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THE ARCHIVES
THE PRESBYTERIAN
CHURCH IN CANADA

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

THE MARITIME
PRESBYTERIAN.

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WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

JUNE, 1889.

Literary Notices.

SCRIBNER'S MAGAZINE FOR JUNE, gives varied and valuable reading. "Electricity in the service of man" is an introductory paper to a series on that subject. "Slavery in Africa" by Prof. Henry Drummond, throws a lurid light on the dark doings of the dark continent. "Striped Bass fishing" with illustrations, is for lovers of the Angler's art. "Building and Loan Associations" deals thoroughly with that subject. "Castro-giovanni" a story of a town in Italy intended to show the progress of that country in recent years. "Count Leo Tolstoi twenty years ago" the conclusion of the historical sketch begun in May. "Past, Present, and Future," showing the importance of earlier years and the tendency to fixity of habit. Besides these there are several stories, serial and complete. Price 25 cents, \$3.00 per annum. CHARLES SCRIBNER'S SONS, New York.

HALIFAX LADIES' COLLEGE AND CONSERVATORY OF MUSIC.

College with Preparatory Departments: English, English Literature, History, Mathematics, Science, Modern Languages, Classics, Physical Culture.

Miss Leach, Principal, with 9 of Staff. Attendance during 1888-1889, 213.

Conservatory of Music: Theory of Music, Singing, Piano-Forte Playing, Violin, Violoncello.

C. H. Porter, Jr., Director, with 7 of Staff. Attendance during 1888-89, 204.

Fine Arts: Frechand Drawing, Drawing, Painting.

George Harvey, Head Master.

Education: Miss Jennie McGarry.

Autumn Term Begins 10th Sept. 1889.

Every effort is made to make the home life of the College healthful and broadly educative. Applications for residence in College, for Calendars, and for other information, address as early as possible.

REV. ROBERT LAING,
Halifax, N. S.

Dr. Oliver Wendell Holmes says that "smoking is liable to injure the sight, to render the nerves unsteady, to enfeeble the will and to enslave the nature to an imperious habit likely to stand in the way of a duty to be performed."

HOME LIFE IN INDIA IN THE RAINY SEASON.

The rainy season has come again, and how surprised you would be at the curious and numerous living things that are at home in our house. The most troublesome ones are the flying ants, called etales, pronounced eesles, which come in swarms as soon as the lamps are lighted. They are so disgusting, for they drop their four thin wings very soon, and they fly in our faces and crawl on our necks. The only relief from them is to set a large wash-bowl of water on the table where the lamps are. Soon there are more eesles than you can count drowned in the water: Mosquitoes are thick and vicious. Frogs, nice, big, fat ones with heavy bass voices, croak in our best rooms. Muskrats get into our bureau drawers, scenting everything so strong that we can scarcely breathe. Lizards glare and wink at you from the walls, even from the tables, and bats have game after game of "catcher." It is wonderful how soon one becomes indifferent to all these things. I shall miss the funny lizards when I come home again. — *Cumberland Post.*

PROVOKE NOT.

How do parents provoke their children? By unreasonable commands, by perpetual restriction, by capricious jerks at the bridle, alternating with as capricious dropping of the reins altogether, by not governing their own tempers, by shrill or stern tones were quiet, soft ones would do, by frequent checks and rebukes, and sparing praise. And what is sure to follow such mistreatment by father or mother? Bursts of temper, for which the child is punished and the parent is guilty, and then spiritless listlessness and apathy. "I cannot please him whatever I do," leads to a rankling sense of injustice, and then to recklessness—"it is useless to try any more." And when a child or a man loses heart, there will be no more obedience. Many a parent, especially many a father, drives his child into evil by keeping him at a distance. He should make his boy a companion and playmate, teach him to think of his father as his confidant, try to keep his child nearer to himself than to anybody else, and then his authority will be absolute; his opinions an oracle, and his slightest wish a law. — *Dr. Alexander Macaren*

THE MARITIME PRESBYTERIAN.

Vol. IX.

JUNE, 1883.

No. 6

The Maritime Presbyterian.

A MONTHLY MAGAZINE DEVOTED TO MISSIONS,

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

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

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

All communications to be addressed to

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

At Dillon's Bay, Erromanga, one of the Stations of Rev. H. A. Robertson, a collection was taken last year for our Foreign Mission Fund amounting to *forty-six* dollars. Surely the example of these poor people, so lately heathen, whose deep poverty so abounds unto the riches of their liberality *should* stimulate our congregations at home to do more for that work for which Christ gave His life, the redemption of the world.

While agitating in all lawful ways to secure civil and religious freedom and equality in its fullest widest sense in our Dominion, and watching against the insidious encroachments of the Jesuits and those whose servants they are, against that freedom, there is one line of work that must not be forgotten, that is sure of success in proportion to the measure of effort put forth, and that is, giving the gospel to our French fellow country-men.

In many parts and in many ways the Word of God is being distributed throughout the world. One of the most recent is in Italy. A private publisher in Milan is publishing the Scriptures in weekly parts after the manner of "*Picturesque Canada*." It is said that the circulation has reached ninety thousand weekly. Another has prepared an illustrated Life of Jesus, and is publishing it in weekly parts with a circulation of twenty thousand. To them that sat so long in the region and shadow of death, light is springing up.

A steamer from Sydney, Australia, calls monthly at two of the mission stations in the New Hebrides, viz. Anelcauhat, Aneityum, where Dr. Geddie was settled, and at Havanna Harbor, Efate. While this is not of much service to many of the missionaries, yet it brings the whole group more into touch with the pulse throeb of civilized life, and by the development of commerce will do much towards rendering more permanent the work of the missionaries and making possible a self supporting native Church on the islands.

A statement has appeared in several papers to the effect that the Board of French Evangelization has received almost the entire amount required for the purchase of the Ladies College at Ottawa. This is, unfortunately, altogether wrong. Of the \$22,000 needed, only some \$300 have thus far been got. It is earnestly recommended to Ministers that they make a brief statement of the case to their congregations on Sabbath next and offer to receive and forward to Dr. Warden any contributions handed to them towards the \$22,000 which has to be paid for the property on the first of July next.

The progress of Christianity in Japan has been very remarkable but that very progress has called forth all the more bitter and determined opposition. The *Montreal Witness* says that "The oppositions to Christianity in Japan has just manifested itself by the formation of an Association, the object of which is to maintain Buddhism, especially in view of its political character in the empire. The plea for the organization is that it is necessary in order to maintain the honor and reverence due to the Mikado. In their prospectus the members pledge themselves, in the selection of representatives in Parliament, provincial assemblies, town councils, or local offices, and in the appointment of school-teachers, officials of societies

and business companies, "carefully to exclude all who are disloyal to our Emperor or untrue to Buddhism by believing in the foreign religion called Christianity." Many of the Japanese newspapers which have no special interest in Christianity are condemning severely this attempt to drag religion into the sphere of politics.

The General Assembly of the Presbyterian Church in the United States, North, met May 16th, in Fourth Avenue Church, New York. The retiring Moderator, Rev. Dr. Thompson, preached the opening sermon from Josh. 1:3. Every place that the sole of your foot shall tread upon that have I given unto you, as I said unto Moses." Dr. William C. Roberts of Illinois was chosen Moderator for the current year.

One thing that gives additional interest to this meeting as well as that of last year is that they are the two parts of the hinge that hang the present church's history to the past. Last Assembly they celebrated their centenary and now they start forward to another. The last meeting was retrospective this one prospective. What the century contains is in the hands of Him whose the Church is and He will bring her on her way to the end.

"A noble career depends on the treatment given to the infant ideas that are born in the soul. A person is known by the company he keeps. So the thoughts which we harbor within us, and which go out through the doors of our mouths and our hands, determine our real character.

One of the highest of spiritual luxuries is the enjoyment of pure and exhilarating and sublime thoughts; to such a devout and cheerful thinker a prison may be a palace. "I thought of Jesus," said holy Rutherford, "until every stone in the walls of my cell shone like a ruby."

A Scotch Nobleman, seeing an old gardener of his establishment with a very ragged coat, made some passing remark on its condition. "It's a verra guid coat," said the honest old man. "I cannot agree with you there," said his lordship. "Ay it's a verra guid coat," persisted the old man; "it covers a contented spirit, and a body that owes no man anything, and that's mair than mony a man can say of his coat."

I use the Scriptures, not as an arsenal, to be resorted to only for arms and weapons to defend this or that party, or to defeat its enemies; but as a matchless temple where I delight to be; to contemplate the beauty, the symmetry, and the magnificence of the structure, and to increase my awe and excite my devotion to the Deity there preached and adored.—Hon. Robert Boyle.

Twelve years ago the Modocs were savages. Now they are industrious farmers and half of them professing Christians. While the Dakota Indians were savages it cost the Government \$1,842,000 to take care of them for seven years. The cost after their conversion the same length of time was \$120,000, a difference of \$1,728,000 in favor of Christianity.

What must be the disclosures of the last day! God holds the key to the inmost thoughts of all men; and when they are all laid open to inspection, how fearful will then be the outcry! Take heed, O hypocrite! the Lord knows thee. Rejoice, thou sincere heart; the Lord will come and be thy witness.

The effect of prohibition in diminishing crime is seen in the following facts taken from official records. The convictions for crime in Iowa in 1886 were 1,645; in 1887, 1,520; in 1888, 838. Just in proportion as prohibition gets thorough enforcement, crime diminishes.

Of the 12,000,000 People of Mexico 8,000,000 are pure blooded Indians and there is no translation of the Bible in any of their languages.

KEEP THE DOOR OF MY LIPS.

A bitter word may make a wound that will never heal: a kind word may win a friend that will never turn: a caution may save a soul.

Care is a privilege peculiar to the human race; angels are above it; beasts are below it, and devils beyond it.

Fifty colored men are studying for the priesthood in Rome.

CATECHISTS.

The following is the list of Catechists in the service of the Home Mission Board for the present summer, with their fields of labor.

PRESBYTERY OF SYDNEY.

W. W. Raimaie, Little Bras d'Or.
A. K. McLennan, St. Ann's

PRESBYTERY OF VICTORIA AND RICHMOND.

