewhat better mail advantage henceforth, at least in the way of despatching letters. The vessel Santa Cruz, that brought your letter, is under charter by the Australian New Hebrides Company, and has an agent on board with two or three assistants and is going through the group buying land and prospecting generally. They promise to aid the missionaries in civilizing the islanders. They wish to get the seagoing work of the mission into their hands and to work in part at least under the wing of the missionaries. All these anticipations are not likely to be carried out. The vessel got along here at a bad time for receiving aid from the brethren, as nearly all of them were away from their stations attending the Synod meeting at Tanna. The company got two fine blocks of land on Santo, near us, one on each side; I was with them the greater part of four days as interpreter and guide, and without us they would hardly have secured the lots they did. They profess to be anxious to put good and true men on their lands, men who will be a help to the missionaries rather than a hindrance. Whether or not they will prove helps remains to be seen.

A new copra station has been opened close by us and is now in charge of a native from the Loyalty Islands, one of Mr. Jones' men. You will have read of Mr. John Jones having been taken away from his station on Mare, by a French man-of-war, and prohibited from returning there. The young man, Frank Wilford, who is opening the station here, has some vessel calling for his copra every six weeks or two months, so we hope to hear something from the world at

large through this channel. I have little faith in the Australia New Hebrides Company ever doing much to help us or the natives, unless they put a man in charge that has some knowledge of the island business; I sincerely hope that our Synod will not in any way commit our mission to the aid of the company. The French company have secured a good deal of the land about the harbors. They have about four miles of sea coast on Santo, opposite us, extending inland a mile or more. In fact they own nearly all the planting ground and fruit trees of the people of Tangoa, Naone and Namato part of our parish. They have done nothing with it yet, having never put any one here. However, it has passed out of the hands of our own people at a merely nominal price. The French company are now about insolvent and are doing very little in the group, but still they have a great advantage over the new company in many ways. They can get labor lawfully, and sell rifles and ammunition, which no British subject can do without violating law. On Malekula the Roman Catholic priests are running around, buying up stations at all the best openings. Wilford, our copra trader, has secured a site for a mission station for our mission on Malekula, in a good place. We expect Mr. A. H. McDonald to settle here in a few months.

We do not know yet where the two new brethren are to be located, possibly on Santo. I could not leave to attend Synod this year, having no one here to carry on the services in our absence. We have given up looking to Aneityum for teachers for this field. They are entirely useless here. I am trying Mr. McKenzie now to see if he can aid us any, as we hear from some of his people that several wish to come to Santo. If we get none from Erakor we hope to receive one or more from Mr. Milne. Our work remains much as it was when I last wrote you. All our visitors here praise our people; but perhaps that is only because they think that we require to be cheered up. But we are not discouraged in our work.

I am much obliged to you for all the news given. You seem to fear you might be writing about the same things as our other correspondents. Your letter came alone from Canada, so that your fears were not well founded. Never mind what others may write, give us all the little items of news you can gather.

With our united love and greetings to all your family, I remain.

Yours fraternally

JOSEPH ANNAND.

LETTER FROM DR. GUNN.

Dr. Gunn, of the Free Church of Scotland, missionary in Futuna, one of the New Hebrides Islands, in his last letter writes very encouragingly of the work. He says the interest in school and Sabbath services is increasing, and the attendance has been better. Shortly after the Dayspring left us in December some young scholars came over the rough Futuna paths from another district to attend school in the mission premises. In another district, the chief, through fear of a supposed disease maker, forbade their attendance. Their superstitions regarding wind making, rain making, and disease making, are still very strong.

We have the following services among the natives; morning school, for old and young, afternoon school, especially for the young, evening worship also, chiefly for the young. They are taught to sing also at the evening class, as a number of new hymns were lately translated. At present as we have no more suitable place meet in the cook house. On Friday we have the week day meeting after which we have the candidates class now reduced in number as I had to forbid some attending who took part in heathen fasting. On Sabbath morning we have the Sabbath School, then the morning service for all, after which Mrs. Gunn meets with the women. In the afternoon, we have another service for all, and lately I have sometimes conducted it as a Bible Class, as the number of readers is increasing. Occasionally, I go to other districts and have services, and conduct the afternoon service after my return. The evening worship closes the day. During my absence, the service is conducted by one of the Aneityumese teachers, or by one of the Futunese.

We had a social meeting on the first night of the year for the natives residing near us. Besides addressing them myself, I asked three of the natives to speak who made a creditable appearance. Besides abundance to eat, we gave them a small present on retiring from the school. One asked what return they were to make for the food.

The greatest event of the hot season was a hurricane. This was the first we had experienced, and as there had been none for years both natives and ourselves were taken by surprise. It was the most severe in this island since the year 1862. After the hurricane was over when morning dawned we found that the whole front of the house was a heap of ruins. The school was in the same condition; the backing of the house was safe but shattered, and the end was knocked in by the front falling upon it. What a wreck it was; in a little time the

whole district turned out, and, unmasked commenced to clear away the rubbish, and drag out the broken furniture from under the fallen beams, extracting books and other articles from the heaps of lime. At noon day I tried to take a photograph of the ruins and the natives at work, but my plates had got damp. For other three nights in the hut though we had only the earth for a bed like the natives themselves, we slept comfortably, thankful that we had a place of safety provided for us. By the end of that time the remaining part of the house was made habitable. Heathens worked very well leaving their own plantations and premises, until we had a roof over our heads. They did not work without pay, they never do that, we are glad to pay them if we can do so without grumbling on their part.

Since the Dayspring left us in December, I have translated the Catholic Epistles and I hope to get them printed by the end of the year. In the mean time I am getting a new edition of our catechism printed, as well as a few additional hymns, which I hope to pay for from the proceeds of the arrowroot.

I received a letter by the Dayspring last December from a native in Queensland, stating that he had been baptized and "got mark belong Jesus finish. He intended soon to return to Futuna, and wanted all his friends to go to school; I do not quite understand what he means by saying got mark belong Jesus finish, but I suppose, means either that he has been converted and is a professing Christian. If his case is real I trust he may be of use in the work when he returns. From what I have learned regarding his character there is reason to believe his case is real."

MISSION TOUR IN ERROMANGA NO. II.

For the Maritime.

Friday the 24th August was the day set apart by us for starting on our journey to the northern part of the island. There was much to be done and much to be thought of, for Mrs. Robertson and the children were coming with us part of the way, to Elizabeth Bay, where we designed to stop until Monday. We could not set out this time with our blankets and some tea and sugar, knowing that the natives would provide for our other wants . . . as we did before, you would have been astonished if you had been on top of the hill to see forty-four people on the way. We had forty-four people with us on the journey and they were much drawn out on the way, it looked as if we had drained the village.

Before we could start, the boat had to be

filled with heavy baggage and despatched so that the heavy goods would be at Elizabeth Bay when we arrived, and all the people had to be separately told what each one had to do. Just about the time we should have started one native and another found that there was something wanted, so that it was nearly two hours after this before we got fairly away. The road is fair and as Mr. Robertson has two good horses, Dollie and Tibbie, we did not find the journey so long. Mrs. Robertson rode Dollie all the way and Mr. Robertson rode Tibbie half-way and then I rode her the other half. Annie Robertson was afraid to venture on horseback and walked the whole way. It was a delightful day with a nice cool breeze, such a one as makes walking pleasant.

Last time we set out we took to the hills on the right of the river but on this occasion we followed the bank of the river for one hundred yards and then struck away up the hill to the left. Getting away on land means a very steep climb, but once on top the hills the path is fairly level. The land on the top is good pasture land with little or no timber on it for miles. Here and there, as you pass along you see a cocoa-nut palm or a sandal-wood sapling or a fern tree, but it has been stripped long ago of all other trees. Once up on the top and you have a strong cool breeze blowing about you, making you crush your hat firmly on to your head. As we went along, on either side the hill the sides sloped away down, and at the other side of the valley at some distance we could see ravines with a few trees running up the side of the hill. The land about here would do well for a sheep or a cattle station, but just now it is waste land altogether.

About half way some men came out from a grove of cocoanut palms. Johnny, a Tannese boy, who was with me at the time, informed me they were not christians and had no desire just now for a teacher. They looked very dirty, unkempt and untidy, not anything like the mission natives of our establishment. With no attempt at clothing, there they stood in the middle of the road to look upon us as we went by. After passing this village we came upon no other village until Elizabeth Bay. The distance by land between the station and Fui is ten miles and I venture to say there is hardly twenty people on this distance.

It was just getting dark as the last man of our company appeared at the resting place. Here Mr. Robertson has built a cottage where in the heat of summer the missionary and his wife can come and spend a week or two. It is a very nice place for a sanatorium and you can still have your work here. Mrs. Robertson and the children along with the

women that were her servants slept in the cottage, while Mr. Robertson and myself, along with the men who were to look after our comfort on this journey, slept in the grass house that Mr. Robertson used to stop in before he built the present cottage. The cottage stands on the top of a knoll not very large in extent, while just down at its feet is the sea, and at the back of it we have steep hills. The soil is very good for coffee and oranges and lemons. Sandal wood, guavas, and cotton, grows in abundance.

When everything was put down in its place Mr. Robertson soon reduced all to order and in a short time a "billy" of water was merrily boiling on the fire and it was not long before we had tea. As we were all very weary we soon had worship and retired to our beds glad to have a nice roof over our heads.

The people about here are few but they are as clean and healthy looking as the people of Dillon's Bay are. The chief is a very nice old man and the teacher is one of the best on the island and besides is a chief of the first rank. One of our men knows a little English and desiring to learn more volunteers to show me the wonders of the place which consists of a cave and a ragged shore. The shore is a lot of rocks and it is not a nice place at all for a large boat. We stopped about the sea shore all the morning enjoying the fine breeze coming in from the sea. The tide was low and I was able, by stepping from one boulder on to another to get some distance out. When I came up I found Mr. Robertson getting dinner ready for us. The chief here appeared on the scene and arranged that plenty of food should be got for all the people in our company.

Early on Sunday morning, after their devotions there was a great chattering amongst the natives about our door. I did not know what was the matter, but Mr. Robertson told me there was some accident to the boat and that they were holding back from coming with the news. They were telling each other to go and break the news to the missionary. One man told another to do it, and that man said no he was not going to do it, one of the teachers should do it. The teacher said no but that the man who was acting as attendant should do it. Each man tried to shift to some one else the unpleasant duty of telling the missionary, and as each man commenced to get excited and to shout, the missionary soon got the news. It appeared that the boat's crew after taking ordinary precautions went away to the cooking of pigs, and instead of taking the special care necessary in such a place went to sleep hoping no accident would happen. Unfor-

tunately the rope got chafed and the boat came on shore in the morning. If this had happened at night we would have had no boat to take us further on our journey. The boats crew were adjudged guilty of carelessness and agreed to pay the damage done to the boat out of their wages.

