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

THE MARITIME  
PRESBYTERIAN.

CONTENTS.

PAGE.

A New Missionary for the New Hebrides.....	68
Augmentation Prospects.....	69
Trinidad.	
General Report for 1887.....	70
Mr. Morton's twentieth Annual Report.....	70
Mr. Grant's seventeenth Annual Report.....	72
Mr. Wright's fourth Annual Report.....	73
Mr. Macrae's first Annual Report.....	75
Miss Blackadder's eleventh Annual Report.....	76
Miss Copeland's third Annual Report.....	77
Letter from Mr. Morton.....	79
Demarara.	
Letter from Mr. Gibson.....	80
Presbytery Meetings.	
Halifax, Wallace, Lunenburg and Shelburne, and Miramichi.....	81-82
A Discussion on Etiquette.....	81
Dying Words of Unbelievers.....	82
His Love to Me. The Most Wonderful. Lepers in India.....	83
While They are With Us.....	84
A Mother's Love. Children's Friendships.....	84
The American Tract Society.....	85
In China. The Round Dance.....	85
The Way of Escape.....	86
A Funeral in Costa Rica.....	87
Deacon Ainsworth's Thanksgiving. Pure Religion.....	88
What Instead. The Religion of "Don't Know".....	89
Waiting—for What? by Rev. T. L. Cuyler.....	90
The Christ Visitor.....	91
Persecution in Turkey. A Praying President.....	93
The Dying Minister. A Fact about India.....	94
How Rome treats the Bible. A Strong Church.....	95
All my Springs are in Thee.....	95
The Mother's Letter.....	96

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

WE PREACH CHRIST AND HIM CRUCIFIED.

MAR. 1888.

### Literary Notices.

BOTH SIDES; or, Jonathan and Absalom, By the Rev. Rufus S. Green, D. D. There are parts of the Old Testament which are well nigh unexplored territory even to many Bible readers. In a certain sense this is true of the stories of Jonathan and Absalom. Both those names are quite familiar to all Bible readers, but the former is known principally as David's friend and the latter as David's rebel son who was hanged in an oak. There are, however, in both cases many very suggestive records besides; and of these common, every-day parts of their lives, but little is really known by most people. Dr. Green has done good service in preaching a course of sermons to young men on these two young men of the Old Testament. The title of this book, "Both Sides," explains the author's aim, which is, to show one noble life and one ruined by its own folly. The lessons are well brought out. The olden stories are interpreted in the light of to-day. The book is an excellent one to put into the hands of young men. Philadelphia: Presbyterian Board of Publication and Sabbath-school Work. 16mo, pp. 304. Price, 25 cents. McGregor & Knight, Halifax.

THE CENTURY for March contains the story of the famous Libby Prison Tunnel, one of the most remarkable episodes of the American war. Digging a tunnel from the corner of the cellar of the prison through more than fifty feet of solid earth with nothing but two old chisels and a wooden spittoon, over one hundred Union officers who were imprisoned there made their escape. The story is written by one of themselves.

It is appalling what enormous expense is the outcome of superstition and ignorance. We read the following statement in *Around the-World Tour of Christian Missions*: "The public and private annual expenses throughout China to keep quiet the spirits of the dead amount to the enormous sum of \$154,752,000. . . It is no uncommon thing to impose upon a bereaved family to the amount of \$1,000 in order to release their relations from 'Yung Kan,' the dark prison, lest in time he should break out himself and wreak terrible vengeance."

### JAPAN.

Professor and Rev. Wm. Knox, of the University of Tokio Japan, writes: "Japan is an empire of 37,000,000 of people. It has a population larger than the population of France, and an area greater than the area of the British Isles, with our State of Maryland added. The Japanese are not a feeble folk, like the Sandwich Islanders, nor a rude and barbarous folk, like the dwellers in the islands of the South Seas. It is an empire with ancient civilization, and of extent sufficient to fully test the experiment. Success there will be an earnest of success in all Asia. And yet Japan is not so large that the mind is overpowered by the vastness of the problems. It does not stretch away to the centre of a continent, like Guina, nor teem with hundreds of millions, like India. Already plans have been formed for education, internal commerce, medical reform and religion, that reach to every province and embrace the whole empire."

### LUXURY TO LIVE.

It is not wise or well for a genuine active and healthy Christian to be thinking too often about dying. To make a full, brave day's work is the main thing; don't let us look too far ahead; the blessed wages will be sure when sundown comes. Our loving Father keeps our times in His own hand; He knows when to dismiss us from the life-school and promote us to the higher grade in Heaven. It is a luxury to live a full, hearty, vigorous life for Jesus, sowing and reaping, filling and being filled. As soon as God has something still better for us to do, and something richer for us to enjoy, and something higher for us to reach, let us joyfully go up yonder for them.

"'Tis a blessing to live; but a greater to die, And the best of this world is its path to the sky."

—T. L. Cuyler.

The Foreign Mission Committee, Eastern Division, invite correspondence from graduating students, ministers, and licentiates of our church, with a view of securing a missionary for Couva, Trinidad, in place of Rev. J. K. Wright, who has resigned. They invite also applications for the position of lady teacher for Exchange School, in the same district.

# THE MARITIME PRESBYTERIAN.

Vol. VIII.

MARCH, 1888.

No. 3.

## 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 begin at any time but must end with December.

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

## The Children's Record.

A MONTHLY MISSIONARY MAGAZINE FOR THE CHILDREN OF THE

Presbyterian Church in Canada.

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

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

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

All communications to be addressed to

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

In this issue we give the reports of all the Trinidad Missionaries for 1887. We have thus a complete review of the work in that field for the year. There are lights and shadows, ebbs and flows, but the work steadily advances. This is the more clearly seen when we look back over a period of several years. One thing a close observer will notice, viz., that the number of children reported at school is not much larger than some years since, but one reason is that the Government has taken over several schools and supports them, while so far as Christian influence over them is concerned the missionaries have the same access to them as before. This is a great advance. It relieves the mission of the work of educating the young Coolies and yet provides for their education and religious training.

In our last issue we gave the minutes of the last New Hebrides Synod. The latest news from the mission field is encouraging. The missionaries are enjoying a fair measure of success.

Rev. J. W. McKenzie and family, of Efate, are in Australia on furlough at

present. The furlough means far more to them than merely a cessation from work or leaving the society of half savage natives for that of Christian civilization; it means the reunion of their family. Meeting for a little with their children who are in Australia at school. It means that for a little time once in five years the family enjoy each others society and presence. One of the hardest trials in the lot of a missionary's life among these islands is the breaking up of the family, and the sending away of the children at a very tender age, before they can learn anything of evil from the native children from whom it is impossible to keep them separated.

The Robertsons are well but three of their children are in Australia and their home is lonely too.

The Amnands are well pleased with their new home on the island of Tangoa, from which they purpose extending their work to Santo, the people of Tangoa being the same, having the same language, with a number of villages on the South side of Santo. For a time after their settlement Mr. Amnand suffered severely from Sciatica, but by the latest report he was almost well again.

The urgent and persistent representatives of the Australians seems to have resulted in the French engaging to give up their military occupation of the island in the meantime, though there is no doubt that French influence will gradually predominate from the constant purchase of land by the New Hebrides trading Company.

A remarkable incident comes from a village in Servia. A Bible had been procured from Germany by some villagers, to get a verse from it to engrave on a monument to friends who had fallen in the Austro-German War. It was handed from house to house, and the reading of it has been the means of converting family after family in the village.

### A NEW MISSIONARY FOR THE NEW HEBRIDES.

The Australasian churches are rapidly overtaking the New Hebrides. Last year they sent three new missionaries to that group, and now a correspondent writes us that another is being sent by the Presbyterian Church in Tasmania. This church has already one missionary in that field, Rev. R. M. Fraser, on the large island of Epi. The new missionary is to occupy the opposite side of the island. The Free Church of Scotland has voted a sum for expense of opening the mission, providing a house, &c., and the Presbyterian Church in Tasmania, aided by a generous donor, undertakes the salary. This is as it should be. Australia is a wealthy colony. The Presbyterian Churches there are strong and growing. Missionary interest is on the increase. The deep interest which they have manifested in the New Hebrides in protesting so loudly, persistently, and successfully, against the encroachments of the French, will, among the Presbyterians of Australia, doubtless continue to manifest itself in more zealous effort for the elevation of the Islanders through missionary agency. Soon, at the present rate of progress, may we expect to see the whole group overtaken by the Presbyterian Churches in the South Seas.

The Woodville section of Rev. M. Campbell's congregation, P. E. I., has added \$50.00 to the Pastor's salary. Middle Middle Musquodoboit has increased the support of Rev. E. Bayne, by a similar amount. Glace Bay, C. B., has advanced the salary of Mr. Forbes to \$900, while Yarmouth and Spring Hill have each shown their appreciation of the services of Messrs. Rogers and Robinson, by increasing their support \$200.

The students in the Scottish Divinity Halls have missionary societies, and take up some special foreign field each year for which they collect funds during the summer. The Glasgow Free Church Divinity students have for this year adopted the missions of our Church in the North West.

We have received the printed report of the Yarmouth congregation, shewing a good year. Total receipts, \$3,983.73. For Schemes of the Church, \$435.70.

A little more than two years ago two elders from one of the Halifax City congregations set out one day to visit a family in their district, in the region of the Four Mile House, now Rockingham. Whilst engaged in their visit their attention was directed to another family quite near. They were called upon and found to be Presbyterians, but neglecting the means of grace. It was suggested that as there was no religious service near, and many were growing up in carelessness, a week evening meeting might be held at some time. No action was taken for several weeks. At length a meeting was conducted and a cottage prayer meeting established. The attendance increased, and the building eventually proving too small, the erection of a small church was suggested. One man undertook the work at first without help, and a neat building was put up, having seating capacity for over 150 people. After the little church was finished a new name, Rockingham, was given to the locality, and every Sabbath evening a service is now held. There is still \$400 debt on the building, and when this is wiped out this mission station will be placed under the care of the Halifax Presbytery. Could not the Sessions of the City congregations take steps to remove the debt at once. The Rockingham church is a monument of what zeal and energy will do.—*Com.*

Raised by Gays River and Milford congregation for schemes of the church during 1887: Home Mission, \$39.00; Foreign Mission, \$52.00; W. F. M. Societies, \$113.00; Dayspring, \$30.00; Augmentation, \$50.00; F. Evangelization, \$47.00; College Fund, \$43.00; Manitoba College, \$4.00; Bursary Fund, \$6.00; Aged and I. M. Fund, \$3.00; Assembly Fund, \$3.00; Presbytery Fund, \$4.75; Religious and Benevolent purposes, \$14.00. Total, \$413.75.—*Com.*

Dr. McCosh has resigned the Presidency of Princeton College which he has held for so long and with such signal success. Dr. Patton has been chosen in his stead.

During the last 5 months the Halifax Presbytery has held 6 visitations. Three of the city congregations are yet to be overtaken. Good results have followed these meetings.

## AUGMENTATION PROSPECTS.

BY REV. E. A. M'CURDY, CONVENER.  
PRESBYTERY OF SYDNEY.

At least two-thirds of the congregations will realize the full amount allotted to them by the Presbytery, and it is expected that the Presbytery as a whole will do as well as last year, perhaps better.

## VICTORIA AND RICHMOND.

The Convener of the Presbytery's Committee thinks "that the principal part of the amount apportioned to the several congregations and stations will in a short time be realized."

## PICTOU.

Twelve congregations have sent in contributions, most of them the full amount asked for, so that nearly three-fourths of the Presbytery's allocation is in the hands of the Treasurer, and it is expected that the greater part, if not the whole of the balance, will be forwarded to the Treasurer in a short time.

## TRURO.

"The prospect of raising the whole amount asked of Truro Presbytery is very good. We have three congregations to hear from, but we will receive a favourable report from these at the next meeting of Presbytery."

## HALIFAX.

The Presbytery will not be behind its former record, and efforts are being made to exceed that record. Collections are being generally taken up in February. It is expected that two of the congregations which have been supplemented during the current year will not ask for supplement next year.

## LUNENBURG AND SHELBURNE.

This Presbytery, which has always come within a very few dollars of the amount allotted to it is likely to occupy the same position this year.

## ST. JOHN.

Efforts are being put forth in this Presbytery not only to secure the annual contributions, but in the way of visitation, inquiry, and re-arrangement of certain fields, with a view to lessen the demands upon the fund.

## WALLACE.

The Clerk of this Presbytery writes: "We are hopeful that the full amount may be raised."

## MIRAMICHI.

Two-thirds of the congregations sent contributions before the first of February, some less than the full amount but others more than had been asked for.

## P. E. ISLAND.

The prospect of receiving the sum asked for from this Presbytery is good. Fifteen congregations have taken their collections and most of the others are taking theirs. The outlook is fully better than last year.

## NEWFOUNDLAND.

Two-thirds of the \$324.00 asked from this Presbytery is already in the hands of the Treasurer.

Last year Salmon River Gold Mines raised \$91.69 for the support of ordinances. There are very few Presbyterian families in this locality. Mr. K. J. Stewart, of Princeton labored there last summer, and did good work. So acceptable were his services that a strong plea was put in for his return. One gentleman offered \$50.00 for that purpose.