Neil McLennan, Margaree.
Duncan Henderson, Baddeck.
John A. Matheson, Arichat.

PRESBYTERY OF PICTOU.

J. Morris Maclean, Little Harbor.
A. P. Barackman, Mulgrave.
Wm. McL. Thompson, Cape George.
J. A. McGlashen, Caribou.
Alfred Fitzpatrick, Country Harbor.
J. S. Sutherland, Barney's River.

PRESBYTERY OF TRUBO.

Charles McKay, Harmony.
M. J. McLeod, Westchester.
F. W. Thompson, North River.

PRESBYTERY OF HALIFAX.

John Buchanan, North West Arm.
Ambrose McLeod, Shubenacadie.
F. W. Murray, Lawrencetown, Halifax Cc.
McLeod Harvey, Sheet Harbor.
M. J. Fisher, Kempt.
Alexander Laird, Middleton.
Christopher Munro, St. Croix.
L. W. Parker, Bay View.
George Miller, Mount Uniacke.
Rev. G. Shore, Coburg Road, Halifax.
W. J. McKenzie, Labiador.

PRESBYTERY OF LUNENBURG AND SHELBURNE.

George M. Johnson, Riversdale.
J. D. Logan, Conquerall.

PRESBYTERY OF ST. JOHN.

T. A. Mitchell, Mechanics Settlement.
A. F. Johnson, Campbell Settlement.
John Gow, Dorchester.
A. D. Gunn, Salisbury.
F. J. Coffin, Richmond.
W. Bannerman, Quaco.
J. R. Kerr, McAdam.
G. B. McLeod, Tilley.
M. G. Allison, Riverside.
J. T. Maclean, Saltsprings.
Murdoch McKay, Baillie and Tower Hill.
J. A. McDonald, Nerepis.
Archie McKenzie, South Richmond.

PRESBYTERY OF MIRAMICHI.

George Anderson, New Richmond.
E. J. Rattee, Port Daniel.
Robert Frew, Flatlands and Metapedia.
A. S. Thompson, New Brandon.
Wm. McNichol, Ecuminaac.
F. L. Fraser, Caraquette.

PRESBYTERY OF P. E. ISLAND.

Malcolm McLeod, Caledonia.
Angus McKay, Cardigan,
John Keir Fraser, West Cape.

The Presbyterians in Pictou County have arranged for a series of Sabbath School Conferences. The County is divided into districts, each with its Convener as follows:

I. Pictou town, Cariboo river, Fisher's Grant, Lyon's Brook. Dan. McDonald, Esq., Convener.

II. Scotsburn, Saltsprings, West River, Green Hill, Gairloch and Cape John. Rev. J. F. Fraser, Convener.

III. New Glasgow, Trenton, Little Harbor, Granton. Rev. Mr. Bowman, Convener.

IV. Stellarton, McLennan's Mt. and East Branch of East River. Rev. Mr. Turnbull, Convener.

V. Westville, Hopewell, and West Branch of East River. Rev. Mr. Cumming, Convener.

VI. Vale, Sutherland's River, Blue Mt. and Garden of Eden. Rev. Dr. McLeod, Convener.

VII. Barney's River, Merigomish, Antigonish, Cape George, French River, and Port Mulgrave, A. J. McKichan, Convener.

VIII. Glenelg including East and West Rivers, Shearbrooke, Union Centre and Lochaber, Country, Wine and Isaacs' Harbors. Rev. H. McLean, Convener.

The Conveners and ministers and Sabbath School superintendents and teachers of each district form the committee for making all arrangements as to the times, places, speakers and programme.

The agitation regarding the Jesuit Estates Bill is moving with widening, deepening, interest in the West. The injustice, not to say illegality, of the whole proceeding, and the danger to the Dominion, of yielding to the aggressions of a never satisfied sectarian organization is being more fully realized. We trust that the matter will not rest until in some way equal rights are granted to the Protestant minority in the Province of Quebec.

Pictou Presbytery has had what is probably a new thing in its experience, viz., that of settling three young ministers within its bounds in three successive days. Mr. Boyd at Glenelg &c., May 28th, Mr. Calder at Springville &c., May 29th, and Mr. Thompson at Trenton May 30th. For the addition to its numbers and the supply of its vacancies the Presbytery is heartily thankful.

Theorists sometimes tell us that "prohibition does not prohibit." Facts shew that where people do not allow the law to be a dead letter it does prohibit. A good illustration of this is given by a leading paper.

"Not long ago an eight year old boy, the son of a prominent official in Kansas, paid a visit to relatives in Pittsburg, Pa. He made a continuous journey from his Kansas home, where he had never seen a liquor saloon, to Pittsburg. Soon after his arrival, on going out for a walk in the streets of that city, and passing the liquor saloons with their screened windows and other characteristic appointments, he inquired with much curiosity of his uncle: 'What kind of shops are these?' He had never seen such in his own city in Kansas. What a saving of the boyhood and girlhood of the nation it would be indeed, if, as completely as from Kansas, the liquor saloon could be banished in every State throughout the Union." When shall the boys and girls of Canada grow up in such blessed ignorance? When Canada adopts prohibition and enforces the law.

"Fly swifter round thou wheel of time
And bring the welcome day."

From a private note written by Mr. Morton. April 26th we take the liberty of publishing the following extracts: Our Presbytery and council met here on the 19th. The brethren were of one mind that I should not go on working in the face of continued ill health, and it has in consequence been decided that Mrs. Morton and I are to leave here in three or four weeks for Toronto. This must be whether any one comes to Couva or not. I get attacks every night and while I hope much from a thorough change and rest, I see not the least prospect of restored health while I remain here. Next year is Mr. Grant's turn and he is not strong, so that to stay on now might be only to invite a crisis which timely prudence may avert. Soodeen has been asked to take my place and though he has not yet given a definite answer, I fully expect him to come here. Government examinations for the year are all over and the work in shape for the coming year. I am sorry to think of leaving my work. It seems at a very interesting stage. But it is not my work and if I am not fit for it, it is useless

to stay on. The Master can easily do without me and He will take care of His own work."

Mr. Morton will thus probably be at the Assembly. It is hoped that the rest and change will as on a former occasion restore to health.

Miss Blackaddar writes from Toronto under date May 18th.—"I am sorry to say I have had a very severe attack of acute rheumatism. I have been a prisoner in the house for over a week now. I was fifteen days in the diphtheria ward of the General Hospital, Montreal. I have now been three weeks in Toronto. I have been invited by Miss Mackay to spend some time with her in Kingston. Our Dr. thinks a change will do good." Miss Blackaddar will have the sympathy and prayers of her many friends throughout the Maritime Provinces in her illness.

One of our ministers writes of an interesting meeting held in his congregation. The subject was "Formosa." We can best give the account in his own words.

"The meeting came off last Sabbath evening and was a decided success. It was under the auspices of the Y. P. S. C. E.; the missionary Committee of which had it in charge. There were three papers in all. The first was on the Life of Dr. McKay and occupied some ten or twelve minutes. The second took up the Geography and History of the country, whilst the third dealt with the mission work of our Board there. These last two were sixteen minutes each. All three of the papers were really fine, even worthy of a position in a missionary magazine. They were literally packed with useful information, and written in a clear and attractive style. The whole meeting lasted some two hours, but the interest of a good sized congregation never flagged for a moment up to the Benediction.

This is the first field our young people have taken up, but if last Sabbath evening is a fair sample of what they can do, the missionary meeting will in the future be one of the most attractive meetings in the whole round of the year. One of the papers was by a young man the other two by young women, one of whom was only married last January. Getting the young people to study up or prepare papers on Mission fields is a vastly better way to in-

terest or benefit the people, than for me to lecture myself. If all the Presbyterian congregations throughout the Maritime Provinces would set their young people to work in some such way, who can estimate the gains to the mission cause, or the reflex good the Home churches would receive."

The method adopted by our correspondent includes several things that are of great value in church work. It gives the young people something to do, which is of itself a valuable training. It awakens their interest. It impresses the knowledge gained in a way that could not otherwise be done. It secures doubled contributions to the cause of missions and makes more intelligent active Christians of those who engage in it. We commend it most heartily and wish our brother continued success.

A friend who has gone from the Maritime Provinces to reside in the Province of Quebec writes of the moral and religious darkness there as follows :

"You have no idea how far behind the 'home folk' they are. There are very many who cannot read, even their own language, and not likely they would, if they could read, dare to read the very mildest of Protestant religious literature. The Priests are supreme here. There are only three Protestant families besides ourselves in this village, but four miles from here there is a settlement and a small congregation of Episcopalians whose minister comes every alternate Sabbath to preach to us 'heretics.'"

A very large number attend the chapel here. Most of them come from the country, and only come in on Sundays, so after mass is over the merchants roll up their window blinds, open their doors, Sunday is over, and trade is brisk, in fact they often do more business then than on any other day of the week.

One sees the people going home laden with groceries and dry goods. It is really dreadful to see and hear the actions of those representing the Church of Rome, and the blind unquestioning faith of those who are as completely under them as the people here are."

Such incidents are a loud call to the Protestant Churches of Canada to give the gospel to our own countrymen.

In last issue we published a letter from the Board of French Evangelization asking contributions towards the purchase of the Ottawa Ladies' College for the French work. The College is valued at \$65,000 and the proprietors offer it to the Board for \$20,000. It is to be carried on as a part of the work of that Board. We have been requested to ask that Ministers will please intimate to their congregations that they or some well known person in the congregation will receive contributions for the purchase of that property. Many might be disposed to give something in this way who would not send it direct to the treasurer at Montreal.

An incident that took place not long since in Spain throws some light on the character of the Jesuits of whom we hear so much to-day. "A Bible colporteur in the province of Biscay recently came upon a party of Romish collegians, with a Jesuit at their head. 'Down with the heretic!' cried the leader, and in an instant the defenceless man was in the power of the angry company. A bonfire was then made of his Bibles, Testaments, and tracts." Such is the organization that was incorporated in Canada a year or two since, and to the demand of which the government of Quebec allowed by the Dominion Government, has recently voted \$400,000 of the public money of the country.

