

Go To THE PRESBYTERIAN CHURCH IN CANADA

The Maritime

Presbyterian

of the Maritime Provinces

into all the World

Preach the Gospel

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

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Nov. 15, 1883.

1883-4.

SUNDAY-SCHOOL TEACHERS AND SUPER-INTENDENTS WILL

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A YOUTHFUL AGNOSTIC ELUCIDATED.

A suggestive scene took place lately in a railroad car that was crossing the Rocky Mountains. A quiet business man, who had been slowly watching the vast range of snow-clad peaks, seen for the first time, said to his companion;

"No man, it seems to me, could look nt that scene without feeling himself nearer to his Creator.

A dapper lad of eighteen, who had been chiefly occupied in cressing his moustache, pertly interrupted, "If you are sure there is a Creator."

"You are an atheist?" said the stranger, turning to the lad.

"I am an agnostic," said he, raising his voice. "I am investigating the subject. I take nothing for granted. I see the mountains, I smell the rose, I hear the wind; therefore I believe that mountains, rose, and wind exist. But I cannot see, smell or hear God. Therefore—"

A grizzled old cattle raiser opposite glanced over his spectacles at the boy.

"Did you ever try to smell with your eyes?" he said, quietly.

"No."

"Or to hear with your tongue or to taste with your ears?"

"Certainly not."

"Then why do you try to apprehend God with faculties which are only meant for natural things?"

"With what should I apprehend Him?" said the youth, with a conceited giggle.

"With your intellect and soul; but—I beg your pardon," here he paused; "some men haven't breadth and depth enough of intellect to do this. That is probably the reason you are an agnostic."

The laugh in the car effectually stopped the display of any more atheism that day.

But this is a question which cannot be laughed or joked away. Every thinking man in his youth must face for himself that terrible problem of life, "What is God?" and "What is He to me?" As a young man decides that question, his future life takes shape.—*Youth's Companion.*

The Maritime Presbyterian.

Vol. III.

NOVEMBER 15th, 1883.

No. 10.

STATE OF THE FUNDS NOV. 1st, 1883.

FOREIGN MISSIONS.	
Received to Nov. 1st, '83.	\$2540 49
Expended to " " '83	4337 93
Bal. Due Treas.	1797 45
(DAYS PRING, ETC,	
Received to Nov. 1st, '83	\$649 14
Expended to Nov. 1st, '83 (including Bal. of \$932 21.)	2531 80
Bal. due Treas.	1832 63
HOME MISSIONS.	
Received to Nov. 1st, '83	\$1517 32
Expended to " " '83	1021 97
(Bal. on hand. Jan. '84)	\$495 25
SUPPLEMENTS.	
Received to Nov. 1st '83	\$1634 71
Expended to " " '83	1635 73
Bal. due Treas.	\$915 02
COLLEGE.	
Received to Nov. 1st, '83	\$3033 95
Expended to " " '83 (including Bal. of \$3710 52.)	2187 85
Bal. due Treas.	\$846 30
AGED MINISTERS. ND	
Received to Nov. 1st '83	783 65
Expended to " " '83	595 00
Bal. due Treas	\$188 35
RECEIPTS FOR THE MONTH OF OCT.	
Foreign Missions	\$293 84
Dayspring and Mission Schools	131 73
Home Missions	146 55
Supplements	105 99
College	327 60
Aged Ministers	29 34
French Evangelization	123 10
	\$1234 55

P. G. MCGREGOR, *Treasurer.*

Received from Ladies Benevolent Society in connection with the Presbyterian Congregation, Sherbrook, per Mrs. Fraser, Secy, a box of mission garments, (value \$23) for Mr. Annand. All mission goods for the New Hebrides will be despatches about the 1st December.

P. G. MCGREGOR, *Secy.*

OPENING OF THE THEOLOGICAL HALL.

The Theological Hall was opened on the evening of the 7th inst, by a lecture in St. Matthews Church by Dr. Macknight on "Clement's Epistle to the Corinthians"

The night was wild and wet and the attendance was thus not so large as it would otherwise have been.

There are seven new Students at the Hall this winter and their are now fifteen or sixteen in attendance altogether.

Meeting of College Board.

The College Board met at Pine Hill on the 7th inst.

There were present Dr. Macgregor Dr. Pollok, Prof. Currie, Revs. James Maclean, John Mc Millan, A. Mc Lean Sinclair, Edward Grant, and J. Burgess, and Messrs. R. Murray and Baxter.

Of the \$3100.000 subscribed for the hall \$71000 has been paid in. The Board request that those who have signed but not paid will pay at once and that those who have not signed but take an interest in the College will subscribe and pay what they can.

The Board agreed to authorize the sale of the property at Truro if a suitable offer is received.

It was decided, in following the instructions of the Synod to request a conference with the Governors of Dalhousie College early in December, the time and place to be mutually arranged.

After large and interesting farewell meetings in Halifax and St. Johns, the Mortons are on their way to Trinidad to resume, with cheerful hearts and stronger bodies, their difficult yet encouraging work.

HOLIE MISSION BOARD.

The Maritime Committee met on Tuesday 6th inst. The business was the examination of Returns of Catechists and Claims of Presbyteries for maintenance of these during the summer in their respective Solds.

The Claims of the Presbyteries of Pictou, Truro, Halifax, Lunenburg, and Shelburne, and of St. John were received and disposed of. Those from Miramichi and R. E. Island, were not on the table. The claims generally were less than usual, the stations in most cases paying in full and in all cases very respectably. There was marked progress in the Presbytery of St. John.

DISTRIBUTION OF PREACHERS.

As usual there were nearly twice as many preachers asked for, as were at the Committee's disposal. They were allotted with as much fairness as the committee could bring to bear on the subject.

It was agreed to welcome Rev. M. Rose a Gaelic Preacher of the Scottish Free Church who has offered himself to the Colonial Committee for this country.

The Committee also welcome with pleasure the Rev. Thos. Duncan who is returning to labor with us again.

CORRECTION. — Halifax, Nov. 6th.

Please notice two errors in the published State of the Funds in your last issue. First. The heading should have been Oct. 1st inst. instead of Sept. 1st.

Second. Under College, line third. Including Balance of \$1710.50 should have been \$3710.52, which is large enough without being magnified. It is the accumulation of seven years at the rate of \$530.07 per annum.

P. G. MCGREGOR.

There are in the Presbyterian Church of Canada 799 pastoral charges, an increase of 9 on last year; there are 122 vacancies, 8 more than last year; mission stations, 109 last year, 101, but the returns are incomplete; congregations and stations, 1,011,

last year, 903; the total number of churches and stations supplied by pastors, 1,493, or adding mission stations, 1,714, a decrease of 23. The families reach 69,507, an increase of 1,328; of communicants there are 118,603, an increase of 2,735; sittings in churches, 350,432, an increase of 16,097; mansees, 434 and 65 rented houses.

About a year since a prize of one hundred guineas was offered for the best Essay on "The heathen world, its need of the gospel and the duty of the church to supply that need." Thirty six essays were sent in from various parts of the Continent and the prize has just been awarded to Rev. Dr. Patterson of New Glasgow.

We are glad also to state that arrangements have been made for the delivery of this Essay in a series of lectures to the students in our Theological Hall during the present term.

Whilst in our own Church there is quite a dearth for ministers, across the Atlantic there seems to be a superabundance. The English Baptist Missionary Society has been burdened by the applications of young men who desire to be sent as missionaries. A large number of applicants have been received on condition that they will be sent out should an increase of contributions warrant it.

It is cheering to note that there will be an increase of candidates at our Pine Hill institution this winter.

The tea-meeting and bazaar at Upper Musquodoboit realized \$275 in aid of the manse which is now completed and occupied.—A tea-meeting at Dean Settlement realized \$230, in aid of the new Church there. Before the end of the year the Church is to be finished. This congregation has entered heartily and zealously into the work of Church and Manse building.

Collection in the church in Upper Caledonia for the Schemes of the Church, \$18. Also \$2.00 for Dayspring from Sabbath-School near Wallace Bridge.

Rev. Dr. King the newly appointed principal of Manitoba College has raised \$5000 to pay the most pressing debts on that institution.

The Robertsons have had very successful meetings in Montreal, Ottawa and other cities in the West.

DEATH OF DR. BEGG.

The name of Mr. Begg has been a foremost one in the whole history of the work and warfare of the Free Church of Scotland.

He was descended from Covenanted ancestry, and well did he uphold their ancient fame and name by inflexible adherence to his convictions of right.

He was born in 1809, went to Glasgow University at twelve, took his degree of M. A. at sixteen, was licensed to preach at the age of twenty. And after being rapidly called from parish to parish, was settled at Liberton, in 1835.

He has ever been one of the foremost men in the Free Church, and has been for many years the leader of the conservative party in the Church, strenuously opposing hymns, organs, and all the other innovations upon old established customs.

He preached twice on the Sabbath before his death, talking as a text for the second service and for his last sermon, "*It is appointed unto all men once to die.*" On Wednesday he attended a meeting of Presbytery. On Thursday was confined to the house by congestion of the lungs. And died at four o'clock on Saturday, 29th Sept. in the 75th year of his age, and the 55 year of his ministry.

DEATH OF REV MR. GOODFELLOW.

The late Rev. Mr. Goodfellow whose death took place on the 30th ult., was born at Bradford, Ontario, on the 24th of June 1832. He was the fifth son of the late John Goodfellow of that place, being one of a family of eleven children, nine sons and two daughters, all of whom with the exception of the late pastor of Antigonish are still living. He received the rudiments of his education at the Grammar school at Bond Head.

His eagerness for learning and his determination to secure an education were evinced even at that early period by the

fact that for some time he walked daily from Bradford to Bond Head, a distance of six miles, to attend the Grammar school. From the Grammar school he went to Toronto University where he took his Arts course, after which he studied Theology at the U. P. Hall, Toronto.

After completing his curriculum in Elvina, and receiving license he was called by the congregation of Widder and Lake Road, Ontario. He accepted the call, was ordained, and inducted into the pastoral charge of that congregation on the 26th of Jan. 1862. He remained in the field for about nine years, but in consequence of failing health came to Nova Scotia. He preached for a short time as a probationer, and was called by the congregation of Antigonish and Cape George. Into the pastoral charge of this congregation he was inducted in July 1872 and here he continued to labour till his health which had for some time been precarious completely failed him about six months ago.

Mr. Goodfellow was twice married, first to Miss Agnes M. Martyn of Edinburgh, in 1864, and a second time to Miss S. W. McNabb of Dartmouth, in 1876. He had six children only two of whom, a son and a daughter survive him.

Mr. Goodfellow's health has not been robust for many years but especially for the last two years he had to struggle with infirmity and suffering in the discharge of his ministerial duties. In May last he was utterly prostrated, and though at times he had some slight hope of recovery, he frequently indicated that he thought that his work was done. As soon as he had sufficiently rallied from his first attack to do so he left home and spent a few weeks in Cape Breton. Afterwards he visited the Poland Springs in Maine, and lingered for a time on his return at Annapolis. Still his strength continued to fail, and so much had his vitality been reduced that as he made his way back to Antigonish he more than once expressed his convic-

tion that he was going home to die. After his return he lingered for a few weeks in great physical weakness, but with the calmness and peace of a quiet assurance. He fell asleep on the 30th ult. His funeral took place on the 2nd inst. Suitable devotional exercises were conducted at the manse and at the church by Messrs. Forbes, Mc Curdy, and Dr. Murray, and his remains were followed to the grave by a large concourse of people representing all the denominations of Antigonish.

On the Sabbath following, Mr. Forbes, by appointment of Presbytery preached at Antigonish and sought to impress the solemn dispensation. He took for his text II. Tim. IV. 6, 7, 8, "For I am now ready to be offered and the time of my departure is at hand, I have fought a good fight" &c.

After adverting to the apostles readiness to leave the world he dwelt

I Upon his retrospect of his past life

II Upon his anticipations of a glorious future.

In referring to the circumstances under which he was called to preach to the congregation, Mr. Forbes spoke substantially as follows:—

It was my lot to meet your late pastor as a student at the University of Toronto in the winter of 1860. He was in the last year of his College course, while I was in my first. He graduated in the spring of 1861 and must have been licensed in that year, as he was ordained in January 1862. He continued in charge of his first congregation till 1871, when in consequence of failing health he resigned. I met him again at the Synod at St John in October of the same year. He was at that time residing at Digby. Benefitting by his residence in Nova Scotia he placed himself under the H. M. Board and received appointments which soon brought him to Antigonish where he received a unanimous call which in due time was accepted. It fell to me to preach on the occasion of his induction in July 1882. During the eleven years which have since oc-

urred, he has laboured in your midst after what manner is well known to you all. His health which was never robust completely failed last spring. The Presbytery supplied his pulpit in the hope that with rest he might recover, but that hope has been disappointed for he passed to his rest last Tuesday morning.