The new church, Upper Musquodoboit, has passed through the painters hands, and will be opened on the 3rd Sabbath of March. It is a very neat building, and has been very tastefully furnished by the ladies of the congregation. Messrs. Henry and Bayne will conduct the services. — *Com.*

A good kind of mission work in many quarters would be to distribute Dr. Field's open letter to Ingersol. It is printed in the October issue of the Maritime, and may be had in parcels of any size, at two cents per copy.

The Lunenburg congregation has secured a manse for the pastor, Rev. E. D. Millar.

Rev. James Murray has accepted a call to St. John's Church, (Kirk), Stellarton.

Please send items of church news. They are more than welcome. Make them as compact as possible.

The financial year of our Church closes on the first of May. We expect to give in the MARITIME a tabular statement of all the contributions made by our congregations to the schemes of the church during the year.

## Trinidad.

### GENERAL REPORT OF OUR MISSION FOR 1887.

The year's work is finished. How much real work, acceptable to Christ, has been done in it only the day of His coming shall declare. Humbly and thankfully we tell of what we have been permitted to see, and to judge of under the guidance of the Holy Spirit. Not unto us, not unto us but unto God's name be the glory of all that has been done.

We note with satisfaction the continued prosperity of our schools, the continued generosity of the several proprietors during a season of depression, the regular and increasing attendance of the people upon the means of grace, and the consistent and steadfast lives of many before men, also the restoration of Miss Semple to health and her return to the service of the Mission.

We record with deep sorrow the death of Miss Archibald, also the breaking down of Mrs. Wright's health and the consequent near removal of Mr. Wright from Trinidad.

The debt on Couva field has been cleared off. The balance of debt on Couva church is very small and is provided for by subscriptions on the book not yet paid in.

The debt on Tunapuna church has been reduced from £255 9 3 to £133 7 0.

It is remarkable how readily the Indian children in our schools adopt the English language in place of their own in ordinary conversation.

We refer to the statements in Mr. Morton's report in reference to distribution of literature. These statements apply with equal fitness to the whole Mission.

The taste for reading has been steadily increasing. An average of £50 worth of Indian books each year have been sold in connection with the Mission during the last three years. This sum represents a large number of books, as they are sold at low prices.

We have never asked for grants from publishing societies in India, but they have allowed us most liberal discount on purchases; and we take this opportunity of tendering thanks to the North Indian Bible Society, the North Indian Tract Society, the Christian Vernacular Society,

and also to Oliver W. Warner, Esq., Emigration Agent at Calcutta, for his kindness in getting our orders forwarded to us.

Two new schools have been opened in St. Lucia early this year. Early next year, when the dry season sets in, it is proposed that one of our number should visit these schools, when details of the work on that island will be duly reported to the Board.

There have been in all 203 baptisms during the year—85 children and 118 adults. This makes a total of 1,410 baptisms since the opening of the Mission here.

Twenty couples have been married during the year.

There are now 371 communicants in good standing, of which 76 were added during the past year.

There have been 33 schools in operation, giving the following aggregate figures:—

Boys on the Roll	1,310
Girls " " "	533
Total	1,843
Daily average	1,269

### MR. MORTON'S TWENTIETH ANNUAL REPORT.

TUNAPUNA, DECEMBER 31, 1887.

As Rev. John Hendrie has retired from St. Joseph District and it has been worked during the whole year in connection with Tunapuna, this report is drawn to cover the work in both fields.

#### Statistics.—

	SUNDAY SCHOOLS					
	DAY SCHOOLS			SCHOOLS		
	On the Roll		Average	Average		Average
	Boys	Girls	Total	Daily	Daily	Daily
St. Joseph	47	18	65	38	22	22
Caroni	40	10	50	35	21	21
Tunapuna	38	14	52	34	46	46
Tacarigua	78	57	135	86	70	70
Orange Grove	23	12	35	28	29	29
Arouca	34	20	54	42	23	23
Red Hill	20	8	28	18	21	21
Total	280	139	419	281	232	232

Baptisms—Adults	17
Children	9
	—
Total	26
Marriages	5
Communicants	34

*Schools.*—Miss Blackadder took charge of Tacarigua School in February and her report is herewith presented. Miss Morton voluntarily gave to Orange Grove School the same time and attention as last year; but the extension of the work made it necessary to appoint a paid teacher from October 1st. Some of the children of Orange Grove estate attend the Tacarigua School; but this afternoon school on the estate lays hold of children who are engaged in the field, or in helping their parents, in various ways, in the forenoon, and of others who cannot be persuaded to go to Tacarigua School.

Red Hill School, supported by the Women's Foreign Mission Society of Ontario, is doing excellent work in the same way. There should be a similar school at El Socoro estate and at two or three outlying settlements.

*Sunday Schools.*—To provide for the classes in our Sunday Schools required thought and management, and in this work we have been much indebted to volunteers some of whom taught in two schools. A uniform system of lessons and Bible reading was carried out in all the schools. Fifteen parables—those found in Matthew and Mark were carefully studied and awakened a very unusual interest in the larger children and adults. Our old Testament studies were in Genesis and Exodus. In addition to their general knowledge of the Bible we feel that those who may be classed as the senior children, have now a particular knowledge of Genesis and Exodus, and the Gospels by Matthew and Mark.

*Catechist's Work.*—Joseph Annajee was employed throughout the year, giving the greater part of his time to the St. Joseph District, while Ajodhya assisted in Tacarigua and beyond the Caroni River. With two Public Hospitals, four large and several smaller Estate Hospitals, and a large number of estates and villages to be visited, such agents are indispensable. I have endeavoured personally or through these agents, to make known the salvation of God more or less frequently in every part of my field.

*Work among the Women.*—Was carried on by Mrs. Morton in every part of the field and keeps well abreast of work among the men. Fannie Subarn, an intelligent woman who reads and speaks Hindu fluently, was employed under her guidance four afternoons each week, as a Bible Woman, and was everywhere welcomed by the women. There can be no doubt of the usefulness of such work in reaching and influencing Indian Women; but there is a difficulty in obtaining suitable agents.

*Sabbath Services.*—Six places had a service every Sabbath conducted either by my chief catechist or myself. Ajodhya, Geofroy Subarn and several volunteers went out to other places every Sunday afternoon.

Rev. Wm. F. Dickson conducted an English Service in the Tunapuna Church every Sunday at 4.30, P.M.

*Literature.*—A large number of Books—Complete Bibles, parts of the Scriptures, books on Geography, history, and religious doctrine and life—have been circulated during the year, the fruit of which will no doubt in due time appear. There seems to have been a spirit of enquiry stirred up among the Mohammedans, as books in their dialect and on subjects connected with the Mohammedan controversy have been in unusual demand.

*Special Hindrances.*—Strong-drink is blighting and cursing a large number of the Indian people, both physically and morally; and the connection of the Government and the Christians with it is a very great stumblingblock. It is ruining more, far more, than the efforts of all connected with this mission can save.

Sunday Trading legalized till 9 o'clock a.m. and carried on by back doors all day, has a most pernicious influence.

Others there are, but I emphasize these because they might be remedied to some extent by better legislation.

The detailed accounts submitted show that the debt of £255 9 3 on January 1st has been reduced to £133 7 0 on December 31st.

Thanks are hereby tendered to Mrs. Dickson for aid in the Arouca Sunday School, and to all those who have contributed free-will service and free-will gifts during the year.

JOHN MORTON.



MR. GRANT'S SEVENTEENTH ANNUAL REPORT.

SAN FERNANDO, DEC. 31, 1887.

Our seventeenth year of service in the Mission-field has just closed and we briefly review it. I was absent one month, (Sept.) in the service of the Board in Demerara, but having fully reported on this already, I shall make no further reference to it now.

As in former years we have given much attention to school work, and in it have had liberal support of proprietors and the co-operation of their staff on the several estates. We have not limited ourselves to children but have had many adults also under instruction in the evening when their day's work was over.

As regards years past our conviction is strengthened that we acted wisely when we put our hands to the work of schools.

Pupils of ten, twelve and fifteen years ago, who had left the school and had become apparently lost to the Mission are now returning and seeking further instruction and baptism. We have been often disheartened at the early age at which many of the little folk have been taken away from school, feeling that our labor was in vain; but our views and feelings are now changed. Even a little time at school appears to cause a break in home life and training; it lifts the mind into a new atmosphere, it awakens new feelings and aspirations which assert themselves in after life, and render the future of the child in every way more hopeful.

Our principal school which is in this town, did excellent work under the direction of Miss Copeland, assisted by teachers who did good service in former years. The Government results and fees, together with the grants from the Ladies' association at home have met our expenses.

La Fortune and Pointe-a-Pierre, schools have cost us upwards of £25 in tuition fees, but this method is the least expensive for our church, and by availing ourselves of the provisions which regulate religious instruction in Ward Schools, we have been able to overtake fairly well the special work intrusted to us as Missionaries. In these there are about 90 children who do not appear in our list of schools which accompanies this report.

We find on referring to school records that we have enrolled during the past 17 years, pupils as follows:—

On Mr. Marryat's Estates	120
On Mr. Cumming's "	650
On Mr. Lamont's "	550
On Messrs. Tennants' "	900
On Messrs. The Colonial Co's Estates	700
San Fernando	850
Giving a total of	3770

What has become of them? Some, probably 2 or 3 per cent., are filling with credit, positions as teachers, interpreters, catechists, clerks, bookkeepers, whilst the remainder have gone into ordinary estate-work and to the cultivation of lands obtained from the Crown, there to lay the foundations of home-life more in accord with Western ideas.

Along with attention to schools we have sought to carry on Evangelistic work. In this we employ about a dozen helpers. Several of these rendered assistance in schools; some are employed only for evening work from 3 to 6, and only during the rainy seasons when the people have more leisure. We believe this method to be fruitful in good results and at a small cost to the Mission. Native agency is indispensable, and when carefully supervised is most effective. In addition to the Hindustani and English services at San Fernando church, services are held every Sabbath at fourteen out-stations, but very few save professed Christians and those whose convictions of truth have raised them above the fear of their countrymen attend these meetings. How then are recruits obtained? Hospitals are regularly visited and there many hear the truth and some become interested.

In addition to the work above indicated, our weekly report from christian helpers for the past six months shows an average of sixty meetings held throughout the district, sometimes there may be only a solitary auditor, again there may be the "two or three" and at other times forty and upwards. The results are that on some estates the spirit of inquiry is general, and christian books in Hindi are sought after and readily purchased. In two days after our stock from India arrived in November, books to the amount of \$30, were sold.

During the year we baptized 60 children, and 69 adults, being in all 129. The ingathering has been gradual. In our first five years of work we baptized 57, in our second five years 284, in our third, 344,

and in the last two years 225.

We have 243 communicants in good standing. Marriages for the year, ten. Total marriages since the first, 167. Marriages are likely to increase rapidly as the Indian people find, through two convictions recently secured in Court here, that redress can be obtained when there is a violation of the contract. The offenders receive respectively six months and two years' imprisonment with hard labour. All well-wishers of immigration should rejoice in this.

Contributions by the native church amount to £211 18 5. Sabbath-school is carried on at several stations. The school here, in San Fernando, is the most important having a regular attendance of about 120 with 17 teachers all of whom are Asiatics except the members of the Mission-family.

For any measure of efficiency secured I am indebted to so many willing hearts and hands that it would be invidious to specify. He, who has promised a reward even for a cup of cold water, knows every one of them, and that is enough.

There is one however who stands out accredited by the Church as no other Indian in Trinidad does, and I need not hesitate to name him—the Rev. Lal Bihari. His knowledge of Indian character and habits, of Indian language and literature, his sympathy with the people, and thorough prudence in dealing with them, his clear insight of divine truth, his loyalty to it, and his ability in unfolding and illustrating it, and his intense desire to win his countrymen from the false faiths they inherit, to a simple trust in Jesus as the only Saviour of mankind: render him invaluable to myself and a power in the Mission.

I regret that I have done so little in reducing the debt of last and previous years. It would have been paid off if we could have deferred longer the erection of a new school-house at Fyzabad, but we were obliged to move, and full payment has been made. Something additional must be spent in seating it properly, but this will be attended to next year. I should note a feature specially pleasing in connection with this building. The Christian converts went to the woods, prepared all the material for the frame except rafters carried or dragged out the timber and set up the frame as the contribution to their new school-house and place of worship. They

gave quite two weeks' labour.

For pecuniary gifts we have to thank the Women's Society of Pictou, also of Merigomish and the Mission Band of St. Andrew's in New foundland, also the Bible classes of Cook's Church, Kingston, of First Church, Brookville, and of Erskine Church, Toronto.

The good ladies of Chipman and Richmond, New Brunswick, of Pictou, of Sydney mines and of other places in Canada, helped us much in their timely gifts received before Christmas, and it may be gratifying to them to know that a sewing circle, all Asiatics, meet at the Manse on Friday afternoon and have sewed up many garments for boys and girls.

In conclusion I beg to state that in my opinion the extent and growing importance of our work should lead the Church at an early day to consider the question raised and pressed when the necessities were not so great as now, viz—How shall we train our helpers, and those who should be our ministers? It is much agitated here, and if no provision be made ere long the feeling of disappointment will be very deep.