News comes from another quarter, that shows the many sided Jesuits in another light. A few days since word came "of desperate fighting at Guanajuato, Mexico, in which were engaged thirty soldiers and policemen and two hundred rioters. The latter were killed. The trouble arose from the imprisonment of five Jesuit priests who had been delivering seditious sermons. The populace endeavored to rescue them when the fight occurred. The priests are still in gaol."

There are now eighteen missionaries, and their wives for the most of them are married, in the New Hebrides. Of these three are from our Church, two from the Free Church of Scotland and thirteen from the Churches in Australasia. These are rapidly overtaking the field and soon at their present rate of increase the whole group will be fully occupied.

New Wedrides.

LETTER FROM J. W. MCKENZIE.

EFATE.

Dear Mr. Morrison :

MORE MISSIONARIES COMING.

The prospects of our mission are bright at present. Another laborer has just come to the field, a Mr. Macdonald from Melbourne. He has gone to Malekula. He says one or two more young men are studying in Victoria with a view to coming here. We expect two men next year, one from New Zealand, the other from Scotland, but to be supported by the Presbyterian church of Tasmania.

A NEW SCHOOL HOUSE.

To-day erected the frame of our new school house, 40 ft. x 22 ft. The plates and sills are colonial wood, all the rest of the wood cut on our own island. Would like to be able to get flooring and windows for it. Am pleased to see the natives work at it so heartily, although it is their planting season. Our people are

ADVANCING IN CIVILIZATION,

if the use of tubs, saucepans, basins, lamps &c., is a step in that direction. By last trip of "Dayspring" I ordered for them at their request, seventeen lamps, eight saucepans, thirteen tin basins, nine chopping axes, thirteen galvanized iron tubs &c. Some of them may be a sixpence or two short, but they generally manage to pay for these things. They send for articles of one kind or other by every trip of the vessel. I don't suppose there is a house in this village without a bucket and either a tub or basin, while many have both.

DEPARTURE OF THE FRENCH PRIEST.

You will be glad to hear that the French priest who settled near Meli has taken his departure. He did not succeed in getting an opening amongst that people, and indeed his own countrymen did not give him much of a welcome. So far as we have any intercourse with the French settlers we find them friendly with perhaps one exception. One of them, who had not a very high opinion of the priests asked me to send for a French Bible. "I did so and made him a present of it." Paid six shillings for it. About a year afterwards the poor man died, and his effects, including

the Bible, were sold at auction. Was told a short time ago that an officer of a French man-of-war bought the Bible, giving twenty six francs, (about five dollars) for it. I hope he may find in it the pearl of great price.

THE ISLAND OF MELI.

Perhaps when the Board receive my Annual report they will be somewhat disappointed to find that we have made so little progress at Meli. Well they are a hard lot, those Meli people, not much like the natives of the northern islands. Mrs. Mackenzie said to me the other day, "I doubt but it will require a great deal more prayer before the Meli people are brought in." Now it has occurred to me that perhaps the church at home is in part responsible that more has not been accomplished. As prayer made the chains drop from Peter's hands, so now it can snap the fetters with which the Prince of darkness has so long bound the natives of that village. I am afraid that my letter will weary you, as now it is too long, but I would like to give you some idea of our efforts to introduce the Gospel at Meli. For several years we had been visiting them occasionally, but never found them willing to listen to us. About two years ago began to go some what regularly. To this, however, they were very averse, and tried in several ways to prevent me. We continued our visits hoping that after a time their opposition would cease, for had we not encountered like opposition at other villages? Some of them said to us, "If you come back we will kill you," and when we went back they said to each other, "They are

JUST LIKE THE PIGS,

we drive them away, and when we turn our backs they return." Then it was reported that the priests were coming and as one or two were friendly I was very anxious to get an opening amongst them before the priests should arrive. One day a friendly native came to me and said, "Misi, the Word is good, but I am afraid of the chiefs, as they are very much opposed to your coming, do not come any more lest something may happen to you." I could not think of taking his advice, however and so returned the following Sabbath. I found very few at home. After waiting sometime I saw a native running towards us brandishing his club, and making a zigzag course. I soon saw the

few friendly words, and with my hymn book in my hand I was just commencing service when quite unobserved a native came up behind me, and with his fist dealt me a blow on the back of my head, and then with his tomahawk over me said, "Get away or I shall take your head off." In less time than it takes to tell it, two friendly ones sprang forward to protect me. One of them seized the tomahawk, and the other put his arms round me, and urged me to leave at once.

Seeing how excited some of them were, and that several whom I knew to be very hostile were coming, I thought it would be reckless to remain, and so after in vain attempting to speak to him, I went back to the boat and returned home. I tell you this that you may understand our circumstances, and realize how much we need your prayers.

"I AM GOING TO SHOOT THE MISSIONARY."

I continued speaking, at the same time keeping my eye fixed on him. He stood beside a tree a short distance from me with his arms resting on his musket. After a little he interrupted me, saying amongst other things, "Your skin is white, mine is black, you can have the Word, but we have no souls, and we only desire the things of our bodies." Seeing he had not courage to shoot me I endeavored to make the most of my opportunity, and addressed him as earnestly as I could, beseeching him to give himself to Christ who loved him just as much as if he were white. Then I went up to him and put my arms round his neck telling him he could shoot me if he wished. He hung his head and said,

"I DON'T WANT TO SHOOT YOU,

it was the old people who told me to do it." He and a number of other young men had been away in a Honolulu vessel, and had only returned the previous day. He told me that they had a quantity of grog with them, and when drinking it during the night had agreed amongst themselves that should I go next day they would take my life. He went off to his hut, left his musket and brought me a stick of sugar cane and two green coconuts.

When on my way there the next Lord's Day, I heard that a French man-of-war had brought the priests. This was bad news. On arriving at the village, I found a number seated about one of the cove houses. I sat down near them. After a

few friendly words, and with my hymn book in my hand I was just commencing service when quite unobserved a native came up behind me, and with his fist dealt me a blow on the back of my head, and then with his tomahawk over me said, "Get away or I shall take your head off." In less time than it takes to tell it, two friendly ones sprang forward to protect me. One of them seized the tomahawk, and the other put his arms round me, and urged me to leave at once.

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We left them for a time, but are now visiting them occasionally. I have no doubt, however, but with the prayers of the church, and the blessing of God, we shall ere long have the happiness of seeing them gathered into the fold of Christ. As stated in my report we have lately gathered our first fruits from amongst them.

With our united kind regards,

Yours sincerely,

J. W. MCKENZIE.

LETTER FROM MR. ANNAND.

SANTO, Nov. 10th, 1888.

Dear Mr. Morrison:—

Your note of May 4th and a long letter of July 30th came to hand a few days ago. We are much obliged for them, so full of interesting news.

CLOTHING FOR THE NATIVES.

You ask about the real value of mission goods to us? In certain stages in the work, when the natives are attending sewing classes and taking an interest in the classes then only unmade material may be required. As a general rule however ready made clothes of the simplest possible style are always very useful. I have known more than one of our brethren ordering goods from Sydney made to a certain pattern. These of course come somewhat expensive. The ladies of the mission are greatly aided by suitable mission goods but with money to procure goods in Sydney of course we can all work along. I am happy to inform you that I have

no request to make for payment of freight on goods or for any other cause.

SCARCITY OF TEACHERS.

The Sabbath schools and others are granting us liberally for teachers; but our difficulty is to get the teachers. It appears that we are supposed to draw all our needed assistance from Aneityum, hence we get no teachers from any of the other islands. Aneityum cannot give us suitable men. They are *not there*, hence we cannot receive them. We have one now as teacher and two others as servants. There has always been the same scarcity of laborers here since I came to the mission. Teachers in numbers as the work demands cannot be obtained. From all quarters comes the advice, to utilize native aid more. None can see the urgency of the need more than we who are in the field, and we are all without exception doing our utmost to utilize such material. The Church cannot understand the real nature of these people. In many cases injury has been done to our work, by employing unsuitable men as helpers. So we would have all know that we are not ignorant of the usefulness of native laborers; but we must follow our own judgment in the light of forty years of efforts with such teachers. I can say, however, that of late years as the cause advances, much more has been effected by assistants. This is truly encouraging and we trust that the rate is even increasing.

HOPEFUL STATE OF THE WORK.

Just now the work is very hopeful in several of the islands. On Nguna and the adjoining small isles where Mr. Milne has labored since 1870, and for six or eight years with very little encouragement, there are now about 360 church members in full communion. This year he has baptized 120 adults and 57 infants. With Mr. Fraser on Epi the work is very hopeful. Surely such facts ought to show people that the New Hebrides is not a hopeless field!

As to our own and the other new stations, all are now much more encouraging, than were Nguna and North Efate when I joined the mission in 1873. Our people are friendly and some of them are attending the Sabbath services and morning school pretty regularly. It is merely the beginning with us. We received by this trip of the "Dayspring" a little primer in the language printed in Sydney,

also a nice bell for our school. Our health is good. Thus our hearts are not desponding. However we cannot force the work, not even so much as at home, for the ignorance is so dense and the degradation so fearful, that much patient toil is needed before any results are seen. Then they will not exert themselves for anything on earth or in heaven. Faithful, patient, persevering toil with God's blessing upon it yields fruit in the end to His praise and glory.

THE CHURCH AT HOME.

We rejoice to hear of progress in the church at home. A real live Christian people at home will insure life abroad. For their earnest believing prayers will bring down heaven's blessing upon all the work. One thing I long to see, our church, all churches, doing, namely, consecrating to God a regular proportion of their income, taking a tenth as the least required. When all our people do that we shall see prosperity in the Lord's work, and prosperity in worldly goods, for God is faithful to his promises.

Surely we should be encouraged by the fact you mention that one person had sent in money to pay our salary for the year. May the Master receive the offering, and reward the donor a hundred fold. Please thank the schools for us, that are sending their dollars to aid in supporting teachers. For the present we don't wish any further aid as we have now on hand what will meet next year's expenses. We hope however to enlarge our staff before long.

Yours fraternally,

JOSEPH ANNAND.