After breakfast we went down to the schoolhouse in the village of Fm. Usue, the teacher, and chief of Dillon's Bay people, took the service and gave them a discourse on the parable of the "Ten Virgins", what with the people of the village and the people with us in the house was unpleasantly crowded.

In the afternoon Mr. Robertson gathered all the people together on the open space in front of the cottage and we held service there. It was very pleasant to be out in the open air looking at the faces of the natives eagerly drinking in the glad tidings of salvation. It was pleasant too to have the blue sea in front and the clear sky above you, while at your back were the hills covered with grass. I thought at times of some such scene as this happening in Palestine when the Master was going about. While the natives were listening to the missionary, the contrast of what these people were twenty years ago and what they are now, often rose up before me. Here at this meeting we had no heathen, every one too was dressed and clean. The congregation sang heartily. All the hymns and the tunes were familiar ones, with names spelt phonetically; one rather puzzled me till I grasped the A B C of the language. I do not think any of you would think that Fxinter meant the tune to the hymn "There is a fountain filled with blood." In Erromangan alphabet these letters represent the sound of fountain. This afternoon I was thinking what a pleasant sight it was to see the natives sitting round the fire reading the old old story of Jesus and his love.

On Monday morning, after worship, we went down to the shore and had the boat hauled up so that we might see what was the extent of the damage done to her. Upon examination we found the pintles and some of the shoeing torn away and two planks chafed. We were thankful that this was all, and that we could with safety continue our journey in her.

After getting Mrs. Robertson and the children with her servants away on their journey back to Dillon's Bay, we collected all our goods and set forth on our journey to Waringi. Here they have a good teacher named Naling, who is very earnest in the work. When we got on shore the usual salutations were gone through and then we were led to the school-house which was to be our residence for the time being. Soon

cocoanuts were brought and we were able to relieve our thirst at once in a very pleasant manner. The people here are very hospitable and provided plenty of yams and pigs for the people while for us they prepared a native pudding, a fowl and some yams.

Here a great contrast is at once apparent; in our company we have some women, and when you see them alongside of the semi-heathen women you are astonished at the difference. The women with us are well fed, healthy and pleasant looking, while the women of the heathen are coarse, harsh and degraded looking. Our party carried a lot of jaws harps with them, so that we had plenty of music of a sort on our journey.

To-night a great big native oven was made. The native makes his oven in this fashion: A hole is scooped out in the earth and then a fire is built in it. After this a lot of round stones is put in to heat and when everything is ready the fire is scattered and fine clean leaves are put over the hot embers; then the yams are put on them, then some more leaves, then the pig, then more leaves, then the hot stones and to finish it all, earth is put over it all to keep the heat in. This cooks the food very nicely, and the yams and fowls and native puddings cooked in this way are really very palatable.

While this was going on Mr. Robertson engaged them in talk about cannibal times and some of the men who had been at some feasts told us the various proceedings. After tea our hammocks were slung in the schoolhouse and we thanked God that night for the wonderful mercies displayed to these people. In the shadow of the hills, surrounded by palms, as I lay awake I thought of the love of God to us all and how wonderfully he displays his power, and of the wonderful way God does his work.

The school house is planted in the shadow of a great banyan tree and growing all round are casuarinos. On the other side of a small brook is the village proper, and there you see pigs and fowls running all over the place. At this village there is no bell to call the people to church, but they have an efficient substitute in a hollow piece of wood, which they strike with a piece of hard wood and the noise made therefrom can be heard at a considerable distance.

After the opening hymn and prayer, Mr. Robertson called upon me to speak to the people. My theme this day was the love of God for them, the wondrous love that was theirs as well as ours. Mr. Robertson kindly interpreted for me. We had some evidence here of the teachers work, for after service, two natives, a girl and a boy, came forward and shook hands all round. It is a

custom here that when a native becomes a Christian he or she stands forward after service to shake hands with the missionary and church members. This act to-day must encourage the missionary greatly and give him confidence too in his teacher.

There is a great future in this island surely for a race. It seems incredible that as years pass on this island will remain so miserably populated. The people here are very pleased to have us visit them, and the event of the year to them is the missionary visit.

Our boat crew consists of the best young men of the island: and they show out well against the physique of the heathen. Our men make lard and like to fry their yams and fish, and when they have enough they make candles to enable them so read their gospel at night. This is a great advance on the gorging of the heathen. I am astonished at the wonderful progress made by the natives of the mission station and I appreciate the more, the more I see of disgusting habits of the heathen natives. One thing that pleased me greatly, and it interested me for I always thought that it was the contrary, namely that the natives are not thoroughly selfish, whenever the people of our company had anything nice to eat they called to all the people to come and share it with them.

From Wariugi we came to Umponamlas, and here just now they have no teacher, but they hope soon to have one. I was forcibly struck at this spot, with the idea that here are souls that are spiritually starving, and that feel the pangs of hunger, and are crying out to be fed and what can be done by us unless our fund for native teachers is largely augmented. I hope that we shall never have in any field to stop the natives from getting the bread of life simply on account of inability to pay the teachers salary, six pounds. The people here are very generous and have insisted on our stopping here for a night although this means feeding forty people night and morning, and villagers are but few. The people here deserve great credit for their kindness and they helped us in every way, the chief vacating his house so that we might sleep in it. The power of the gospel is seen here in the way the people eagerly desire to see and hear the missionary. We have been wonderfully preserved so far and our health is excellent.

The natives buckets are easily procurable and do the work required. When I first saw a native carrying a thick bamboo I did not know what he was doing, but I found afterwards that it was full of water for drinking.

At this place we had to leave the boat for the next village, we go up until we get to

the top of the hill and then walk along through high reeds, and then through under growth until we get to a village halfway.

At this village we call a halt and have some coconuts to drink and some sugarcane to eat. We soon completed the journey to Unisian, and found a gathering there to meet us; we desired to press on however, to a village, and hear service there, and then come back to Unisian, and sleep, but the villagers said that the people had come from long distances to have the service and could not wait over the night; so we had service here almost immediately. The school-house was quite filled and some of the people that were not Christians, stopped about ten yards away, and would not come nearer, probably thinking that, at that range Christianity could not attack them. After the service three people gave up heathenism, and the teacher tells us that he hopes soon to have the whole district giving up all their heathen practices.

We then went onwards to Rumpoualevat but found the chief who was to meet us was ill, so we called all the people we could see around us, indeed, we sang a hymn and then Usue prayed. Shortly we hope to see a teacher in this place for there are a lot of people round about.

This is the furthest point that we intended to go to on this visit, so we turned our faces homewards and came back as far as Unisian.

The chiefs' son seeing me going about with a butterfly net in my hand, wanted to know what sort of a flag I was carrying. The chief has shown his good will by giving up for our use a large new house, and we got Ohwang to sling our hammocks there. At night Mr. Robertson took the census and some of our teachers gathered the older people of the village round them, and urged them to be Christians. They told them that at one time they were against Christianity, but now they knew that it was good. In our following we have twelve chiefs, most of whom are teachers and splendid ones they are too.

After breakfast next morning we commenced preparing for our departure by shaking hands all round and then packing up our things. After a good deal of talk we started back and got halfway to Umponamlas when we came to the village where we stayed on our journey to Unisian. Here we found an Albino nearly as white as a European. Mr. Robertson found that the people here did not know much about Jesus Christ so he took this opportunity of speaking to them. Gathering them round us we sang a hymn, then Mr. Robertson told them of the Saviour Jesus Christ and then Usuo prayed.

Leaving the village behind we came quickly to Umponamlas where our boat is and as the day was not very far advanced

we determined to sail her straight on to Elizabeth Bay. To-day Mr. Robertson gave the usual salutation and held out his hand to shake hands with the natives but the natives would not as there is an old tradition which says if you shake hands with the missionary or with christian people you will get ill and at length die.

Getting all the passengers and luggage in we started for Waringi and there being a good strong wind we soon got there as it is not very far away. The natives wanted to land but as we wished to hurry on Mr. Robertson would not land but sent in Ohwang, Otanto and Helat for the things that we had left behind and told them to bring some coconuts. Shortly they appeared and swam out to us with the things and then we started for Elizabeth Bay, which we reached just about sundown.

At Fiu we landed the cargo and people and then the boat came on to her anchorage for the night, where I had a bath and enjoyed it immensely.

Since we set out the natives have had great feasts for our people: twelve pigs have been killed for them and abundance of yams were gathered. So plentiful has food been that they have loaded the boat with it to bring some to their friends. We slept at night in the cottage and had a comfortable mattress to sleep on. As the boat could not leave the place where she was anchored until high tide we waited about till then. When there was water enough the boat's crew brought the boat around and took in all the people and all their goods and away we went for Dillon's Bay.

In a way I felt sorry to be nearing the end of the journey for I was getting to know the useful men of our company. You cannot go on such a journey without finding out all the good points of your men, and I found many good traits in these people that I had not expected. Great praise must be given to the boat's crew for their backs were always ready for the burden, and when the work was shirked by the people who merely came to eat, these men came forward and divided the extra burden amongst them. The boat's crew give their services to the mission free and look for no reward beyond helping the missionary in his work. It is a mistake to think this is no sacrifice for it is a great one. These people give up working at their plantation and they know as well as anybody that they could get a shilling a day if they went to Noumea. As we got in sight of the Martyr's church, the men saw some women gathering firewood and knowing they would hurry on to give the news of our arrival they exerted themselves and when near enough gave one mighty shout to announce their ar-

rival. Soon we were in the river, and at the landing place, and, after getting all the people safely landed with all their goods, the boat was taken up on the shore. We were soon in the mission house drinking some tea made by Mrs. Robertson, thankful to be back once more.

On the journey much was learned, and personally, I saw much to admire, and, at the same time, much to be sorry for. This journey will do much good to the natives, and help many to decide for christianity. It was very pleasant to see people coming around and welcoming us, and looking gratified when we announced that we would stop in the village. May God in his good time enable the missionary to plant teachers in all the places needing them, and so have many christians for an offering to God.

A. H. MACDONALD.

THE NEW HEBRIDES SYNOD.

ANNUAL MEETING OF THE NEW HEBRIDES MISSION SYNOD.

What a contrast! A Presbyterian Synod quietly meeting day after day from the 23rd of June to the 8th of July, fully occupied during that long sitting with the affairs of the different islands of the group, and all this in one of its own churches in what was so recently "dark Tanna!" What hath God wrought!

As will be seen from the numbers many of the minutes are omitted. Some were private, and others were occupied with details of work. On reading the whole, one is struck with the great amount of business transacted. We wish we could give the minutes in full but our space will not permit.

MISSION CHURCH, KWAMERA, TANNA.
28th JUNE, 1889.

The New Hebrides mission synod met this day and was duly constituted by the retiring moderator Mr. Morton, who conducted the devotional exercises and delivered an address taking as the subject of his remarks, 3rd John, 2nd verse.

Present Rev. J. G. Paton, W. Watt, P. Milne, J. W. McKenzie, O. Michelsen, W. Gray, A. Morton, T. W. Leggatt, and J. D. Landels.