	Boys	Girls	Total	Average daily
San Fernando	125	25	150	113
Canaan	41	18	59	46
Cedar Grove	32	0	32	24
Pictou	65	14	79	56
Wellington	39	0	39	32
Harmony Hall	33	13	46	33
Usine St. Madelaine	53	32	85	56
Bonaventure	24	15	39	26
Belle Vue	22	12	34	26
Rusillac	24	7	31	21
Fyzabad	27	5	32	24
Barakpur	25	8	33	22
Hermitage	42	8	50	31
	552	157	709	510

With gratitude and praise to Him who has helped us hitherto, I submit this report.

KENNETH J. GRANT.

MR. WRIGHT'S FOURTH ANNUAL REPORT.

COUVA, DECEMBER 31, 1887.

It is with mingled feelings we take in hand to give you our report this year.

On the whole the year has been one of encouraging progress. We have had much cause for cheerfulness and thankfulness.

We have felt the presence of the Holy Spirit, whose it is to convince and convert sinners, and to build up Christ's people in the faith.

We have found among those outside a greater readiness than ever to hear the message and to consider the teachings of the Gospel, and among the converts themselves a deeper appreciation of the fundamental truths of our glorious religion, coupled with an earnest desire to understand them more perfectly.

We have followed the same plan of services as last year with the exception that the service formerly held at California was transferred to Esperanza. We have regularly held four services on Sabbath:—Esperanza at 9 a. m., Sevilla Hospital at 11 a. m., Couva Church in Hindustani at 3, and again in English at 7 p. m.

Each week, as far as possible, we have visited barracks and hospitals at Exchange, Perseverance, Esperanza and Milton, and other places as we could find time and opportunity.

The schools have been visited, as a regular thing, twice each month. They have done very well. One hundred and seventy one pupils have made the number of attendances required for presentation before the Inspector.

The averages have been much the same as last year. As, by a mishap, the figures for monthly average roll appeared in the average daily attendance column last year, it seems proper that we should give the averages for last year and for this in parallel columns in this report.

The Waterloo School was closed at the end of June because of the withdrawal of the allowance from J. Cumming, Esq., at that date, so that the report of that school is for six months only.

The fees paid to the Government School at Cudcutta Village in behalf of Indian children are included in the item of general incidentals in our financial statement.

Through the generosity of the Foreign Mission Board in Canada and of friends in Trinidad our church is now all but free of debt.

Owing to diminution of expenditure in the latter part of the year, we have been able—with the £30 granted by the Foreign Mission Board, and the \$100 voted by the Mission Council from old house proceeds—to wipe off the debt that stood on our report last year.

In two things we find cause for sadness,

first the death of Miss Archibald. She entered upon her work at the beginning of the year with very great ability and diligence. She did her part well up to the Midsummer holidays, but during the first week of her vacation the call came and she passed away to the glorious rest and joy of heaven.

It is impossible to say here what might be said of her, but let this suffice—she was every way satisfactory as a Mission Teacher.

Another cause of sadness is the serious breaking down of Mrs. Wright's health, and the opinion of Medical Officers that she should not remain in a tropical climate.

In this the Mas or has intimated that I should leave the work to which with all sincerity and earnestness I had given myself up. I have therefore resigned and will return to Canada in a few months.

As this is my last Missionary Report I may be permitted to say a word or two in reference to my whole work since arrival.

When I came to Couva there were one hundred names on the Baptismal Roll, of that number only twenty-five are now in the district. There were forty names on the Communion Roll, of these twenty-one have been removed.

Eighty-nine names have been added to the Baptismal Roll; some of these have died or gone away from the neighborhood, but the bulk of them remain. Twenty-three have been added to the Communion Roll, of which eight have removed. We have had only one case of repudiation after baptism.

Some are careless, but the most of the people regularly attend the services of the church, and evidence before men that they are abiding in Christ and seeking to walk according to His truth.

There are large settlements of free Indians lying to the east of this field which call loudly upon us to extend our operations.

I trust that the Church may soon be in a position to increase the funds so that these places may be taken up.

The result of four years' labour may appear small, but we have honestly done our best, and have refused to enlarge our numbers by taking in unsatisfactory material, and although we could have wished much greater results: we thankfully receive what has been given as evidence that we have not laboured alone nor spent our strength for naught.

Our heartiest thanks are tendered for the following donations:—

Mr. Headley	\$ 4 00
Park St. Church, Halifax	24 00
Book Fund of Mission	40 00
Queen's Park Ch., Glasgow, per J. R. Greig, Esq.,	24 00
J. G. Douglas, Esq., Scotland	25 00

and to all who have aided in the erection of the church. Also to Ladies of Bass River and others in Canada who have sent gifts of clothing, etc., for the school children.

We mention also with very much pleasure that intimation has been received from the friends of Miss Archibald that they have purchased for Couva a set of "Communion Vessels" as a memorial gift.

Baptisms for the year—	
Infants	7
Adults	23
	30
Communicants on Roll	47
Elders ordained 1887	2

*Statistical Table of Schools.—*

	Boys	Girls	Total	Average 1887	Average 1886
Esperanza and Providence	36	23	59	38	32
Brechin Castle	37	7	44	26	28
Exchange	48	14	62	39	26
Milton	33	18	51	26	26
Perseverance	39	29	68	44	37
Waterloo	18	12	30	29	31
	211	103	314	202	180

All which is respectfully submitted by  
Yours sincerely,  
JOHN KNOX WRIGHT.

FIRST ANNUAL REPORT OF REV.  
W. L. MACRAE.

PRINCETOWN, DEC. 31, 1887.

The balancing of accounts at the end of the year is well adapted to remind one of the more important closing of accounts at the end of life when everyone shall receive for the things done in the body whether they be bad or good. How important therefore is the question. On which side shall the balance then fall?

In the Princetown district work has been carried on in much the same way as in former years. Although the necessity of acquiring a new language naturally retarded progress, yet with the help of a

faithful catechist (Mr. C. C. Soodeen) and other native workers a good work we trust has been done.

*Services.*—Divine service was held each Sabbath in Princetown, Iere Village, Cedar Hill and Piparo, and fortnightly and monthly, as circumstances would permit, on estates, in villages and other sections of the field.

Besides the regular services in Princetown (Hindi in the morning and English in the evening) we have a very encouraging Sabbath School with a roll of 120 just before the morning service, and also a prayer meeting on Wednesday evening which is well attended.

In connection with the service at Iere Village is another Sabbath School of which Miss Semple has charge and is there training a large class of promising boys.

Sabbath Schools are held by other teachers in their several fields.

During the week regular visits are made to estates, villages, hospitals and jungle, and sometimes open-air meetings are held which the people seem to enjoy.

*Schools.*—There are in all nine schools in this district, one of which (Elswick) has been taken over by the Government and is now incorporated with the Government Schools at North Trace. It is still, however, costing us about \$7.50 per month. This school was first opened in February last.

The school in Princetown is now taught by Miss Semple with three native helpers. The school, which always had a good record, is doing excellent work and has had for the last few months a daily average of 115.

The school at Mount Stewart is accessible to the children of Iere and Mount Stewart Villages and Friendship, Croyal and Ben Lonond Estates.

The school at Palmyra accommodates the children at Palmyra Village and Reform Estate.

The school at Cedar Hill is within easy reach of the children of the three estates in that quarter, and although the work here has hitherto been somewhat elementary yet evidences of progress are not wanting and our thanks are due to Mr. and Mrs. MacKenzie for assistance and encouragement in the work.

The school at Jordan Hill is accessible to the children of three estates, viz. Bronte, Cupar Grange and Jordan Hill. These estates belong to Mr. Lennan and

son who, although on account of depression in the sugar trade have some time ago felt obliged to withdraw their contribution, still help us by furnishing a room for the teacher and by their sympathy and encouragement.

On Brothers Estate is a school which accommodates the children of the two estates in that quarter.

The school at Lengua is situated in one section of that large and scattered settlement while it is also accessible to the children of Inverness Estate. A new building will be required for this school at an early date.

The children in Piparo Settlement as in all country districts have during the wet season to contend with the difficulty of bad roads; yet a fair average has been kept up in the school there and a good work has been done.

Thus it will be seen from the foregoing that with some extension and in one or two instances affiliation with the Ward Schools the ground so far as the Indian children are concerned would in this district be fairly well covered.

Names.	On Roll.			Daily Average.
	Boys	Girls	Total	
Princetown	75	63	138	105
Mount Stewart	41	9	50	30
Riversdale	44	4	48	24
Lengua	20	16	36	29
Jordan Hill	24	12	36	22
Palmryra	24	7	31	21
Brothers	16	14	30	21
Cedar Hill	23	9	32	24
	267	134	401	276
Baptisms—Adults				9
Children				9
				18
Marriages				5
Communicants				47

We record our sincere thanks for the liberal donations to the following:—Happy Workers, Baddeck; Knox Church, Toronto; St. Andrew's S. S., Ottawa; College Street S. S., Toronto; Dundas S. S., Ontario; St. John's Y. M. B. C., Brockville; and Miss Machar, Brockville; also the many ladies in Canada and Trinidad who so cheerfully assisted us in preparing a bazaar and to all friends who, in so many ways, have assisted us and shown kindness to us.

All of which is respectfully submitted.

W. L. MACRAE.

## MISS BLACKADDAR'S ELEVENTH ANNUAL REPORT.

TACARIGUA, TRINIDAD, Dec. 27, '87.

Called from Princetown I removed to Tacarigua during the month of February last.

The past few months have been filled with work on the usual lines; teaching from 8 A. M., to 3 P. M.; doing what I can, outside school-hours, conducting Sunday-school, keeping house, and training the young orphans that are still with us.

The day-school has been increasing in numbers. For a few months we had an average of over a hundred. We have a large number of girls in school, as Hindus care so little for girls, this has been a very encouraging feature of the work here. These girls are small, wild, and some of them very dirty. We cannot hope to make great scholars of them, but we do hope to influence them for good; they will not regard christian work or the christian religion as their parents do, and the work with these little ones, will tell in the future.

We have a fine band of boys, and we do hope and pray that they may learn to love and serve Jesus, that these boys will one day prove themselves good true Christians.

The people are deeply opposed to Christianity. They will not hear, but seem to harden their hearts against anything good. The evil of strong drink is one great obstacle in the way of these people. A few allow their children to attend school willingly. A great number are quite careless about the matter, the children may come or play in the street as they like; while many will not allow the children to attend school, even though the little ones are willing to come. One little girl would come in, her mother has often followed her, taken the child home, and beaten her cruelly. Sometimes threats of personal violence are made, a dog is allowed to rush out at us, or the pleasant remark is made, "If you cross the street we will break your legs." As Indian people take more pleasure in talking about what they will do or might do than in actually doing it, we have so far escaped all bodily harm. A few have proved themselves really kind friends and good neighbours.

The usual branches of a common school have been carried on, a good number passed through the Inspector's examination last April. The girls sew one hour every

day. They have made over two hundred different articles of clothing. Mrs. Morton kindly gives instruction in singing. Mr. Morton regularly gives religious instruction, and examines the school work. We have a well-arranged system of Bible lessons for the day and Sunday schools. The children enjoy these lessons very much, and take a real delight in learning them.

Our Sunday school is held from 3 till 4 every Sunday afternoon; then service till 5 o'clock. We have six classes, and could have more, but we cannot get teachers. All the teachers are young Hindus.

The English families in the quarter have been very kind and thoughtful, they have shown an interest in the work, and have always been ready and willing to assist us in every possible way. Mrs. Eccles, Mrs. Cumming, and Mr. Mitchell have sent fruit and other articles for the school children, I need not say such feasts are highly enjoyed by the children. We often find the work hard and discouraging, but we have the promise that God in His own good time will bring the heathen to Himself. We have had 11 children in our home during the year past. Two of our girls, Jessie and Jane, married very fine young men, they have happy comfortable homes of their own, and many opportunities to do good to others. Four of these children have been boys, they give more trouble than girls, and seem harder to manage. I am not altogether surprised at Pharaoh's dislike to boys, they really do show such genius for all kinds of mischief, rent garments, and mud generally. We need a room for the infant class as the school house is rather small, but times are so hard we do not feel like giving to any more expense than can be helped.

The year past has had its own trials and worries; it takes time to get a deep interest in, or a love for, new people and places. We are deeply grateful to Dr. Murray of Tunapuna, who has kindly attended myself, the children in our home, and any of the school children for whom I have asked medical aid all has been kindly, cheerfully, and generously given.

Average for 1s. term	78
" " 2nd "	70
" " 3rd "	96
" " 4th "	122
Average for year	87
Enrolled for year	201

Girls 83  
Boys 118

A. L. M. BLACKADAR.

MISS COPELAND'S REPORT.

SAN FERNANDO, Dec. 26, 1887.

It now falls to me to tell of another year's work, and, as mine is teaching work, I will introduce you at once to my school. It occupies all my time, its demands sometimes appear to exceed my strength, but I can honestly say I am happy in the work. My highest monthly roll was 160 which, if equally divided amongst the four divisions of our school, would give, as you will see, a number sufficient for any teacher to manage.