A careful Estimate shows that in London 32,000 families are homeless through intemperance. How many other families have been robbed of everything that makes home, who can tell? The vast and indescribable evils which are directly chargeable to the rum curse God alone knows. No man can estimate them.

The British and Foreign Bible Society reports that the sacred Scriptures were last year translated into six fresh languages. The number of tongues in which this society now publishes the Bible in which thus increased to 300. Fifty years ago it was published in 150 tongues. The society distributed 4,246,000 volumes during the year.

Trinidad.

LETTER FROM REV. K. J. GRANT.

[For the Maritime.

Dear Mr. Scott:—

I have just returned from a meeting of Presbytery at Tunapuna. I went away in the morning, sad in heart through sympathy with my ever faithful co-worker Lal Behari and his wife who had laid in the grave yesterday, a dear little girl of about three years. She ripened very early, and was soon cut down.

On opening the *Presbyterian Witness* on my way to Tunapuna, I met a paragraph that contained the disheartening information, that Mr. J. F. Smith of whom friends had written so kindly, had declined the call of the F. M. Board to Couva. Reasons, doubtless good and sufficient influenced Mr. Smith in his decision and yet it is difficult from our stand point to understand what reasons from the home field, could outweigh the pressing nature of the call to Couva. If the barrier has been interposed by the station within Truro Presbytery at which Mr. Smith labored with so much acceptance would it be wrong to regard the action of these good people as savouring of selfishness pure and unalloyed, or if in the circumstances we took up the prayer that fell from the lips of our dying Lord "Father forgive them for they know not what they do," would it be regarded as a profane misapplication. We don't wish to say a word that would imply mistrust in God or even disappointment in men hence will only remark that the situation is distressing. Jehovah Jireh is our solace.

The usual greetings had only passed with our Tunapuna friends, when we learned that Mr. Morton who had recently been obliged to seek a change in Barbadoes, and who had returned greatly improved felt constrained in consequence of a return of his trouble to take the furlough to which he is entitled this year.

Thus another field will be vacant for six months. We deeply sympathize with Mr. Morton and feel assured that nothing but necessity would induce him and Mrs. Morton at the present crisis to go abroad, to leave the work, and their two youngest ones behind.

Mr. C. C. Souden, Mr. Macrae's helper,

will probably take up the work at Tunapuna, but his removal will so far weaken the force in Princetown district.

Do not these facts indicate the necessity of a training institution for young men who will carry on the work of the Lord amongst their countrymen.

Yours sincerely,

K. J. GRANT.

San Fernando, April 19th, 1889.

SLAVERY HORRORS IN AFRICA.

Rev. H. T. Robson one of the workers of the Church Missionary Society in Africa, writes as follows about the horrors of the African slave trade.

"Of course, you all know about the blockade of the Zanzibar coast. It is stopping the slave-carrying in dhows off the coast, but not by any means stopping the slave-trade. Greater horrors are perpetrated than ever. The Arabs, not being able to get their slaves taken by sea, are driving them overland, and not one slave in ten reaches the destination. The other day, within sound of the blockading guns, I saw a slave-caravan. A few weeks ago a slave-dhow was captured. On boarding, the English officers found half the slaves dead, and the others in a most pitiable plight. Twenty of the children were sent to me. I could not attempt to describe their horrible condition—living skeletons, without a shred of clothing, and covered with filth and vermin. They had not tasted water for four days, and were all ill of dysentery. They were all children from six to eight years old. The older ones had not survived their cruel treatment. Since I received them one has died, and two others, I am afraid will not recover. All the rest have gone on famously. The children have taken a violent fancy to me, and greet me with screams of delight whenever I make my appearance. They know nothing of the Swahili language, their country being Makua, opposite Mozambique. This week I have taken them into school. They seem as if they would take kindly to their work. Oh, the horrors of the slave trade. I dare not begin a full account of it, or I should weary you with horrors. I left England with my mind not fully made up as to my attitude towards it, but I have no hesitation now. We missionaries in the Sultan's dominions are supposed not to interfere with the slave-trade, but the supposition has no weight with me. I shall do

everything in my power to help any slave who runs away from his tyrant.

"A few nights ago, about 12 p. m., I was sitting in my hut, quietly thinking about the slaves I had been amongst during the day. I heard the growling of a leopard, but took little notice, as it came from over the creek. Suddenly, a terrible shriek roused me into action. The leopard had come across a woman. Then I heard a man's voice—the man, apparently, was bravely driving off the leopard. Gradually the growls grew fainter and fainter, and I concluded that the leopard had gone off. There was no boat near for me to cross over with, but after shouting a long time, I got the man to answer. He was not sure at first whether I was a white man. At last he had the confidence to tell me that they were runaway slaves. They were trying to make their way up country to a celebrated African chief, who receives such. As well as I could, I gave them directions where they might find a canoe, with which to cross over to the mainland, but in the midst of the directions I suddenly heard a scuffle. The slave-owner, some rascally Arab, with his friends, had been out on the hunt for them. The poor woman's shriek had betrayed their whereabouts, and now, amidst most heart-rending appeals, they were borne off by their captors—the next day to be tied to the whipping-post."

From the same source we copy a striking incident in relation to the Mission of Kibanga, Upper Congo.

"Our hospital is filled, principally by old men, slaves ransomed for a few yards of calico, or by old negroes cast adrift by their husbands or their children, to whom on account of their age, they can no longer be of use. This entirely pagan maxim practised almost all over Africa, viz.:—'When thy father or thy mother, having become old and consequently useless, begin to bend towards the grave, rid them of life, or drive them into the woods,' exists here in all its horror. It is on this account that, thanks to the generosity of one of our lady patrons, we have been able to found an asylum for these poor abandoned creatures, in which we provide for their corporal wants, and for the far more precious requirements of their souls. The aged are a special object of our care, and when we find any of them in the villages near us, we endeavour, by simply giving them their daily bread, to draw

them towards us. As these aged people are only a useless burden, their relatives let them come to us without opposition.

"Quite recently, a poor old negress, living at some days' travelling distance from the mission, having heard of the care we take of old persons like herself, and comparing their lot to her own miserable existence, made up her mind to come to us also. Under the care of another good old woman, she soon recovered from the fatigue of her journey; she was happy she said, and wished to die near the missionaries, in the house of their children. But alas! it was not to be so, and her happiness was not to last long, for her owners, hearing that she had taken refuge with us, came to claim and to take her away. They cared little for this poor creature, but they wanted compensation for what they said was their loss. Some goods were offered them, but their conditions were so onerous we could not come to terms. The poor woman was therefore dragged away forcibly and obliged to set out for her village. As her limbs, stiff through age, did not permit her to keep up with her owners, a man armed with a stick was stationed behind her to force her on. A truly ferocious beast, he did not spare the blows on the back of his victim, and after a few minutes she stopped, her strength failing her. We then heard the report of firearms in the direction they had taken. The poor woman had fallen on the path, shot through the head. Several of our converts, suspecting the crime, rushed immediately to the spot, but it was too late, the victim had expired, and the murders had escaped.

"Such, not to mention more than this case, are the scenes we are often obliged to witness, without being able to prevent them, all owing to the lack of a few yards of calico. How the heart of the missionary bleeds at seeing these atrocities, and with what fervour, mingled with compassion, he prays to God from the bottom of his heart: 'Thy kingdom come!'"

At Joppa a Christian woman
Had fallen sick and died,
A humble-minded woman,
Yet all the neighbours cried:
"What shall we do without her?"
And one had grace to say:
"At Lydda tarries Peter,
Fetch him without delay."

TEMPLE BUILDERS.

FOR HIS SAKE.

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

And as you read, you questioned
Right wonderingly, as you must,
“Why rear such a noble palace,
To shelter a woman's dust?”

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

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

We know of another temple,
A grander than Hindoo shrine,
The splendor of whose perfections
Is mystical, strange, divine.

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

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

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

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

The plan of the temple, only
Its Architect understands;
And yet he accepts—O wonder!)
The helping of human hands!

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

O, not to the dead—but the living,
We rear on the earth he trod
This fane to his lasting glory—
This church to the Christ of God.

For over the church's portal,
Each pillar and arch above,
The Master has set his signet,
And graven his watchword—Love.
Mrs. Margaret J. Preston.

THE SALT OF THE EARTH.

“The Church will not gain the world by being half-way like it. No follower of Christ will lead any to the communion table by sitting down with them to the card table, or get them to attend prayer-meeting by going with them to the theatre. The world is thoroughly worldly, and is not willing to go with those who come half way to it. The less a Christian is like the world the more influence he is likely to have over it. When salt loses its savor, it is good for nothing but to be trodden under foot. So far as influencing others is concerned, it is better to be over-strict than even a little lax. That Christian who is not willing to assume even the appearance of evil has many secret admirers. To live in the world, but evidently not of it, is the sure way for a Christian to obtain a hold upon others. Not by walking with them for a little in the broad path, but by ever keeping in the narrow one, will He induce the erring to become pilgrims with Him to a better country.”

THE “LAPSED MASSES.”

The pastor of one of the Presbyterian congregations in Washington, gives the following as his experience in dealing with the “masses:”

In the last few years, every house within four blocks of the church has been visited by members of the congregation, going two and two, and the inmates have been kindly and cordially invited to the services. The pastor has extended repeated invitations to scores of the “masses” living near the house of worship. Yet, at this very moment, there are enough of these “masses” within five minutes' walk of the church, who never attend the worship of the Most High God, to pack to its utmost capacity our present edifice and another of the same size.

Now, what are we to do to save these masses who refuse to be saved; to evangelize these masses who will not be evangelized; to gather into the Church these masses who will not be gathered? Some
these masses are lawyers, some capital-

ists, some merchants, some mechanics, some government officials, some wage workers, and some very poor; but as they do not, and will not come to church, they are all masses. Is my life and the life of my congregation to be entirely devoted to one unceasing effort to bring these people to church? If, after repeated invitations and offers of the Gospel, they continually and wilfully reject Christ, is it like our Lord and does it honor him to force his salvation on an unwilling soul? A chosen apostle said: "Seeing ye thrust it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentile

Some evangelists, many youthful converts and people of little sense never doubting that it is always the fault of the Church if people do not attend worship. It is not always anything of that kind. There are people in every congregation who cannot be induced by any means to attend church. And more than here are people in some communities who have been urged to attend public worship until they think their presence confer a great favour on the minister. Christ require us to put His cause before proud sinners and invite them to trample on it?—*Phil. Pres.*

"ONLY A BOY."