2. Mr. Gray was appointed moderator for the ensuing year.

3. Messrs Annand, Fraser, McDonald, and Dr. Gunn, were absent, but sent reasons for their absence which were received.

4. Mr. Michelsen introduced Mr. Bannerman convener of the Foreign Mission committee of the Presbyterian Church of Otago,

who was present, Mr. Bannerman was received as an associated member of Synod.

5. The Rev. Thomas Small B. A. duly accredited missionary from the Presbyterian Church of Otago, New Zealand, and Rev. John Gillan duly accredited missionary from the Presbyterian Church of Victoria, being present were received and cordially welcomed as members of mission Synod, took their seats accordingly and their names were added to the roll.

6. The Moderator, clerk, and Mr. McKenzie, were appointed a Business Committee to arrange the order of business and report to next sederunt.

7. Messrs Landels and Gillan, were appointed to compare the engrossed minutes with the draft and certify.

8. It was agreed that the Synod meet daily from 9 a. m. till 12-30 p. m.

9. It was agreed that the first hour of the second sederunt be spent in devotional exercises to be conducted by the Moderator, Messrs Bannerman, Paton, and Gillan.

Second Sederunt, 29th JUNE, 1889.

The first hour of this sederunt was spent in devotional exercises.

10. The Committee appointed, minute 6, to arrange the order of business handed in their report which was received and accepted. The Committee was further appointed to continue to act and arrange the order of business from day to day.

11. Synod appointed the ordinance of the Lord's Supper to be dispensed by the Moderator, Mr. Gray, after Divine service to be conducted by Mr. Bannerman. The Service to take place on Sabbath 30th June, at 3 p. m.

12. The members on whom appointments had been laid at last Synod reported that they had carried out their instructions as far as practicable. Their reports were received and accepted as satisfactory.

13. Departures from the sailing minutes of last year, were reported by the clerk, Messrs McKenzie, and McDonald, and approved by the Synod.

Fourth Sederunt, 1st July 2, p. m.

18. It was moved, seconded and agreed to that the Moderator, Messrs Watt, Leggat, and Landels be appointed a Committee to draw up a minute on the relation of the Mission Synod to the churches interested in this Mission, draft standing orders for the guidance of the Synod in its deliberations, and report to a future sederunt. Mr. Bannerman was associated with this committee, the moderator to be convener.

Fifth Sederunt, 2nd JULY, 9 a. m.

19. Private.

20. Read minute of Foreign Mission Committee of the Presbyterian church of Tasmania, requesting Synod to prevent any missionary settling teachers on any island where another missionary is already at work. The Synod appointed the clerk, Messrs. Paton and Nicholson a committee to draw up a minute on the subject and report at a future sederunt.

Sixth Sederunt, 2nd JULY, 2 p. m.

21. Read letters from Rev. A. Hardie, convener of the Foreign Missions Committee of the Presbyterian church of Victoria, anent new mission vessel. The Synod cordially thanked the committee for all the trouble they have taken in this matter; and after the most careful consideration of the subject remitted the same again to them, and authorized them to build a steamer for the mission; auxiliary, if found to be most economical, and having passenger and carrying accommodation at least a half larger than the present Dayspring. * * *

Synod further authorized that committee to communicate with all the other churches supporting the mission, to whom it has again forwarded a statement drawn up in 1885 showing the necessity of greater facilities for carrying on the work of the mission vessel and appealed for the funds needed to meet the increased expenditure. Mr. Milne craved leave to enter his dissent, granted.

The following is the statement of 1885 above referred to:—

BURRUMBA CHURCH, ERI, 2nd July, 1885.

"Statement of our need of increased facility for doing the work devolving on our mission vessel.

For several years the Dayspring has had to leave behind her in Sydney a part of her cargo, owing to which several of the missionaries have been put to considerable inconvenience through goods on which they depended not having come forward, whilst at the same time she has had to leave Sydney deeply if not dangerously laden.

There is now the additional reason that the Victorian church is taking active steps to procure three more missionaries, two of whom are expected immediately. The Presbyterian church of New South Wales is also advertising for a missionary, and the Free Church of Scotland is at present represented by two missionaries only. The occupation of each new station will add considerably to the time required to overtake the work.

Owing to the time the present vessel takes in doing her work, it is found impossible to do anything in the way of visit-

ing out stations or heathen islands with a view to their occupation.

In order to facilitate the movement of the present vessel, long and dangerous boat voyages have been undertaken; whilst at the same time there has been considerable detentions both in harbours and at sea through calms and light winds which a little auxiliary steam power might have prevented.

For these and other reasons, if the work is to be carried on efficiently and extended so as to embrace all the islands of the group, it will be absolutely necessary to make provision for increased passage and cargo accommodation, and also an increase of speed."

Seventh Sederunt, 4th July, 1889, a. m.

23. Read letter from the Rev. A. Hardie, Convener of the Heathen Missions Committee of the Federal Assembly, re new mission vessel. While thanking the Federal Assembly for its kindly interest in our work, the Synod would point out, that, as many of its members are supported by churches not connected with the Federal Assembly, Synod is *as yet* in no way directly connected therewith, and can only have official connection with it through one of the Federal churches connected with our mission.

24. Read letter from Burns, Philip & Co., Agents of the Australian United Steam Navigation Company, Limited, Sydney, regarding proposals to place one of their steamers on this group to do the work of our mission.

Synod having carefully considered the matter, is of opinion that the exigencies of that work require a vessel entirely under its own control, and, therefore, does not see its way to accept their proposal at present, at the same time the Synod recognizes the benefit to the islands of such steam communication as they propose.

25. The Committee appointed, minute 20, handed in the following report:—That henceforth at the settlement of every missionary in this mission, as far as possible the boundaries of his district shall be defined by the Mission Synod—that no missionary shall be at liberty to place a native teacher, or himself to labour on any island, or in any district of an island on which another missionary labours, without the full authority of the Mission Synod for so doing. But should any urgent opening for settling a teacher arise on any island in the charge of *no missionary* or in any unoccupied district of an island occupied by two or more missionaries, any missionary occupying it shall report to the next Mission Synod, and be guided as to the future by its decision.

It was moved by Mr. Paton, seconded by

Mr. Landels, that the Report of the Committee be accepted as the deliverance of this Court. Motion passed.

26. Rev. T. Small, B.A., duly accredited missionary from the Presbyterian Church of Otago, and especially allocated by that church, to labour in as close proximity as possible to its other missionaries, Messrs. Milne & Michelson, was appointed with his own concurrence to a station having his head-quarters at Sakau, the bounds of the station to be defined by the Synod.

29. Read letter from Rev. A. H. Macdonald and Rev. A. Hardie, ament Mr. Macdonald's settlement. Owing to the difficulty of making arrangements for him being settled this year, recommended the Presbyterian Church of Victoria to detain Mr. Macdonald in the colonies till April, 1890, and rescinded his appointment to the north-east coast of Malekula, near Port Stanley, it being very desirable that that station be speedily occupied. Synod appointed a deputation to secure a site for a station elsewhere to which Mr. Macdonald might be appointed.

30. Rev. John Gillan, duly recorded missionary from the Presbyterian Church of Victoria, with his own concurrence, was appointed to the station near Port Stanley, to which Mr. Macdonald was appointed last year, but which has not yet been taken up by him.

31. Rev. Messrs. Macdonald, Fraser, Morton, Leggat and Landels were appointed a deputation to assist in Mr. Gillan's settlement, and to purchase a site for a station, as in minute 29.

Eighth Sederunt, 4th July, 9, a. m.

34. Read letters from Rev. H. Hardie, Convener of the Heathen Missions Committee of the Federal Assembly, asking, whether in view of the increase of native teachers, and the alleged decreasing population in the islands and the limited field for so many white missionaries, any addition is necessary.

Synod after fully considering the subject, appointed the Moderator, Messrs. Milne, McKenzie, and Leggat a Committee draw up a minute on the subject to be submitted to a future sederunt.

35. Synod having heard the reports from the various mission stations, and the members having expressed their opinions respecting them, appointed Messrs. Morton, Landels, and Gillan a Committee to draw up a report based on them to be submitted at a future sederunt.

36. Synod appointed Mr. McKenzie to take charge of the native Teachers' Fund *pro tem.*

37. Synod called for reports of passages

granted to natives, which were submitted and sanctioned.

38. Synod appointed a committee of the whole house to arrange sailings of Dayspring and report at a future sederunt.

Ninth Sederunt. 5th July 1889, 9 p. m.

41. Agreed that the next annual meeting of synod be held at Anelgahat, Aneityum.

42. Read letter from Mr. Robertson requesting that some one be appointed to dispense the Communion at Erromanga. No appointment was made as it was found to be impracticable.

43. Read letter from Captain Braithwaite, asking instruction as to carrying heathen natives. Synod instructed the Captain to carry such natives, whether christian or heathen as he may be requested by a missionary to carry. Missionaries to give the Captain written instructions.

Read letter from Captain Braithwaite as to how long he is to remain at any station. Agreed, that the Captain receive the following instructions :—

If on any trips the missionary on the most northerly station do not detain the Dayspring the time appointed in the sailing minute, the next missionary in order, but he only, may detain the vessel for a time equal to that saved by the non-detention at the most northerly station. The Dayspring shall remain at each station until the missionary of the station intimate that the work is done, it being understood that due care shall be taken that there be no undue delay.

44. At the request of the Presbyterian church at Otago, it was agreed that the Dayspring be appointed to sail from the New Hebrides on her return from the last northerly trip this year, for Dunedin.

That she remain there not longer than three weeks, and that if requested to do so, and time permit, the missions committee of the Presbyterian church of Otago are empowered to send her to Hyttleton and Wellington, remaining not longer than one week at each of these ports. And that from New Zealand she proceed to Sydney.

45. Mr. Watt requested permission for himself and Mrs. Watt to proceed on furlough to Scotland in December 1889, for the purpose of carrying the New Testament in one of the dialects spoken on Tanna, through the press. The request was granted. Mr. Gray was appointed to take the oversight of his station during his absence.

47. Mr. Milne requested permission for himself and Mrs. Milne and family to proceed on furlough to New Zealand, for the purpose of carrying portions of Scripture in the language of Nguna, through the press,

returning in a year or a year and a half. Mr. Michelsen was appointed to take the oversight of his station during his absence. The request was granted.

52. Mr. Loggatt was appointed to receive and take charge of title-deeds of mission property with a view to their registration by H. B. Majesty's vice-consul for the New Hebrides, at Port Sandwich, Malikula; also to make enquiries as to the registration of births, etc., and to the legality of marriages performed by missionaries, to report to next Synod.

53. Read letter from Dr. Gunn, asking for advice on the question of orthography. Synod after considering the subject, approved of the change proposed, as thereby Futuna books, etc., would be available for use on Aniwa.