After referring at some length to Mr. Goodfellow's high attainments as a scholar, to his ability as an expositor and a preacher, to the evangelical tone of his whole ministry, to his power in prayer, to his skill in dealing with the afflicted and dying, to the affection and fidelity with which he watches over the young to hospitality, charity, and benevolence. to his courtesy and kindness in his intercourse with his brethren, the preacher proceeded. "This and a great deal more might be said without claiming infallibility for him, a thing which he would never have thought of claiming for himself. And now his work is done, His Master has removed him from you. You will see his face no more. Never again will he enter this pulpit or lighten your homes with his presence and cheer. But though dead he yet speaks to you. His invitations exhortations and warnings even to the last sermon which he addressed to you should bear fruit, must bear fruit if you do not wish his voice to be heard against you at the judgment seat. Let me intreat you to humble yourselves in view of the fact that you have not profited more under the ministry of such a man. Let me urge you to imitate the disciples of John who having buried their Master "went and told Jesus." Place yourselves under the superintendence the Chief Shepherd and Bishop of souls. Improve your affliction so that like him when you pass away you may hear the welcome plaudit, "Well done good and faithful servants enter ye into the joy of your Lord."—*Con.*

MISSIONARY MEETING AT TRURO.

On Tuesday, the 16th, our returned Missionaries, Messrs. Robertson, Morton and Christie, with their wives, visited Truro, on the invitation of the woman's Missionary Society. At 5 o'clock a well-managed and exceedingly pleasant Social was held in the fine basement of St. Andrew's church, for the purpose of welcoming the missionaries, and giving all interested in the glorious work of sending the Gospel to heathen lands, an opportunity of becoming personally acquainted with them.

The ladies with commendable unanimity and zeal did everything possible to make the Social a success—and a decided success it certainly was. There was a good attendance especially of ladies. The following clergymen were present:—

Messrs. Baxter, Ross, Burrows, McMillan, Chase, Bruce, and Dewar the Methodist minister of Truro. The absence of Dr. McCulloch, owing to ill-health, was deeply regretted by all. After a blessing was invoked by Rev. Mr. Chase, an excellent tea was partaken of, the wives of the four resident clergymen presiding at the tables. Thereafter an hour was spent in social conversation. The Missionaries were pleased to meet with old friends and to make new ones; and all present were delighted to have the privilege and honour of grasping the Missionaries by the hand and speaking a few words with them. The ladies deserve much credit for proposing the Social, and carrying it out so successfully. No doubt the result will be a large increase in the membership of the society, a better attendance at the meetings thereof, and a more hearty support of the missionaries by the sympathy, prayers, and contributions of our congregations.

In the evening a large congregation assembled in the church to hear addresses from the missionaries. Rev. Mr. McMillan presided. After the singing of the missionary Hymn, and prayer by the Rev. Mr. Dewar, the chairman, on behalf of the ladies, welcomed the missionaries, assuring them of the affectionate regard of the people, of their appreciation of their past labors, and of their earnest prayers for their future welfare and success.

Interesting addresses were there given by Messrs. Robertson, Morton, and Christie. All listened with rapt attention and were delighted to hear particulars of the glorious work done in Eromanga and

Trinidad. Mr. Robertson sang a hymn in Eromangan, set to the tune "Artenville" and another set to "Auld Lang Syne" and repeated "The Lord's Prayer." Mr. & Mrs. Morton also sang a hymn in Hindoo. The singing greatly pleased the audience.

Before closing Rev. Messrs. Ross and Burrows briefly expressed their delight with the meeting, and strongly recommended all the ladies connected with the three congregations to become members of the Woman's Missionary Society. The collection taken during the evening amounted to \$50.00.

After singing Rev. Mr. Bruce pronounced the Benediction, and thus closed one of the most enthusiastic and interesting missionary meetings ever held in Truro. "God be merciful unto us and bless us, and cause His face to shine upon us, that Thy way may be known upon earth, Thy saving health among all nations.

On Wednesday afternoon the wives of the three missionaries were present at the monthly meeting of the Woman's Foreign Missionary Society in the Presbyterian Hall, and addressed the ladies present, and afterwards in answer to questions, furnished a large fund of valuable information respecting work.

The Society presented Mrs. Robertson with the sum of \$50.00, Mrs. Morton \$20.00, and Mrs. Christie \$10.00.

THE HOME MISSION.

Our Home Mission work in these Maritime Provinces is in many respects in a hopeful condition and full of encouragement. The great desideratum is men to carry on the work, for whilst there is generally a surplus in the treasury the labourers are few. We need to plead earnestly with the Lord of the Harvest that He would send forth labourers into the harvest. Our professions are overstocked whilst few young men are preparing to enter the Gospel ministry. Whilst there is sufficient in our Home Mission fund to meet present demands, yet, if we had more men to cultivate the field more money would be needed.

But while the work in these Lower Provinces is now in a somewhat encouraging condition, yet there are other great enterprises in which the church is engaged which to some extent overshadow our Home Missions. Frequent and stirring reports appear from time to time on the pages of the Record which afford a stimulus and deeper interest in the other

comes. The agents of our French Evangelization and Foreign Mission enterprises often give us facts and incidents which sometimes thrill and excite a great deal of enthusiasm. Our catechists and probationers plod on in our mission stations and solitary fields unnoticed by many. No flaming reports are published, nothing perhaps very striking occurs and yet they are doing good work and deserve encouragement. They are lengthening the cords and strengthening the stakes of our Zion.

During this year our mission stations have done remarkably well in the matter of contributing. In the St. John Presbytery twelve mission fields have been wrought, and while last year \$422.07 was received from the Home Mission fund, this year several stations have paid in full and there will be a marked decrease in the amount required from the Church's funds. In the Halifax Presbytery there is also gratifying progress in this respect and the new station at Lookport in the Lunenburg and Shelburne Presbytery has met the whole expenditure. The Truro Presbytery also reports an increase from the stations within their bounds. This is very pleasing and shows that throughout our mission stations the scale of liberality is rising and that we have much encouragement to prosecute the work.

It is to be regretted however that at our late meeting of Synod so little attention was called to our Home Mission work and the satisfactory progress that is being made. The subjects of Sabbath schools, State of Religion and Foreign Missions had each an evening devoted to them, but little reference was made to our Home work. We do not wish to divert attention from the other schemes nor to assert that they are receiving too much importance. But when we look at the paucity of labourers and the encouragement we now have to prosecute the work in these Lower Provinces, the subject should not have been overlooked at Synod. Not even did the clamant want of the church come up at any seditent.

Now it is not well to allow our Home work to be thus overshadowed to some extent. Our Foreign Mission enterprise depends upon the success of the Gospel here. Just as we expand in these Provinces and supply the destitution at home will we extend our efforts abroad. We must therefore give considerable attention to the root of the tree or little sap will flow to the branches. And if our labourers would furnish for publication any

striking facts or incidents it would lead our people to take a greater interest in what the church is doing in these Lower Provinces and throughout the whole Dominion. In this way they would be stimulated, and when stimulated their interest in the great work of evangelizing the heathen would be greatly increased.

D.

The Eastern Shores.

For upwards of twelve years the Halifax Presbytery has been sending catechists to the Eastern Shore to assist the resident minister of Sheet Harbor. Each year something was drawn from the Home Mission fund to aid in his payment. Last year the amount of \$55 was received. This year Mr. Ferneaux was paid in full besides the probationers labouring in Sheet Harbor and adjacencies. Mr. Ferneaux's labours were confined to Quoddy and Moser River. The latter locality besides contributing \$102.30 for his support also raised \$53 for repairing the church and \$10 toward a S. S. Library; Quoddy raised \$88.75.

Mr. Ferneaux also held occasional services at Salmon River Gold Mines, and visited several families located in the backwoods of Moser River. No preacher had ever visited them before. He thus describes his first visit.

At Moser River I occasionally met a few farmers that told me that they had been settled in the backwoods about seven years. I got the names of the families and sent them copies of the British Messenger, Cottager and Artizan, and Good News. I sent a message to them to the effect that I would preach on July 29th in the afternoon at the most central house. The homestead which was decided upon as the meeting place is seven miles from Moser River. Five minutes walk from the village brings us into the forest primeval. I was accompanied by a few friends who were anxious to encourage the settlers. A walk of two hours brought us to the second Bear Lake. Not a gun shot from the border of the Lake we perceived a large log house and in the rear of it an extensive clearing in which was growing potatoes, turnips, wheat, flax, barley, and Indian corn. The front of the log house covered with hop vines. Sun flowers, white roses, and poppies adorned the garden, and on the bosom of the lake which looked like a sea of glass, rested here and there numbers of beautiful white lilies. A friend said this is

where Mr. Kintcrater a native of North Germany has pitched his tent, and here he is coming towards us. The settlers welcomed us heartily and on entering his house found the congregation patiently waiting for the preacher. Nearly all the members of each family had come to the first preaching service held in the Backwoods of Moser River. The promise of Christ concerning the two or three was fulfilled. One gratifying result of this service was that some who were present afterward attended both week night and Sabbath services at the Moser River church.

D.

NEW HEBRIDES MISSION.

Letter from Mrs. McKenzie.

Erakor, Efate, July 13th 1883.

My Dear Mrs. Scott:—

I was unable to write you when the Dayspring left us last year. You may imagine that we would have a great deal to occupy our time after such a long absence. Then the vessel returned from the North in a very short time for our mail and we were obliged to put up what letters we had ready and leave many which we felt we should have written. I fear our friends in Nova Scotia will think us very dilatory but you must remember that our mails only leave here twice a year. We are not so highly favoured in this respect as the missionaries in Trinidad, who can send letters to their friends so frequently.

You are probably aware that we did not reach Efate until the middle of November, owing to the Day Spring being detained among the Southern Islands, both before going to Sydney and after returning.

OUR RETURN HOME.

The natives were aware of our coming and prepared for us by rethatohing, and whitewashing, and cleaning our house. It was an agreeable surprise to find it thus. It was well they did so for we landed on a Saturday, and could not have done any cleaning before the Sabbath. Between two and three hundred of the natives met us on the beach with joy beaming in their faces, and I believe gratitude in their hearts that we had been brought back to them. And when we recounted the blessings which had been ours during our absence, our hearts overflowed in gratitude to the bountiful Giver.

What we sought after most, had been granted, viz, restored health; and the health has been continued. I was afraid when we should return that the climate might again prove too much for a once shattered constitution. But with due care, humanly speaking, we may have many years of labour among this people.

PROGRESS IN OUR ABSENCE.

The work left in the hands of the natives had been carried on satisfactorily and one stronghold of the enemy gave way. When we left here our young men were all about us except two, who had gone away with white men and had not returned, and we were afraid when the schools were broken up and we away that they might again be tempted to go off in labour vessels; but we found them all here except two. These two were more boys, from the advanced class in the children's school. Both had been brought from heathen villages. The two who were away when we left are both dead; *died through drink!*

THE WORK SINCE OUR RETURN.

Our schools have been carried on since we returned much as they were before we left, with an additional class of young men who are being trained for teachers. They get the practical part of their training in the children's school, which is held from seven till nine every morning. There are sixty scholars who are divided into classes so that each lad may have a class. I am thus left free to spend a while with each. I stopped their method, viz reading the sentence and allowing the child to repeat it after him, they took to my way quite readily, and all are doing nicely.

From the time the Day Spring left us in November until she came back in April we were kept very busy, and the work was pegining to tell on Mr. McKenzie's health. I was glad therefore that he had been appointed to visit the Northern islands in company with the new missionary, and so get a rest. They left without saying when they would be back, so I made up my mind to be alone four weeks but was pleased to see them back in three. The days passed pleasantly but the evenings were lonely.

MEETING OF SYNOD.

We then all went to Anoitum to the meeting of Synod.

On our way we spent a Sabbath at Erromanga. The natives seemed pleased; and did their best to make us comfortable. They were addressed in English in the Memorial Church where they now assemble. Of course they understood very little that was said but it was good for them to hear the voice of the missionary.

We had a very pleasant time during the meeting. Met the new missionary and their wives, Dr. and Mrs. Gunn who are successors to Mr. Copeland, and Mr. and Mrs. Murray who are to be settled on Ambrym.

SENDING OUT NEW TEACHERS.

Since we came back from Nova Scotia we have sent out four couples as teachers. Three of these to heathen villages on our own island, and the fourth to an island further north, a fifth couple as servants to the missionary on Api. Thus the natives do a very important part in the work of evangelizing the heathen.

Two of the three who settled on this island have gone into untried ground; distant villages where the gospel had seldom been preached. So far the natives have been friendly to them, and our chief had thrown off the shackles of heathenism and acknowledged himself a worshipper of the true God. Sometime ago a native who was taking the gospel in the one hand and carrying on heathen customs with the other, died suddenly. His death had evidently made an impression on the mind of this chief, for he sent the teacher to ask if he should likewise die if he should pray and then kill his pigs at the approaching feast, Mr. M. was not at home so I sent word to him to be whole hearted for the worship, as killing his pigs could not possibly do him any good but God could. The teacher's wife was here since and said that he had resolved to have nothing to do with the feast. May the Lord put it into the hearts of many more to come out and beseparate.

Thanking you again for your interest in and kindness to us. And praying for your prosperity and usefulness as a Society.

I remain

Your Sister in Christ

AMANDA B. MACKENZIE.

Written for the Ladies Missionary Society in New Glasgow.

Many seem to think that to be a believer is to have certain feelings and experiences, forgetting all the time that these are but the flowers, and that the fruit must follow.

THE TRINIDAD MISSION.