More than a half century ago a faithful minister, coming early to the kirk, met his deacons, whose face wore a very sad but distressed expression.

"He came early to meet you," he said. "I have something on my conscience to you. Pastor, there must be something radically wrong in your preaching; there has been only one person brought to the church in a whole year, and only a boy."

The old minister listened. His eyes were dimmed, and his thin hand trembled on his head-headed cane.

"I feel it all," he said. "I feel it, but I know that I have tried to do my duty and I can trust him for the results." "Yes, yes," said the deacon, "but 'by the fruits ye shall know them,' and one of them is, I am a member, and he, too, only a boy. It is not to me a rather slight evidence of faith and zeal. I don't want to be out of it, but I have this matter on my conscience, and I have done but my duty in saying so plainly."

"True," said the old man; "but 'Charity suffereth long and is kind; beareth all things, hopeth all things.' Ay, there you have it; 'hopeth all things.' I have great hopes of that one boy, Robert. Some seed that we sow bears fruit late, but that fruit is generally the most precious of all."

The old minister went into the pulpit that day with a grieved and heavy heart. He closed his discourse with dim and tearful eyes. He wished that his work was done forever, and that he was at rest among the graves under the blooming trees in the old kirkyard.

He lingered in the dear old kirk after the rest were gone. He wished to be alone. The place was sacred and inexpressibly dear to him. It had been his spiritual home from his youth. Before this altar he had prayed over the dead forms of a bygone generation, and had welcomed the children of a new generation; and here, yes, here, he had been told at last that his work was no longer owned and blessed!

No one remained—no one? "Only a boy."

The boy was Robert Moffat. He watched the trembling old man. His soul was filled with loving sympathy. He went to him, and laid his hand on his black gown.

"Well, Robert?" said the minister.

"Do you think if I were willing to work hard for an education, I could ever become a preacher?"

"A preacher?"

"Perhaps a missionary."

There was a long pause. Tears filled the eyes of the old minister. At length he said, "This heals the ache in my heart, Robert. I see the Divine hand now. May God bless you, my boy; yes, I think you will become a preacher."

Some few years ago there returned to London from Africa an aged missionary. His name was spoken with reverence. When he went into an assembly the people rose; when he spoke in public there was a deep silence. Princes stood uncovered before him; nobles invited him to their homes.

He had added a province to the church of Christ on earth; had brought under the gospel influence the most savage of African chiefs; had given the translated Bible to strange tribes; had enriched with valuable knowledge the Royal Geographical Society and had honored the humble place of his

birth, the Scottish kirk, the United Kingdom and the universal missionary cause.

It is hard to trust when no evidence of fruit appears. But the harvests of right intention are sure. The old minister sleeps beneath the trees in the humble place of his labors, but men remember his work because of what he was to that one boy, and what that boy was to the world.

"Only a boy!"

"Do thou thy work; it shall succeed

In thine, or in another's day,

And if denied the victor's meed

Thou shalt not miss the toiler's pay."

—*Youth's Companion.*

MATCH-MAKING IN INDIA.

BY A HINDU.

It is early in the morning: a Hindu gentleman is sitting in his parlor, surrounded by his friends, when a tall, handsome stranger enters the chamber. His complexion is light; upon his features, which are regular, his five-and-forty years have made no unfavorable impression. He has a long thin face, a high forehead, large meditative eyes, though betraying a sly expression in their corners, finely-turned eyebrows, an aquiline nose, and a smooth chin. A confident, half-smile, evidently arising from a knowledge of his own talents and abilities, is perpetually playing on his beautifully curled lips, and his countenance has a great prepossessing charm. His handsome features, and the simple white robe flowing around his well formed limbs, indicate that he belongs to the highest order of the Hindus.

Upon his entrance, the master of the house and his friends stand up, saluting the Brahman, who offers them his blessings. After all being seated and the stranger is served with a fine pipe, the master of the house politely asks the Brahman whether everything is all right. The latter, with his winning smile, answers:

"Yes, sir; everything is all right. She is indeed a beauty. Her face is as serenely radiant as the full moon in autumn; even the moon has spots, but she is spotless and peerless. Nobody can stand still under the bewitching glances of her bright black eyes; her teeth are sparkling white, like the snows on the mountains; her gait is dignified and graceful, like that of a young elephant; and as to her figure, she

is an angel herself. She is intelligent and wise, like Minerva; her voice is sweet, like that of the cuckoo, and she pours honey as she talks. Her stars are the most auspicious known, she will certainly bring fortune to any family she may be connected with. Your noble son cannot have a better match, sir."

"Indeed," responds the master of the house, glancing at his companions, who all exclaim, in rather a queer tone, "A wonderful young lady she must be!" A suppressed smile and a significant exchange of glances on the part of the gentlemen assembled betoken a strange misgiving in their minds. With a twinkle in his eye, the master of the house asks the Brahman whether the girl really is handsome and intelligent. A sudden change passes over the usually placid countenance of the latter, as he bursts forth:

"By all the gods in the heaven above! by all that is holy and sacred! is it possible, sir, that you would hesitate for a second to put faith in my words? A man like me, whose ancestor was directly descended from Brahma, the supreme deity himself, whose very touch is purifying, whose curse can in a moment wrap the whole world in flames; I say, a man like me never swerves a jot from the truth—from the barest truth! Remember our motto, sir, 'Truth is ever victorious.' Lord bless you, sir, you are rich, you are prosperous, you are learned and wise. Why, sir, you would not find such a perfect match for your noble son (bless his soul!) in the whole universe. And then look here, sir; the girl's parents are immensely rich; they have promised to bestow a whole mass of things as her dowry—things that will fill up your beautiful house, large as it is. Take my word, sir; you cannot have any better."

It is evident from the manner and matter of the Brahman's speech that he is a professional match-maker. He belongs to that class of people whose services are engaged by Hindu parents when they judge that their son or daughter has arrived at a marriageable age: matrimonial matters in India being entirely managed by the parents, who seldom consult the feelings of the young man or the young lady about to be married.

The Indian match-maker is a man of apparent learning, very affable in manners, of an amiable disposition, and invariably of great tact and persuasive powers. He

has a collection of learned phrases and commonplaces securely stored up in his memory, and these he spurs out in so masterly a fashion that it sets his patrons agape at him. Genealogy and pedigree are his *forte*; he can trace everybody's ancestors up to the twentieth generation, and will at a moment's notice give details of their tribe, quality, and position. But his knowledge counts little with him whose principal merit must consist in the fullest display of his art. And he is unrivalled in this—the art of varnishing—morally, I mean. His business being of a delicate nature, some hitch is sure to arise in the midst of the negotiations in which he is engaged; and this he will smother over by his inimitable polishing powers. The match-maker's tongue runs as smoothly as the Scotch Express; it glides over all difficulties as easily as the latter does over the burnished rails. His imagination is always ready to back up his memory or knowledge; and no exaggeration shocks his carefully-brought-up conscience. He will swear by all his deities, as we have seen above, that he never dreams of uttering anything but the barest truth.

The conversation reported above goes on in that style until the glib tongue watch-maker succeeds in convincing his patron of the perfect eligibility of the match. He then departs for the young lady's house, where he represents the young man to be handsome as the god of beauty himself, affable and courtly as a prince, stainless in character, possessed of fine talents, and intensely studious—in short, a model of a young man, the glory of his country. Pressed on some particular point—for instance, whether the young man has successfully entered into any profession or passed any high examination—the ready intermediary at once replies to the girl's father:

“My dear sir, nobody has finer prospects in life than this young man; and even if he has not entered into any profession, or passed any high examination yet, what does that matter? A gem he is. He will pass all the examinations under the sun in two years. God bless his dear soul! And look here, sir, his parents are enormously rich, and have promised to give a whole heap of ornaments and jewels to your little angel. Now, think well of that, sir.”

Perhaps some difficulty arises on account of the young man's not having passed all

his examinations, or perhaps his mother has heard from a neighbor that the girl squints a little and has rather a turned up nose. The clever intermediary, well prepared on these points, runs from one house to the other; and by dint of exercise of all his glozing and fabricating powers manages to bring the negotiations to a successful termination, but not till after a little higgling over the settlement of the dowry.

The match-maker is pretty well paid for his services, receiving about £3 at a middle class, and £6 at a grand wedding, besides presents; and if he can secure an educated and well to do young man for a poor, common-looking girl, he receives an extra reward from the parents of the latter. But in many cases life-long curses of both the parties concerned form his chief reward; and at some weddings all the remuneration he receives is a great shower of cuffs and blows. He sometimes does great mischief; if not quite satisfied with his promised reward, or through professional jealousy, he will contrive to break a good match. Nevertheless, the Indian match-maker forms a useful member of the community in a country where all the marriages are brought about through intermediaries.—*London News.*

OF PRAYER.

There is no greater argument in the world of spiritual danger and unwillingness to religion than the backwardness which most men have always and all men have sometimes, to say their prayers—so weary of their length, so glad when they are done, so witty to excuse and frustrate an opportunity; and yet all is nothing but a desiring of God to give us the greatest and the best things we can need, and which can make us happy; it is a work so easy, so honorable, and to so great purpose that in all the instances of religion and providence (except only the incarnation of his Son), God hath not given us a greater argument of his willingness to have us saved, and our unwillingness to accept it, his goodness and our gracelessness, his infinite condescension and our carelessness and folly, than by rewarding so easy a duty with so great blessings.—*Jeremy Taylor.*

Of 26,000 criminals arrested in Paris 16,000 had not yet attained the age of twenty.

Amounts Received by Agent for the Schemes of the Church, (East. Sec.)

FROM MAY 1st, 1888, TO MAY 1st, 1889.