54. Synod appointed the Moderator, Messrs. Mackenzie and Michelsen a Committee to consider the subject of a common orthography for the group and report at a future sederunt. The Moderator, Convener.

Tenth Sederunt. 6th July, 9 a. m.

55. The Committee appointed, minute 34 reported as follows :—

In reply to the question raised by Mr. Hardie, Convener of the Foreign Mission Committee of the Presbyterian Church of Victoria, asking whether in view of the increase of capable native teachers, the alleged decrease of native population, and the limited field for as many white missionaries as well as the many larger fields still unoccupied; any more missionaries are required for the New Hebrides, the Synod beg to state the following facts and considerations :—

The number of missionaries already in this field is not adequate for the complete evangelization of the whole group. A considerable number of missionaries is required to occupy stations on Tanna Paama, Malekula, Ambrim, and Santo. Distance to some extent, and the great variety of languages in the group, and sometimes on the same island, often compel a missionary to labour amongst a smaller number of people than he would otherwise do. Even if it be admitted to be true that the native population is decreasing, an assertion not always conceded, the Synod does not regard this as a valid reason for relaxing our efforts for their evangelization. While testifying to the courage and devotedness of many of our native teachers, and whilst still doing the utmost in our power to increase the number and efficiency of these agents, the supply is not anything like adequate to the necessities of the field, and their qualifications at present are not such as to render it desirable that they should be placed at any great distance

or where they would not be under the supervision of a missionary. It is admitted there are other mission fields larger, and in some respects more inviting than the New Hebrides, but from none do we hear more loudly the cry, "come over and help us" The Synod, therefore, urges the Presbyterian Church of Victoria, and all the other churches supporting this mission (especially those of Australasia) to provide at once more missionaries, so that the whole group may be speedily occupied.

This immediate necessity is rendered all the more urgent as the R. C. Church is establishing stations on these very islands where missionaries are most needed. The report was adopted, and the clerk instructed to send copies of the minute to the several churches.

57. Committee appointed minute 55 to draw up a minute based on reports of stations submitted the following, which was adopted:—

The Synod having heard twelve reports from the sixteen stations of the group, would seek to place on record its devout thankfulness to our Heavenly Father for his preserving care over the mission as a whole, for the health and strength granted to each member of the mission and for the way in which he has been pleased to bless so abundantly their labours.

Taking all things into consideration, very satisfactory progress has been made during the past year. The reports from the islands of Futuna and Tanna, these two fields on which the work has hitherto met with so much opposition, are especially interesting and cheering. It is encouraging also to note that the violent opposition of the people of Mele to the receiving of teachers, or other attempts to introduce the gospel, is breaking down. Steady progress has been made at Erakor, Nguna, Tonga and Epi, and at the last mentioned station, large numbers have been baptized and received into the communion of the church. There are some tokens of encouragement also at Malekula, where it was anticipated that the work would be of a peculiarly difficult nature; and at the two most northerly stations, Malo and Santo, the work is encouraging and hopeful. It is with peculiar delight and gratitude to God we place on record that through the labours of Messrs. McKenzie and McDonald the whole of the New Testament has been translated into the Efatese language, being printed by the British and Foreign Bible Society and placed in the hands of the natives.

58. The committee on statistics submitted its report, and made the following recommendations, which were adopted.

(1.) That new schedules be printed retaining only numbers 1, 2, 6, 7 without subdivision, 8, 9, 10, 11-13, 14-18.

(2.) That these queries be printed on the first page of a double sheet, so as to leave room for writing the report of station.

(3.) That it be an instruction to the committee on statistics to forward to all missionaries copies of such schedule in time for them to be forwarded for publication in the next "Dayspring" report. Statistics to be given up to date of despatch.

(4.) That the secretary of the Dayspring Board be instructed to publish such statistics at the beginning of the report of each station, the wording of queries to be reduced as much as possible.

59. The committee appointed minute 18 reported as follows:—

(1.) The New Hebrides mission Synod shall consist of all missionaries commissioned by the several Presbyterian churches supporting this mission in the New Hebrides group, together with any English speaking elder from each station where a session has been formed.

(2.) That the New Hebrides Mission Synod may associate with itself any minister or elder belonging to any Presbyterian church who may be present

(3.) The officials of the said Synod shall be a moderator and clerk.

(4.) It shall belong to the New Hebrides Mission Synod to determine or sanction the localities where mission stations shall be opened, to define the boundaries of missionaries' spheres of labour or to alter the same, to receive and make arrangements for the settlement of missionaries, to appoint some one to oversee and advise in event of vacancies occurring, to advise in the event of a missionary resigning, to sanction furloughs of missionaries, to grant passages in the mission vessel, to have full authority over the mission vessel and to arrange the sailing of the same, to recommend the transference of stations from one church to another, to advise terms of communion for native churches, to determine the qualifications of native teachers, to deal with complaints made against missionaries, to take evidence and advise in cases where missionaries may be charged with heresy, immorality, or other unbecoming conduct, or otherwise deal with such cases as the churches affected may instruct, to have control of all monies given for any purpose to the mission as a whole, to receive reports of stations and native teachers, to collect statistics, to make recommendations as to modes of conducting mission work and orthography, to make appeals or recommendations to the churches, in reference to

the needs and claims of the mission, to appoint deputations to visit the heathen tribes within the group, to make, add to, repeal or alter rules and standing orders, for its own guidance and the guidance of missionaries within its bounds, to execute special instructions received from any of the several churches, to appoint a general agent for the Mission and to define his duties and regulate his salary.

(5.) There shall be a Court of Appeal to consist of a representative appointed by each of the several churches engaged in this mission, from their own or any of said churches, said Court of Appeal to sit where found most convenient, said representatives to be appointed when requested by the mission Synod and to remain a standing Court of Appeal, vacancies occurring by resignation or otherwise to be filled by the churches affected thereby.

The Committee recommended that the foregoing constitution and powers of the New Hebrides Mission Synod be submitted to all the churches supporting the mission, requesting the several churches to sanction the same.

The Committee further recommended that the Committee be re-appointed and instructed to draft Standing Orders and Rules to be submitted to next meeting of Synod.

The recommendation of the Committee agreed to, and the Convener was appointed to forward copies of this minute to all the churches interested in this mission, with an explanatory letter.

60. The Committee of the whole house appointed minute 38, regarding the sailing of the Dayspring submitted the report, which was adopted. Here follows the report in full giving in detail a time table for the Dayspring for the ensuing year.

Eleventh Sederunt. 6th July, 2 p. m.

67. In view of the decrease in the native Teachers' Fund, the Synod would urge upon all its members the necessity of bringing the claims of the General Fund under the notice of their respective churches.

69. The Committee on orthography appointed, minute 54 submitted the following alphabet.

a = as in the German language.
 b = b or mb.
 c = hard g.
 d = nd, ndr, ntr.
 e = as in the German.
 f = f.
 g = ng in sing.
 h = h in German ch.
 i = as in the German.
 j = j tsh.
 k = k.

l = l.
 m = m.
 n, accented = ngm.
 n = n.
 o = as in German.
 p = p.
 p, accented or q = kpu, gbu, kp.
 r = r.
 s = s.
 t = t.
 u = as in German.
 v = v.
 u = u.
 y = only as a consonant.
 z = ts.
 sh = sh.
 th = th in English.

DIPHTHONGS.

a = as in German.
 au " " "
 ei " " "
 o = " " "
 ou not to be used as a diphthong.

The Committee also made the following recommendation: That missionaries who already have a literature are recommended to aim at this orthography in writing other books.

That new missionaries are not to depart from the above without sanction of Synod.

Tha. no diphthong be represented by a single letter.

The Synod adopted the report and recommendation of the Committee.

70. On the motion of Mr. Paton, the following minute was agreed to:—Whereas the Kanaka labour traffic has, to a large extent depopulated the New Hebrides and adjoining islands, upset family relations among the natives, and has been and is, the cause of much sorrow, suffering, and bloodshed, among them and the traffickers there, and of very excessive mortality among them in Queensland and the other colonies, owing to their altered circumstances in life, food, long hours and incessant labour on the sugar plantation, etc., which led the humane government of Sir Samuel Griffiths to resolve that the recruiting shall cease in A. D., 1890, and whereas in the report of the recent "Sugar Commission" of Queensland it is said "We declare it our opinion that if all coloured labour be withdrawn from the plantations the extinction of the sugar industry must speedily follow, and we therefore recommend that the introduction of Polynesian labour be permitted to continue, at all events for some years longer than the period now limited, for the purpose of developing tropical agriculture and fruit growing in the northern districts." As this traffic has been an unmitigated evil to the islanders, the New

Hebrides Mission Synod, respectfully, and urgently, implores the Queensland Government in the interests of humanity to let the traffic terminate as resolved by the late Government, and on no consideration to continue a traffic so steeped in deception, immorality, bloodshed and suffering, and on which heaven's blessing cannot rest.

Mr. Paton was appointed to forward a copy of their Minute to Sir Samuel Griffiths, with an accompanying letter; copies also to be sent to the Conveners of the Foreign Mission Committees of the various churches interested in our Mission.

71. Moved by Mr. Michelsen, and seconded by Mr. Milne, that whereas, the Jubilee of missionary effort in the New Hebrides has occurred this year, which it is desirable to signalize in some fitting way; and whereas, this would be giving to native teachers an English education to fit them the better for their work; the several churches to be requested to raise a Jubilee Fund sufficient to maintain a teacher and support those tending the Institution.

Moved as an amendment by Mr. Paton, and seconded by Mr. Morton, that meantime Mr. Michelsen's proposal ament a Jubilee Institution for training Teachers is deemed impracticable, but that the missionaries who are training teachers be urged to put forth greater effort in the work in which they are engaged, and give them a knowledge of English so as further to qualify them for their work. Five voted for the amendment, and four for the motion. The amendment became the finding of the Synod.

Twelfth Sederunt, 8th July, 1889, 11 a. m.

The New Hebrides Mission Synod met again pursuant to adjournment and was duly constituted. Minutes of the two previous sederunts were read and confirmed.

The Moderator then delivered his closing address. After singing Psalm cxxii: 1-9, reading Scriptures and prayer, the Moderator declared this session closed, and adjourned the Synod to meet about this time next year at Anelganhat, Aneityum.

Closed with the Benediction.

W. GRAY, Moderator,
W. WATT, Clerk Synod
of the N. H. Mission.

Trinidad.

LETTER FROM REV. K. J. GRANT.

SAN FERNANDO, Oct. 19th, 1889.

This year to date has wrought more changes in the Presbyterian labourers in Trinidad than we ever witnessed before.

In March, our neighbour, Rev. Mr. Wilson, of the Scotch Church here, left for home in search of health. A month later Mr. and Mrs. Morton left for the same reason. Mr. Morton became almost unfit for duty.

In July, Mr. Aitken, successor to Mr. Falconer, Greyfriars, Port of Spain, was laid down with severe illness, and only on the first of this month gained sufficient strength to go on board ship for England. He is not expected back for nine months.