Letter from Mrs. Morton.

For the Maritime Presbyterian.

St. John, Nov. 5th.

A few weeks ago I had the pleasure of addressing a large gathering of ladies in the lecture room of Mc Nab St. Church, Hamilton Ont. At the close of the meeting many of the ladies spoke very kindly, and some handed to me donations in aid of our work, among these I would like to mention particularly the President of a Ladies Missionary Society in the Church of England. In the evening a general meeting was held, addressed by Mr. Builder who will shortly be leaving for India and by Mr. Morton. On the collection plate was laid a small box, neatly wrapped, and addressed. "For Mrs. Morton's work," it was accompanied by the following note.

Dear sister in the Lord. I was present this afternoon and heard your address on the want of the woman Coolies of Trinidad. I looked around on the richly dressed ladies with shame for myself and them that the religion of Christ should be so much misrepresented by us. Perhaps the others have not had the light of the Word opened to them on the subject of dress as I have, so I will let my Judgment begin at home with myself. As a result I send my jewelry for your mission.

Yours in the love of Christ.

One of his saved Ones.

Hamilton Oct 2nd.

The box contained a handsome watch chain (short) two brooches and two pairs of cuff buttons all valuable, I have been able to realize on them by the help of ladies in Halifax fifty four dollars. The Helping Hand Mission Band in connection with the W. F. M. S. of Halifax, generously purchased the chain and handed it to me as an accompaniment to the elegant watch which was presented to me by a few friends in Halifax. The work of that chain will never be done so long as I am spared to wear it. It will be to me a constant lesson of self denial and an enduring encouragement there to.

SARAH E. MORTON.

There is nothing more to be estimated than a manly firmness and decision of character. I like a person who knows his own mind and sticks to it; who sees at once what is to be done in giving circumstances and does it.—*Wm. Hazlitt.*

THE OLD CRY—MORE MINISTERS WANTED.

BY REV. F. G. MCGREGOR, D. D.

In your last issue, you notice Mr. Layton's overture to revive in some form the right of a Presbytery to initiate steps for the settlement of a minister should the congregation neglect this too long. You also noticed Rev. J. McGregor McKay's "impressive statements of the evils, the total ruin brought upon whole congregations by the neglect to secure settled Pastors." It is to be hoped that these matters will be well considered. You add, "Our church should adapt her measures to the necessities of the time and place." True, and I wish a Committee of Inquiry had been appointed by Synod, to investigate and report, next year, on the causes of the inadequate supply of ministers, and means to be used to obtain a sufficient force. Such an inquiry could do no harm, and it might do a great deal of good, by presenting the claims of Christ to Christian parents and youths and especially to young men attending Academies and Colleges not a few might be led to thought, to prayer for direction, and to a decision in a way which would tell powerfully in our future prosperity.

You may say "Settle over congregations the best men you can lay your hand on." Very good—put where can you get them? I had almost said "First catch your hare," but it seems irreverent. The difficulty is that one cannot get "good men" on whom to "lay hands" and neither the *ius devolutum* nor any change in the line indicated will furnish them. Not that I would object to that overture going to the Assembly, but I do object to the idea going abroad, that the proposed change will meet our want, or give us any appreciable relief. I cannot see that it will add a man to our working force, and still am under the conviction, that what is wanted is not more Presbyterian power, but *more young men* from Christian families in town and country, studying for the ministry and more zeal in ministers in encouraging young men of piety and promise to prepare for the work.

Let us deal briefly with facts, and I shall first refer to Mission Stations. In April last there were 36 of these in the Maritime Provinces unsupplied with religious services from the Presbyterian body. In another month the whole 36 had young men, and *for no other cause*. If the men were obtainable, they would

be located by the Presbyteries quickly, without any new power, for the next six months. There might be an extra call for funds but that could be met. The want that cannot be met is want of Preachers.

Messrs. Pitblado and Gordon in their report respecting the North-West say, "Students do excellent work the first season, but as soon as they leave the field their places should be supplied with ordained missionaries. We shall then reap where we have sown, and not leave our crop to be harvested by others, or worse still to go to waste. It is found that the *continuous* presence of a missionary, is essential even to financial success.

What is here delineated is exactly what has happened in districts described by Mr McKay, and is happening now in some places in these Provinces not however from deficiency of Presbyterian power, but from the want of money and men. We can get the first, for when the case is fairly presented our people do respond, but they have not yet so appreciated the work to be done as to furnish in sufficient force the labourers, and for want of these "our crop is in some places neither harvested by ourselves nor by others but 'going to waste.'"

Let us next look at congregations. Seven young men left our Pine Hill College at the close of April and licensed let us say before the end of June. Four months have elapsed, and four of these had seats in Synod, while two others had calls presented and accepted, and the time of their ordination appointed, and the seventh will doubtless soon follow. Have the people proved themselves either careless or slow? Besides these, within the year or thereabout Rev. Messrs. Maxwell, Robert Rogers, Crawford, Thorpe, McLeod, McKenzie, McDougall and Naira have all been called and settled. Here the *sixteen harmonious settlements* in less than as many months, and most of them unanimous. Would anything better than this be gained by Presbyterian interference in any form?

But have we not a lot of uncalled men on your list? We have eight. Now suppose that by some short and easy method they are settled, or to put it mild, located, where is the advantage? Some old minister, in a recent *WITNESS*, showed that 28 men were at present wanted, for Congregations, Foreign Missions, and Lumber camps; now when the eight are located, what becomes of the twenty places left out in the cold, for the time abandoned? Will they not be in greater

danger of becoming demoralized and driven to despair? But farther, of the eight, not one young man, Mr. Fitzpatrick excepted who could not well be called, has been a full year on the mission field.

I at once acknowledge that I could not eliminate the word *young* from the last sentence, for it must be confessed that some congregations have evinced amazing folly in the matter of age. The following fact brings out my meaning. A minister who has turned fifty preached in a central vacancy. An Elder expressed to himself his appreciation of what he had heard, but says he "the congregation will not call a man who has a grey hair in his head." I hope he told the elder not to make a parade of their folly; but such cases would not be met by a Presbyterian nomination for such men would be the last to accept of it. These cases, though occasional only are just sufficient to be injurious and damaging to the church itself and to a mode of procedure good as a rule.

I end where I began, that **THE WANT OF THE CHURCH IS MORE STUDENTS!** Seven licensed last year and five next, from Pine Hill, with say two from abroad, or seven annually, but what are these among so many? We gave half that number in the year to the North-West and we should give whole seven, at the least, as our fair share every year, but if we do this and provide a man for Demerara, what will become of Eastern Stations, congregations and Lumber Camps?

There are students in these Provinces who have not yet decided on their future course, and there are some who have finished their arts course and are undecided whether to commence theology now or to delay for a year. We hope that some of them will look at the facts presented in this letter. The King's business requires haste. Every year's delay intensifies the evil complained of in Synod. Mr. Morton showed the evil arising from delay in sending out the fourth missionary to Trinidad. There is the same evil now from the want of men for Demerara, and for thirty different fields in our Maritime territory, and if twenty entered our Hall annually not only would there be room; but all could be settled usefully and with means of support without long delay.

BRINGING CHILDREN TO JESUS.

BY REV. W. T. SCHOELL.

How may this be done? First by in-

fant baptism.

Second, by faithful instruction, both theoretical and practical.

Of theoretical instruction outside of the home-circle an important place should be assigned to that of the Sunday-school. The teachers, who ought to be Christians, should strive to increase the Christlikeness of their pupils. They should so divide the Word of God that thereby each scholar may be made wise unto salvation. Each lesson should be studied critically, systematically, prayerfully. The invigorating truths thus secured should be presented to best advantage. Children fed with crude bits of chronology, topography, demography, Christology sifted over with tautology are not likely to grow in grace. What they need is the thoroughly manipulated, unadulterated bread of heaven, and the fresh, pure water of life.

The offspring of Christian parents should receive most of their instruction in spiritual things at home. Godly mothers will do well to follow the example of Lois and Eunice, by whom Timothy was taught the Holy Scripture from infancy. The importance of faithful Bible study is evident, since "man's chief end is to glorify God and to enjoy him forever," and "the word of God which is contained in the Scriptures of the Old and New Testaments is the only rule to direct us how we are to glorify and enjoy him." Those who go to Christ go in faith; but "faith cometh by hearing, and hearing by the Word of God."

Children should, moreover, receive instruction at home "in the principles of our holy religion." To this end our "Confession of Faith" and the Larger and Shorter Catechism are recommended, ("Directory for Worship," chap. vii. sec. 4.) "Too many, even our nation and city, parish and run blindfold into hell for want of knowledge; and the more are without knowledge for want of instruction; and

no way of instruction doth convey clearer light or distinct knowledge in the principles of religion than the way of catechizing." (Thomas Vincent.) "It is within the memory of many now living that in almost every Presbyterian and every Congregational family in the land, as a matter of course, the children were regularly taught the Westminster Catechism." (Charles Hodge.) What multitudes of children would be brought to Jesus in 1833 if in every Presbyterian household they were taught to search the Scriptures, and received systematic and

faithful instruction from our Standards.

But it is not simply theoretical instruction that children need. They learn much from the practices of others. "Actions speak louder than words." Unless parents set an example of piety and godliness for their children but little good can be expected from their instruction. In vain did the mother crab urge her daughter to "go forward like other people." If the father wants his children to study the Bible let him practically evince his delight in the "book divine." If he wishes them to wait upon Jehovah in importunate prayer let him plead fervently and steadily with the Heavenly Father. If he desires them to keep the Sabbath holy let him devote each Lord's day to the public and private exercises of religion. If he would have them seek "first the kingdom of God and his righteousness" let him abstain from making duty subservient to business or pleasure, and let his life be such that he can unhesitatingly say, "Eyes followers of me, even as I also am of Christ."

Third. Children should be brought to Jesus by encouraging them to dedicate themselves publicly to the Master's service.

Those who are old enough to understand what to believe concerning God, and what duty God requires of man, are old enough to unite with God's people and participate in their labors and privileges. The spirit of grace frequently broods over the young. In behalf of the heart chaotic and sin-darkened God speaks, "Let there be light"—it is light. Matthew Henry was converted when ten; Polycarp when nine; Isaac Watts when eight; Jonathan Edwards before he was seven; John the Baptist was "filled with the Holy Ghost even from his mother's womb."

Why bring children to Jesus? (1.) Because young people are more readily brought to him than the old. The natural descendants of Adam being "defiled in all the faculties and parts of soul and body" stray from God at birth, and depart further and further from him as they advance in years. The greater the estrangement the more difficult the return. Hence the injunction of Eccl. xii. 1. (2.) That they may have a share in the blessings of his loyal subjects. To reach *him* they must, 'tis true, separate themselves from the ungodly, but for what they relinquish out of love for him they "receive manifold more in this present time, and in the world to come life everlasting." Fulness of joy is in his presence, pleasures forevermore, are at his right hand.

THE NORTH-WEST AMERICAN INDIANS

Between California and the Eskimo line in Alaska, there stretches a wide region more than 1600 miles in length, comprehending all the country to the west of the Rocky Mountains. Numerous tribes of Indians inhabit this diversified district, rich with forests, rivers, lakes, and prairies.

In California and the States north of it, there are now only about 45,000 or 46,000 Indians, while in the British possessions the number may be about 35,000. In Vancouver Island alone the aboriginal population is about 10,000; altogether, on the whole Pacific slope, the number of the natives may be estimated at not much over 97,000(?) speaking upwards of forty separate languages or dialects.

The general character of the North-West Indians may be described as ungrateful, unforgiving, and suspicious, humorous, but full of treachery; and although cruel to the aged their humanity is generally extended to children.

The most terrible sufferings, the most pitiable conditions, elicit not the slightest show of sympathy, and do not interrupt the current of their occupation or their feasts for the moment. When we add that the Indian is vindictive in the extreme, cherishing revenge for years until he can gratify it—indeed, the satiation of revenge is one of his moral canons, paradoxical as it may seem—we have summed up the more salient traits in the character of the aboriginal American.

But see them closer still, live among them, listen to their tale of difficulty and discouragement, watch the thousand obstacles to the success of their untutored essays at a life of industry; see the movement of their hearts and feel them weaving the web of their helplessness around their companion, and the *real, real* Indian, not his dirt or his paint, which is only *on* him, and of him, becomes to the observer more interesting than any ideal Indian ever was.

The Missionary has gone to the Indians with a heart overflowing with kindness and Christian love, he has presented the Gospel in all its attractiveness, but the results have not answered his expectations. Until of recent years comparatively few have been gathered into the Church of Christ. The following, from the borders of Alaska, by Rev. Thomas Crosby, however, gives reason for encouragement.

"There never was a greater interest

taken in the study of the Bible than now; it is very pleasing to see with what earnestness many attend the different meetings held for this purpose. We have had as many as sixty and eighty old people meet after the sabbath morning service to commit to memory the text in their native tongue. Thus they go home with one more verse of God's word to comfort and bless them.

[E] One old woman said: 'Missionary, you think, perhaps, that I forget all the good words. No, I have a little box full of pebbles, and I have a text in my heart for every pebble I put into it.'