Congregational Contributions PRESBYTERY OF SYDNEY.

CONGREGATIONS.	Foreign Missions.	Dayspring	Home Missions.	Augmen- tation.	College.	Manitoba College.	Bursary.	Aged Ministers.	French Evang.	Assembly.	Total.
Bourgeoisie.....	\$ 20	\$ 5	\$ 15	\$ 6	\$ 25	\$ 5	\$ 2	\$ 14	\$ 2	\$ 72	
Cape North.....	18	2	6	25	5			6		64	
Cow Bay.....	112	15	40	45	30	6	8	4	15	275	
Falmouth St. Ch., Syd.	20	16	20	30	10	3		4	15	120	
Gabarus.....	10		4	25	4	2		3	5	54	
Glace Bay.....	119	40	55	45	35	6		5	50	359	
Grand Riv. & St. Pet.	25		17	24	14			5	14	99	
Leitch's Creek.....	5	3	3	25	3			3	3	48	
Loch Lun'd & F'boise	37		19	16	7			8	11	91	
Mira.....	8		7	7	4	2		2	7	38	
North Sydney.....	53	38	44	25	12	5	5	6	13	211	
St. Ann's.....											
St. Andrew's, Sydney	61	17	30	30	6			6	36	187	
Syd. Mines & L. B'd'or	15	14	10	35	20			5		102	
Total.....	503	150	261	333	158	26	13	53	183	30	\$ 1720

PRESBYTERY OF VICTORIA AND RICHMOND.

Arichat Station.....	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	\$	2
Baddeck & Forks.....	66	15		30								111
Lake Ainslie.....	7		8	15	3	3			5			41
Little Narrows.....	14		10	10					10			44
Mabou & Port Hood..	48	10	13	25	17			3	51	3		170
Malag'tch & Riv. Dea.	21		10		8			4	5	4		52
Margaree.....		4		2								6
Middle River.....	7		5	18	4			3	5	3		45
P. H'st'gs & R. Inhab.	54	3	28	27	2	3		4	28	3		173
Strath Lorne.....	40	5	18	20	8			5	7			103
West Bay.....	75	22	79	27	12	2		4	30			251
Whycoocmagh.....	32		12	30	7				16	6		103
Total.....	364	59	185	204	82	8		23	157	19		\$ 1101

PRESBYTERY OF TRURO.

Acadia.....	\$145	\$ 30	\$ 30	\$ 15	\$ 5	\$ 5	\$ 11	\$ 5	\$ 236		
Clifton.....	86	19	54	40	33	5	5	5	242		
Coldstream.....	35		15	18	10		2	7	88		
Economy & Five Is'ds.	112	3	31	40	13		5	8	212		
1st Pres. Cong., Truro.	304	29	121	92	20		5	118	693		
Great Village.....	174		59	45	27	5	5	15	346		
Harmony.....	31	17	11					11	70		
Mid. St'acke & B'k'ld.	187	68	161	105	65	15	11	15	679		
Onslow.....	196	33	40	50	25		5	5	385		
Parrsboro.....	26	10	20	20	9			11	96		
Riverside.....	89	33	45	47	32			20	267		
Springside.....	59	32	67	40	10	5	10	19	242		
St. Andrew's, Truro..	414	20	186	92	53	10	10	5	875		
Stewiacke.....	110		15	15				15	155		
St. Paul's, Truro.....	178	40	40	66	31	10	10	5	425		
Upper Londonderry..	162		62	60	7			5	303		
Westchester.....	17	13	3						33		
Total.....	2325	317	952	760	350	45	61	62	447	28	\$ 5347

PRESBYTERY OF PICTOU

CONGREGATIONS.	Foreign Missions.	Dayspring	Home Missions.	Augmen- tation.	College.	Manitoba College.	Bursary.	Aged Ministers.	French Evang.	Assembly Fund.	Total Schemes of the church.
Antigonish	\$330	\$ 28	\$163	\$ 85	\$ 20	\$ 5	\$ 5	\$ 7	\$ 50	\$ 5	689
Blue Mt. & Barney's R.	86	20	52	33					29		227
Cariboo	57		37						37		131
Cape George	6								6		12
East River	80		50	50	9				8		197
Glenelg, E. R. & Cal.	75	4	34	42	7				1	4	168
Hopewell	261		22	45				8	21	4	361
James Ch. N. Glasgow	253	12	75	100	38	5	60	5	5		553
Knox, Pictou	224	30	70	65	5		10	5	29	3	441
Little H. & Fisher's G.	19		17	16	2				28	3	85
Merigomish	20		6	30							56
Prince St. Ch., Pictou	403	75	89	125	74		5	8	114	7	900
Scots'n, Hermon &c.	*546	27	18	45	4			3	65	1	709
Stellarton	401	10	57	62	47				38	20	635
Sherb'ke & Goldenville	72	20		20					19		131
Union Con. & Lochaber	80	29	72	43	25	12	5	9	23	3	306
United Ch. N. Glasgow	465	36	224	200	139	10		20	582	5	1681
Vale Col. & Suth'ds R.	176	37	24	45	12	2			27	2	325
West R. & Green Hill	264	63	2	65	25	4	5	10	71	3	512
Westville & Mid. Riv.	112	14	23	55	20				24	4	252
Wine Harbor	7										7
N. St. Andrews, N. G.				19							19
Total	3542	405	1035	1150	427	38	85	80	1173	62	8397

PRESBYTERY OF MIRAMICHI.

CONGREGATIONS.	Foreign Missions.	Dayspring	Home Missions.	Augmen- tation.	College.	Manitoba College.	Bursary.	Aged Ministers.	French Evang.	Assembly Fund.	Total Schemes of the church.
Bass River, &c.	\$ 60	\$ 1	\$ 30	\$ 46	\$ 10	\$ 2	\$ 2	\$ 4	\$ 10	\$ 3	168
Bathurst	22	11	51	31	23	5	5	5	59	5	217
Black River	8	7	8	25	2			2	7	2	61
Blackville and Derby	23	13	17	24	12			10	14	2	115
Campbellton	25	25	25	43				5	30	4	161
Caraquet & Miscou									4		
Dalhousie		15		25						4	44
Douglastown & Nelson			10	17					8		35
Escuminac	10		15	8					15		48
Flat'ds, Metapedia &c	8		8	4							20
Kouchibouguac	6								3		9
New Brandon			1								1
N. Carlisle & Hopetown	29	18	20	50	23			5	10	10	165
Newcastle	50	1	50	25	2			3	15		146
N. Mills, Charlo &c.	107	46	85	27	15	6		19	40	7	352
New Richmond	24	35	43	18				10	6		136
Port Daniel											
Redbnk & Whitn'yv'le	8	7	16	23	17		4	6	7	1	89
Richibucto				56							56
St. Andrew's, Chatham	75		35	62	10			10	22		214
St. John's, Chatham	41		20	40	10				14		125
Tabusintac & Burnt Ch.	8		6	23	5			2	5		49
Total	504	179	440	547	133	13	11	81	269	38	2215

* Of this amount, \$136 is from Union W. F. M. Societies.

PRESBYTERY OF HALIFAX.

CONGREGATIONS.	Foreign Missions.	Dayspring	Home Missions.	Augmentation.	College.	Manitoba College.	Bursary.	Aged Ministers.	French Evang.	Assembly.	Total.
Annapolis & Bridgetown	5	8	4	16	5		3	3	3	2	41
Bedford & Waverley	31		23	10	8				9		81
Canard	20	5	7	25	8				3		68
Carleton & Chebogue	9		9	15					4		37
Chalmer's, Halifax	139	60	140	90	40	5	41	10	120	5	650
Elmsdale	23	35	22	17	8				9	4	144
Fort Massey, Halifax	309	150	225	250	145	40	70	20	90	15	1314
Gore and Kennetcook	82	16	14	20	10	2		6	28	2	180
Hamilton, Bermuda	157			25							182
Kempt and Walton	18	2	15	15							50
Kentville	22		21	25	15		3	5	5		96
Laurecette & Cow Bay	15	5	17		8		2	2	4	1	54
Lower Musquodoboit	40	26	21	10	15	5	4	3	15	3	142
Maitland	163	25	110	110		4	5	5	46	4	472
Middle Musquodoboit	66	22	54	25	17			5	24	3	216
Milford & Gay's River	71	37	89	51	40	5	12	8	36	4	353
Mount Uniacke, &c.			12								12
Musquodoboit Harbor	15	2	13	21	5			3	7		66
Newport	20		10	8	50			10	5		103
Noel	19	8	35	25	7				9		102
Park St., Halifax	125	55	77	110	69				84		520
Richmond, Halifax	1	54	10	25	22	5	5	10	24	5	161
Sheet Harbor	82	51	10	21	12	5	9	3	19	3	215
St. Andrew's, Halifax	145	40	188	110	20	20	35	10	60	4	632
Shuben'die & L. Stew'k	193	71	111	75	29			6	80	15	580
St. Croix & Ellershouse	2	3	3	15	2						25
St. John's, Halifax	100	40	50	110	41	15		7	25	12	400
St. Matthew's, Halifax	155	46	60	250	60		60	34	38	20	723
Upper Musquodoboit	25	17	14	28	4				3		91
Waterville & Lakeville	5	2	9	5							21
Windsor	26	25	35	100	10		5	5			206
Wolfville	43	6	8	15							72
Yarmouth	20	32	20	50	13			6	14	6	161
St. James, Dartmouth	115	60	90	90	30	5	10	12	46	11	469
Total	2265	903	1526	1762	688	111	268	187	810	119	\$ 8639

PRESBYTERY OF LUNENBURG AND SHELBURNE.

Bridgewater	\$ 25	\$	\$ 20	\$ 55	\$ 20	\$	\$ 5	\$ 10	\$ 11	\$ 4	150
Clyde and Barrington	11	11	5	27	2			2	3	2	63
La Have	64	50	12	40	15			6	7	3	197
Lockport & E. Jordan		10	5	27	4	1	1	1	1	2	52
Lunenburg	134	73	41	100	47		8	10	25	4	442
Mahone Bay		14	32	32	11			2	3	4	98
New Dublin	3	13	2	15	10			1	2	2	48
Riversdale		10		10	4					1	25
Shelburne	2	12	4	20						2	40
The Rocks	5		3	4	4				2	1	19
Total	244	193	124	330	117	1	14	32	54	25	\$ 1134

PRESBYTERY OF P. E. ISLAND.