One of my monitors, an excellent helper, Joseph Benny, together with his parents and brother, has left for India. We miss him very much as he was an able assistant, a sincere Christian, an earnest worker for the Master, and never more happy than when doing good to others. We hope and pray that he may be a blessing in his new home amongst his own country-people. Joseph was greatly respected among the boys, both big and little, as he had a nice disposition, and could help them in many ways, but more particularly was he looked up to on account of his size, being only 14 years of age, but weighing 200 lbs.

We have in his place a young Indian named Frederick Amir, the young man of whom I wrote as having passed through a trying experience before giving up his former religion to accept Christianity. He is not very strong, but very earnest, and his influence amongst the little ones must be for good. His wife teaches sewing for an hour every morning to the members of the infant class, both boys and girls.

Mr. Jacob Corshie went to Princetown at the beginning of the year to take charge of the school there until Miss Semple's return when he came back with us. He is a valuable helper, both in day-school and Sabbath-school work. If Mr. Grant has occasion to be away from home on the evening of our prayer meeting, Mr. Jacob is always ready and willing to conduct the service.

Miss Annie Olmel is still with us, and has her sewing-class every afternoon. As we were anxious to have all our little ones

supplied with clothing for Christmas day Mrs. Grant started a sewing-circle which met once a week in the manse, and although the attendance was not very large, the work done was indeed very creditable.

We have to thank the ladies of the various Societies of Pictou, Sydney Mines, St. John's, Nfld, Chipman, N. B., and others for their continued support. As the attendance at our schools increases, we need more garments. The arrival of the boxes this year was quite opportune as we had already distributed all our garments, and there were constant demands for more.

There have been more poor children in our San Fernando school this year than I have ever seen before. There are doubtless many causes for this. The usual wet season has been very dry, consequently there was not so much weeding to be done on the estates, and labourers who were thus thrown out of employment, have moved into the town, and some have sent their children to school. When they come first they are not generally very tidy, but when they get their faces washed, their hair combed and a clean shirt or frock on, they have quite a changed appearance. These rovers certainly spoil the average attendance, as they do not generally stay in the town very long, but we are glad to have them, even for a short time, as their contact with respectably dressed, and well-behaved children, cannot have other than a beneficial effect.

At our annual Inspector's examination in October, 78 passed, 58 of whom were in the standards. As the allowance from government depends altogether on the progress of the children, we are always pleased to be able to report a goodly number of successful ones as they materially assist the finances, which is a very important consideration. This, with the allowance from home, has met all the expenses of the school. As we have some pupils who are pretty well advanced, there is more expense connected with it than there would be if all were younger.

The average attendance for the year has been 113, larger than ever before, for the last quarter it was 123, but owing to sickness and other causes it was much lower at the beginning of the year.

There has been an unusual amount of sickness this year, and four deaths in the school. Sickness does its work very

quickly in Trinidad. Little ones who have been in the school on the Friday, looking quite hearty, have taken a sudden attack, and died before Monday morning. Everything around reminds us of the uncertainty of life, but whilst in life we must try cheerfully to do life's duties.

Our boys are very fond of cricket, and occasionally indulge in a match on Saturdays, town against country. At the close of the school this year there were athletic sports at which all acquitted themselves very well. It is indeed encouraging to see the interest taken in our boys by all the influential gentlemen in San Fernando. In the first place it was they who proposed that there should be sports at Christmas, and then they willingly subscribed, and although the day was rather wet, as every day has been for the past month, quite a number of ladies and gentlemen drove out to the Savannah to see them running, jumping, etc. All appeared satisfied with the day's entertainment. The prizes were selected by a lady in Port of Spain, and distributed by Mr. Dick, one of the managers of the school, who spoke kindly to the boys, encouraging those who did not get any prizes to practise, and try to do better next year.

Among our Indian friends we need only to look at their homes to see who have embraced Christianity and who have not. In those of the former, almost without exception, we see a neat room, well, if plainly furnished, a nice collection of books which are also well used. There is also a reading club which is called the "Asiatic Magazine Club." They subscribe for most of the leading papers and magazines. All the members are Indians and Chinese, and belong to our church. Family worship is in almost every home. Those uninfluenced by Christian truth, we find quite content with their one or two soiled and torn Hindi books, while their only furniture is a rice-bag and table with very few additional comforts.

Our Sabbath-school is progressing very favorably. The attendance has increased as have also the collections. They have raised nearly fifty dollars this year which is to go towards a library. They will have a small one to begin with, and hope to add to it by degrees as they are able to afford it. We use the Westminster teacher and Cook's quarterlies, and work on much the same lines as at home.

We have had several visitors from Nova

Scotia during this year; Pictou captains, some of whom have had their wives traveling with them. We are always pleased to see them. They have attended our Sabbath school on many occasions, and always expressed themselves as pleased with the work.

Of spiritual results I will not write as Mr. Grant's report will doubtless speak of them. I will simply say that of the unusually large number of baptisms in this year, several were from this school.

Faithfully submitted,  
CHRISTIAN F. COPELAND.

#### LETTER FROM MR. MORTON.

Mr. Morton writes to the *Presbyterian Record* as follows:

TUNAPUNA, Dec. 2, 1889.

This day last year our church was opened. Yesterday the Lord's Supper was dispensed and a special collection taken up for the debt remaining on it. The collection amounted to \$43.56 with several envelopes yet to come in.

There were 160 persons present, and 25 Indians, 14 men and 11 women, sat at communion table, 10 of them for the first time. Four who live two miles away and two who were sick were absent.

Of the 31 on the roll, 18 are husbands and their wives, 6 are men, from 30 to fifty years of age, who have no wives, and two are men and two women whose partners are not members. Four who had been Mohammedans and twenty-two who had been Hindus were adults before they ever heard the Gospel. Four were taught in our schools, and baptized when of age, to profess their faith in Christ, and one was baptized, when an infant, in the Roman Catholic Church.

Of the 18 men on the roll, three can read two languages and eleven can read one. Of the 13 women, two can read two languages and one can read one. Some of the others are learning to read. One man and his wife were baptized as Roman Catholics in another colony. The husband could read Hindi. When they came to Trinidad he saw the Bible for the first time in his own language, and reading it led him to leave the Church of Rome. He joined the Church of England, the only one within his reach; but he could profit little as he understood little English. When he came here he attended the ser-

VICES he could understand, and he and his wife contributed \$10.00 each to the building of this church.

That venerable man before us was a follower of the false prophet. He lives on a cocoa estate eight miles away and drove his wife here on a cart. He can read the Persi Arabic character freely and is well posted in the Mohammedan controversy. He holds that the distinctive doctrine of Presbyterianism, is to hold to the teaching of the Bible as against all human traditions and additions.

Near him sits a small but most worthy man—very industrious—never absent from church or prayer-meeting without good cause. I found him six years ago in the depth of despair. His Hindu gura had borrowed from him \$30.00—all he had—the saving of years—and ran away with it. He had lost faith in God and man—lost hope for this world, or any other. But God's hand was in it. Amid vanished hopes and broken idols, the grace of God and the "letter hope" found him. He learned to read Hindi, was baptized and continues to live like a Christian. He is a laboring man. His regular contribution is six cents a Sabbath. At the opening of the church last year, his extra contribution was £1 stg. and yesterday he and his wife gave \$1.50 each, and expressed regret that on account of the pressure of the times they could not give more.

His wife who is quite elderly was slow to learn and but for an excellent New Testament Picture Book I do not know how she would have been taught.

Twice she came up for examination and failed to pass for baptism. The second time she tried to lay the blame on my book which she alleged was different from Mem Sahib's and her husband's, and in proof she pointed to two pigeons in the picture of the presentation in the text which she said were not in the other books. But the pigeons were there, only she had not noticed them, and she had to go back to her studies. This she did with determination, and passed with credit on her next trial. Let these personal sketches suffice for the present.

JOHN MORTON.

Twenty-five years ago there was no professing Christians in the Chinese Province of Siantung; now there are 300 places where Christians meet regularly on the Sabbath.



## DEMARARA.

LETTER FROM REV. JOHN GIBSON.

ZEEBURG HOUSE,  
WEST COAST, DEMARARA.

Dear Mr. Morrison:

The sixty dollars which your Foreign Mission Committee sent will be a great help to us in carrying on our work.

Through want of funds we have not been able to extend our work as we desire, and in consequence of the Tuschen fire we have been deprived of a school-house and a grant of \$25.00 per month.

The Society here has undertaken the support of the Catechist leaving the Uitvlugt (Iflugt) school entirely for school purposes. A new teacher and two monitors have been employed, and with a larger staff of helpers the result would have been more encouraging.

The monitors are improving rapidly, and if we can persuade them to remain at school until we can offer them a better situation, it will be to their own advantage, and they will be of great assistance to us in our work.

It is so easy for children to get employment on the estates, for which they are well paid, that we lose the most promising boys and girls at the time we are most anxious to retain them. At Uitvlugt many who have formerly attended school, but are now employed during the week on the estates, come out on Sunday with clean, tidy garments, shewing a certain amount of self-respect, and evidently desirous of securing the advantages of the Sabbath-school class.

Our Bible class of adults who read Hindustani, is well attended, and one of the most enjoyable meetings.

We have had no baptisms for several weeks, but expect some next Sabbath. Sickness and other reasons often cause long and wearisome delays. It is the rule rather than the exception to be disappointed several times. If, however, their hearts are truly touched they will sooner or later make an open profession of their faith.

There are numerous inquirers after the truth, and many are convinced in their own minds that Christianity is the more excellent way.

The influence of Mohammedanism is, however, very strong, and the opposition to our teaching most persistent. New temples are being erected and strenuous

efforts are being made by the leaders of this sect to gather proselytes from every quarter.

A knowledge of Urdu as well as Hindi will be necessary to meet the requirements of the field. My catechist is thoroughly acquainted with both dialects. The Urdu is more difficult but more interesting; I am reading in the New Testament in this language daily. The Mohammedans are proud of their own language and think it quite *infra dig* to have anything to do with Hindi.

After the opinions which have been expressed with regard to the improbability of their embracing Christianity, it may seem to some like cherishing a forlorn hope to study their language and spend time upon them. Although, humanly speaking, their conversion may not be so hopeful, we are still bound to use the means whatever may be the results. When Christianity has once taken hold of the Mohammedans of this colony the success of missions among our Indian population will be ensured. They are as far in advance of the ordinary Hindoo at present, in the possession of the more manly virtues, as men are in advance of children. Cleanliness, self-respect, and independence are the common possession of Mohammedans, while these qualities are almost entirely wanting in the mass of the Hindoos. The difference in the appearance of Mohammedan and Hindoo temples on this coast would strike the attention of the most casual observer.

One temple has been erected by a *sing's* individual at a cost of \$2,200; it is a handsome building and well furnished. On another estate a smaller and cheaper temple has just been completed. We are surrounded with temples although those of the Hindoos are far from being imposing in their appearance.

Our little band of Christians has not undertaken the building of a church or temple, but their contributions would compare favorably with those of their more wealthy fellow countrymen. Those who have joined us are all poor, and their small earnings are barely sufficient for the supply of food and clothing. All who can read have saved enough to furnish themselves with a copy of the Scriptures in their own language. Large sums of money are annually expended in the distribution of the Bible among the careless and godless people. Some missions undertake

this as their sole work. We could find any number who would accept a copy of the Word of God, and probably make good use of it if they had it. It is a greater satisfaction to see men showing their appreciation of the Bible by buying it for themselves. Members of the congregation took from May until December in paying this small amount; perhaps most of them might have done better, but who will say all have not done well. I must now close, with thanks for your expressions of good wishes and prayers for our welfare.

Sincerely yours,  
JOHN GIBSON.

#### A DISCUSSION ON ETIQUETTE.

Does not the following from *The Christian Observer* hit it off well?

"Will you draw me a pen picture for benefit of the readers?"

"On what subject is it?"

"I want a picture of a gentleman at an evening reception, just at the time of taking leave of the hostess. Represent him in the act of bidding her good bye. His right hand is extended to shake hers; but his left foot is raised, and with his left hand, he is pulling on his overshoe. Of course, his eyes are glancing around to the shoe to see what is the reason that it does not go on easily."

"Why, have you seen any one doing anything of that kind?"

"I was told this morning by a friend that he saw something of the kind at church service, last Sunday. Just as the congregation was singing the long metre doxology (was it not their farewell?), several of them were pulling away at either their overshoes, or their overcoats."

"Oh, I have seen something like that in church sometimes. But if a lady would not tolerate it, I do not believe that God approves it!"

When Professor Drummond was asked, "Are the leading scientists in Great Britain antagonistic to Christianity?" his answer was:—"The trend of religious thought is in the right direction. There has been a great change in the last few years. There are many human disciples of our Lord in the Universities. The successor of Huxley to the highest chair, in the Royal Society of London is Professor Stokes, a reverent Christian."

## Presbyteries.

### HALIFAX PRESBYTERY

met Feb. 2, in Chalmers' Hall.

Twenty-two ministers and four elders were present.

Mr. Lord declined the call from St. Andrew's Church, Bermuda. By request a committee of Presbytery was appointed to select ministers eligible for that place.

Mr. Rosborough was appointed to give supply in the meantime to Mooseland.

Agreed to ask H. M. Board for seven catechists for the summer.