On the 8th of September, Mrs. Macrao was unexpectedly called away by death, leaving a little boy of two years to cling to his weeping father.

Miss Semple's health has not been satisfactory for some time, but recently it has become more and more apparent to the members of the Mission and to her friends, that her strength was rapidly failing, and to-day she takes passage in the S. S. Belair, in company with Mr. Fraser who has returned after a very successful season of mission work.

Miss Copeland too, is now homeward bound. She gave up her work on the first of this month. The gradual thinning of our ranks has imposed additional labours and anxieties on such of us as have been allowed to continue. Valuable workers have been removed; all loved their work. Hope is sustained by the intelligence that our old friends, Mr. and Mrs. Morton will soon be back with reinforcements. We sincerely trust that there may be no hitch.

At Oropouch, Mr. Ragbir suffered almost constantly from malarial fever, and on medical advice we removed him to Diamond Village six weeks ago, and ever since he has been in good health. His wife too, has taken hold cheerfully, and her quiet refined Christian influence, will tell on the crowds that fill her neighbourhood.

Miss Blackaddar appears, after her severe attacks of illness when away, to have obtained now a new lease of life, and is able to bring more than ordinary vigour to bear up on the work of her large school.

We have in the changes of this season, new proof of the importance of maintaining a vigorous staff of native agents.

Be mindful in prayer of the Church's work here.

Yours faithfully,

K. J. GRANT.

MR. MORTON'S ADDRESS.

AT THE FAREWELL MISSIONARY MEETING AT HALIFAX.

It is time we were getting away from Halifax, not only because we are wanted in Trinidad from which island Mr. Fraser, Miss

Semple and Miss Copeland have returned; but because we are in danger of being demoralized as missionaries by the luxury of this refined city. Warned by the example of Hannibal's soldiers we want to return to life in the "tented field" and soldier's fare, as soon as possible. But for this it would be very hard to say good bye to those who have been so kind and on whose kindness we have drawn so heavily. As it is we feel that it is best to go, best for us and best for you.

We return with restored health, with a missionary for Couva whom you will hear presently, and with two teachers to take the places of those who have returned.

Our furlough has been one of unbroken satisfaction. Every day of the six months has brought abounding mercy—sunshine in the weather—with just enough of rain to lay the dust—sunshine in our friends' faces and sunshine in our own hearts. And now we want to go back and carry some of the refreshing to the weary workers in Trinidad.

Let us look back for a moment at former farewells.

The first was in 1867 when we held a designation service in Knox church, New Glasgow. The Rev. John Stewart was then chairman of the Board and all the members of the board then present have passed away except two and neither of them are on the Board now. Not one of the Presbyterian ministers then in Halifax, Dartmouth, Truro, Pictou, New Glasgow, Windsor or Yarmouth, are to be found in the same place now except Rev. Dr. McCulloch. Such changes the years bring.

Our first furlough was a sad one as a sister, very dear to us, lay ill all summer and died a few days after we sailed. Sadder still was the next, when I made a hasty visit home and left Mrs. Morton, as the doctor's all said, hopelessly ill, and returned to face a lonely year's work. On neither of these occasions was there a farewell meeting. Well, despite the doctors, the sick recovered and the sunshine broke through the clouds again. My own somewhat feeble health was the only drawback to our first visit and it closed with a farewell meeting, pleasant speeches, and a gold watch. Best of all has been this last restful refreshing visit, and better than many gold watches the three fresh workers who go with us.

I have of late been reading the minutes of the Foreign Mission Board. Perhaps you would hardly believe it but I found them wonderfully interesting. They show that the world moves, and that, so far as the Trinidad Mission is concerned, it has moved marvelously. Look at this; the whole expenditure on the Trinidad Mission in 1868 and 1869 did not exceed \$1200 each year,

missionary's salary and all, and no more was spent in 1870 in Trinidad by the church in Canada. Something was spent here in getting a second missionary, and \$320 was raised and spent in Trinidad for a school and buildings. When the report of \$320 having been contributed in Trinidad, came before the Board, it was agreed to express gratification at the liberality of the contributors, both to the school and building fund, in consequence of which the funds of the Board have not been touched for either of these objects. Now things are changed. Last year we reported an income of over \$25,500 of which over \$11,000 had been raised in Trinidad.

In 1870 I tried and tried in vain to get help for schools from the government. At the close of the year they promised some help, which we got for our school in 1871. Well last year we got \$1,600 from government for our schools. I hope we have got nearly \$6,000 this year.

When Mr. Grant arrived in November, 1870 the staff was one missionary and his wife, one native teacher, thirty-five children and no baptisms. Our staff now is four Canadian missionaries, two ordained natives, seventeen Catechists, 40 teachers, over 400 communicants, and last year we baptized over 300 persons, and the native church contributed over \$1,900. We stand to it that the world does move.

We secured the salary for our third missionary in Trinidad and a man being forthcoming Couva was taken up in 1873. But after Mr. Grant came in 1870, the Tunapuna district had to wait ten years till Mr. McLeod was sent in 1880. Our rich good men should try and get a reading of the minutes of the Foreign Mission Board from 1873 till 1880. They are very touching—appeals for a fourth missionary, constant and urgent—debt, heavy and crushing—appeals to the church—responses inadequate and the Board inflexible in its attitude—"if no money then no man." And all the time the field lay waste, and men were perishing. That Christian men knew it and yet lived so comfortably is marvellous. Surely they did not know it. It could not surely have come home to them, or it would not have continued so long. At length the Rev. Alexander Falconer, then of Port-of-Spain, now of Pictou town, made a wise suggestion, and backed it up with substantial deeds. This blossomed into £150 sterling per annum for Tunapuna, raised in the Island; this in due time ripened into a fourth missionary for Trinidad.

But two years before, i.e. 1878, we began to ask for a fifth missionary, and now, in 1889, after waiting over 11 years, we are

promised that one will be sent "as soon as practicable;" and having waited so long, we expect, if spared, to see him in Trinidad at the close of 1890. Surely in this matter the world moved but slowly. I did not realize till I read these minutes with how large a share of patience we were endowed.

Meantime the field has greatly enlarged. The 25,000 of 1867 have become 60,000. They have spread themselves abroad over the island. They have won for themselves a recognized place in the land. They have become a large factor in our population, and an important element in the prosperity of our island. So the whole church is summoned to go forward at the call of duty and do valiantly while the opportunity offers. Native ministers are to be trained, congregations formed and the native church organized.

Now when we have all this on our hands, don't trouble us about your funds. Surely all you at home can pray for, and give, and beg enough without laying any extra care on us.

And now that the women have come to the rescue, it must, it will be done. At the present moment two things are prominent—the improvement in the funds and the increase of Women's Foreign Missionary societies. I am safe in saying that these two things are simultaneous. If I say that the one accounts for the other, some obstinate man will very likely begin to chop logic in debating it. I want to raise no debate. It is enough for me that the two things are simultaneous, and that the ladies when we came home met us with a glad welcome and send us away with so hearty a fare ye-well.

RECENT INCIDENTS IN MADAGASCAR.

The persecutions of years ago in Madagascar and the subsequent triumph of the gospel have long been a familiar story, but a missionary there writes in the *L. M. S. Chronicle*, that there is still in many places, away from the capital, difficulty, opposition, and even persecution, in trying to carry on Christian work.

TWO RECENT INSTANCES

of the kind may be here briefly described:—

(1) About a year or fourteen months ago a society of young preachers here in Antananarivo determined to send two of their number as native missionaries to distant and heathen parts of the country. One of these was sent to a village called Rangaranga, among the Betsimisaraka people, on the skirts of the great belt of forest. Here the faithful and earnest work of the evangelist and his wife soon began to bear fruit.

Within a few months many of the people learned to read, a large number of children were gathered together, the people—who seem to have been of a docile, childlike disposition—abandoned their heathen practices, gave up the drinking of *loaka* (the native spirits), and put themselves under the guidance of their friends and teachers. It seemed as if in a short time heathenism in that district would be overthrown, and a Christian congregation be trained in the knowledge and service of God. But a few days before last Christmas time a message came to the evangelist from the governor of a Hova military post about three days' distance away, ordering him to bring the school children and most of the people up to the fort "to keep Christmas." This, however, the evangelist, knowing the temptations to which the people would be exposed, as well as the difficulty of at once getting together the necessary food for such an expedition, declined to do immediately, asking for a little time first. This, however, was peremptorily refused; soldiers were sent to apprehend the evangelist, he was treated with extreme harshness and kept in confinement, and eventually was obliged to retire and his work was entirely broken up. And the man who acted so shamefully was only a few months before a fellow-preacher with the evangelist at one of the churches in the capital!

(2) A few months ago one of the students at the London Missionary Society's College, an earnest and energetic young man, on completing his course of study was appointed as evangelist to an important central village about two days' journey west of the capital, in the Ambohiteloma district. For a time all went well; but for some months past the evangelist has been constantly pressed by the chief man of the place to join him in taking money from the people to allow their children to be free from attending school. This, of course, he refused to do; and on his continued refusal to be a party to breaking the laws referring to school attendance, as well as to making money by taking bribes, the big man has at length made the place so uncomfortable that the evangelist has been hindered in every way in doing his work, and has at length been withdrawn by the superintending missionary. In ways such as these the great enemy of souls, and of all good work, continually stir up his agents to hinder the advance of Christ's Kingdom in Madagascar. But, thank God, progress is being made. Many faithful and earnest men are laboring all over the country to bring their fellow-men under the power of the Gospel; many are

being turned from darkness to light, and from the power of Satan unto God; and the kingdom that cometh not with observation is being slowly but surely built up, and shall prevail over all the powers of evil.

THE GLORIOUS RETURN.

In earlier issues we have spoken of the bi-centennial celebration of the return of the exiled Waldenses that was to be celebrated in the 'valleys' in the latter part of August. We quote below from a letter by the Rev. Donald Miller of Genoa, to the Free Church *Monthly* which gives a vivid picture of that great and joyful gathering. He says:

"All the evangelical Italian Churches were invited to send representatives, and I believe most, if not all, have responded cordially to the invitation, and there are delegates from the evangelical Churches and Societies of Switzerland, France, Germany, Belgium, and Holland. The Presbyterian Churches of Britain have sent strong deputations. Among the foreign deputies there are some well known men, such as Dr. Godet of Neuchâtel, Dr. Christ of Bale, Professor Hulsebos of Utrecht, Pastor L. Monod, who represents the Union of the Free Churches of France. And it is interesting to see among the members of Synod representatives from the Waldensian colonies on the banks of the Piave and La Plata, and also deputies from the Waldensian churches of Württemberg which were formed by the exiles of two hundred years ago.

It has been no easy task to find accommodation for all the delegates and friends who have gathered on this most interesting occasion at Torre Pellice. Such a multitude of people and such a display of banners have not been seen in these remote and peaceful valleys since the hostile armies of France and Savoy marched out of them. Never before, I believe, was such a great gathering seen in Italy for a Protestant object, and it has attracted the attention of all classes of Italians from the throne downwards.