[F] We have been blessed with a welcome work of grace, especially among the old people. It commenced immediately on the death of a fine old man, who received the name of Enoch Wood. In a few weeks, nearly every old man and old woman were in attendance on class and prayer-meetings, and it resulted in our receiving sixty or seventy by baptism. Some of these had been on trial for years others had said: 'The children may go and get to know the Bible, and the new way, but we are too old.' Now they are most earnest, and the Church generally has been much blessed."—*Miss. News.*

NEGLECTED OPPORTUNITIES

No words can be more solemn, and no thought strikes at the heart more forcibly—how often our lips have been mute and our hands idle when we might have been working for Christ. As days and months and years pass, and the childish dreams of early life vanish, we begin to feel anxious and restless, and desire to be something more than we are. We begin to realize that *merely living* is not the grand aim of life. Then comes a time when the heart grows dissatisfied, and although the "still small voice" keeps whispering to us, we try to throw off this feeling of restlessness, and like Felix, we tremble and say, "Go thy way for this time; when I have a more convenient season I will call for thee;" but the "more convenient" season never comes.

As soon as the call is heard is the time to heed the call. "Now is the accepted time," not to-morrow. "To-day the Saviour calls," not to-morrow. That call may be rejected once to often, for God has said, "My Spirit shall not *always* strive with man." It is not enough, to be like King Agrippa, *almost* a Christian, but an altogether Christian; a Christian bound up in Christ; and until we are such

we are neglecting the grandest opportunity ever held out to man; but as soon as the hand of faith can grasp this opportunity the clouds begin to break away, light pours in on the soul, and our whole being is lifted up nearer to God, and opportunities never before dreamed of spring up all around us. We need not wander far from home to find opportunities, for if our eyes are only open wide enough and if our hands are only willing enough, we can see them all around. A word, a prayer, even a clasp of the hand may win a soul to Jesus. It seems sometimes as if we were ashamed to have our friends know that our hearts yearn for them. O if we could only be more deeply in earnest, and show the unconverted *how much* in earnest we are, fewer opportunities would be neglected, and more souls would be brought to Jesus. What can you do? what can I do to warn the careless of their danger? how can we most effectively point them to the "Lamb of God?" Let us hold up the banner of our Master, and at every opportunity point them to the sin cleansing fountain, by telling them that "God so loved the world that he gave his only begotten Son, that *whosoever* believeth in him might not perish, but have everlasting life."—*Phil. Pres.*

GUARD YOUR HOMES.

Those who are heads of families have a most solemn responsibility resting upon them to guard their homes from the intrusion of evil persons. The vain, the proud, the false and the frivolous are to be excluded. Admitting them, you may introduce infection, sin and death. Children may be ruined by the bad examples and precepts of strangers who are welcomed to the home.

"Evil communications corrupt good manners;" and this is especially true in the case of the young. They are easily led and easily misled; and parents cannot too carefully watch and guard their children. It is their business to know whom they admit to the home-circle. They are not to trust to a mere negative knowledge; it is not enough to know nothing against persons; we should know something positive in favor of them before we are warranted in introducing them to the sacred precincts of the home.

Parents have much at stake in this case. If children suffer the parents suffer with them; if children go astray the parents have sadness and sorrow. "A wise son maketh a glad father, but a fool-

ish son is the heaviness of his mother." It is a duty to exercise Christian hospitality, and to afford shelter and help to the unfortunate and the erring; but it is a primary duty to watch over the inmates of our own home, and guard them from the contaminating influence of wickedness and deceit.

Let the heads of Christian families take up the words of the Psalmist and say, "He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight." *C. P.*

BARBARISM IN CENTRAL AFRICA.

BY THE REV. W. GRIFFITH, OF UGHA.

Cameron, in his work "Across Africa" (vol.ii., p. 110), has referred to some of the barbarous customs practised by the Warua tribe.

Many of the Baluva people (for that is their correct name) from time to time, and from various parts, visited the Mission, I have had many opportunities of making myself acquainted with their beliefs and customs. I have verified and enlarged the information obtained by Commander Cameron, and have endeavoured to convince some of those people of the wickedness of such practices.

Throughout the country of Urua there are a large number of lakes, big and small and other bodies of running and stagnant water; and all these lakes and bodies of water are supposed to be the abode of powerful spirits. To these invisible beings is attributed all evils, sicknesses, and misfortunes, and also everything good and fortunate.

Attributing such might to these spirits, the people endeavour to pacify them through sacrifices, and the victims of these sacrifices are human beings. In this way some thousands of people are sacrificed every year throughout the vast kingdom of Urua. If the spirit is supposed to be dissatisfied with his living relatives, the diviner is called, and upon his advice a child or a slave is first put to death with an iron club, and then cast into the water to the angry god.

When human beings are not sacrificed, offerings of beads, fibre-cloth, &c., are made.

This sacredness assigned to these lakes probably accounts for the difficulty travellers have found in getting access to them, and seemed to have arisen from the custom of burying chiefs and people

of rank on lakes shores and banks of rivers. A grave is dug near the water where the mummy (for such it really is—corpses being generally preserved before burial) is placed, and the water that was banked up was let into it. When a royal person is buried, so many wives are buried alive with him, and so many slaves put to death on the spot as attendants to accompany him to the spiritual world. This ceremony would be repeated the following year, and for as many years as the people may think necessary, and also on particular occasions when by special circumstances they would be reminded of their duty.

"KEEP HIGH UP CHRISTIANS."

As I was riding along in the south of France one day, I saw a pair of fine birds overhead. The driver called out in the French tongue, "Eagles!" Yes; and there was a man below with a gun, who was wishful to get a nearer acquaintance with the eagles; but they did not come down to oblige him. He pointed his rifle at them, but his shots did not reach half way, for the royal birds kept above. The higher air is the fit domain for eagles. Up there is the eagle's playground, where he plays with the callow lightnings. Up above the smoke and the clouds he dwells. Keep there, eagles! Keep there! If men can get you within range, they mean no good to you. Keep up Christians! Keep up in the higher regions, resting in Jesus Christ, and do not come down to find a perch for yourself among the trees of philosophy.—*Rev. C. H. Spurgeon.*

The Presbytery of Manitoba has risen from one congregation and nine preaching stations in 1871 to ten self-sustaining congregations and one hundred and eighty-four preaching stations in 1883. Between the same dates the ministers and missionaries at work have increased in number from four to fifty-eight. A Board of Management has been instituted by the Canadian General Assembly to raise and distribute a fund of \$100,000 in aid of church and manse building in Manitoba and the North-West. Of the proposed sum, \$80,000 have already been subscribed in the Dominion; and all the facts go to show that the Presbyterian Church is going wisely to take an early and a firm grasp of those great and fertile regions now attracting so strong a tide of immigration.—*Phil. Pres.*

PROFESSOR WESTCOTT ON THE BIBLE.

The following passage occurred in a speech delivered by the Rev. Prof. Westcott to the Cambridge University Branch of the Bible Society:—

It is no exaggeration to say that each great movement for good in the Christian Church has coincided with fresh study of the Bible. It was so with the great fathers of the first ages, with Origen, and the masters of Alexandria; it was so with Jerome and Augustine; it was so in the tenth, the fourteenth, and the sixteenth centuries. At each crisis deeper investigation of Scripture found new treasures which answered the wants of a new society. And by God's help it will be so now. The power of the Bible is unchanging and inexhaustible. It speaks with authority to societies and to men; it speaks with sympathy; because it speaks with a human voice, through men and to men, in many fashions and in many parts. Let us emphasize this thought. We commonly describe the Bible as a "Book." It is a Book—one Book; but it is more. The first title which was given to it in the West was *Bibliotheca Divina*; and it is indeed a Divine Library, rich in every region of human interest, rich in every variety of human record. And this fulness, this catholicity of the Bible is what we need to feel now. The fulness, the catholicity of the Bible, answers to the fulness, the catholicity of the faith. Both were recognized together. And if once we can see in the Bible the breadth, the patience, the longsuffering of the dealings of God in the past, we shall gain that courageous hope in the prospect of the whole world, with all its mysteries and sorrows, which we commonly seek by confirming our attention to a little portion of its vast range. We may have something to unlearn, and much to learn in our interpretation of the bible. But it stands before us a living monument of Divine life. Its last message is not spoken. It is not, as some would treat it, simply a priceless literary treasure. It is still the organ of Divine Spirit, eloquent for us with fresh vital truth.

A bright little girl in the first Presbyterian Sabbath-school in Hudson, N. Y. upon being asked what sort of a spirit that of the Pharisee was, replied, "It was doing a good thing, and then feeling big over it."

THE PERILOUS PERIOD.

Dr. Goodfellow, in the "Northwestern" gives it as his opinion that "the perilous period for the boy is during the next ten years after he reaches eight." This fact, and such we believe it is, certainly calls for very serious consideration, not only by parents, but all Christian workers. Sunday-school superintendents should see that boys of this age should have the best teachers that they can furnish. Intelligent men of the Church should be willing to turn away from the tempting book or paper and go and teach their own bright boys and others, in a way that will interest as well as profit, and they must be interested to a certain degree or they cannot be profited. Pastors should know the boys that belong to the families of their congregation. Parents should take time to learn what they are thinking about, know what they are doing, and guide their reading. Rivet their hearts to their home at every possible point. Next to a personal conversion to Christ no power will be so strong to keep them from sin as love for those who are pure and righteous. Useful occupation, not mere wearing than necessity demands, is a wonderful safety-valve for the abundant, as it often appears to quiet-loving age, superabundant energy of youth. The same things may be said of the girls of the same years, though the chief watchfulness may not always be needed in the same direction from which danger came to the brothers. Take care for the young. Notice the preposition.

Men often confuse character and reputation. They are immensely different. Jesus "made himself of no reputation" never of no character! His reputation with the religionists of that day took him to the cross. His character made him forever "the author of Eternal Salvation to all them that believe Him." Reputation is what men think we are; character is what God knows we are.—*Edward Kimball.*

In Mr. Spurgeon's inexhaustible fund of illustrative stories is one of a man who used to say to his wife, "Mary, go to church and pray for us both." But the man dreamed one night, when he and his wife got to the gate of heaven, Peter said, "Mary go in for both." He awoke and made up his mind that it was time for him to become a Christian on his own account.

THE Children's Presbyterian.

THE CHRISTIAN'S PORTION.

Is thy life lonely?
Jesus is near thee;
Is thy heart saddened?
Jesus can cheer thee.

Dost thou feel friendless?
Jesus befriends thee;
Helpless and hopeless?
His grace attends thee.

Dost thou lack power?
Jesus can give it;
Grace for life-witness?
From Him receive it.

Dost thou fear trial?
He will shine through it;
Fiery temptation?
Jesus foreknew it.

Long'st thou to love Him?
He notes thy sighing;
Notes it—to give thee
Soul satisfying.

Woudst thou be faithful?
Christ can uphold thee;
Fear'st thou to falter?
His grace will unfold thee.

Out of his riches
Each need supplying,
Trust Him for living,
Trust Him for dying.
—*The Christian.*

LETTER FROM A PASTOR.

Dear Children:—

The last Maritime Presbyterian told you that there were not less than 4000 Indians in the Lower Provinces. Throughout our whole Dominion there are 110,505. Is anything being done for these poor people by christian men and women you ask. Yes our own church has a mission among them in the North West. There are now three missionaries and

three teachers instructing them. One of the schools is taught by a young Indian, and a good many children are found attending these schools. Last year the head chief of one of the tribes came out openly on the Lord's side and is now a follower of Christ. Having much influence among the people he will no doubt draw many more to the Saviour.

Now children the same Gospel to which you listen every Sabbath day can raise up these poor people and make them useful in the church and world.

You should be very much interested then in sending the message of Salvation to those who need it. And when you hear of good being done you ought to rejoice and feel glad and say, What hath God wrought?

Let me tell you then, that what our Church is doing among the Indians here, that the Churches in the United States are engaged in the same work and among the same people. Last summer a meeting was held in Philadelphia in behalf of educating the Indians. Several Indian boys were present from a school at Carlisle. They sat upon the platform and some of them made little speeches. I want to give you one of these speeches which I read some days ago. You will say what a noble speech and it will show you what the Gospel and education is doing for the Indian in the United States.

"I am very glad to see you to-night my friends. I have a few words to say about Indians. There are a great many Indians who like to fight. They can't do anything to help themselves because they don't know anything. There are twenty-seven different tribes at the Carlisle school. Some of them were enemies to each other before they came to Carlisle. But now all the tribes at Carlisle school are friends to each other. We all came here to learn the same things. We want to learn your ways and the English language. Now the Indian children can learn. Do you think we can't? The English language is better than any Indian language. We can get along better if we learn to speak English. We can't learn to

speak it fast where we go to school at our home so that the reason we want to come away from our own home to learn it. We want to learn to work to. I am learning to make harness. I want to make good new harness, and I want to learn how to fix up the old harness, and, my friends I believe I can if I try."

When the little fellow sat down he received great applause.

I hope what we have written will lead you to take a deeper interest in our Indian population. One hundred thousand souls in our own Dominion need the Gospel. Let us show our interest in them.

D.

HARRY'S MISSIONARY POTATO.