CONGREGATIONS.	Foreign Missions.	Dayspring.	Home Missions	Augmen- tation.	Colleges.	Manitoba College.	Bursary.	Aged Ministers.	French Evang.	Assembly Fund.	Total Schemes of the church.
Alberton	\$111	26	27	45	13			5	21	3	\$51
Bedeque & Summerfd	120		56	45	21	10	6	7	45		315
Belfast	140	30	10	85	13			10	10	4	302
Bloomfield, O'L & Brae	15		10	15	10	5			5		60
Brookfield	25		21	15					10		71
Cardigan & Dundas	43										43
Caedonia				16							16
Car'dish & N. Glasgow	84	30	50	41	18		8	5	30		266
Clifton and Granville	261		27	36				5	24	1	254
Cove Head	97	1	45	27	25		5	6	76	2	284
Georgetown				20							20
Princetown	247	82	69	63	45		5	7	63	6	587
Montague	30		10	30	2			3	7	1	83
Mt. St'w'rt & W. St. Ptr	70		18	10	12		3	5	20	3	141
Murray Harbor	32		20	36	12		3		20		123
N. London & Kens'gton	75		50	35	8		5	4	30	3	210
Orwell	44	2	10	30	5			5	10	3	109
Richmond Bay (East)	54		15	20	16	5		10	24	2	146
Richmond Bay (West)	41		22	20					8		91
St. James Ch., Ch'town	290	100	100	70	45	10	37	18	40	8	718
St. Peter's & B. Pt. Rds	86	33	23	20	7			4	17	1	191
St. Peter's Bay			30	20							50
Souris, G. Riv. & Bay F.	25			23							48
Strathalbyn	20	9	15	31	5				12		92
Summerside	228	25	50	60	25		20		57		465
Tignish, Montrose &c.	54	16	18	20	6			3	15		132
Tryon and Boushaw	10			25		3		3	3		44
Valleyfield & B. Creek	40	33	66	22		15		8	40	5	229
Wt. Cape, Camb'ton &c.			34	18							52
West & Clyde Bivers				35							35
Wd'vil & Little Sands	50	18	25	30	5	5	5	4	17	4	163
Zion Ch. rch, Ch'town	151	20	40		30			10	45	5	301
Total	2443	425	861	953	323	53	97	122	649	56	\$ 5992

Presbytery of Wallace.

Amherst	\$ 83	\$ 18	\$ 52	\$ 44	\$ 15				\$ 43		\$ 255
Earltown & W. B. R. J.	10		5	29							44
Knox Ch., Wallace	54	25	10	30	4			8	12	\$ 7	150
Linden	16		10	15	5			5		4	55
New An'nd & Wentw'th	21		27	29	10			7	7	3	104
Pugwash and Oxford	92	22	60	41	20	\$ 10	10	12	16	5	291
River John	176	5	67	42	10	3	2	4	25	5	339
Spring Hill	32		30	44					7		113
St. Mathew's, Wallace	80	12	40	30	10	10			25	5	212
Tatamagouche	115	19	60	44	25	5	5	7	22	6	308
Total	679	101	361	351	99	28	17	43	157	35	\$ 1871

Presbytery of Newfoundland.

Harbor Grace	20	\$123	\$	\$	\$	\$	\$	\$	\$	\$	\$ 143
St. Andrew's, St. John's	194	76	120	125					29	10	554
Bay of Islands			8								8
Total	214	199	128	125					29	10	\$ 705

PRESBYTERY OF ST. JOHN

CONGREGATIONS.	Foreign Missions.	Dayspring	Home Missions.	Augmen- tation.	Colleges.	Manitoba College.	Bursary.	Aged Ministers.	French Evang.	Assembly.	Total.
Bocabe and Waweig.	6	6	6	27	6	6	6	6	6	6	27
Buctouche	16	20	20	25	20	20	20	20	20	20	41
Calvin Ch., St. John	20	20	20	20	20	20	20	20	20	20	20
Carleton, St. John	12	10	22	3	5	3	1	5	3	1	56
Chipman	13	26	20	20	20	20	20	20	20	20	90
Dorchester & Sackville	10	10	10	10	10	10	10	10	10	10	10
Glasville	25	12	5	25	10	2	3	7	2	2	91
Greenfld&Florencev'l	14	12	6	10	12	8	2	2	2	2	64
Greenock, St. Andrews	20	25	12	20	5	5	5	10	4	2	65
Hampt'n Ham. Riv. &c	20	20	12	20	6	6	2	2	4	2	66
Harvey & Acton	42	31	21	21	21	21	21	21	21	21	109
Mechanics' Set'nt, &c.	5	5	5	5	5	5	5	5	5	5	5
Nashua & Stanley	5	5	5	37	5	5	5	5	5	5	52
New Kincardine	8	10	6	6	6	6	6	6	6	6	26
Prince William	35	25	41	15	15	15	15	15	15	15	131
Richmond	9	20	7	30	3	3	3	5	5	5	77
Riverside											
Salina	1	2	1	1	1	1	1	1	1	1	4
Shediac	36	3	20	20	20	20	20	20	20	20	75
Shemogue	8	11	18	20	3	3	3	10	3	3	73
South Richmond	36	14	2	1	2	2	2	2	2	2	59
Springfield & Eng. Set	10	2	23	21	7	7	7	3	2	2	73
St. Andrew's, St. John	101	50	50	150	50	50	15	15	10	10	441
St. David's, " "	180	35	160	150	65	30	35	25	25	20	725
St. George	6	26	20	6	6	6	3	3	3	3	66
St. James & Union Ch	10	4	6	28	4	3	1	2	8	2	69
St. John's, Moncton	110	50	62	80	35	20	15	50	7	7	429
St. John's Ch., St. J'hn	15	17	21	14	3	3	2	11	4	4	87
St. Paul's, Frederic'tn	197	12	10	95	35	15	20	30	10	10	394
St. Paul's, Woodstock	34	19	19	19	3	3	3	3	3	3	59
St. Stephen's, St. John	60	25	75	120	40	40	40	20	10	10	390
St. Stephen's, St. Steph	39	56	19	47	6	6	6	25	2	2	192
Sussex & Union	30	17	17	34	9	3	2	3	2	2	117
Quaco & Black River			10								10
Total	1122	377	649	1105	311	58	111	115	263	82	4193

TOTALS BY PRESBYTERIES.

PRESBYTERIES	Foreign Missions.	Dayspring	Home Missions	Augmen- tation.	Colleges.	Manitoba College.	Bursary.	Aged Ministers.	French Evang.	Assembly.	Total.
Sydney	508	150	261	338	158	26	13	53	183	30	1720
Victoria & Rich'd	364	59	185	204	82	8	8	23	157	19	1101
Pictou	394	405	1035	1150	427	38	25	80	1173	62	8397
Wallace	679	101	361	351	99	28	17	43	157	35	1871
Truro	2325	317	952	760	350	45	61	62	447	28	5347
Halifax	2265	903	1526	1762	688	111	268	187	810	119	8639
Lun'br'g & Shel.	244	193	124	330	117	1	14	32	54	25	1134
St. John	1122	377	649	1105	311	58	111	115	263	82	4193
Miramichi	504	179	440	547	133	13	11	81	269	38	2215
P. E. Island	2443	425	861	963	323	53	97	122	649	56	5992
Newf'dld	214	199	128	125					29	10	705
Total	14610	3308	6522	7635	2688	381	677	798	4191	504	41314

DONATIONS AND BEQUESTS BY FRIENDS WHOSE CONGREGATIONAL CONNECTION IS NOT KNOWN, OR WHO ARE OUTSIDE OUR BOUNDS.

FOREIGN MISSIONS.

Ladies Society, Churchville,	\$ 5.00	Several Societies S. S's & Friends	
Friend in the States,	3.00	West,	851 90
L.	3.00	Maggie H. Archibald,	2.00
Pupils of Deaf and Dumb Institution, Halifax,	9.75	HOME MISSIONS.	
James Henry,	2.50	A friend of the cause,	\$ 5.00
A friend of the missions, to pay		A friend in the States,	2.00
Rev. J. Annand's salary,	1000.00	" L.,"	2.00
E. M. P. C.	5.00	D. N. Morrison, M. D.,	1.00
Mrs. Currie,	2.00	Anonymous,	5.00
D. N. Morrison, M. D.,	1.00	An Edinburgh Nova Scotian per	
John McAskell,	4.00	J. B. Logan,	121.39
Friend, Hall's Harbor,	4.00	Sir Wm. Dawson,	5.00
Sir W. Dawson,	20.00	" M. G.,"	20.00
W. F. M. S. Point Brule, for the		Mrs. McCulloch,	2.50
new mission vessel,	25.00	M. M. P. E. I.,	8.00
" M. G.,"	20.00	A. D. Maclean,	2.00
Mrs. McCulloch,	4.50	Students Association,	656.60
A Friend, Hopkinton,	10.00	Ladies Missionary Society,	
Anonymous,	5.00	Churchville,	5.00
Sale of arrowroot,	21.00	A Friend of the cause,	5.00
Dr. Reid for Mr. Gibson's salary,	973.33	Treasury of the Lord,	5.00
" M. M.," P. E. I.,	7.00	Anonymous,	5.00
Isaiah Braxey,	5.00	"	5.00
W. Mutch, Hopetown,	25.00	J. W. G. Morrison,	.25
Hugh Hannah,	5.00	E. Cumminger,	2.50
Halifax Ladies' College,	93.16	Anonymous,	2.00
St. Andrew's, N. G.	55.55	Anonymous, Belisle,	1.00
Anonymous,	1.00	Gavin Hamilton,	3.00
Old Lady, Country Harbor,	1.00	J. K. Maclean,	4.00
J. W. G. Morrison,	.25	Collections by Rev. A. S.,	7.59
Christian natives, Dillon's Bay,	46.00	W. E.,	2.50
E. Cumminger,	2.50	Rev. J. Annand,	24 33
Anonymous,	2.00	Free Church of Scotland,	389.33
Anonymous,	1.00	Bequest Rev. P. Clark,	139.00
Synod of the Maritime Provinces		Capt. and Mrs. Dinsmore,	2.00
in connection with the church		Presbyterian church of Ireland,	243.33
of Scotland,	734 40	Augmentation Fund Bequest of	
E. B. Sutcliffe, Esq.,	50.00	Rev. P. Clark,	89.00
Gavin Hamilton,	2.00	Bequest of T. Maclean,	63.00
A follower of Jesus,	10.00	FRENCH EVANGELIZATION.	
Bequest T. Maclean,	85.00	James Henry,	\$ 2.50
J. R. Mclean,	4.00	D. N. Morrison, M. D.	2.00
O. P. Q.,	5.00	" M. G.,"	10.00
W. & E.	2.50	E. Cumminger,	2 50
Sale of jewelery,	13.00	Anonymous in U. S.,	1.00
Bequest late Rev. P. Clark,	218.50	Bequest Rev. P. Clark,	119.00
Rev. J. Annand,	24.33	COLLEGE FUND.	
A Friend, Oldham,	1.00	Alumni Association,	\$24.00
Capt. and Mrs. Dinamore,	3.00	Collections at opening & closing,	43.71
W. F. M. S., West,	1200.00	Bequest Rev. P. Clark,	89.00
		BURSARY FUND.	
		Friend in California,	\$ 5.00
		Capital to found bursaries, Miss	
		Jessie Gordon Fraser, and	
		Bequest of Mrs. Roderick	
		McGregor, each \$1000,	2000.00
		Bequest of Rev. P. Clark,	24.00