On remits, Presbytery recommended that representation in Assembly be one-sixth; that an enlargement of existing Assembly Fund will serve to meet travelling expenses; and, that remit on marriage question be not approved but that subscription to the confession be modified to accord with decision of last Assembly regarding marriage with deceased wife's sister, aunt or niece.

Delegates to Assembly were chosen, Messrs. McMillan, McKnight, Burns, Henry, Simpson, Dickie, Gordon, Laing, ministers, and, Dr. McMillan, Geo. Mitchell, W. H. Blanchard, William Sedgewicke, Sheriff Archibald, Stephen Putnam, E. L. Horne, and J. K. Munnis, elders.

A visitation of Chalmers' Church congregation in the evening shewed that it is prospering well. It has built a fine hall during the year at a cost of \$7,000.

A report from the Eastern Section of Presbytery of a visit to Milford and Gays River was most encouraging.

### THE PRESBYTERY OF WALLACE

met at Tanamouche, Feb 7th at 7 p. m.

The Rev. D. McGregor preached, after which the Presbytery proceeded with the visitation of the congregation.

The following is the finding: That the pastor is faithful and abundant in his labors; that the elders and other office-bearers are actively co-operating with him in every good work and that the financial affairs of the congregation are in a healthy condition. The Presbytery therefore, record their gratitude to God for these manifest tokens of his blessing which are attending the ministrations of the gospel in this congregation; and, in commending pastor and people to God, pray that he might continue to bless them and that more

abundantly.

Agreed to make the same applications to the Home Mission and Augmentation boards as were made last year.

The remit on the marriage question was considered and disapproved of.

With regard to the remit concerning the constitution of the General Assembly and travelling expenses, it was decided that in the opinion of the Presbytery a change is not advisable in the meantime.

The following was appointed commissioners to the next General Assembly: ministers, Revs. T. Sedgwick, H. B. McKay and R. C. Quinn; elders, Wm. C. Eglton, Archibald McKay and F. B. Robertson.

Adjourned to meet in St. Matthew's Church, Wallace, on the first Tuesday in May next at 11 a. m.

#### THE PRESBYTERY OF LUNENBURG AND SHELBURNE

met at Bridgewater on the 7th of Feb.

The contributions to augmentation and college funds were found to be in a favourable position.

A cordial welcome was extended to Mr. Vans in view of evangelistic services in which he is about to engage within the bounds of the Presbytery.

The Rev. Messrs. Crawford and McClure, and Messrs. Calder and Eisenhauer were appointed commissioners to Assembly.

The Rev. G. M. Grant, D. D., was nominated for the moderatorship.

Next meeting at Mahone Bay on March 13. at 1 P. M.

#### PRESBYTERY OF MIRAMICHI

met in St. John's Church, Chatham, January 24. th

Read a letter from the Rev. Alex. Russell of Dalhousie, expressing the gratitude of himself and his congregation for the supply given them during his recent severe illness, and also intimating his ability now to resume his pastoral duties.

The Rev. Principal Grant was nominated Moderator of the General Assembly.

Rev. Messrs. Hamilton, Cameron, McKay, and Brown were appointed as commissioners to Assembly.

The remit on the marriage question was adopted.

The remit on travelling expenses of commissioners was rejected.

Allocations for the augmentation fund were agreed upon as follows: St. Andrew's,

Chatham, \$75; St. James, Newcastle, \$75; St. John's Chatham, \$40; Douglastown and Nelson, \$18; Blackville, \$25; Redbank, \$25; Black River, \$25; Campbellton, \$41; New Carlisle, \$26; New Richmond, \$36; Dalhousie, \$27; River Charlo, \$35; Bathurst \$25; Richibucto, \$60; Bass River, \$22; Tabusintac, and Burnt Church, \$15; Total \$579.

A card was read from P. M. Morrison on the appointment of a committee for the College fund.

Next meeting of Presbytery, in the hall of St. James Church, Newcastle, on Tuesday, the 20th March, at 10 a. m.

#### DYING WORDS OF UNBELIEVERS.

Sir Francis Newport, rising on his elbows when dying exclaimed: "Oh, the insufferable pangs of hell!" and falling back, expired.

The celebrated Talleyrand on his death-bed was visited by Louis Philippe king of the French, "How do you feel?" said the king. The answer was; "Sire, I am suffering the pangs of the damned."

Sir Thomas Scott said: "Until this moment, I believed there was neither a God, nor a hell. Now I know and feel that there is both, and I am doomed to perdition by the just judgment of the Almighty."

Cardinal Mazarine said when dying, "O, my poor soul! what will become of thee? Whither wilt thou go?"

Salmasius said, "Oh sirs, mind the world less, and God more. Had I but one year more, it should be spent in studying David's psalms and Paul's epistles."

Mirabeau's last words were, "sprinkle me with perfume, crown me with flowers, that thus I may enter upon eternal sleep."

The Emperor Severus said: "I have been everything—what avails it now."

Cæsar Borgia said when he was sick to death. "When I lived, I provided for everything but death; now I must die, and am unprovided to die."

An unbeliever in his last moment said: "Who shall carry me over the river?"

The Atheist Hobbs' last words were, "I am taking a fearful leap in the dark."

Voltaire's last words were, "I shall go to hell."

Queen Elizabeth moaned out the heart-rending words, as she closed her eyes for ever. "All my possessions for a moment of time."—H.

## "HIS LOVE TO ME."

To an invalid friend, who was a trembling, doubting believer, a clergyman once said, "When I leave you, I shall go to my own residence, if the Lord will; and when there, the first thing that I expect to do, is to call for a baby that is in the house. I expect to place her on my knee, and look down into her sweet eyes, and listen to her charming prattle; and, tired as I am, her presence will rest me, for I love that child with unutterable tenderness.

"But the fact is, she does not love me; or, to say the most for her, she loves me very little. If my heart were breaking under the burden of a crushing sorrow, it would not disturb her sleep. If my body were racked with excruciating pain, it would not interrupt her play with her toys. If I was dead, she would be amused in watching my pale face and closed eyes. If my friends came to remove the corpse to the place of burial, she would probably clap her hands in glee, and in two or three days totally forget her papa. Besides this, she has never brought me in a penny, but has been a constant expense on my hands ever since she was born. Yet, although I am not rich in the world's possessions, there is not money enough in the world to buy my baby. How is it? Does she love me, or do I love her? Do I withhold my love until I know she loves me? Am I waiting for her to do something worthy of my love before extending it to her?"

"Oh, I see it," said the sick man, while the tears ran down his cheeks, "I see it clearly; it is not my love to God, but God's love to me I ought to be thinking about: and I do love Him now as I never loved Him before."

From that time his peace was like a river.—*From Lights and Shadows.*

According to a London paper the New Testament in Arabic is in demand in the land of Moab. In one day a colporteur sold fifty four copies—four being the purchasing power. When night came every receptacle in the colporteur's house was filled with flour, and not a copy of the Scriptures remained unsold.

Only a few days since, in the city of Madrid, two Protestant citizens have been condemned to six months' imprisonment for refusing to kneel before the Viaticum.

## THE MOST WONDERFUL.

There are none more acutely sensible of the apathy of the Christian Church to their condition than are the converted Indians. The writer has heard their words of pathos regretting their friends who have died in the past ten years without the Gospel. When the pious Chippewa chief, Mi-ne-ge-shig, known to the writer, returned from a visit to our Eastern cities, two years ago, his brother chiefs gathered around him and said, "Tell us what, of all you saw, and most wonderful." After a long silence Mi-ne-ge-shig replied, "When I was in the great churches and heard the great organ, and all the pale-faces stood up and said, 'The Lord is in his holy temple: let all the earth keep silence,' I thought, 'The pale-faces have had this religion all these four hundred years and did not give it to us, and now it is late.' That is the most wonderful thing I ever saw." And the chiefs said, "That is indeed most wonderful! Now it is late. It is indeed noon."—*Christian at Work.*

## LEPERS IN INDIA.

There are said to be in India 135,000 lepers, and a society is devoting itself exclusively to relieving their suffering, and proclaiming to them the gospel. Hospitals are provided, in which the victims of this dreadful disease can find shelter, and in one asylum there are ninety inmates, and in another sixty. A similar admirable purpose animates the persons who are endeavouring to send missionaries to the thousands of blind people in China, who wander about in bands of a dozen or more, hungry and almost naked, and many of them afflicted with leprosy. A Scotchman has invented a system for teaching the blind Chinese to read, and it is already proving successful.

William E. Gladstone says; "If asked what is the remedy for the deeper sorrows of the human heart—what a man should chiefly look to in his progress through life as the power that is to sustain him under trials and enable him manfully to confront his afflictions, I must point him to something which, in a well known hymn, is called, 'The old, old story,' told of in an old, old Book; and taught with an old, old teaching, which is the greatest and best gift ever given to mankind."

## WHILE THEY ARE WITH US.

If we had only known the dear ones were going so soon, we should all have done a great many things we did not do, and we should never have said the unkind words we did say. Now that we have the dear ones left to us in the home circle, let us do all we can to make their lives peaceful and happy. Let us be very careful how we wound the hearts that are dearest to us by our thoughtlessness and selfishness.

Their stay with us may be almost over, and after they have gone all our unkind words and acts will fill our hearts with sorrow and our eyes with tears. It is a great satisfaction to feel that we have done all that we could for our dear ones when we stand by their silent forms. Speak the kind words now that you will wish you had said; do the loving deeds, and make the self-sacrifices for their comfort and happiness that you would do if they could only come back again. Here are some beautiful thoughts that have been written out of some loving heart for you all to copy into your book of "Daily Readings." It was cut out and pinned into the mother's book of "Daily Readings," and her children found it after she had gone to "the many mansions":

"Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled by them. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. Let us learn to anoint our friends beforehand for their burial."—*Sel.*

## A MOTHER'S LOVE.

There are two kinds of love—love which receives, and love which gives; and as it is more blessed to give than to receive, a mother's love which is always giving, is the choicest love of all. Children honor most the mother that loves most; and religious daughters make pious mothers. One hundred and twenty clergymen, being assembled together, were invited to state the human instrument of their change of heart. How many laid the crown of that mercy on their mother? Above 100. Her children rise up, and call her blessed.—*Sel.*

## CHILDREN'S FRIENDSHIPS.

Children are apt to seek the society of other children at about the sixth year of their ages. This should be a watchful period for the parents, as friendships contracted at this time have a very decided influence on the mind, morals and manners of their children. Nearly every child is influenced for good or for evil through early associations. If allowed to be constantly with a nurse, their language and manners will in nearly every case be identical with those of the nurse. A mother should spend the greater portion of every day in the society of her children. If to rid herself of their noise she permits them to seek companionship outside, she has no one to blame but herself if their manners and morals are corrupted. All children require the companionship of those of their own age, but it is very essential that the parents should choose their companions.—*Sel.*

## LOVE MAKES THE DIFFERENCE.

"It is as different as it can be!" "What is it?" "Being a Christian. Everything is so different from what I expected it to be!" "What did you expect it to be?" "When you used to talk with me about being a Christian, I used to say to myself: No, I can't now. I'll have to do so many hard things, and I never can do them." "What hard things?" "I used to think: I shall have to walk just so; shall have to go to church and pray meeting; shall have to pray and read the Bible. It is so different from what I thought!" "What do you mean? You go to church and prayer meeting; you read the Bible and pray." "Oh, yes; but then I love to do them. That makes the difference. I do love Jesus, and I love to do all he wishes me to do."—*Sel.*

The United Presbyterian church began its work in India in 1855 with one missionary, Dr. Gordon, and his wife. This was at Sialkot. To-day they have eight districts with their several hundred villages, sixty-eight stations, thirty-five missionaries, and one hundred and thirty-six native helpers. There are over four thousand communicants. So the work grows.

## THE AMERICAN TRACT SOCIETY.

Among the great organizations for spreading the knowledge of Christ in a home land is the American Tract Society. The following is a statement of its work.

"This Society is nearing the close of its 63rd year. Since its organization more than \$20,000,000 have passed through the treasury department, without the loss of a dollar so far as known! Every officer and agent is required to balance accounts with the Society once a month. *This is business.*

Its 210 missionary colporteurs labored in 33 of the States and Territories during the past year, addressed 5,136 religious meetings, made 139,163 family visits and put in circulation 117,081 volumes of Bibles and Testaments and other good books, besides millions of religious papers and tracts, thus bringing the Gospel, in the spoken and the printed form, to the homes of more than 600,000 of the people. The aggregate circulation of the Society's papers alone during the year was nearly 3,500,000."

## IN CHINA.

The China Inland Mission has the largest number of missionaries (187); the American Presbyterian Church, North, the next (95); the Methodist Episcopal Church stands third (74); the American Board fourth (68); the London Missionary Society fifth (60); the English Church Missionary Society sixth (9). In 1886 the native churches contributed about \$19,000 toward their own support, and there is constant progress in this direction. In addition to what the different missionary and Bible societies are doing in China there are several independent missionaries, who are supporting themselves or are being supported by individual friends. Our latest reports from China inform us that the openings for successful mission work were never so many as now. — *Sel.*

There, were in Vienna last year 358 suicides in a population of 1,200,000, being one suicide for every 3,700 inhabitants. In N. York city of 1,500,000 there were 150 suicides during the same time — an average of 1 to every 10,700 of population. So that about three times as many answer negatively the question, "Is life worth living?" in Vienna as in New York.