"I can't afford it," John Hale, the rich farmer, answered, when asked to give to the mission cause. Harry, his wide-awake grandson, was grieved and indignant.

"But the poor heathen," he replied; "is it not too bad they cannot have churches and school-houses and books?"

"What do you know about the heathen?" exclaimed the old man testily.

"Would you wish me to give away my hard earnings? I tell you I cannot afford it."

But Harry was well posted in missionary intelligence, and day after day, puzzled his curly head with plans for extracting money for the noble cause from his unwilling relative. At last seizing an opportunity when his grandfather was in good humour over the election news, he said;

"Grandfather, if you do not feel able to give money to the Missionary Board, will you give a potato?"

"A potato!" ejaculated Mr Hale, looking up from his paper.

"Yes, sir," and land enough to plant it in, and what it produces for four years."

"Oh yes!" replied the unsuspecting grand-parent, setting his glasses on his calculating nose in a way that showed he was glad to escape from the lads persecution on such cheap terms.

Harry planted the potato, and it rewarded him the first year by producing thirteen; these, the following season, became a peck; the next seven and a half bushels; and when the fourth harvest came, lo! the potato had increased to seventy bushels; and when sold the amount realized was, with a glad heart, put in the treasury of the Lord.

Even the aged farmer exclaimed:

"Why, I did not feel that donation in the least. And, I've been thinking that if there was a little missionary like you in every house' and each one got a potato, or something else as productive' for the cause, there would be quite a large sum gathered."

Little reader, will you be that missionary at home?

A TRUE GENTLEMAN.

A few years ago a young man fashionably dressed took his seat at the table of the Girard House, Philadelphia. There was an air of self-conscious superiority in the youth which attracted general attention. He read the menu with smothered disgust, gave his orders with a tone of lofty condescension; and when his neighbor civilly handed him the pepper box, stared at him for his presumption as though he had tendered him an insult. In short, a mob of serfs with more arrogant hauteur than did this lad the respectable travellers about him.

Presently a tall, powerfully built old man entered the room, and seated himself at one of the larger tables. He was plainly dressed, his language was markedly simple, he entered into conversation with his neighbor, who happened to be a poor tradesman, and occasionally during his dinner exchanged ideas with a little lady of five summers who sat beside him. The colored servants spoke to him as an old friend.

"How is your rheumatism, John?" he said to one, and remembered that another had lately lost his son.

"Who is that old fashioned gentleman?" asked a curious traveller of the steward.

"O, that is Judge Jere Black, the greatest jurist in the country!" was the enthusiastic reply.

"And the young aristocrat? He surely is somebody of note."

"He is a drummer who sells fancy soaps."

Judge Jeremiah Black, who has just died, was noted and feared in public life for the massive force of his intellect.

"Every blow kills!" said a listener to one of his arguments. On the other side an old farmer neighbor wrote of him.

"We shall never have another man as pure, kindly and simple among us."

The boys who will make up our next generation could find much to study in the massive nature of this old man with his powerful brain, his simple, direct manner, and his unflinching, childlike faith in

God. With his last breath he took his aged wife by the hand, and saying, "Lord, take care of Mary," and so died.—*Youth's Companion.*

FREE INDEED.

An old negro—a Christian minister—was being sold once at a slave block. The auctioneer said of him:

"What bid did I hear for this man? He is a very good kind of a man; he is a minister."

Somebody said: "Twenty dollars;" (he was very old and not worth much); somebody else, "Twenty-five—thirty—thirty-five—forty."

The aged Christian minister began to tremble; he had expected to be able to buy his own freedom, and he had just seventy dollars, and expected with the seventy dollars to get free. As the bids run up the old man trembles more and more.

"Forty—forty-five—fifty-five—sixty—sixty-five."

The old man cried out, "Seventy!"

He was afraid they would outbid him.

The men around were transfixed. Nobody dared bid, and the auctioneer struck him down to himself—"Done—done!"

But, by reason of sin, we are poorer than that African. We cannot buy our own deliverance. The voices of death are bidding for us; and they bid us in—and they bid us down. But the Lord Jesus Christ comes and says, "I will buy that man; I bid for him my Bethlehem manger; I bid for him my hunger on the mountain; I bid for him my aching head; I bid for him my fainting heart; I bid for him all my wounds." A voice from the throne of God says, "It is enough. Jesus has bought him."

THE CUT IN THE APPLE TREE.

There was once in a young apple-orchard a fine tree that some boys had carelessly cut with a hatchet. They had not cut the tree down nor yet so badly that it died, but the hatchet had left deep marks on the trunk. These, however, in time seemed to heal up and the bark closed over them, so that they could not be seen. The tree grew almost as well as the others, and bore fruit. Its apples were fine large red-streaked ones that every one liked. When ripe and soft they were very good, and few of them were allowed to go waste. If boys could get some of the "red-streaked" apples

they cared for none others.

For a number of years the tree continued to grow and bear fruit. One summer evening, when it was loaded with ripening apples, there came a very severe storm of wind and rain. The storm was so great and the night so dark that no one dared go out of the house to see what damage was done and how many trees had been blown down.

When morning came the storm had gone, the sun shone brightly, and there was no wind. Two of the little boys in the house near the orchard went out early to see if any trees were blown over. The orchard stood in a valley protected on three sides by the hills, and those hills had been a protection to the trees now as before; but one tree was down. In a moment the boys saw that it was the "red-streaked" apple tree. Though apples had fallen and a few limbs had been broken off from the others, all except the "red-streaked" stood firmly upright.

The boys hurried to the fallen tree and saw that it had broken off near the ground; nothing could be done to save it. They were ready to cry when they found their favourite apple tree so hopelessly broken. Sitting down on the fallen trunk, they looked carefully at the break and saw marks near the heart of the tree of the cuts of an axe or hatchet.

"Look here!" said Johnnie, the elder, to his brother. "Somebody has cut this many years ago."

There were the cuts of the hatchet and plainly seen, and just there the tree had broken off. Had it not been for these cuts made many years before that tree would probably have stood the storm. The injury then done had remained, and only been covered, to prove a weakness when the tree most needed strength.

Some time ago many people were surprised and pained to learn that a man whom all thought good and honest had stolen a great amount of money and wasted it. People wondered how such a good man could be guilty of so great a sin. Though he had been in business many years, they had never heard of him being dishonest in any of his affairs; nor had he. But he had stolen when a boy, and had stolen more than once. As he grew to manhood he became honest, and people forgot all about his boyhood dishonesty. Those who did business with him never heard of it. Like the cuts in the apple tree, those acts of his thieving in his boyhood had left a weak place in the man's character. When a strong temptation came his character broke at that place; it

was the weak spot. It ruined him.

Boys, girls, the sins of youth, the evil habits of childhood, do for your characters what the hatchet-cuts did for that young apple tree. You may overcome them, repent of the sins, but those habits those sins, leave weak places in your characters. When you grow to be men and women the world may forget—and so may you—those early habits of evil. You may entirely overcome them, but if a strong temptation comes you may fall before it, and be guilty of that very sin you committed so many years before. Beware of evil habits: they are cuts in the strength of your character; they may grow over and be hidden, but they stay there; they weaken you. Give them up at once.—*S. S. Visitor.*

WEST AFRICA.

WORSHIPPING THE DEVIL.

One of the idols worshipped by the people of Abeokuta is Eshu or the Devil. A few years ago, one of the Society's Missionaries, now entered into his heavenly rest, was going on his rounds and came into contact with one of these priests. Let me tell you in his own words what happened:—

The heathen priest was in the market, and had his idol with him. While he was walking from place to place, showing his idol, he saw me coming. Very soon, the look of pleasure which was on his face, gave way to a fearful frown; and he changed his appearance so he changed his position. He spread his feet apart, one from the other, and stretched himself right across the footpath, saying,—

"I mean to stop you, sir."

"So I see I replied. But *why* do you mean to stop me?"

"Never mind; I tell that I mean to stop you," and this was all I could get from him. His wish was, no doubt, to annoy me, as there were hundreds of his own people standing about,

Seeing that he had no immediate intention of moving out of my way, I asked, "What have you got in your hands?"

"This is Eshu," he replied, and he looked me full in the face as he spoke.

"What are you carrying the Devil about for?"

"For worship, for worship and for sacrifices, is it not so?" He turned his face to the people as he spoke. And the great crowd raised a cry, "It is, it is."

I waited awhile until all was still and

silent. Then I enquired again: "*What do you say your idol is?*" And I put my face closer to the idol, that I might examine it with care. The priest made no objection. It was made up of fifteen or twenty strings of cowries (a cowrie is a shell which takes the place of money in West Africa), a few kola nuts, and several pieces of black wood, about ten inches long. A few charms, on which seemed to have been sprinkled the blood of a recent sacrifice, completed the collection; and all was fastened together with a large piece of string, so as to be held in the hand.

Such a chance of preaching the Gospel no missionary would allow to pass by, and such a chance of speaking openly against idolatry could not fail to be used. Turning from the priest to a native woman, I asked, "Do you worship the Devil?"

"I do," she replied.

I put the same question to a native man.

"They all worship him," said the priest "Is not that so?" he inquired, looking around on the people for an answer.

"It is, it is," replied a hundred voices.

"Wait now," I said, "and listen to me awhile. I will tell you what I know of the Devil.

"That thing in the priest's hand is dead, and powerless, and helpless. But not so the Devil. Is it that bundle of shells and sticks and kola nuts which you worship? The nuts came from the farm, the sticks from the forest, the shells from the sea. you don't pray to *that*, surely?"

"No, no!" said the priest, "not to this; but to Eshu himself, whom these things represent."

"What representation have you there of him?"

There was no answer given, for the old priest, I am quite sure, could not tell.

"What do you know about the Devil?"

"Obvru ju." (He is very wicked.)

"Do you pray, then, to a wicked being? Can a wicked thing be expected to do you any good?"

He explained that they did not expect this from Satan. They sacrificed to him that he might not do them harm.

"Who offers the sacrifices?"

"Gbagbo wa" (All of us), said one man.

"What do you offer?"

"Cowries."

"Who takes them away?" I looked at a large bag which the priest had hanging by his side, and into which I knew the "cowries" went.

No one dared answer this question;

but I saw that the priest showed signs of leaving the path clear, that I might pass on my way. I had no intention, however, of doing anything of the kind, till my message had been delivered.

"I have something to say to you, my friends," I began. "God has told as much about the Devil. Let me tell you what I have learned from God's own Word."

The priest moved away, and a few of the people followed his example. But some listened, while I told them about sin and Satan, and while I afterwards spoke about the Saviour, and the way of salvation through Him. Then I went on my way.—*Quarterly Token, C. M. S.*

WILLIS MOUTON'S INTEGRITY

BY B. V. C.

"Here, Willis, is a ticket good for seventy-five miles," said Mr. Grafton, as he set his valise down in the depot at N—. "I paid \$2.25 honest money for it, and that careless conductor never turned his head towards me in his regular trips through the train. You travel over this route sometimes, make use of it on your first trip. It is as good as when I bought it."

Willis Moulton held the bit of cardboard between his thumb and fingers while Mr. Grafton spoke; then he deliberately tore it in two.

"There," he said, "all temptation is now removed. With this in my pocket and money scarce in my purse I might have been tempted to use it."

"I am sure it was bought with honest money, and it was no fault of mine that it was left in my possession. The company would not be any the wiser if you had used it."

Nor much the poorer either: but you see I would be the loser. I would not lose my own self-respect and peace of conscience for twenty times the amount," Willis replied as he turned away whistling.

"It is an unfortunate thing to have a tender conscience in connection with pride and poverty," Mr. Grafton muttered, as he watched the boy out of sight.

Yet a few weeks later, when in need of a new clerk, Willis was surprised to receive a solicitation to fill the position.

"A boys who scorns to cheat a railroad company will make an employee who can be trusted," Mr. Grafton said to himself; but to the world he said he wished to assist a boy who was trying to support an old mother and an invalid sister.

THE LAMP THAT LIGHTS THE WORLD.

A venerable minister smiled down on his congregation, composed of Sunday-school boys and girls, and said:

"Dear children, can you tell me what a lamp is?"

And they looked at him and at one another, and murmured, some of them, confused answers, and hung their heads shyly.

"What! Does nobody know what a lamp is?" he exclaimed with surprise.

All at once he heard a voice:

"Some thing to hold a light sir."

"That's just right," was the minister's glad reply. "An empty lamp is of no use in the dark. Can you repeat a text which mentions the Bible as being like a lamp?"

Without waiting a moment the same young voice rang out again:

"Thy Word is a lamp unto my feet."

"Ah, yes," said the aged minister.

"The Bible is a lamp giving light to the whole earth. And how about the light, children—where shall we find that?"

"In the Lord Jesus. He said, 'I am the light of the world.'"

Again it was that same voice.

"One child answers well," said the minister, and he scanned the faces to discover who it was.

A little girl told him it was blind Arthur.

Yes, it was blind Arthur Hatty who answered so correctly about God's glorious lamp and its still more glorious light. The Minister told his little hearers never to try to go, even a few steps, on life's journey without their precious lamp, or they would stumble into trouble and sin. He asked them, as I also ask you, dear children, to learn all they possible could of God's Word, so that they might not at another time be so unready with their answers; and more than all, because the light shines brightest on the path of those who study the Lamp and know it the best.