The king of Italy has not only sent a letter to the Moderator, expressing his good wishes for his Waldensian subjects, accompanying it with a royal gift of £200, but has sent the Prefect of Turin, Count Lovera de Maria, to represent him at the inauguration of the *Casa Valdese*, or Memorial Church House. Along with the representative of the king there were members of both houses of Parliament, among whom were some of the foremost men of the state.

The press is well represented, and in all parts of Italy long articles on the Waldenses, written in appreciative and laudatory terms,

are being read by all classes of the people, so that their past history and their present work are being most favourably brought under public notice. Nothing has been wanting to bring out forcibly the contrast between the present position of the Waldenses in Italy and that of two hundred years ago. Then, a persecuted and exiled people, forcing their way into their native land against fearful odds; now, a respected and favoured people, with a magnanimous king, a friendly government, and perfect liberty. Good cause have they to say, "The Lord hath done great things for us; whereof we are glad."

On the 16th of August the first of the commemorative meetings was held at Prangins, near Nyon, where the Waldenses assembled to cross the Lake of Geneva and began their arduous march over the Alps. At the inauguration of the pyramid erected to mark the spot where they embarked, a large number of Swiss friends gathered to meet the little company of Waldenses who went to thank Switzerland for the kindness shown to their exiled forefathers. The monument was given over to the municipal authorities of the place as a witness to the faithfulness and goodness of God, as a memorial of Christian hospitality, and as a symbol of the union of the two great motive powers which led to the heroic deeds of the *Glorieuse Rencontre*.

Love to God and love to native land. Several of the Waldenses who were present at the meeting crossed to their valleys by the same route as their forefathers had taken, and arrived at Balsille on the 27th August, being the same day of the month and the same day of the week on which their ancestors had reached it two hundred years ago.

At Balsille they found between four and five thousand people gathered to commemorate that interesting and important date in their history.

The day following, another meeting was held at Prali, where a marble tablet has been placed on the church wall to commemorate the fact that this was the first of their own churches in which—or rather in and before which—the returned exiles worshipped, Henry Arnaud, their leader and pastor, conducting the service from a platform raised at the door, that all might hear.

The fourth great open air gathering was held on Sunday, 1st September, at Sibaud, near Bobbio in Val Pellice, where with uplifted hand the Waldenses swore fidelity to God and to one another. From early morning a stream of pedestrians and of vehicles of every description, from a mule-cart to an omnibus flowed out of Torre Pellice, and along the road that leads to Col de Croix. The sun shone brightly, and the scene was

most picturesque. A journey of from two to three hours brought the travellers to Sibaud, the road being so rough from recent repairs that those who drove could not proceed much faster than those on foot. The assembly gathered in the very chestnut grove where the oath was taken, and many had considerable difficulty in climbing to it from the main road. There must have been about five thousand present when Dr. Prochet commenced the service. Two or three members of the Italian Parliament were there, and a large number of church delegates. After prayer and praise, Dr. Prochet gave an eloquent address appropriate to the occasion. Signor Luzzi of Florence preached a powerful sermon from the same text—Luke xvi. 16—from which Pastor Montoux had preached that day two hundred years before; and Signor Pons of Naples gave a succinct and interesting account of what the Waldenses had done since their return to their native valleys, and especially since their emancipation in 1848, when the work of Italian evangelization began. There were several other speakers, both native and foreign.

Before the service closed Dr. Prochet again addressed the assembly with reference to the oath their forefathers had taken, and after reading in their hearing that part of it which relates to faithful allegiance to God; adherence to scriptural truth, efforts to deliver those who are still in the power of "Babylon," and the re-establishment and maintenance of Christ's kingdom even unto death, he solemnly called on all who felt that they could conscientiously renew that oath to lift their hand to Heaven and do so. The great majority of the assembly lifted their hand and bound themselves by that oath. It was a solemn moment, and many wept for joy.

A graceful pyramid has been erected on the spot, bearing the names of the principal places associated with the return, and of the chief mission stations now flourishing in Italy.

But I must hasten to say a few words about Monday's proceedings. At an early hour the king's representative arrived, and was received by the ecclesiastical, civil and military authorities. Flags were flying at nearly every window, all work seemed to be suspended, even by Roman Catholics, and the streets presented a most animated appearance. At 10 A. M. a large assembly, again favored with lovely weather, gathered just outside of the *Casa Valdese*. The Moderator of the Table presided, and gave a short but admirable address. The speaker appointed for the occasion, however, was Rev. William Meille, and difficult though

his task was no one could have acquitted himself better. In the presence of the presence of the king's representative and other state officials, some of whom were known to have strong clerical leanings, there was the temptation to say little about the religious aspects of the bi-centenary, and to dwell mainly on the benefit we enjoyed under a good king and a liberal government. But Signor Meille did not yield to any such temptation. His noble oration brought out clearly that it was not merely to re-establish themselves in their native land that their forefathers fought, but that they might rekindle in it the lamp of divine truth; that they were essentially a Bible people; and that, as General Beckwith once said, they must now be either missionaries or nothing. All he said was said with the greatest tact, the finest feeling, and the most thrilling eloquence, and made an excellent impression on all present. At the close the royal commissioner, who had not been able to restrain a tear from his eye, rose hastily from his seat, seized Meille's hand, and thanked him with the utmost cordiality. Some of the senators and deputies, speaking afterwards said that what struck them most in the Waldenses, and in that day's proceedings, was that what they had found impossible with the Roman Catholic faith seemed to be quite natural with the Evangelical faith—namely, the unity of piety and patriotism—faith in God and love of country.

I cannot dwell any longer on this point. Suffice it is to say that many of us are persuaded that the occasion marks an important epoch in the history of the Waldenses and of Italian evangelization; and we are hopeful that our friends will have wisdom and grace to press forward in their work, humbly trusting not to earthly potentates or any other arm of flesh, but to Him in whose hand even the king's heart is, and who can turn it, like the rivers of water, whithersoever he will.

The following incident is related of an old Alaskan. The day before he died, a missionary saw a Bible tied to the top of a stick about three feet long, set in the ground near his head, and asked why the book was tied there. The old man said, "I can't read but I know that is the great Word; so when my heart gets weak I just look up at that book, and say, 'Father that is your book; no one to teach me to read; very good you helps me; then my heart gets stronger, the bad goes away.'"

NOT ANOTHER CENT.

A mechanic about thirty years of age, having a wife and four children, was wont to step into a beer-saloon close by twice a day and pay five cents each for two glasses of beer. For many months he did this, under the impression that it was rather necessary for a hard working-man. But one day, while toiling at his bench, a new and better idea took possession of his mind.

"I am poor," he said within himself: "my family needs every cent I earn; it is growing more expensive every year; soon I shall want to educate my children. Ten cents a day for beer! Let me see—that is sixty cents a week, even if I drink no beer on Sunday. Sixty cents a week! That is thirty-one dollars and twenty cents a year! And it does me no good: and it may do me harm. Let me see," and here he took a piece of chalk and solved the problem on a board. "I can buy two barrels of flour, one hundred pounds of sugar, five pounds of tea, and six bushels of potatoes for that sum." Pausing a moment, as if to allow the grand idea to take full possession of him, he then exclaimed, "I will never waste another cent on beer!" And he never has.

"Why stand ye here idle all the day?" Why, indeed, when a perishing world claims your assistance, when men, women, and little children are lost, perhaps for want of the word of sympathy, the touch of kindness, the prayer of faith, which might come from you. The night cometh, the opportunity for work will soon cease, and then how shall you, brother and sister, meet the judgment of a righteous God?

THE FAMINE IN MANCHURIA, CHINA.

As with glad hearts we observe our Thanksgiving days rejoicing in the plenty of our bounteous land, it may make us more grateful and more helpful to read of some of China's millions during the past winter as told by Rev. James Webster, a missionary of the U. P. Church of Scotland.

CAUSES OF THE MANCHURIAN FAMINE

The causes at work in bringing it about were twofold. First, the long-continued drought of early 1888, when for two or more months, during the most crucial season of the year, not a drop of rain fell. And,

second, the disastrous floods of August last, when for over ten days rain fell with an almost unbroken continuity. The drought rendered the wheat crops an utter failure; in most cases no attempt was made to harvest it, and the millet and other cereals would have yielded at the best only half a crop. The long-continued rains flooded the rivers and mountain streams to an altogether unprecedented extent—the swollen torrents sweeping over the level lands, and submerging, in great part at least, the whole of Southern Manchuria from Moukden to the sea. The country washed by the three largest rivers in Central Fengtien, suffered overwhelming destruction, almost every town and village being demolished—all in part, most of them entire, so far as their habitations were concerned; while an unknown number of their inhabitants were washed away, never to be seen or heard of again. The crops, of course, were utterly wasted—thousands of acres literally buried out of sight in mud and silt, and what was not clean gone could never reach maturity. Such a calamity had never befallen Manchuria within the memory of her oldest inhabitant; indeed, in the annals of the past three hundred years, there is no record of a flood so great or so far-reaching in its terrible destructive effects.

FAMINE DISTRESS: SOUP-KITCHENS.

From an early date it was evident that the distress of the then fast approaching winter would be very great. Whole communities were herding together on little islands, with broken bits of furniture by their side—all they had saved from the general wreck,—surrounded by an ocean-like expanse of water 'waiting for the waters to subside.' Then they had to provide themselves houses to live in, for the winter with all its rigour was fast coming on. Many could not face the task, and took refuge in the huts built by others, bringing about a state of overcrowding which can be better imagined than described. The huts were all of mud, many of them mere caverns dug out of the ground, or small sheds about the size of a single dog kennel or fowl house. Before the mud walls had time to dry, the frost had set in; and as the winter advanced the inside walls became covered with a thick layer of hoarfrost, so that the rooms resembled snow houses more than anything else.

The Governor-General of the province took steps to relieve, in some measure, the widespread distress, and soup kitchens were opened at various centres, where a bowl of thin millet gruel was dispensed daily to each applicant.

Those who were really helped by the

kitchens were those who lived within a manageable distance, or were able to trudge a distance of six or eight miles before sunrise to the nearest depot. But what about those who, from age, ill-health, want of clothing, or other reasons, were unable to go to the kitchens? what of those who could not walk a mile to save their lives? Let it be remembered that they could not send. If they went they were fed; but no provision was made for them otherwise.