## THE ROUND DANCE.

Rev. A. T. Pierson, Pastor of Bethany Presbyterian Church, Philadelphia, thus speaks of the "round dance": "The modern round dance is to me especially abhorrent; for one, I will not put myself where I am compelled even to look upon it. I am too well acquainted with both its origin and history to countenance it; after watching for twenty-five years its effects upon modern society, I have set my face forever against it, as an iniquity and a snare. True, it did not have its roots in pagan idolatry, but it did have its origin in a worse than pagan laxity, of morals; and the fact that pure-minded persons may possibly engage in it with entire innocence of wrong feelings or intent proves nothing as to its influence on society generally.

The following is from an address recently delivered in Bombay by an educated Hindu who is not a Christian:

Cast your eyes around, and take a survey of the nations abroad! What has made England great? Christianity! What has made the other nations of Europe great? Christianity! What has started our present religious Somajas all over India? Contact with Christian missionaries! Who began female education in Bombay? The good old Dr. Wilson and Mrs. Wilson, of beloved and honored memory. Christians again! Christianity has not only been the saviour of man's soul; but the regeneration of man's habitation on earth."

Rev. Dr. Judson Smith reports cheering prospects for Christianity among the Mongols. The fact that the number of converts in China has more than doubled in ten years, and now exceeds 30,000, is at once a proof that Christian work is grandly successful there, and is a powerful stimulus to more abundant labors.

It is said that a lady in Richmond, Indiana, rented her fine house and took a humbler abode that she might have \$1,000 more a year to give to the cause of God.

Miss Florence Nightingale, the heroine of the Crimea, is thought to be dying from the effects of an old hospital fever which she contracted in 1856.

## THE WAY OF ESCAPE.

"Stop a minute," said a gentleman to the friend who was walking with him. "Just here I once fought for my soul's life, and by the grace of God won it.

"How was that?" asked his friend.

"It happened in the time of my clerkship," was the answer. "I left my room one Friday evening for a stroll. While standing right here for a moment I was hailed by a young clerk whom I knew. He was two years older than myself—smart, clever, with manner that to me was very attractive. Pointing toward a neighbourhood, then notorious for its haunts of evil pleasures, he invited me to go with him there.

"Young and social myself, it seemed impossible to resist. Having taken a few steps with the young man, all at once the sight of the chapel, in the rear of the church yonder, reminded me of a promise I had made to an old friend to meet him there some Friday evening at the prayer-meeting. But I was moving the other way. It seemed now as if I heard this voice: 'If you go yonder to night, you will never again feel like going to the chapel. Which party will you join?' Answer."

"It was the crisis of my life. Here I stood where two ways met. The debate was torture. I prayed inwardly and power came. I stopped short, mentioned the promise I had given to my older friend, bowed my good-night and hastened to the chapel."

It is easy to see what in that case was God's way of escape. The light in the chapel window was the signal that marked it out. That young man took the open way and began a noble life. There is such a way of escape from every temptation, and he who takes it is safe. He runs into the path of right and duty and God folds his wing of love over him.

Another way of escape is avoidance of the path in which the danger lies. We pray each morning, "Lead us not into temptation." Then we must not go where temptation is, unless God plainly and clearly leads us there. Strongest warning should be uttered against the reckless rushing into spiritual danger which is so common. True, there is a bit of Scripture which says, "He shall give his angels charge over thee, to keep thee in all thy ways;" but that promise is not ours to plead unless we are walking in duty's path

with God. When God leads us where temptation's fires are hottest we must go and he will shelter us; but if we go unsheltered and unled we go unsheltered. In many temptations God's way of escape is to keep entirely away from them. We have no business to do anything else. Temptation is too terrible a thing to be rushed into with blind, reckless, disregard of danger. We ought never to be cowards in duty. Where God bids us go we should go though the way swarm with devils. But we ought to be cowards about going into temptation.

Countless thousands have ventured into temptation, going unbidden into the way of danger, clambering down the perilous edges of death, to gather flowers of pleasure, and then have fallen into hopeless shame and eternal death. God's way of escape from these perils is to keep as far as possible from them. How can the young man expect God to keep him from the drunkard's woe if he deliberately enters the drinking-saloon and puts the cup to his lips? How can the young girl expect God to keep her pure if she stands on the streets at night and mingles with the immodest and the indecent? Avoidance of the temptation is God's way of escape from all such danger.

Then if temptation come when we are in the path of duty, as they surely will come, flight to God as refuge is the ordained way of escape. Not long since a gentleman was walking along a city street when he was greatly surprised at the strange actions of a little bird that came fluttering down, evidently in great alarm and excitement, and lighted on his bosom and crept under his coat. The poor thing had been chased by a hawk, and thus sought refuge from its pursuer. It is thus that the chased and hunted soul should run to Christ, and creep into his bosom in every time of danger. This way of escape is always open. The door is not shut day or night, and the weary and imperilled ones who fly there for sanctuary are never disappointed, never turned away, but are always made welcome.

How precious is thy loving kindness, O God!  
And the children of men take refuge  
Under the shadow of thy wings."

These are some of the principal ways of escape from temptation which the faithful God makes for his children. If we but trust him unquestioningly, and obey him implicitly, we shall never be defeated

in life's sore battles, but shall be more than conquerors through him that loved us.

### A FUNERAL IN COSTA RICA.

A familiar sight in Costa Rica is a death procession. When some one is dying the friends send for a priest to shrive him. The latter comes not silently and solemnly, a minister of grace and consolation, but accompanied by a brass band, if the family are rich enough to pay for it (the priest receiving a liberal commission on the business), or, if they are poor, by a number of boys ringing bells and chanting hymns. Behind the band or bell-boys are two acolytes; one bearing a crucifix and the other swinging an incense urn. Then follows the priest in a wooden box or chair, covered by a canopy and carried by four men, wearing the sacramental vestments, and holding in his hand, covered with a napkin, the Host—the emblem of the body of Christ. People upon the streets kneel as the procession passes, and then follow it. Reaching the house of the dying, the band or bell-ringers stand outside, making all the disturbance they can, while the priest, followed by a motley rabble, enters the death chamber, administers the sacrament and confesses the dying soul. Then the procession returns to the church as it came. Going and coming and while in the house the band plays or the bells are rung constantly, and every man, woman and child within hearing fall upon their knees, whether in the street or at their labour, and breathe a prayer for the repose of the departing spirit.

Funerals are occasions of great ceremony. Notices, or *avisos*, as they are called, are printed and posted upon all of the dead-walls, like announcements of an auction or an opera, and printed invitations are sent to all the acquaintances of the deceased. The priests charge a large fee for attendance, proportionate to the means of the family, and when they are poor it is common for some one to solicit contributions to pay it. The spectacle of a beggar sitting at the street corner asking alms to pay the burial fee of his wife or child is a very common one, and quite as often one can see a father carrying in his arms to the cemetery the coffin of a little one, not being able to pay for a priest and carriage too.—*W. P. Curtis, in Harper's Magazine.*

### DEACON AINSWORTH'S THANKSGIVING:

BY BELLE V. CHISHOLM.

Deacon Ainsworth's daughter Mary had been in heaven three months. She had been his favourite child, and he was not himself since the new grave was made in the cemetery. Somehow, the world seemed very different, and heaven appeared very near, now that Mary was with the angels.

At the breakfast table on Thanksgiving morning, he said to his son, "Ben, you must rig up old Dan and take your mother and the girls to church.

Catching the surprised look on the face of his wife, he added, "I think I will not go to-day."

"Are you not feeling well?" she asked, anxiously regarding the strange light in his eyes.

"I am not ailing", Janet, but I have a bit o' work to look after, that will keep me out o' mectin' this mornin'," he replied evasively.

"Why, father, it is not like you to absent yourself from the ordinances. I never knew you to work on 'Thanksgivin' before, and I am sure there is nothin' pressin' now" urged Mrs. Ainsworth, feeling that his trouble had "turned his head."

"It's a dooty that can't stand over, Janet, and I hope you will say no more, for my mind is settled on the subject," he replied.

When ready to start, his wife said, "Hadn't you better re-consider your decision, father, and go with us to Church? It seems lonesome like to leave you here alone." But he only shook his head and made no move to satisfy her request.

It is very strange, seein' you have attended every Thanksgiving service for twenty odd years, and that so soon after she is gone," said Mrs. Ainsworth gravely.

"That's the reason I can't go, Janet—because Mary is not here," he answered, drawing his coarse sleeve across his wet eyes.

"Now, father, you don't mean to say that you'r goin' to find fault with your Maker! 'I ain't right nohow, and it is our dooty to submit to the will o' the Lord at all times."

"Seein' now you misunderstand me, Janet, I'll tell you all about it. Since Mary went, my heart has been tender, and I have been thinkin' that I have not done my whole dooty by the poor folks



around me. To begin, I have concluded to practice Thanksgiving to-day, instead of goin' to meetin' and tellin' the Lord all about my gratitude. Seems to me he would rather judge people by their works than by their vain words."

"And you'er raly agoin' around among the widders and orphans while I'm to meetin'," said Janet, with a glad quiver in her voice.

"That's my intention. I got old Hannah to cook me a dozen fat turkeys, besides chickens, meat, bread, and pies in great abundance. The biggest basket goes to the minister, and all the poor folks, who don't know what Thanksgiving means, are bound to have one good, square meal. If you have anything to add, I'll be mighty glad to take it along."

There was a troubled look upon Janet's face for a minute or two, and then she then she went to a press and brought out a warm dress and shawl that had belonged to Mary. "Somebody may as well wear them," she said, when she saw the tears in the deacon's eyes.

Surely! she would wish them to bring comfort to some sufferin' mortal instead o' hangin' useless in the closet for moths to devour," he answered. "Oid Granny Doudna is bad off for a warm wrap, and that poor waif at Wilmot's will be proud of a woolen frock like that."

Janet produced one article of clothing after another. Some of it was Mary's and some of it belonged to other members of the family. Then she added jellies, butters and fruits to the deacon's load, until every available place was filled. He first stopped at widow Brown's—one of his own poor tenants. She met him at the door with a frown, declaring that she had not a cent of the quarter's rent ready.

"It is not rent that I am after to-day," he assured her. "This is Thanksgiving, and here is a basket of good things that the old woman sent you." Then pushing a receipt for the quarter's rent into her rough hand he hurried away, leaving her blessing him for the first Thanksgiving she ever had.

Place after place, he paused long enough to deposit the good things he carried, and never before did he hear so many good things said of Deacon Ainsworth.

"Practicin' is much better nor preachin'," he said, as he sat down to enjoy his own Thanksgiving dinner, though the right way is to unite the two. "It would

have done your soul good, Janet, to have seen how them hungry childer eyed the goodies in the baskets. My! I don't know how I ever managed to swallow the good gifts of God without showin' my gratitude by sharin' with others. I know now what the Bible means by sayin'—'It is more blessed to give than to receive.'"  
—From the *Lutheran Observer*.

## PURE RELIGION.

There is too much selfish enjoyment in the Church of Christ. Religion is not to sit in comfortable pews and listen to balmy talk, or to say amen to pathetic prayers. It is to visit the fatherless and widows in their distress, and to keep one's self unspotted from the world. Christianity is designed to be a part of actual life. Like a rill of refreshment it should wind its way through all the lanes where pinching want crouches and shivers. It is a common remark, "One half the world does not know how the other half lives," and it is a burning shame that they do not know. Of all men, Christians ought to know. Our Lord said, Go out into the lanes and hedges. These are found in every town. They come up to our back-fence. And it is our bounden duty to inform ourselves of what exists there.

"Ben Adam had a golden coin one day,  
Which he put out at interest with a Jew.  
Year after year, awaiting him it lay,  
Until the double coin two pieces grew,  
And these two, four—soon, till people said,  
How rich Ben Adam is! And bowed the  
servile head.

"Ben Selim had a golden coin that day,  
Which to a stranger asking alms he gave,  
Who went rejoicing on his unknown way.  
But Selim died too poor to own a grave;  
But when his soul reached heaven, angels  
with pride  
Showed him the wealth his coin had multiplied."

This truth applies to those of small means as well as to the rich. The question is to be decided on the principle of ability. The greater the power to serve, the greater is the proportion of service. Pre-eminent opportunity must render pre-eminent service. And yet those of limited opportunity are not exempt. Noble work is often done by those of very limited opportunity.

## WHAT INSTEAD?

We often feel disposed to say to the persons who desire to do away with the Christian religion, "What are you going to give us?" We are, we trust, rational beings. We stand prepared to give up any system which we hold when we see good reason for doing so. You are going to take away from us religion. Well, what will you give us instead?

We know personally a man who, a few years ago, was a drunkard, down in the gutter. He is now a temperate hard-working man, supporting his family.—What did it? Religion. If you take away his religion, what will you give him in place of it?

Recently in a little prayer-meeting, a sister spoke of the support which she had when she looked on her baby and knew that it was dying. In that hour Christ was near her. You would take away her religion? What will you give her in its place?

We heard, not long ago, a sister in a prayer meeting tell of when she was crossing the ocean. The waves were high; all were in alarm; many dreaded that the ship would go down: the passengers were crying with fear; then, just when the fear was at its height, a woman's voice was heard amid the confusion singing:

"Thou refuge of my weary soul,  
On thee, when sorrows rise,  
On thee, when waves of trouble roll,  
My fainting hope relies."