PIOUS MOTHER'S INFLUENCE.

Coming home from years of study abroad a young man one evening, in conversation with his only surviving parent, shocked him with a sneer against the religion of Christ. Not a word of reproach came from the grieved father. He took his little lamp and went to his chamber.

All night that young sceptic heard the tramp of the feet of that sleepless sire, and the sound was a knell of sorrow, the cause of which he well knew. In the morning the father brought to his son the well-known Bible of a sainted mother, and desired him to read and compare its teachings with his memories of her life. He read, and found a tear-stained and deeply underscored verse, "By their fruits ye shall know them." Conviction seized him. The beauty of her character, the patience, purity, and fidelity she had showed were convincing evidences of scepticism. He cast away the foils of the tempter, knelt and consecrated his life and his splendid talents to his Saviour, whose voice then and there seemed to say: "This is the way; walk ye in it." The surest way, therefore, for us to conquer the unbelief about us is to live the faith we profess, and thus hasten the day of its grand coronation.

CHILD LIFE IN INDIA.

The Hindu child is said to possess, even in insanity, in a remarkable degree, the virtue of patience. All day long the child of the poor coolie will cling to her hips, often tired, and sleepy, but not crying or fretting.

"The Hindu baby will lie for hours on a hard cot in a dingy room, tormented with flies and mosquitoes supremely contented apparently in the contemplation of its dusky little hands."

Grown older, the children are timid and respectful in manner, obedient to their parents; and well-behaved in public. They learn very readily, and are quick at memorizing. Truthfulness is not impressed on them at home, and they early learn deceit.

CASTING BREAD UPON THE WATERS.

A colporteur of the board of Publication writes from Michigan: "One Sabbath evening in the summer of 1877, as I reached a school-house where I had organized a Sunday-school the Sabbath previous, I saw some eight or nine young men and large boys armed with clubs just about to enter the school-house. I asked them what they were going to do. When they, looking around, saw who it was, they said, 'We are going to clean out this institution.' After some little urging they threw away their cudgels and entered the house with me. They were

very quite while we were talking, and when we left the house some of them accompanied me to my stopping-place for the night, anxious to talk about the theme presented that evening—viz. the love of Christ. Since then the church of B— has been organized in that place, and a number of my young friends who accompanied me from the school-house that evening have united with the church. Surely it was casting bread upon the waters that night, but the humble colporteur has seen it gathered in a rich harvest at last."

BE THEY FEW OR MANY.

It was said of a certain statesman that "he had so much interest for men in masses that he had none for the individuals."

Whether this were true of him or not, pastors are sometimes in danger of thinking of the congregation, rather than of the persons of which it is composed. One sultry Sabbath evening we sat in the study window, meditating on the theme for the approaching service. A mode of depression came over the spirit and we thought, "What is the use? It is a dull night. There will be but few out. I wish it was over." Just then the people began to gather. The first was a widow accompanied by her oldest son, for whom she had lately felt great concern. Then came an aged man, who was seldom able to get so far as the church. After him followed a venerable widow of more than four score years, who had already been twice at service that day. The next we noticed was a worthy man in great financial embarrassment, and then a young couple just married, but without religion; and so they continued to gather one by one; and as they past the window the thought arose, "Are all these coming out this sultry evening to listen to the gospel?" In an instant the depression was gone, and in its place hopefulness and energy. When in the pulpit we lost sight of the congregation, and thought only of those who "needed us most." Perhaps they were blessed. We know that the preacher was not without comfort.

The congregation may be small, yet "each heart knoweth its own bitterness," and the pastor may feed the flock one by one, and if it be numbered by hundreds he will reach more hearts by thinking of the needs of a few, than if he is lost in contemplating his congregation.—*Chris. Advocate.*

MISCELLANEOUS.

Europe.

A Papal ambassador is on his way from Rome to Montreal to inquire into the spread of Freemasonry among the adherents of the Catholic faith.

A largely-attended meeting was held in Exeter Hall, London, to protest against the imprisonment in Switzerland of Miss Booth, of the Salvation Army.

It is asserted in Berlin that Nihilist proclamations have been issued solemnly sentencing the Czar of Russia to death because he has failed to grant liberty to his people.

In Germany, where liquors are sold freely on Sunday, statistics show that thirty-two per cent. of crimes are committed on that day, and fifty-three per cent. between Saturday and Monday morning.

No one is damaged by a bit of unrighteous persecution. King Alfonso was very unpopular in Spain, but a rinde mob in Paris hissed him, and he came back to Spain to find himself sitting 'high in all the people's hearts.'

The *De Propaganda Fide* is the great Roman Catholic Society for foreign missions. The *Annæ* of that Society publish annually the receipts from the different dioceses in the world, and those from the United States for last year amount to 208,637 francs or about \$42,000. This is certainly not a very generous figure, being about one cent to every three nominal Catholics.

The latest suggestion as to the best location for the prime meridian of the whole world comes from a French geographer, M. Romanet de Caillaud, who has written a letter to the Geographical Society, urging that the meridian of Bethlehem should be chosen, "thus avoiding all embarrassments arising from national vanity, recognizing the grandest figure of humanity and harmonizing geography and chronology by giving both the same initial point."

An American gentleman, on most confidential terms with the leading men of Tokio, said not long since:—"Were the restrictions on missionary work wholly removed, Japan would be a christian na-

tion in twenty years, and the best class of the people would be converted first." Other testimony of similar import could be given.

Among the difficulties encountered by missionaries in China, as well as other countries which lag far behind in the march of progress, is the lack of transportation. Dr. Nevius, a missionary in China, made a tour in Shantung of 1,000 miles on a wheelbarrow of his own invention, drawn by a powerful mule. He baptized 208 adults on the tour.

The full particulars of the Indian census of 1881 are only now appearing. The return from Bombay—the smallest of the Presidencies—show that the Christians are only 4.5ths per cent. of the population. Of these, the Presbyterians are the most numerous, and outnumber the other Protestant denominations. Presbyterianism claims 2.8 per cent, Episcopacy 2.3 per cent. Baptists, Methodists and Congregationalists do not get beyond fractional parts.

"There is nothing but good news everywhere," says Mr. Pettee, of Japan, in closing a detailed account of the gracious work still in progress in all the cities occupied. Thirty persons were received into the church of Irabari, and eight more have applied for admission. The whole city of 12,000 souls is stirred, opposition ended, crowded meetings held and all workers busy. Twenty persons united with the church at Tokahashi, and "all respectable people are beginning to feel obliged to attend Christian services in order to maintain their social standing." All this on the Island Shikokee, where a little while ago preaching for Christ was exposing one's self to insult.

Britain.

The demand for preachers in the Wesleyan Church of England is greater than the supply.

According to the *Medical times and Gazette*, there are thirty-four or thirty-five total abstinence men in the House of Commons. The fact is referred to as 'remarkable.'

A few gentlemen in London have contributed £6000 to pay the preliminary expenses of the approaching six months mission at Islington of Moody and Sankley.

The University of Edinburgh is soon to celebrate the three hundredth anni-

versary of its establishment. The occasion will be commemorated by the expenditure of £30,000 on new buildings for the medical school, on which nearly £200,000 have been spent during the last ten years.

Professor Calderwood, in a late speech in Glasgow, said that "the spirit of unbelief is becoming weaker and materialism is not now what it was twenty years ago. It was't to be seen among the masses of the people, and those who used to encourage scepticism are much more cautious."

Queen Victoria has done herself credit and the world a service by her treatment of the new Duke of Marlborough. As the Marquis of Blandford he has been the foremost of a set of profligate English noblemen. Upon succeeding to his father's dukedom, custom required him to pay a visit of ceremony to the Queen, but because of his character she has refused to admit him to an audience.

"It is related of a Welsh boy, who attended a missionary meeting, that when he had given in his collecting card he was greatly distressed because he had not a half-penny of his own to give. His heart was so thrilled with interest that he went home and collected all his marbles and sold them for a penny and put it on the plate, feeling glad that he was able to do something for missions."

Africa.

The mission of the Scottish United Presbyterian Church among the Kaffirs, in South Africa, has advanced its list of communicants the past year from 1,273 to 1,339. The number of its schools has from 20 to 25, and of scholars from 913 to 1,175. The basis of union agreed upon between this mission and that of the Scottish Free Church has been approved by the authorities in Scotland and the union will be consummated.

In a recent letter Henry M. Stanley says. Since I arrived on the Congo last December I have been up as far as the equator, and have established two more stations, besides discovering another lake, Mantumba. Having become better acquainted with the country I am really struck with the dense population of the equatorial part of the basin, which, if it were uniform throughout, would give 49,000,000 souls. The number of products and character of the people are likewise

remarkable. The gums, rubber, ivory, camphor, wood, and a host of other things would repay transportation, even by the very expensive mode at present in use. The people are born traders, and are, for Africans, very enterprising and industrious. They are bold in their expeditions, and risk everything to turn an honest penny.

United States.

A New York wine firm sends a circular to clergymen offering to send them wine with each case plainly marked "Canned Peaches." That is a compliment to ministerial integrity which will be appreciated.

The *Catholic Mirror* is disturbed by the eulogies of a man, Luther, whom Germany and the Protestant world delights to honor, and berates "the apostate monk" as a "gross superstitious, driving scoundrel." These are not the kind of words which kill reputations.

A bright boy of fifteen on Brooklyn, N. Y., died a few days ago of nicotine poisoning. Nine months ago he began to smoke cigarettes. His parents tried in vain to check him. The poison did its work. Medical men could not save him, but were unanimous as to their opinions of the cause of his death.

The shops for the sale of liquor in New York city outnumbered those for the sale of food by 2,878, and 63.05 per cent. of the whole number of arrests for the year ending October 31, 1881, were mainly due to drink. Is it any wonder that, with these facts staring at us, people should grow "frantical" about the liquor business?

The American Sunday-school Union at its September meeting resolved in view of the new field of religious work which the Northern Pacific Railroad will develop, to undertake to establish and maintain a Sunday-school in every needy community in the vast territory between the eastern base of the Rocky Mountains and the Pacific Ocean.

There is a Chinaman at work in Tahiti in the South Sea Islands, who is said to be a whole Bible society in himself, expending twenty dollars a month, out of a salary of twenty-five dollars, for Bibles to distribute among his country-men there.

PRESBYTERY MEETINGS.

Presbytery of Pictou.

The Presbytery of Pictou met in the Lecture Room of the United Church, on the 6th inst. There were present, besides the Moderator Mr. Stewart, Messrs. A. P. Millea, D. B. Blair, Dr. Murray, Alex. McLean, R. Laird, E. A. McCurdy, R. Cumming, J. I. Carruthers, A. W. McLeod and C. S. Lord, ministers, and George Stewart, Hugh Ross, John Ross, Alex. Grant, George Munroe, G. W. Underwood, and John Dunbar, ruling elders.

The attention of the Presbytery was called to the death of Mr. Goodfellow, on the 30th ult. Special prayer was offered for his bereaved family and congregation, and after members of Presbytery had given expression to their appreciation of his character and worth, and to their sense of loss in his death, it was agreed in connection with the removal of his name from the Roll to appoint a committee to prepare a suitable minute to be placed on their Records with reference to his life and labours.

As by his death the Session of Antigonish has been deprived of their Moderator, and the Session of Glenelg of their Interim Moderator, the Presbytery appointed Mr. J. H. Forbes Interim Moderator of the Session of Antigonish, and Mr. George Interim Moderator of the Session of Glenelg.

The congregation of Scotsburn petitioned the Presbytery to appoint one of their number to moderate in a call to one to be their pastor. Mr. Stewart their commissioner was heard in support of the prayer of the petition. As there were no representatives present from the section of Saltsprings, it was agreed that the Interim Moderator of the Session be instructed to call a meeting of the Saltsprings section of the congregation, and in the event of finding them ripe for proceeding with the call to preach at Scotsburn and to moderate in a call to one to be their pastor, on Tuesday the 11th of December at 11 o'clock, A. M.

Mr. Thomas Stewart, student in Theology of the third year, delivered a lecture which was cordially approved, and the clerk was instructed to certify him to the Divinity Hall.

The Committee appointed to receive a similar exercise from Mr. George Fisher, a student of the same standing, reported favorably, when directions were given that he also should be duly certified to the Hall.

The Records of the Sessions of Antigonish, Little Harbor, Sherbrook, and Merigcmish were ordered to be attested.

The Records of the Sessions of James Church, United Church, Knox Church, United congregation, Hopewell, Green Hill, and Scotsburn were placed in the hands of Committees with instructions to examine and report.

Mr. Fisher, Catechist, submitted an excellent report of his summer's work at Isaac's Harbor. His report showed diligence and fidelity on his part, and appreciation of his labours on the part of the people. These Mission Stations met almost the entire expense of maintaining the services for the whole summer. The Presbytery cordially approved his report and highly commended his diligence.

It was remitted to the Committee on supply to arrange for occasional services from probationers at Isaac's Harbor and Country Harbor during the winter.

The following arrangements were made for the supply of vacancies.

Sjellarton.—Rev. K. McLennan, Nov. 11th.

Antigonish.—Dr. Patterson Nov. 11th, Mr. Bearsto, Nov. 25th.