Through the kindness of friends in Scotland, I was early put in the way of rendering a little help. Messengers were sent to a district, where the distress was reported to be exceptionally severe. They returned, and submitted their list of names. Having made arrangements, we started for the scene of distress. It was our first 'outing' of the kind; we had never seen it before; and although constant contact with the distress, in the course of time, hardened us to a certain degree, it was impossible on that first visit to see the sights and hear the tales of want unmoved. It was the most trying piece of work one ever attempted, the burden growing in weight the longer we carried it, and crushing not the body but the heart. I almost wished I had not sent the men on before, so that in my personal investigations an occasional ray of light might have come across the path; as it was, the next house seemed always to be in a more lamentable plight than the previous one. Almost without exception, the families were living in the merest kennels, and so confined that not only the K'ang but the floor was littered with human beings. They had nothing to eat—that is to say, nothing with any sustenance. Sometimes we came across a little beancurd refuse—a luxury as the mouths wore on; but the chief article of diet seemed to be a pottage made of the crushed husks of buckwheat.

The weather was intensely cold, and the task of visiting and relieving the people was no easy one. With a temperature at zero, and a biting north wind, the work of visiting from house to house was carried on. But if it was difficult for us to bear who had plenty to eat, and abundance of warm clothing, what must it have been for those whose clothing was scant, and whose food was practically nil?

One redeeming feature in the dark picture was that in almost every case the people had a little fuel. Sometimes it was scant enough—only a basin with a few sticks or millet roots, over which the women and children, with the merest pretence of clothing, sat crouching. It was quite a common sight, a mother lifting one child after another, and toasting its feet and lower

extremities at the fire, children crying of hunger and cold, older people sullen, despairing, giving themselves up to the only fate they saw in store for them, disease induced by want,—all this we met with every day, and every hour of every day.

In some districts where willows abound, the dried leaves, saturated with water and minced small, was all they had in the shape of food. In other places, a kind of weed, gathered from the river banks, was much used. As spring advanced, hundreds of women were to be seen digging in the ground for roots of the dock-weed; and when the young willows and elm trees flowered, they were at once stripped to satisfy the cravings of hunger.

It is our aim to carry them through until the kowliang (millet) harvest; before which time there can be little hope of relief."

This sketch of the Manchurian famine, dark as it is, is but a faint picture of the world's millions crying to us for the Bread of Life.

WORK IN THE DEEPER DEPTHS.

The experience of a London city visitor as recorded in *Service for the King* shows the power truth to change the hardest heart:

"Hearing that the master of a common lodging-house one of the 'slums' of our district was ill, I went to see him, and thought him looking very bad. He spoke, however, in a defiant kind of way, saying that he hoped to be well again soon; but when I went a few days after he was unconscious and apparently dying. I repeated a few texts by his bedside, and as I said 'Though your sins be as scarlet, they shall be as white as snow,' a look of intelligence passed over his face. The next day, I found him sensible, and he eagerly took my hand and gave me a warm welcome, saying that he had been so troubled because he thought he had insulted me. He had recognized my voice the day before, though he could not speak, and the minister had since been to see him. He was now quite happy, for his 'dirty sins were washed in the blood of Jesus,' and he was 'ready to meet his Maker.' He joined me prayer, and thanked God that though his sins were as scarlet, they were now whiter than snow.

"The next time I saw him, he had a large Bible lying on his chest. 'But you cannot read,' I said. 'No,' he answered, 'but I like to hold the Bible, and my wife can read to me a bit sometimes.' He was in rapid consumption, and died in a few weeks. He always said it was the drink that killed

him. 'I have lived in darkness all my life, but now I have God in my heart.'

"One of the many foreigners, who have visited our Mission this winter, has recently found his saviour. He is a young man of twenty-six, a Kaffir from South Africa, employed at the Cape, as translator of Dutch and Kaffir into English at the police stations. His parents are Christians, and he ran away because he could not bear their talking to him about his soul! Hearing that London was a very wicked place, he thought he should not be troubled with anything of the sort here; but strangely enough he was brought to our Sunday Bible Class one afternoon. We had Sankey's hymn, 'When peace like a river,' with the chorus, 'It is well, it is well with my soul;' and I asked those who could not truthfully sing 'It is well' to ask themselves the question 'Is it well?' This seems to have brought conviction to the young African's heart, and he could not get rid of the thought of not being able to say 'It is well.'

"His conviction of sin seemed very real, but he soon found Him by Whose stripes we are healed; and the change was apparent even in his black face, which just seemed to shine! Those who lived with him bore testimony to his consistent life, and he became a regular attendant not only at the Sunday classes but at the Saturday evening prayer meeting. There he publicly thanked the Lord for what He had done for him, and more than once poured his heart in prayer in his own tongue; for though he speaks and writes English well, a foreign language does not seem to furnish words sufficient to express his feelings. In a letter written to announce his sudden departure for China, and his intention then to return to his own country, he adds, 'If I do not see you again on earth, I know that through the mercy of the Lord we shall meet again. I wish you God speed wherever you go. Kindly give my best wishes to the other young lady, also to the members of our Bible Class, and ask them to pray for me. . . . I shall never forget that blessed Sunday in the Bible Class. . . . It is well, it is well with my soul.'

"Another young man, who was in the habit of keeping his shop open on Sunday, was invited to the class by one of the Christian men, who tried hard to persuade him to close his shop. Another offered to pay him the amount of his Sunday profits for six weeks if he would give up trading on the Lord's day and attend the class. The result was that he closed and came, and a large card is now displayed in his window with the words, 'No business done on Sundays.'

"One of the members has been called to

his heavenly rest. He was a very energetic worker, and so earnest in trying to bring others to the class that he went among them by the name of 'the recruiting sergeant.'

"He left a bright testimony during his brief illness, of perfect trust in the Saviour, and the joy of going Home. A night or so before he died, he asked some friends who were sitting up with him to sing, 'Safe in the arms of Jesus;' and when they hesitated, overcome with emotion, he started it himself and sang it through, his voice ringing clear above the others to the end."—*London City Visitor*.

A BELGIAN SYNOD,

The Synod of this church assembled in July, at Liege. It was reported that 500 new members had been enrolled during the past year, which made a net gain of 421. When one considers that the whole church has only 22 pastors in active service, it will be acknowledged that these figures indicate marvellous success. In fact the church is hampered by its prosperity. On all hand there are open doors, but means are wanting to provide men to enter on the growing work. Now pastors are wanted at Namur, at Paifve, at Charleroi, and at Calbecq. At one of these towns all the people have turned their backs upon Rome, the Popish church is deserted, the priest's house is uninhabited, while the hastily built evangelical church is crowded every Sabbath. But the Synod cannot employ any more workers without additional help from outside sources. Already its balance sheet shows a deficit of over £800, and its total membership only amounts to 4,667 adults and 2,977 children.

We hear a great deal of the difficulty of getting access to Roman Catholics in our own country. There can be no doubt of there being ample opportunities of reaching them in Belgium. Now will our readers respond to the appeal of the brave little missionary church in that land as it cries, "Will the Lord refuse us the means" of holding the ground we have gained and advancing to other posts that may be occupied?

Three of the pastors are laid aside through overwork; and a fourth, M. Plomp, of Ghent, died during the meeting of the Synod. At his funeral one speaker truly said, "He has fallen like a hero on the battlefield." His premature death at the age of 40, threw quite a gloom over what would otherwise have been a joyous meeting.—*Missionary Herald*.

A COMING QUESTION.

Happily for the present the question of public schools is settled in the maritime provinces, but in other provinces the struggle is going on and so soon as it can be done with any chance of success the effort will be made to secure separate schools in our midst.

The same question is likely to be forced to the front in the United States and in the same way. The *Philadelphia Presbyterian* speaks of it as follows:—

Sooner or later the school question will assume a political aspect. Already the signs point that way. Politicians will try to postpone its consideration as long as possible, and many Protestants will shut their eyes to its rising importance, but Romanism is determined to force it to the front. When the time is ripe for decided action she will, to the surprise of the heedless and to the confusion of the time serving, show her hand. She seeks now by strategy to blind and hoodwink where policy so dictates, and by agitation to prepare the way for the enforcement by the ballot of her claims for educational support and the overthrow of the public school system.

Occasionally her journals give us an inkling of what she proposes to effect as soon as possible. Among the more outspoken is the *Catholic Review*. In a late number that journal thus explicitly sets forth the programme of the Romish priesthood and its adherents: "The right of the State to foist upon citizens a school system, without consulting their religious convictions on the one hand, and their right as citizens on the other is one that must be rejected totally. . . . Its assumption of the right to tax a powerful minority to support a school system which it will not use must be resisted. No taxation without representation. Catholics will not have the public schools; therefore the state must allow them their own system; and the day must come when parochial school shall draw its support entirely from the State."

This has certainly the merit of frankness and clearness. The issue is openly and unmistakably raised. All disguise is thrown aside, and the people are told what they may expect.

Here we are assured of the determination of Roman Catholics to wage a resolute warfare upon the public school system. "The right of the State to maintain it is 'rejected totally,' because against 'their religious convictions on the one hand and their rights as citizens on the other.'" The same cry is heard from their pulpits, in their platform addresses, and in their conversations, as well as in their press. For years the priests

have been educating the people to regard our school system as an injustice, an iniquity, a crime. And in places they are giving practical demonstration of their opposition to it. This is but the beginning; the battle will be upon us in dead earnest by-and-by. Rome can bide her time for general and combined action, but she does not abandon the prosecution of her ends. She has entered upon a crusade against the public school, and she will carry it on with persistence to the bitter end.

LITERARY TIPPING: A WORD TO GIRLS.

The man who tipples may be seen frequently dipping his can in the beer barrel and drinking, not because he is thirsty,—for then he would take a good draught and be done with it—but because he likes the sensational excitement of the beer. Some years ago he used to drink because he was thirsty, but, after a while, the sensation got hold of him, and, cobra-like it coiled itself around him, and now he cannot get rid of it. A few years hence he will, probably, be a sot, with brain and nerve unfitted for the functions of life. That there are men who tittle needs no proof. Some women, too, tittle, in secret, in various ways.

But, passing from these, I mean now to accuse many women, and even young girls, of literary tipping. These girls have not been trained at an early age to find employment and satisfaction in household duties and in doing good to others, although it is known that the daily practice of such duties brings health and happiness and the life-long charm of a sweet and contented mind. Finding no simple pleasure at home, they learn to long for a sensation, and so gad about from day to day among strange faces and are seldom at home; or they frequent the circulating library, borrow in succession all its novels, nor for instruction, but for the mere excitement to be had in reading them and end by becoming book sots—out and-out tippers—to whom the strongest literary beer is acceptable: such a book as Emile Zola's "Pot Bouilli," a book which fully justifies its title, for it is a seething pot of corruption, were chastity and unfaithfulness among both the married and unmarried are treated as mere mercantile transactions, and yet I have seen a young girl calmly drinking in this poison. What can we expect of girls, when they have become women, if their minds have been instructed and formed by the sensational novel. If I were a young man, I would not take one of these as a gift, even though she had on her back a bag of gold, labelled £10,000. She would

be dear at any price, for she could not make home happy. To her the realities of life, when they come, are insome. She flies from her home and her children to every new sensation in the city. If her husband is weary after the day's business and will not go, she goes alone to the dance, and enjoys this tittle all through the night. Next day she is exhausted, irritable, and snappish, for she is suffering a recovery. In this state a person is very apt to run to the material stimulant for relief, and to like it; and so, lives and homes become dark indeed, which were begun under fair weather and favouring skies. When other and grosser forms of excitement are not to hand, the girl, whom I saw a few years before curled up, all day long, in a large, easy chair, devouring the contents of a yellow-back, now, as a wife and mother, yields to the old craving, still frequents the library beer barrel, and draws from it a deceitful kind of pleasure. Sunday is a high day for this; and, ere long, the Day of Rest is turned into a day of excitement both for body and mind. And so the flame of life, fed too strongly, burns fast away, nervous energy fails, and what might have been a sweet, and vigorous old age becomes nothing but the flickering of a rush-light which any puff of wind may blow out.