Shortly there was a hush; men and women ceased their wild cries to listen; their minds were calm.

Then the same voice sung:

"Jesus, lover of my soul,  
Let me to thy bosom fly."

And one and another voice took up the hymn and carried it along.

You would have taken away from these people religion. Well what would you have given them?

We have seen a woman whose life was one of trouble, whose face was worn with care and labor, speak of the joy which she felt from day to day, of her many mercies, of the abounding goodness of God to her. Would she be better off if you should take away her religion?

If you don't take away our religion until you are prepared to give us something better, we suspect that the old religion will last our time out.—*Sel.*

## THE RELIGION OF DON'T KNOW.

The religion of "Don't-know" is a very poor article for any man to keep on hand. Is there a personal God? "I don't know." If there be such a God, what are His attributes and relation to men? "I don't know." Has man a soul distinct from the body that dies? "I don't know." If he has a soul, will that soul survive the event of death and live forever? "I don't know." Is there a heaven and a hell? "I don't know." Is the Bible true? "I don't know." Was there a Jesus Christ who came into this world to save sinners? "I don't know." Did Jesus Christ rise from the dead and ascend into heaven, and does He not exist there as the High Priest of the Christian profession? "I don't know."

The man who thus answers these and similar questions, and thus disposes of them all, would do well to see where he stands. He declares his own ignorance upon the most important questions that can be asked or answered. No others are or can be to him of so much importance; and yet he dismisses them all at sight by simply saying, "I don't know." This is the one saying which he flings at every religious truth, and with which he seeks to relieve himself from its pressure. We more than suspect that he does not want to know. He prefers the religion of "I don't know," rather than that of "I do know." When he comes to die, he will, if he has his reason in that solemn moment, want to know something, or believe something, which contains the solution of what death is and is to be to him. He will find it a difficult task to get out of this world on the naked theory of "I don't know." He is, after all, a man, and he locked up in his nature the wants that are common to men.—*Sel.*

## CONDEMNED—OR FORGIVEN?

Will you take a little time alone perhaps this evening? Take a paper and pencil; and after you have honestly and fairly thought on your own state, and weighed your own condition before the Lord, will you write down one of two words? If you feel that you are not a believer write down this word—"Condemned;" and if you are a believer in Jesus and put your trust in him alone write down the word—"Forgiven," even though you have to write down the word *condemned*.—*Sel.*

## WAITING—FOR WHA'?

BY REV. THEODORE L. CUYLER.

In almost every congregation, we ministers confront a certain number of regular hearers, whose faces become as familiar to us as the pews they occupy. They are still unconverted; although if any message from heaven should announce to them that they will die unconverted, it would startle them like an explosion of dynamite:

## THEY ARE WAITING

—not upon God; but after the fashion of the impotent crowd by the pool of Bethesda, they are waiting for something to turn up. Let me address a few frank, loving words to some such who are in danger of lingering until the highest purpose of life is lost, and the gate of heaven is closed against them.

One of you perhaps, is waiting for

## MORE CONVICTION

of sin. How much do you require in order to accept the new life which Jesus offers? What did that cripple at Bethesda require to know and feel, except that he was diseased, helpless, and friendless? If your reason admits that you are a sinner, and that unless Jesus saves you, you will perish—this is conviction enough to start with. The Bible furnishes no feeling-ometer to determine how badly a guilty soul shall feel before that soul strives to obey God. To tell God that you will never serve Him until He pierces you through with an intense anguish for sin is an insult; it increases your guilt. No "angel" is going to trouble the stagnant pool of your heart with quickening power, while you are disobeying God and insulting the compassionate Saviour. For pungent conviction, or a sudden startling conversion, you need not wait; if you do, you are

## CHEATING YOUR SOUL

with a delusion of the devil.

Your immediate duty is condensed into that pithy sentence which Christ uttered to the cripple in the Bethesdan porch—'Arise, take up thy bed, and walk!' You are on a bed of sinful procrastination now, put there by yourself. For all these past years, which have been worse than wasted, you have kept yourself there. Conscience confirms what I say Every sinner is a sinner because he

## CHOOSES TO BE ONE;

and you are no exception. Jesus commands you to forsake your sins (which are

diseasing you now, and will damn you hereafter), and follow Him. The instant that you are ready to obey, He gives you strength to obey. He commanded the wretched cripple, who had been "in that case" for over thirty years to stand up! What, on these weak and withered limbs? Certainly; for he could have no others to stand on. And the moment that the man is ready to obey, and makes the honest effort, a new power shoots through the palsied muscles. Christ did not lift him: the man rose up himself on his own limbs; but Christ gave him the power. His part in that healing transaction was faith; Christ's part was restoring grace. Put the two together, and you have the history of every true conversion that ever took place, or that is ever likely to occur.

## Waiting

## WILL NOT BRING CONVICTION;

but only increase of guilt. You are under a spell, just where Satan wants to keep you; the first act you honestly perform to please Jesus Christ breaks the spell. The first sincere prayer you offer for pardon and for Divine help, the first sin you refuse because Jesus bids you do so, puts you on your feet. These steps are your steps. A gentleman who had sat under forty years of faithful preaching came into my study one day and said to me, "I have determined to-day to settle the salvation of my soul;"—he did so by giving his heart to God. Many years of happy usefulness have followed that decisive day. But you say, "Oh, the Holy Ghost was working upon that man;" so He was, and so has He striven with you a thousand times and is doing so still. Waiting for the Spirit is only another form of the same delusion. The loving Spirit has waited on you and waited for you to repent and accept Christ, and may not wait much longer. My dear friend, you are fooling with your soul's salvation. When that gentleman of whom I just spoke quit the mattress of sinful sloth and delay, and decided to obey the voice of Christ, his "feet and ankle-bones received strength." He took up his bed and walked—has been walking nobly ever since.

Another person may be waiting for

## A POWERFUL REVIVAL,

when the waters will be greatly agitated, and then you will be cured of your sins and made whole. A genuine Revival signifies the work of the Divine Spirit on

many hearts at the same time. But Christ nowhere bids you wait for other people to move or be moved. The same truths, the same Divine power, that moved a whole congregation or community are within your reach at this moment. The question of your soul's salvation is to be settled between you and your Saviour. He led a man *out* of the crowd once when He was about to confer a blessing upon him. The "inquiry meeting" you need most is an honest hour with Jesus. Christ is as close to you now, and as thoroughly within your reach, as He would be if a hundred sinners around you were all praying for mercy; or a whole assembly were melted under the preaching of a Moody or a Whitefield. Waiting for a Revival is

#### ONLY AN EXCUSE

for hardening the heart. To revive is to live again; what you need is *life* from the death of sin in its first experience. You will get it as soon as you obey Christ's command to "rise, take up your bed, and walk."

It is of no matter to any of you who are lying on the mattress of delay that some other people have been led to Christ by a "powerful sermon," or a "special providence," or by any particular agency. No one else is a model; and nobody's particular experience is a mould for you to shape your conversion in. The lesson of that scene at Bethesda, yes, and of every true conversion that ever happened, is to *obey Jesus*.

#### WAITING IS DISOBEDIENCE.

Waiting increases the difficulty, and decreases the probability of your spiritual cure. Death is moving towards you; and will not wait for you one minute to do what Jesus bids you do at once. No pastor, no friend, no revival, no sermon, no inquiry-meeting, can save you. Jesus can. Whatever He directs you to do as He speaks to your conscience, do it.

NOW IS THE ACCEPTED TIME;  
take up your bed, and walk!

The plumage of the eagle serves it both for ornament and flight; strip it of that and you leave it helpless and deformed as a reptile of the dust; what the wings are to the eagle, prayer is to the Christian; take this from him and he falls to the ground, unadorned and unsupported

#### THE CHRIST VISITOR.

It was a brisk, clear evening in the latter part of December when Mr. Absum returned from his counting-house to the comforts of a bright coal fire and warm arm-chair in his parlor at home. He changed his heavy boots for slippers, drew around him the folds of his evening-gown, and then, lounging back in his chair, looked up to the ceiling and about with an air of satisfaction. Still there was a cloud on his brow. What could be the matter with Mr. Absum? To tell the truth he had that afternoon received in his counting-room the agent of one of the principal charities of the day, and had been warmly urged to double his last year's subscription, and the urging had been pressed by statements and arguments to which he did not know well how to reply. "People think," soliloquized he, "that I am made of money, I believe; this is the fourth object this year for which I have been requested to double my subscription, and this year has been one of heavy family expenses—building and fitting up this house—carpets, curtains, no end to new things to be bought—I really do not see how I am to give a penny more in charity. Then there are the bills for the girls and the boys; they all say they must have twice as much as before we came into this new house;—wonder if I did right in building it." And Mr. Absum glanced up and down the ceiling, and around on the costly furniture, and looked into the fire in silence. He was tired, harassed, and drowsy; his head began to swim and his eyes closed—he was asleep. In his sleep he thought he heard a tap at the door; he opened it, and there stood a plain, poor-looking man, who, in a voice singularly low and sweet, asked for a few moments' conversation with him. Mr. Absum asked him into the parlor and drew him a chair near the fire. The stranger looked attentively around, and then, turning to Mr. Absum, presented him with a paper.

"It is your last year's subscription to missions," said he; "you know all of the wants of that cause that can be told you. I called to see if you had anything more to add to it."

This was said in the same low and quiet voice as before; but, for some reason unaccountable to himself, Mr. Absum was more embarrassed by the plain, poor, unpretending man than he had been in the pres-

once of any one before. He was for some minutes silent before he could reply at all, and then in a hurried and embarrassed manner, he began the excuses which had appeared so satisfactory to him the afternoon before—the hardness of the times, the difficulty of collecting money, family expenses, etc.

The stranger quietly surveyed the spacious apartment, with its many elegancies and luxuries, and without any comment took from the merchant the paper he had given, but immediately presented him with another.

"This is your subscription to the Tract Society. Have you anything to add to it? You know how much it has been doing, and how much more it now desires to do, if Christians would only furnish means. Do you not feel called upon to add something to it?"

Mr. Absum was very uneasy under this appeal; but there was something in the mild manner of the stranger that restrained him, and he answered that, although he regretted it exceedingly, his circumstances were such that he could not this year conveniently add to any of his charities.

The stranger received back the paper without any reply, but immediately presented in its place the subscription to the Bible Society, and in a few clear and forcible words reminded him of its well-known claims, and again requested him to add something to his donation. Mr. Absum became impatient.

"Have I not said," he replied, "that I can do nothing more for any charity than I did last year? There seems to be no end to the calls upon us in these days. At first there were only three or four objects presented, and sums required were moderate. Now the objects increase every day; and all, after we have given once, want us to double and treble our subscriptions. There is no end to the thing; we may as well stop in one place as in another."

The stranger took back the paper, rose, and fixing his eyes upon his companion, said, in a voice that thrilled to his soul.—

"One year ago to-night you thought your daughter lay dying; you could not sleep for agony. Upon whom did you call all that night?"

The merchant started and looked up. There seemed a change to have passed over the whole form of his visitor, whose eyes were fixed upon him with a calm, intense, penetrating expression that awed

and subdued him. He drew back, covered his face, and made no reply.

"Five years ago," said the stranger, "when you lay at the brink of the grave, and thought that if you died then you would leave a family of helpless children, entirely unprovided for, do you remember how you prayed? Who saved you then?"

The stranger passed for an answer; but there was a dead silence. The merchant bent forward as one entirely overcome, and rested his head on the seat before him.

The stranger drew yet nearer and said, in a still lower and more impressive tone: "Do you remember, fifteen years since, that time when you felt yourself so lost, so helpless, so hopeless; when you spent days and nights in prayer; when you thought that you would give the world for one hour's assurance that your sins were forgiven you? Who listened to you then?"

"It was my God and Saviour!" said the merchant, with a sudden burst of remorseful feeling. "Oh yes, it was he!"

"And has He ever complained of being called upon too often?" inquired the stranger, in a tone of reproachful sweetness. "Say," he added, "are you willing to begin this night and ask no more of him, if he from this night will ask no more from you?"

"Oh, never, never!" said the merchant, throwing himself at the stranger's feet; but, as he spoke these words, the figure of his visitor seemed to vanish, and he awoke with his whole soul stirred within him.

"Oh my Saviour? what have I been saying?" he exclaimed. "Take all—take everything! What is all that I have to what thou hast done for me?"

#### MOUNTAIN JEWS.

Prof. Muller, who is occupying himself with inquiries concerning the Jews in the Caucasus, stated in a recent address to a Russian Academy that the Jews who dwell in Daghestan number about 16,000 souls. Inhabiting a mountainous district extending from the Caucasus to the Caspian Sea, they are known as "Gorubie Ewrei," i. e., Mountain Jews. They themselves aver that they have settled in that region since the time of the Babylonian captivity. They observe the Mosaic law with the utmost scrupulousness, are engaged chiefly in agriculture and handicrafts, and among themselves speak a dialect which they call Farsi.