Glenelg and E. River.—Mr. Bearsto Nov. 11th.

Caledonia.—Mr. Bearsto, Nov. 18th. *Saltspring*.—Mr. Maxwell Nov. 18th at 11 o'clock, A. M.

Scotsburn.—Mr. Maxwell, Nov. 18th, at 3 o'clock, P. M.

Presbytery of Lunenburg and Shelburne.

The Presbytery met at Shelburne on Tuesday, 23rd Sept. There were present Messrs. Millar, McLean, Fraser, and Capt Isaac Smith, and representatives from Lokeport, different sections of Shelburne congregation, and from Clyde. After public worship and sermon the special business of the meeting was taken up, viz., the petition from Lokeport and East Jordan asking separation from Shelburne and erection into a new charge. The proposed change also affects the congregation of Clyde and Barrington who will give up one station which they first suggested more than a year ago. The papers being read the different parties were heard. The meeting was animated by an excellent spirit. Every one seemed anxious to secure the best interests of the cause in the county. After full conference the whole matter stood thus: Three ministers are wanted where two formerly laboured. In the two con-

gregations there are fourteen stations. Lockeport and East Jordan are 20 and 12 miles from Shelburne. They formerly paid them \$200. They now offer \$450, and ask for grant—which has been given—of \$200 for a supplement. Clyde and Barrington in the west give up Upper Clyde—about 25 miles from Clyde manse—and will continue to pay their present stipend with it. Upper Clyde is about 15 miles from Shelburne, and only four miles from Upper Ohio, another part of Shelburne congregation. To secure the change the section which it is proposed to form into the central—or Shelburne congregation will require to raise in order to give their pastor \$650 and manse, \$100 more than they have done in the past. The opinion all around was, that it should be done, and if all parties were willing it could be done, but in order to test the matter fairly, it was finally

Resolved. That the petition from Lockeport and East Jordan lie on the table until next meeting of Presbytery.

That Presbytery grant moderation in a call to Rev. James Rosborough. That Rev. J. A. McLean be appointed to preach in Shelburne on first Sabbath in November at 10:30 A.M., and to moderate in said call on Monday, 5th November at 2 P. M., intimation of which shall be given; and that, in the meantime subscription papers be circulated in the stations which will make up the central congregation to ascertain how much can be raised, in view of the additional services which the proposed change shall secure for this station.

Arrangements were then made for evangelistic meetings at West Jordan and Lockeport on Wednesday and Thursday evenings respectively. The meeting on Wednesday was seriously affected by the severe storm. Mr. Millar preached to an interesting though small congregation. The weather on Thursday night was not favourable yet a good congregation came out and seemed to be deeply interested in all the services. We are hopeful of success, and if our hopes be realized, the decision will be made at our next meeting. In the meantime we wait with patience and pray that the Great Head of the church may make all things work for His own glory in that portion of his vineyard.

Session Records of Shelburne's Clyde and Barrington were examined and ordered to be duly attested.

The next meeting was appointed to be held at Bridgewater on Wednesday 21st November at 10:30 A. M.

Presbytery of Halifax.

VISITATION AT UPPER MUSQUODOBOIT.

The Presbytery of Halifax met in Upper Musquodoboit on the evening of Nov. 5th. Only a small representation put in an appearance, viz Rev. Messrs Morrison, Layton, Dickie, Rosborough and Cairns, and Mr. George Burrows, Ruling Elder. Mr. Samuel Rosborough preached from Luke 23rd chapter 42nd and 43rd verses. After sermon the usual questions of the formula were proposed to the ministers elders and managers. Not quite two years have elapsed since Mr. Cairns settlement over the congregation and yet during that time very marked progress has been made. Fifty-three additions have been made to the communion roll a large proportion being young people. Two years ago the erection of a church was commenced in the Dean Settlement, on which \$1600 has been expended and in a short time it will be occupied free of debt. \$1348 has also been raised for a Manse and Glebe, whilst at the same time the Schemes of the Church have not been overlooked. Their contributions during the past financial year amounted to \$149. Five Sabbath-Schools are efficiently conducted, prayer meetings are well attended family worship observed by a large proportion of the people, and the church is never closed on the Sabbath though the pastor be absent. Though Mr. Cairns has been settled but a short time over the Upper Musquodoboit congregation his record is a good one and shows how much an active earnest zealous minister can do when his heart is in his work. The Presbytery called attention to the small number of Records taken, only 15 copies and urged a larger circulation, also an addition to the ministers salary, and were pleased to learn that three young men from the congregation were now looking forward to the Gospel ministry as their life work.

ORDINATION AT SHEET HARBOUR.

On the 3th November the Presbytery again met in the Sheet Harbor church for the ordination of Mr. Samuel Rosborough A. M. Mr. Rosborough preached from Jeremiah 8th chap. and 22nd verse. Mr. Dickie presided and offered the ordination prayer. Mr. Layton addressed the minister, and Mr. Morrison the people. The church was filled with an attentive audience, and at the close of the service the newly inducted pastor was introduced

to the people by Dr. McMillan. During the service a telegram was read which had been received from Dr. Sedgewick who was in New Glasgow and could not be present. He tendered congratulations as follows:—
 "Present in spirit, Earnest in prayer, Rejoicing in hope."

Thus he evinced his warm interest in this isolated but loyal and spirited congregation. Mr. Rosborough enters upon his labours under very auspicious circumstances. As he is a strong man mentally we have no doubt, with the blessing of the Great King and Head of the church the congregation will go on and make still greater progress in the future than it has made in the past.

The next meeting of Presbytery will be held at Poplar Grove Church, Halifax, on the 4th December at 10 A. M., and in the evening at half past seven o'clock, at Richmond for visitation, Rev. E. D. Ross, Wolfville, to preach.—*Com.*

THE EVERLASTING WELL.

BY REV. THEODORE L. OUYLER.

"What would become of this place if yonder springs should dry up?" said a person to me on the day I left Saratoga. "The same thing" I replied, "that the Church would become if the spirit of God were withheld; it would wither away." One supreme excellence of those springs is that they are perennial in their flow; three thousand people drinking at the Congress Spring in one morning do not perceptibly lower the water in the curb. In like manner our Lord promises to be unto us a "well of water;" not a transient shower, not an intermittent fountain, but a deep perpetual well, springing up unto an eternal life.

The weakness and the worthlessness of too many Christian professors arise from the fact that their religion is a periodical affair. It is an occasional jet, a spasmodic spurt of devotion, and not a steady stream fed from an unseen fount-head. The religion of such people consists in joining a church, in going on Sunday to a house of worship, and in "putting in an appearance" at the sacramental table five or six times a year. All the rest of the time the man is as dry as Sahara. He is through the week, keen as a razor at a bargain, and close-fisted in his dealings with employees or customers; at home he is a disagreeable husband and an unfaithful parent, his whole daily life is as barren of godliness as Coney Island beach is of green grass and springing flowers. But

when the Sabbath comes and rings its bell for worship, he rouses up and repairs to the sanctuary in about the same way that he goes to his bath-room for scouring and scrubbing off of the impurities contracted during the past week. When the Sunday bath is over, he is ready to plunge back again, without any scruple, into the defilements and contaminations of the world around him. O what a caricature is this of the high and holy name of Christian! What wretched delusion is it for any one to imagine that we can climb up to the sacred mount of worship or a communion-service and there behold and adore and feast in spirit with his divine Lord, when he has been burrowing in worldliness and sin during all the other portion of his fruitless life! No man can thus serve Christ and Mammon. The very truths he hears in the house of God, the very promises he makes by coming to the sacramental table only commend him as a disobedient and unprofitable servant. Better no profession at all than such a pitiful lack of performances. An occasional jet of formal devotion in a church or a prayer-meeting is no substitute for the deep well of Christ's presence in the soul, which keeps the leaf ever green and the bough ever fruitful.

Spiritual droughts never affect those choice Christians in our churches who keep the "upper springs" of their communion with God and the "nether springs" of their daily doings among their fellow-men always full and flowing. They are fed from secret intercourse with Jesus, and His well never runs dry. Summer heats do not lower it; Winter frosts do not freeze it. Such a Christian is always abounding in the work of his Master. Every year is a bearing year. It is his fixed habit to attend the prayer-meeting and help to give it inspiration—his fixed habit to give according to his income, to pay his debts to the uttermost dime, to stand for Christ on all occasions, and to be His witness everywhere. All his springs are in Jesus. He does not need reviving, because he is always alive.

Thousands of periodical professors are only active during the heavy rains of a "revival-season." Then they run like brawling brooks in time of freshet. They even make more noise and gush more pretentiously than the deeper streams whose flow is pure and constant. Many a pastor who goes back to his work after his vacation, as he looks over the exceeding dryness of too large a portion of his field, begins to think "What shall I do to get

things to growing again? how shall I make these dry acres of my church to bloom and bear fruit?" At once, he says that the crying need is for a "revival," and perhaps he sets agoing some mechanical pumps of special effort to irrigate his arid field. That his church *does* need a genuine revival of spiritual life, and power is quite too apparent. But, brethren, is there something better yet than this periodical piety that requires the periodical pumps? For one, I am getting sick and tired of it. How much more must our holy Master *abhor* it.

The religion we want is a permanent power fed from an unfailling well. For that we must preach, for that we must pray, for that we must live; Without that our whole church-life is an alteration of droughts and occasional freshets. In the home, in the Sabbath-school, in the church, let us strike for something deeper, solidier and more perennial. When we get Christ Jesus fairly and fully underneath our prayer-meetings and our homes and the daily lives of our people, then our churches will be fruitful fields with steady harvests. We shall eat and drink, and plan and pray, and work for the glory of the Master. We shall make our money and use it for God; we shall train up our children for God; we shall order our household expenses and entertainments for God; we shall buy and sell for God; we shall cast our votes for God; we shall strive to honor Him on every day of the week and in every department of duty. This the only Christianity worth preaching and praying for. *It will last.* For the weariness, the weakness, and the wretched of a mere periodical religion, it is the only remedy. We can have it. Jesus offers it and ensures it. Brethren, let us go back and lead our flocks back to the EVERLASTING WELL.

Death of Luther.

The world is celebrating the four hundredth anniversary of the death of Martin Luther. The story of his life has often been told. We give below a story of the closing scenes of his life from D. Aubigne's "Martyrs and Heroes of the Reformation."

Luther had throughout his life refused the aid of the secular arm, as his device was that the truth should triumph only by the power of God. However, in 1546 in spite of his efforts, war was on the point of breaking out, but it was the will

of God that his servant should be spared this painful spectacle.

The counts of Mansfield, within whose territories he was born, having become involved in a quarrel with their subjects and with several lords of the neighborhood, had recourse to the meditation of the Reformer. The old man—he was now sixty-three—was subject to frequent attacks of giddiness, but he never spared himself. He therefore set out in answer to the call, and reached the territory of the counts on the 28th of January, accompanied by his friend the theologian Jonas, who had been with him at the Diet of Worms, and by his two sons, Martin and Paul, the former now fifteen, and the latter thirteen, years of age. He was respectfully received by the counts of Mansfield, attended by a hundred and twelve horsemen. He entered that town of Eisleben in which he was born and in which he was about to die. That same evening he was very unwell, and was near fainting.

Nevertheless, he took courage, and applying himself zealously to the task, preached four times, attended twenty conferences, received the sacrament twice and ordained two ministers. Every evening Jonas and Michael Coelius, pastor of Mansfield, came to wish him good-night. "Doctor Jonas, and you, Master Michael," he said to them, "entreat of the Lord of save his Church, for the Council of Trent is in great wrath."

Luther dined regularly with the counts of Mansfield. It was evident from his conversation that the Holy Scriptures grew daily in importance in his eyes. "Cicero asserts in his letters," he said to the counts two days before his death, "that no one can comprehend the science of government who has not occupied for twenty years an important place in the republic, and I for my part tell you that no one has understood the Holy Scriptures who has not governed the churches for a hundred years, with the prophets, the apostles and Jesus Christ." This occurred on the 16th of February. After saying these words he wrote them down in Latin, laid them upon the table, and then retired to his room. He had no sooner reached it than he felt that his last hour was near. "When I have set my good lords at one," he said to those about him, "I will return home; I will lie down in my coffin and give my body to the worms."

The next day, February 17, his weakness increased. The counts of Mansfield and the prior of Anhalt, filled with aux-

ioty, came to see him. "Pray do not come," they said, "to the conference." He rose and walked up and down the room, and exclaimed, "Here at, at Eisleben, I was baptized. Will it be my lot also to die here?" A little while after he took the sacrament. Many of his friends attended him, and sorrowfully felt that soon they would see him no more. One of them said to him, "Shall we know each other in the eternal assembly of the blessed? We shall be all so changed." "Adam," replied Luther, had never seen Eve, and yet when he awoke he did not say, 'Who art thou?' but, 'Thou art flesh of my flesh.' By what means did he know that she was taken from his flesh and not from a stone? He knew this because he was filled with the Holy Spirit. So likewise in the heavenly Paradise we shall be filled with the Holy Spirit, and we shall recognize father, mother, and friends better than Adam recognized Eve."