In this article I have specially addressed myself to girls, for to their sensitive, nervous organisation the evil effects of this kind of tipping are specially hurtful, just as tobacco-smoking is to young boys. These evil effects are not imaginary, for I have seen instances I had to lamentable consequences. Our medical men could give abundant evidence in this direction. Whenever I see a young boy with a pipe in his mouth, it would please me much to have it knocked out; so, if I see a young girl intent on reading a trashy novel, I would cheerfully snatch it from her and toss it on the back of the fire. I do not profess to be a total abstainer in the matter of novel-reading; indeed, within the last two years, I have read more novels than in the whole of my previous life, but I have done so because I have wished to be able to form my own opinion of them. For this reason I have read all sorts that came in my way, and have observed what style of novel is most favoured. I therefore write these lines as a caution to those concerned, and specially to the young, lest a habit should be formed which may mar the whole of an otherwise fair life. I like good stories, and would recommend Scott's, Thackeray's, Geo. Macdonald's, Edna Lyall's and a few others, to be used by the young for refreshment occasionally; but let them avoid all vicious, exaggerated, and

trashy novels as a poison, pleasant to the taste, but treacherously deadly in its effects. Far better for them to learn to love the employments and enjoyments of home than to seek pleasure in the depths of the literary beer barrel.—*F. J. in the Australian Presbyterian.*

WHAT THEY PRAYED FOR.

One Sunday afternoon we sat down at the Lord's table in a great city church. There were none present but the regular communicants, and yet the building was packed to the door. After a most delightful hour of meditation and holy intercourse with the Saviour, the pastor arose and addressed us after this manner: "David has exhorted us 'taste and see that the Lord is good.' We have to-day found Him precious unto our souls. Do we not long that our friends should also know this joy? Let us now have a season of silent prayer, and let each communicant think of one unconverted friend and make a special plea for his salvation. Is not the Master himself present with us to-day and O so ready to hear and bless us? And His question now to each communicant is 'What is thy petition?'"

Then the great congregation bowed and all was still, so still that each seemed to be alone. How interesting to have listened to some of those petitions! We knew intimately a number of the worshippers, and could almost guess for whom each would naturally pray.

Mr. A———must have pled for the son he dedicated to the ministry the morning he was born, who was now nearing the end of his college course, but still out of the fold of Christ, that he might yet decide for Jesus, and consecrate his high talents to the Lord's special service.

Miss B———surely prayed for her wordly, indifferent mother, who hardly ever came to church, and whose highest ambition was to be a leader in society.

Poor Mrs. C———without doubt remembered her drunken husband, who lost his place last week after being repeatedly warned that the next time he was found intoxicated he would be discharged.

Miss D———most certainly prayed for her young brother now away at school, and who is, according to private reports, associating with a wild set of students, and spending his evenings in all kinds of questionable amusements.

Young Charles E———of course sent up a petition for his father, who is at times so kind and generous at home, and yet so shockingly profane when things do not suit him at the place of business.

Mr. F — assuredly cried for his prodigal son now wandering from place to place in the far West, who not only refuses to come home, but will not even write where he is or what he is doing.

Miss G— for the lover of many years whom she felt obliged to reject because of his bad habits; a brilliant fellow who promised to reform over and over, yet always failed to keep his word.

Mrs. H— for her youngest daughter, now fascinated by the glitter and whirl of fashionable life, who seemed at one time on the point of deciding for Christ, but now so cold and thoughtless about all religious duties.

So the incense of prayer arose from every side. Teachers cried to God for scholars; husbands for wives; boys for chums; girls for schoolmates; and Christian employees for worldly employers. O what pleading was there! As the communicants lifted their faces there were still traces of the struggle upon their earnest tear stained faces; but what gracious answers will be recorded in heaven for the prayers that ascended from that holy communion table! *H. H. H. in New York Evangelist,*

AN EARNEST PLEA.

"Pray for us!" is the cry of all missionaries who are facing heathenism. So uniform is this request that it may seem to have lost its force, Mr. Winchester, of North China, gives some of the reasons why this request should be heeded: "May I be permitted to bring this matter of prayer—humble supplication from honest, fervent hearts on behalf of the workers abroad—before the churches at home? In the midst of a Sabbathless, idolatrous, superstitious people, is it any marvel if the ethereal edge of Christian life should lose its temper and keenness when deprived of all the aids and incentives of faith, fervency, and courage which the communion and intercourse of saints in the home-lands afford? There is a popular misconception, widely spread, which regards the missionary as one who, as well by his isolation as by his self renunciation, is far removed from the temptations which commonly beset the pathway of the ordinary Christian at home. If he is, it is only to be subjected to others at least equally strong and perhaps more deceptive. The great Temptation was in the depths of the wilderness. There are peculiar trials to which the foreign missionary is exposed, which surely call for the earnest petition of our brethren at home. I believe, on the other hand, that the average missionary is

above the average in that he would be the joyful testimony that Jesus is to them verily as the water in a dry place, and as the shade under the great rock in a weary land." Workers truly need yours prayers." (*The Missionary Herald*)

A HINDOOS TESTIMONY TO MISSIONS.

BABU KESHUB CHUNDER SEN, not a Christian, but a Hindoo reformer, in a lecture, said:—

"It is not the British army, I say again, that deserves any credit for holding India. If unto any army appertains the honour of holding India for England, that army is the army of Christian missionaries, headed by their invincible Captain, Jesus Christ. Their devotion, their self-abnegation, their philanthropy, their love of God, their attachment and allegiance to the truth—all these have found, and will continue to find, a deep place in the gratitude of our countrymen. Therefore, it is needless, perfectly superfluous, for me to bestow any eulogium upon such tried friends and benefactors of our country. They have brought unto us Christ. They have given us the high code of Christian ethics, and their teachings and examples have secretly influenced and won thousands of non-Christian Hindoos. Let England know that—thanks to the noble band of Christ's ambassadors sent by her—she has already succeeded in planting His banners in the heart of the nation. God's blessing and India's gratitude will, therefore, ever belong to such men as these—men of character, of truth—men who in many instances, have been found ready to sacrifice even their lives for the sake of hearing witness unto the truth."

Not half enough can ever be said of the importance of every one's giving something to the cause of Christ. The smallest child can save part of its pennies as soon as it can lip the name of Jesus. And, by the way, if children were taught to give a portion of their little store, we would not have so many grown-up shirkers in the church. It is my belief that every Christian, who is thoroughly in earnest, cannot fail to give to give of his earnings to Him who created all things. Let us think of all this, fellow Christians, and examine ourselves. Are we working in the cause of Christ, or are we casting stumbling blocks in the way of others? If the latter, the quicker we are out of the Church the better for it and for ourselves.—*Christian Observer.*

TREATING."

...fact that much of the ... nearly all of the intemper ... present day is due to the Ameri ... habit of "treating." The young man who smokes or drinks is seemingly not satisfied unless he can induce his companion to do likewise; and so it follows that not only does a man drink or smoke two or three times more than he would if alone, but many persons who lack the moral courage to say no, are led into places where they would not go if left to themselves. It is a reprehensible habit, as well as a foolish one, as you may show by telling the following true story.

Mr. Perry was a Southern gentleman, exceedingly polite and also a very temperate man. One day he made an acquaintance, who called out:—

"Hello, Perry! I was just going in to get a drink. Come in and take something."

"Thank you," said Perry; "I don't care for anything."

"But," persisted the other, "come in and take something just for sociability's sake."

"I want to be sociable," answered Perry; "I am anxious to be sociable, but I can't drink with you."

"All right," growled the friend. "If you won't be sociable, I'll go without drinking." The two men walked silently slow for a minute or two, the sociable man in a state of great irritation until Perry suddenly halted in front of a drug store.

"I am not feeling very well to-day," said he, with a pleasant smile, "and I think I'll go in here and get a dose of castor-oil. Will you join me?"

"What?" exclaimed the other. "In a dose of castor-oil?"

"Yes; I'll pay for it."

"E hem!" cried the sociable man with a very wry face, "I hate the stuff!"

"But I want you take a glass of oil with me just to be sociable, you know."

"I won't do it!"

"Indeed! My friend," said Perry, gravely, "your sociable whiskey is just as distasteful to me as my sociable oil is to you. Don't you think I have as much reason to be offended with you as you have with me?"

The sociable man saw the point, and it would be money, health, and morals if the lesson could be firmly implanted in the mind of every young man in the land.—*Selected.*

HOME CONVERSATION.

Nothing in the home life needs to be more carefully watched and more diligently cultivated than conversation. It should be imbued with the spirit of love. No bitter word should ever be spoken. The language of husband and wife, in their intercourse together, should always be tender. Anger in word, or even in tone, should never be suffered. Chiding and fault-finding should never be permitted to mar the sacredness of their speech. The warmth and tenderness of their hearts should flow out in every word they speak to each other. As parents, too, in their intercourse with the children, they should never speak save in tones of Christlike gentleness. It is a fatal mistake to suppose that children's lives can grow up in beauty in an atmosphere of strife. Harsh, angry words are, to their sensitive soul, what frosts are to flowers. To bring them up as would Christ himself; and surely that would be with infinite tenderness. The blessed influence of loving speech, day after day and month after month, it is impossible to estimate. It is like the falling of warm spring rain on the garden. Beauty and sweetness of character are likely to come from such a home. But home conversation needs more than love to give it its influence. It ought to be enriched by thought. The Saviour's warning against idle words should be remembered. Every wise hearted parent will seek to train his household to converse on subjects that will yield instruction or tend toward refinement. The table affords an excellent opportunity for this kind of education. * * * It is a place for cheerfulness. Simply on hygienic grounds, meals should not be eaten in silence. Bright, cheerful conversation is an excellent sauce and a prime aid to digestion. If it prolongs the meal, and thus appears to take too much time out of the busy day, it will add to the years, in the end, by increased healthfulness and lengthened life. In any case, however, something is due to refinement, and still more is due to the culture of one's home life. The table should be the centre of the social life of the household. There all should appear at their best. Gloom should be banished; conversation should be light and sparkling. It should consist of something besides dull, threadbare commonplaces. The idle gossip of the street is not a worthy theme for such hallowed moments.

Set.