## PERSECUTION IN TURKEY.

Letters from missionaries in Turkey, shew that the government of that country is interfering seriously with the work of evangelization and education. A change for the worse has been going on ever since the present Sultan came to the throne—twelve years ago. Dr. Barnum states that educated Mohammedans have often assured him that the deplorable condition of their country is due to the wrath of God for their departures from the law of the Koran. Protestant places of worship, even though they be in private houses, are declared illegal unless they have special permission from Constantinople; and a church cannot be built without a *firman*, which it is extremely difficult to obtain. The opening of new schools became almost impossible, and schools of long standing were threatened unless they would conform to the law, and subject themselves to official inspection. When the missionary assented, and the Government was asked to discharge its part of the arrangement, new obstacles were continually interposed.

The U. S. Government intervened on behalf of the missionaries, and an agreement was arrived at—that schools would be authorized in case they conform to Turkish school laws. The latter clause has caused a good deal of trouble. Books of the best character have been condemned for the most absurd reasons; and now it seems that the law is about to be so changed as to render obedience to it practically impossible, the aim being to kill the schools. The proposed law prescribes:

1. That no foreigner shall be allowed to open a school without a special *firman* from the Sultan himself—and such a document is not easily obtained.

2. No Ottoman subject shall be allowed to attend such a school until after he shall have had a course of religious instruction in one of his own schools.

3. Foreign schools are to refrain entirely from religious instruction.

4. All existing foreign schools which do not conform to this and certain other conditions, and obtain the Sultan's authorization within six months are to be permanently suppressed.

It is expected that the representatives of all the powers will join in opposing the enactment of this law.—Turkey fears the

light, and seeks to quench it without delay.—*Sel.*

## A PRAYING PRESIDENT.

The editor of the *Advance* tells a story which he had from the lips of the renowned elocutionist, James E. Murdock. He said:—"I spent three weeks in the White House with Mr. Lincoln, as his guest. One night—it was just after the battle of Bull Run—I was restless and could not sleep. I was repeating the part which I was to take in a public performance. The hour was past midnight. Indeed it was coming near the dawn, when I heard low tones proceeding from a private room near where the President slept. The door was partly open. \* \* \* It was the President kneeling beside an open Bible. The light was turned low in the room. His back was toward me. For a moment I was silent, looking in amazement and wonder. Then he cried out in tones so pleading and sorrowful, 'O thou God that heard Solomon in the night when he prayed for wisdom, hear me; I cannot lead this people, I cannot guide the affairs of this nation without thy help. I am poor, and weak, and sinful. O God! who didst hear Solomon when he cried for wisdom, hear me, and save this nation.'"

Then Mr. Murdock added, \* \* \* I think from that time the clouds which which had hung low and threatening over the affairs of our government began to roll away, the skies were brighter, the smile of heaven was upon our President. God heard his prayer and sent deliverance."

May a kind Providence send us more such rulers, men after his own heart.

PROHIBITION IS A CERTAINTY.—Prohibition is a certainty in this country, and that within a very few years. Every civilized nation on earth is looking for some cure of the greatest evil that effects the earth. the fact that all countries are trying to regulate it is an admission that it is an evil, and the centuries have demonstrated that there is no sense whatever in trying to regulate the evil. Evils are to be killed, not regulated. The question of to-day is whether the individual man shall have any right, by means of a poison, to demoralize mankind for profit. It is a question every workingman, every employee, every father and mother has a right to answer.—*North American Review.*

## THE DYING MINISTER.

Burdened with the weight of years and labors, the old preacher lay upon his couch, waiting the summons of the messenger to call him across the river.—Around him were gathered his children and brethren, ministering, as far as they could, to his every want. He lay silent for a time, when one of the watchers said, "He is going soon." Tears were flowing freely from many eyes. He roused a little, murmuring something that none could understand. "His mind wanders in the last hour," said one. "He seems to revive a little." "Raise my head," he said. "Is it time for the sermon? The lights are burning, and the song seems to have died away." All voices were hushed as he continued:

"Well, my text is from Jesus: 'In my Father's house are many mansions'—blessed words of promise. You poor, lowly ones who dwell in cabins, remember it is a mansion awaits you; and you poor, waiting ones, remember there are many of them. I promised my children to come home, but that mansion is my home. I am too weary to preach long to-night, brethren."

"What is that I hear? The music should not begin before the sermon is over—strange voices, too; no, not strange; 'tis the wife of my early youth leading the choir—yes, and mother, too. I can't preach; let me lie down and rest." He opened his eyes. In them was a far-away look, but what he saw none of the watchers could tell. Raising his hand solemnly, he said: "Let us pronounce the benediction. May grace, mercy, and peace abide——." An unintelligible murmur, and the hush of silence came, to be broken by the sighing and sobbing of watchers. The old preacher had preached his last sermon.—*Christian Advocate.*

Forty million of women are shut up in those cages called Zenanas. In 1872 a foreign lady was first allowed to visit one. Since then Christian ladies have been admitted, and are quietly giving instruction in the knowledge of Christianity. "If these women," says an intelligent Hindu, "reach the hearts of the women of our country they will soon get at the heads of the men." Observe that women only can reach with light the women of India, and women only minister to their bodily ills.

## A FACT ABOUT INDIA.

If there is any doubt as to the duty which the American churches, as well as those of other English-speaking peoples, owe to India, it ought to be dissipated by the fact that there are in that great empire three millions of educated young men—no<sup>t</sup> to speak of the other sex—who are familiar with the English language. They have been trained in English schools connected with the Government or with the various missions.

These men have at hand the entire range of English literature, Christian and infidel. They represent an influence sufficient in itself to transform the whole sentiment of that great empire. But the question is whether a religious tone shall characterize that influence, or whether the various forms of skepticism and indifference which now flood all English-speaking communities shall possess the land.

Leaving out of sight all other motives—the Great Commission, the historic indebtedness of the Christian Church for what she has herself received, and the demonstrated feasibility of presenting the gospel to the millions of India in their vernacular tongues—confining our thought to the simple fact that there are three millions of young and active men who, with language and literature, will become either allies or enemies in the conquest of India for Christ, there is certainly inspiration enough to arouse every Christian and every philanthropist to prompt and vigorous effort.—*Church at Home and Abroad.*

The progress of Romanism in the Protestant Church of England is painfully indicated by the fact that praying and offering masses for the dead is greatly on the increase. The "Office of the Dead" was "sung" on a recent evening in sixty seven churches in England, Scotland, and Wales; and on the following morning masses for the dead were offered up in no fewer than one hundred and seventeen churches.

The Queen of Madagascar recently attended the opening services of two Christian churches at Ambokinaunga. In fourteen years 700 Protestant chapels have been built in Madagascar, making the number now 1,200. There are 8,000 Protestant communicants and all the churches are self-supporting.

## HOW ROME TREATS THE BIBLE.

During the month of November two Capuchin monks preached a mission in Larangeiras, a town in the province of Sergifo, Brazil, where there is a small nucleus of Protestants belonging to the Presbyterian Church. "Protestants and their religion of the devil" was the theme of their preaching until they were advised by the authorities to be more respectful. During the mission the monks wished to teach the people an object-lesson on the proper treatment of Protestants and their odious literature; to this end the people were commanded to bring the Bibles, Testaments, gospels, and any book or tract which they had bought or received from the Protestants and they, the monks, would give the lesson promised. The people, ever ready to obey the "holy men," brought their books and tracts, two baskets full. A procession was formed, by the monks, to the top of a high hill, where a few days before a great cross had been planted. 'Twas about sundown, when a large fire was kindled at the foot of this cross; as the flames leaped into the air a Bible would be opened, and as it was being thrown into the flames the people would shout the name of some one of the Protestants, as much as to say, here goes the body of so-and-so into the flames. Thus a number of Bibles, Testaments, books and tracts were burnt.—*Sel.*

## A STRONG CHURCH.

"Is it a strong congregation?" asked a man, respecting a body of worshippers.

"Yes," was the reply.

"How many members are there?"

"Seventy-six."

"Seventy-six! Are they so very wealthy?"

"No; they are poor."

"How, then, do you say it is a strong church?"

"Because," said the gentleman, "they are earnest, devoted, at peace, loving each other, and striving together to do the masters work. Such a congregation is strong, whether composed of five or five hundred members."

Kansas with 100,000 more population than Texas, has one penitentiary, with 996 prisoners, while Texas has two large prisons with 3,000 convicts. Kansas has prohibition. Texas has not.

## "ALL MY SPRINGS ARE IN THEE."

He who finds in this life supreme comfort in God is as truly His own as when in the hereafter "the Lamb shall lead unto living fountains of waters." Sorrows may be his portion here; the sun may be obscured; the way may lead him through tangled thickets or over rocky ledges; still, for him, "waters shall break out, and streams in the desert." The glowing heat of summer may parch the ground, every green thing may perish about him, the mountain springs may completely fail; but that water which our Saviour giveth him "shall be in him, a well of water springing up into everlasting life." Gushing forth from immeasurable depths, its crystal currents shall never vary in fulness, though the earthly drought be so distressing that "the poor and needy seek water and there is none, and their tongue faileth for thirst." It is written: "I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water."

## BLESSINGS OF RELIGIOUS READING.

Consider the value of such literature in the home. It effectually arrests the currents of secular thought after the labors of a busy week are over; Who can estimate the importance of this even from a worldly point of view? Without some kind of wholesome interruption, experienced at regular periods, no man can very long endure the strain on nerve and brain. He needs something more than a daily cessation from exhausting toil; absolute deliverance he must have in order to the best possible fitness for future work. Nothing will accomplish this so well as the religious book or newspaper read in the home circle during the evening hours, read where the dearest companions of his life may share with him in the common blessing.—*Sel.*

There are now twenty-seven vessels engaged in missionary work in different parts of the world under the auspices of sixteen societies; of these missionary vessels sixteen are running on the coasts or rivers of Africa, and six among the islands of the Pacific Ocean.



## THE MOTHER'S LETTER.

At the Fulton Street Prayer Meeting in New York many thrilling incidents are related. A gentleman came into one of the meetings, and laid a sealed letter on the desk of the leader, and turning to the audience, he said:

"I am a Methodist minister; and I have been appointed to a special service which will require me to be travelling most of the year in California. Hearing of this, a devoted Christian mother came to me, and putting this letter into my hand, requested me to carry it to California, and inquire everywhere for her son; and if I should find him, put this letter in his hand, and tell him it was from *his mother*. I lay this letter here before you, and ask you to pray that I may find this son; and that God will make this letter the means of his salvation. Till now that mother has been an entire stranger to me; but I feel that there is a solemn and special providence in this matter."

I can give no idea of the effect upon the meeting which this request produced. It was tender and overwhelming. Men wept like children during prayer—prayer which was exceedingly earnest, and went up from the meeting as from the heart of one man. This was in 1853.

I happened to be at a prayer meeting in Philadelphia the next year, when this same minister arose and told the story of the finding of this praying mother's son. He said he carried that letter in his pocket for nearly a year, everywhere inquiring for the young man to whom it was addressed. "At last," said the preacher, "I found him. He was at a gambling saloon in Sacramento. I had him pointed out to me; and walking up to him, and putting my hand upon his shoulder, I told him I wished to have a few minutes' conversation with him outside.

"Wait," said he, "till I have played out this game, and I will go with you." He was with me in a few minutes; and when by ourselves he said, "What is it?"

"Here is a letter," said I, "from your mother which I have carried almost a year to give you. It is a letter from your mother; and I was directed to give this to you with my own hands. And here it is."

"The young man turned deadly pale. 'Oh,' said he, 'don't give it—I can't take it!'"

"Yes," said I, "you can, and shall take

it. I am not to have a year's work for nothing. Please take it and read it; and see if there is anything more I can do for you."

"The young man read it, and seemed overwhelmed with deep and sudden distress. 'Oh,' he groaned out, 'what can I do? What shall I do? I am a poor, undone wretch. What shall I do?'"

"Do?" said I. "We must begin somewhere, and do as fast as we find anything to do. And in this very moment, and as the first thing to be done, I want you to kneel down, and on your knees sign this temperance pledge. The signing was soon done; for I found him willing to do anything."

"Now," said I, "are you willing to kneel right here and now, and pledge yourself to Jesus Christ, that you will be his, now and for ever?"

"Yes," he answered, "I am willing."

"Then kneel right down beside me; and I will ask God to lead your heart and mind in all you do in this solemn hour, for you must become a Christian in this very hour and on this very spot."

"Oh that I might find my dear mother's Saviour here and now!"

"We knelt together, so close that my shoulder touched his. I prayed; and I cannot tell how I prayed. I never could. Suffice it to say that the Holy Spirit seemed to be poured upon us. We arose from our knees, and threw our arms around each other. The man had become a new man in Christ Jesus; and on his knees he had become an heir of God and a joint-heir with Jesus to a heavenly inheritance. The Holy Spirit seemed to do His special office work in his heart; in answer to his mother's prayers, and perhaps the prayers of the Fulton Street Prayer Meeting. Subsequent days and weeks of acquaintance proved that this lost and ruined young man had really passed from death unto life."

Such prayer and faith as a mother knows how to exercise God will never disappoint. In his own time and way God will reward her faith and answer her prayers. Oh mothers! mothers! never give up your children! Never leave off praying. Never—never!—Sel.

Dr. Oswald Dykes has accepted the invitation to the Moderator's chair of the next Synod of the English Presbyterian Church.