Having thus spoken, Luther retired into his chamber, and, according to his daily custom, even in the winter-time, opened his window, looked up to heaven and began to pray. 'Heavenly Father,' he said, "since in thy great mercy thou hast revealed to me the downfall of the pope, since the day of thy glory is not far off, and since the light of thy gospel, which is now rising over the earth, is to, diffused through the whole world, keep to the end, through thy goodness, the Church of my dear native country; save it from falling, preserve it in the true profession of the word, and let all men know that it is indeed for thy work that thou hast sent me." He then left the window, returned to his friends, and about ten o'clock at night retired to bed. Just as he reached the threshold of his bedroom he stood still and said in Latin, "In manus tuas commendo spiritum meum, redemisti me Deus veritatis" ("Into thy hand I commend thy spirit; thou hast redeemed me, O God of truth").

The 18th of February, the day of his departure, was now at hand. About one o'clock in the morning, sensible that the chill of death was creeping over him, Luther called Jonas and his faithful servant Ambrose. "Make a fire," he said to Ambrose. Then he cried out, "O Lord my God. I am in great pain! What a weight upon my chest! I shall never leave Eisleben." Jonas said to him, "Our heavenly Father will come to help you, for the love of Christ which you have faithfully preached to men." Luther then got up, took some turns up and down his room, and looking up to heaven

exclaimed again, "Into thy hand I commend my spirit; thou hast redeemed me O God of truth."

Jonas in alarm sent for the doctors, Wild and Lunwig, the count and countess of Mansfeld, Drachstadt the town-clerk, and Luther's children. In great alarm they all hastened to the spot. "I am dying," said the sick man.—"No," said Jonas; "you are now in a perspiration, and will soon be better."—"It is the sweat of death," said Luther; "I am nearly at my last breath." He was thoughtful for a moment, and then said with faltering voice, "O my heavenly Father, the God and Father of our Lord Jesus Christ, the God of all consolation, I thank thee that thou hast revealed to me thy well-beloved Son' Jesus Christ, in whom I have believed, whom I have preached, whom I have confessed, whom the pope and all the ungodly insult, blaspheme and persecute, but whom I love and adore as my Saviour. O Jesus Christ, my Saviour, I commit my soul to thee. O my heavenly Father, I commit my soul to thee. O my heavenly Father, I must quit this body, but I believe with perfect assurance that I shall dwell eternally with thee, and that none shall pluck me out of thy hands."

He now remained silent for a little while; his prayer seemed to have exhausted him. But presently his countenance again grew bright; a holy joy shone in his features, and he said with fulness of faith "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." A moment afterward he uttered, as if sure of victory, this word of David: "He that is our God is the God of salvation; and unto God the Lord belong the issues from death." Dr. Wild went to him and tried to induce him to take medicine, but Luther refused. I am departing; I am about to yield up my spirit." Then returning to the saying which was for him a sort of watchword for his departure, he said three times successively, without interruption, "Father! into thy hand I commit my spirit; thou hast redeemed me, O God of truth—thou hast redeemed me, O God of truth."

He then closed his eyes. They touched him, moved him, called to him, but he made no answer. In vain they applied the cloths which the town-clerk and his wife heated; in vain the countess of Mansfeld and physicians endeavoured to revive him with tonics. He remained motionless. All who stood around him, perceiving that God was going to take away

from the Church militant his mighty warrior, were deeply affected. The two physicians noted from minute to minute the approach of death. The two boys, Martin and Paul, kneeling and in tears, cried to God to spare to them their Father. Ambrose lamented the master, and Coelius the friend, whom they had so much loved. The count of Mansfield thought of the troubles which Luther's death might bring on the Empire. The distressed countess sobbed and covered her eyes with her hands, that she might not behold the mournful scene. Jonas, a little apart from the rest, felt heart-broken at the thought of the terrible blow impending over the Reformation. He wished to receive from the dying Luther a last testimony. He therefore rose and went up to his friend, and, bending over him, said, "Everend father, in your dying hour do you rest on Jesus Christ and steadfastly rely upon the doctrine which you have preached?"—"Yes," said Luther, so that all who were present could hear him. This was his last word. The pallor of death overspread his countenance; his forehead, his hands and his feet turned cold. They addressed him by his baptismal name, "Doctor Martin," but in vain; he made no response. He drew a deep breath and fell asleep in the Lord. It was between two and three o'clock in the morning. "Truly," said Jonas, whom we are indebted for these details, "thou lettest, Lord, thy servant depart in peace, and thou accomplishest for him the promise which thou madest us, and which he himself wrote the other day in a Bible presented to one of his friends, 'Verily, verily, I say unto you, if a man keep my saying, he shall never see death.'"

Thus passed Luther into the presence of his Master, in full reliance on redemption, in calm faith in the triumph of truth. Luther was no longer here below but Jesus Christ is with his people evermore to the end of the world, and the work which Luther had begun lives, and is still advancing, and will extend to all the ends of the earth.

SOUND PROTESTANTISM.

Bishop Ryle, the only evangelical Bishop left in the Church of England, has been severely criticised by the High-churchmen for preaching in a parish church in Scotland. He says:—"I am blamed for attending the service of the Established Presbyterian Kirk of Scotland, and, some have even dared to call that Church

'schismatical.' I care little for such blame. The Established Church of Scotland is a sound Protestant Church of Christ and its Confession of Faith is scriptural. It is a church which the canons of 1604 enjoin us to pray for. It is the Church which the Queen always attends when she visits Scotland. Personally I infinitely prefer Episcopacy to Presbyterianism, and our own liturgy to extempore prayer. But it is evident that the Presbyterian mode of worship suits Scotch people. And to tell me that there is any thing sinful or wrong in attending such worship is an insult to common sense. I am blamed for officiating and conducting services in Presbyterian churches when I have been invited to do so. But why? What is there wrong about it? What law of Church or State do I break? I know of none. So far from doing wrong, I believe I do good and do right. I give public proof of my respect for one of our ancient Protestant Churches, and my earnest desire to promote unity and brotherly feeling between it and the Church of England."—*Phil. Pres.*

Men who make sacrifices do not talk of them. Those are true sacrifices which have been done alone and hidden. The world knows to much of what we feel and what we loose.—*F. W. Robertson.*

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A SIMPLE GAME OF CARDS.

BY A CHRISTIAN MERCHANT.

I have often heard by very moral and good people that "there is no harm in a simple game of cards." This is all very well in theory, but experience and observation teach me that card-playing is one of the most dangerous, as well as fascinating, amusements that a young person of either sex can engage in.

When I was about eleven years old I went as a clerk in a store where the employees boarded with the proprietor and slept in a room over the store. The store opened very early in the morning, and closed at ten o'clock in the evening, so we should have spent all the time that the store was closed in sleep; but there was such a strange fascination in cards that we were often playing nearly half the night, and I know of no other game that would have so infatuated us as cards did. If we played checkers or any other game of skill, we did not become so interested as to deprive us of the rest we so much needed.

The associations and gambling tendencies of cards must be admitted by every one. They are the professional gambler's principal, and I might almost say only—tool; and it never adds to the reputation of a young man to be seen playing cards, or for a pack of cards to be found in his possession. If a policeman should stop me, at night and find me with a burglar's "jimmy" in my possession, he would certainly arrest me, and I would be compelled to prove my innocence of intended burglary. So when Christian or truly moral people see cards in the possession of a youth, they look upon him with more or less suspicion.

Several years ago I had charge of one branch of the business of a large wholesale house in New York. I had for my assistant a young man who was admitted by all to be the most efficient young clerk in the establishment. He was living with his widowed mother, and had been morally and religiously trained. In that line of business there were several months in the year which were called the dull season, and during that period there was very little to do on the part of the junior clerks, so they restored to all sorts of amusements to pass away time. Games were prohibited by the firm; nevertheless they were accustomed to conceal themselves in out-of-the-way portions of the store and play cards. I one

day found a party of them playing "faro" with cards, and among their number was my assistant. I was surprised, but as there was little work to be done could not prevent him, I tried to dissuade him from such amusements, but failed. The appetite for gambling soon became fixed upon him, and from being one of the most promising and efficient young men he gradually became careless and dissipated, and a few months ago I met him on the street, out of employment, and his appearance showed him to be a drunkard. He wanted to borrow money of me and claimed to be in want. If he had kept himself from cards, and the associations that they led him to, he would have ranked as a first-class business man. Fortunately he never married, and his mother being now dead the disgrace only falls on his sisters. Games of chance are generally the beginning of a passion for acquiring wealth at the cost of some one else, or, rather, getting money without the giving of a proper equivalent.

I know of some professing Christians who play cards, but I never knew of any "card-playing" or "dancing" Christians who were very creditable to Christ.

Card-playing is no help either morally or financially to any young person, but it certainly is an appearance of evil in the minds of most Christians, and many business men. So as it is only a pastime at the best, I advise all young people to select such games as have undoubtedly harmless associations, such as chess, checkers, etc.

It may not be in itself positively wrong for me to play cards, but neither would it be wrong in me as a Sunday-school superintendent on coming out of a Sunday-school next Sabbath to go into the liquor or saloon on the opposite corner from the church and drink a glass of water. I may be thirsty, but I have no business to let my scholars see me put myself under obligation to a rum-seller, nor to mingle for one moment with Sabbath-breakers in a saloon. So want amusement, I have no business to seek it in channels principally occupied by gamblers, fortune-tellers, etc.

If we desire to be trusted, honored, and respected we must never be found engaged in any questionable amusement or occupation.—N. Y. Witness.

Those who defer their gifts to the death-bed do as good as to say, "Lord, I will give Thee something when I can keep it no longer." Happy is the man who is his own executor.—Bishop Hall.

WHAT RUM WILL DO.

J. B. Gough says: a minister of the gospel told me one of the most thrilling incidents I have heard in my life. A member of his congregation came home for the first time in his life, intoxicated, and his boy met him upon the doorstep, clapping his hands and exclaiming, 'Papa has come home!' He seized the boy by the shoulder, swung him around, staggered and fell in the hall. That minister said to me, 'I spent the night in that house, I went out, bared my brow that the night dew might fall upon it and cool it. I walked up and down the hill. There was his child dead! There was his wife in convulsions, and he asleep. A man about thirty years asleep, with a dead child in the house, having a blue mark upon the temple, where the corner of the marble steps had come in contact with the head as he swung him around, and with his wife on the brink of the grave! Mr. Gough,' said my friend I cursed the drink.' He had told me that I must stay until he awoke, and I did. When he awoke he passed his hand over his face and exclaimed, 'What is the matter? Where is my boy?' 'You cannot see him.' 'Stand out of my way! I will see my boy.' To prevent confusion I took him to the child's bed, and as I turned down the sheet and showed him the corpse he uttered a wild shriek, 'Ah, my child!' That minister said further to me: 'One year after he was brought from a lunatic asylum to lie side by side with his wife in one grave, and I attended the funeral.' The minister of the gospel who told me that fact is to day a drunken hostler in a stable in the city of Boston. Now tell me what rum will not do. It will debase, degrade, and imbrute and damn everything that is noble, bright, glorious and God-like in a human being. There is nothing drink will not do that is vile, dastardly, and cowardly and hellish. Then are we not to fight till the day of our death.

THE HIDDEN CROSS.

To all, sooner or later, Christ comes to baptize them with fire. But do not think that the baptism of fire comes once for all to man in some terrible affliction, some one awful conviction of his own sinfulness and nothingness. No; with many—and those, perhaps, the best people—it goes on month after month, and year after year. By secret trials, chastenings

which none but they and God can understand, the Lord is cleansing them from their secret faults, and making them to understand wisdom secretly; burning out of them the chaff of self-will and self-conceit and vanity, and leaving only pure gold of righteousness. How many sweet and holy souls, who look cheerful enough before the eyes of man, yet have their secret sorrows. They carry their cross unscen all day long, and lie down to sleep on it at night; and they will carry it, perhaps, for years and years, to their graves, and to the throne of Christ, before they lay it down; and none but they and Christ will ever know what it was—what was the secret chastisement which God sent to make that soul better which seemed already too good for earth. So does the Lord watch his people, and tries them with fire, as the refiner of silver sits by his furnace watching the melted metal, till he knows that it is purged from all its dross by seeing the image of his own face reflected.—*Charles Kingsley*,

FAMILY RELIGION

Family religion requires the highest mutual confidence. The reading of the Bible, prayer in the morning or evening, attendance at church, cannot constitute family religion. The spirit of the parents must be devout; the children must know that both father and mother depend upon God for direction, and look to Him for comfort. The accidental discovery of a parent at prayer makes a deeper impression upon a child's mind than a month of routine services. The spirit in which religious subjects are referred to, is more than the things that are said. The undertone is more important than the overtone. Not gloom, or tasks, nor morbid conscientiousness, but simple, unaffected confidence in God and truth, a personal trust in Christ, and a love for each other which is the result of the love of all for Christ, and a sincere spirit of good-will to all at home, and of kindness in thought and expression to all who enter the home or mentioned there—these make the family religion, and make its Bible-reading, prayer, and church-going as natural as its social life. No child ever goes out from such a family to become an unbeliever or a scoffer. But from the Pharisee, the stiff, the dead, the intolerant, whose religion is a yoke of forms without heart, few of the youth become religious.—*Christian Advocate*.