AGED MINISTERS FUND,

An Edinburgh Nova Scotian, per Rev. T. B. Logan,	\$121.38
Grand M ^s ,	2.00
Anonymous per D. Macrae,	3.00
Bequest of late Rev. P. Clark,	84.00

N. B.—1. In these tables entries are made in dollars only—fractions are counted one or nothing according as they reached or fell below 50 cents.

2. In the columns for Foreign Assembly and Manitoba College only the sums sent to the Eastern Agent are given.

3. Contributions from individuals are counted in with the congregations to which the contributors belong—except in cases where their residence is either not known or is outside our bounds.

4. In the column for Foreign missions the contributions from congregations for the W. F. M. S. are included.

STATISTICAL REPORT OF THE PRESBYTERY OF PICTOU FOR THE YEAR 1888.

In presenting their report for the year ending Dec. 31st, 1888, your Committee beg leave to state that returns have been received from all the congregations and mission stations within the bounds. In the case of settled congregations these reports were as a general thing full and accurate. Those from the vacant congregations and mission stations were more or less incomplete. Some of them so meagre as to be practically useless, or even misleading when included in making up the totals in the general report.

On the whole, as the figures about to be submitted indicate, the past year has been a prosperous one for the church within our bounds.

Referring in the first instance to the totals, by way of comparison with the previous year; there are now within our bounds 19 congregations, one of which was organized and settled during the year, and four of which are now vacant.

Besides these congregations there are 6 mission stations, five of which were supplied by catechists during the summer, and the sixth, viz. French-River obtained occasional services in connection with the congregation of Merigomish. The number of preaching stations supplied was 45, an increase of 6 on the previous year.

The total number of families reported is

2819 as against 2811 of the year 1887; communicants 6036 or an increase on the past year of 383. Of course, as we have already intimated, we cannot regard these totals as strictly accurate, since several of the reports were incomplete. All that we can with certainty say, is that the number of families and communicants reported this year was greater than that of the previous year.

Only 6 congregations and one mission station have reported the number of single persons not connected with families of congregations, so that the total 118 cannot be regarded as a correct estimate of this class of adherents within our bounds. Your Committee think that with a little effort on the part of sessions this column might be more generally filled.

The number received into the fellowship of the church on profession of their faith during the past year was smaller than that given in the previous report being 379 as against 572. The number received by certificate, on the other hand is larger than that of the previous year, being 119 as against 85.

A larger number of communicants were removed during the year also than that reported last year—the totals being 384 for last year and 331 for the one previous. It may seem strange that in the face of a smaller increase and a larger exodus, we have still a larger membership than we had a year ago, but this is one of the inconsistencies growing out of incomplete or inaccurate reports.

The number of baptisms reported is 303 infants and 10 adults, as against 267 infants and 11 adults of the previous year.

We are glad to note that the number of elders has increased during the past year. We have now within our Presbytery 187 elders as against 182 of the previous. There are also 157 other office-bearers in connection with our congregations an increase of 9 on the previous year.

According to the reports the interest in the weekly prayer-meeting is deepening, the average attendance during the past year being 2994 as compared with 2736 of the year 1887.

The number in the Sabbath school and Bible-class was also according to the reports considerably larger last year than year before last, being 3345 as against 3119 in the report of 1887.

The number engaged in Sabbath school work is reported at 536 as compared with

380 of the previous year, an increase of 156.

The Sabbath school libraries seem also to be growing, 4070 vols. are reported this year as against 3625 of the previous year.

Only 5 missionary associations are reported this year, whereas the report of the previous year gives 8. On the other hand the W. F. M. Societies seem to be on the increase. 20 are reported this year as against 18 of the year 1887. Altogether there is one less Missionary Society reported this year than the previous year. The congregations which do not report any such organization within their bounds are Hopewell, United Church, New Glasgow, New St. Andrew's, East River, Glenelg etc. Some congregations report more than one, and one viz. Scotsburn as many as four Missionary Societies.

Passing on to the financial part of the statistics the reports show on the whole *encouraging progress*. The amount raised for stipends by the congregations is according to the reports much larger than that of the previous year, being \$17056 as compared with \$16364 of the year 1887. The column headed "arrears actually due by congregations" is a total blank. If this part of congregational reports has been faithfully attended to by sessions, it indicates a very satisfactory financial state of affairs in all our congregations.

The amount expended on Church and manse building during the past year was \$3022 or \$1805 less than the previous year.

The amount expended on other congregational objects was \$6566 as against \$6631 of the previous year.

The total expenditure for congregational purposes was \$26644 or \$1178 less than in the year 1887.

The total contributions for the schemes of the church exceeded that of the previous year by \$210 being \$7257 last year as compared with \$7047 of the year before.

For the separate schemes there was contributed as follows, College fund \$531; Home Mission, \$1022; Augmentation, \$1164; French Evangelization, \$947; Foreign Mission \$3450; Aged and Infirm Minister's fund \$74; Widows and Orphans fund \$10; Ass. Exp. fund \$59. Of these amounts those on behalf of the College Fund, Home Missions, French Evangelization, Widows and Orphans Fund, and Ass. Exp. Fund were larger than the contributions of the previous year; those to Augmentation, Foreign Missions and

Aged and Infirm Minister's Fund slightly smaller.

The following congregations contributed during the past year to all the schemes of the church:—Prince Street, Pictou; James Church, New Glasgow; West River and Green Hill; United Church, New Glasgow; Vale Colliery and Sutherland's River; Antigonish; Scotsburn etc.; Knox Church Pictou; Union Centre, and Lochaber.

Westville, Stellarton, Glenelg, Little Harbor, and Fishers Grant contributed to all but two; Hopewell to all but three; Sherbrooke only contributed to three; Merigomish to only two; and Barneys River to only one scheme of the Church, viz. Augmentation which was specially urged upon them.

The average contribution per family for the schemes of the church was as follows:—

United Church,	\$9.42
Antigonish,	6.64
Prince Street,	4.88
James Church, N. Glasgow,	4.02
Knox Church Pictou,	3.95
Hopewell,	2.68
Scotsburn etc.,	2.62
Stellarton,	2.47
West River, & Green Hill,	2.18
Union Centre & Lochaber,	2.16
Vale Colliery,	1.89
Westville and Middle River,	1.61
Sherbrooke,	1.55
East River,	1.23
Glenelg, etc.,	1.00
Blue Mt. & Barneys River,	.69
Little Harbor & F. Grant,	.60
Merigomish,	.30

The average contributions per communicant for the schemes of the church was as follows:—

United Church, N. G.,	\$4.38
Antigonish,	2.54
Prince Street,	2.16
Knox,	2.15
James Church, N. Glasgow,	2.04
Stellarton,	1.41
West River & Green Hill,	1.01
Hopewell,	.98
Scotsburn,	.89
Westville,	.81
Union Centre,	.77
Sherbrooke,	.72
Vale Colliery,	.69
East River,	.56
Blue Mt. & Barneys River,	.40
Glenelg, &c.,	.38
Little Harbor and F. Grant,	.27
Merigomish,	.15

The average contribution per family for all purposes in the different congregations was as follows:—

United Church,	\$31.06
Antigonish,	23.44
Knox, Pictou,	22.27
James Church, N. G.,	20.01
Prince Street,	18.60
Stellarton,	16.59
Scotsburn etc.,	16.09
West River and Green Hill,	14.36
Sherbrooke,	14.09
Hopewell,	13.32
Union Centre, &c.,	10.94
Westville,	10.91
Vale Colliery,	9.54
Merigomish,	5.32
Glenelg, etc.,	5.08
Little Harbor, and F. Grant,	4.90
Blue Mt. & Barneys River,	4.39
East River,	3.75

The average per communicant for all purposes was:

United Church,	\$14.43
Knox, Pictou,	12.18
James Church, N. G.,	10.18
Stellarton,	9.45
Antigonish,	8.98
Prince Street,	8.25
West River, and Green Hill,	6.67
Sherbrooke,	6.61
Scotsburn, etc.,	5.49
Westville,	5.45
Vale Colliery,	5.29
Hopewell,	4.90
Union Centre,	3.93
Merigomish,	2.64
Blue Mt. & Barneys River,	2.54
Little Harbor and F. Grant,	2.24
Glenelg, etc.,	1.96
East River,	1.71

The general average of contributions for the whole Presbytery was for stipend per family \$6.05, an increase of 19 cts. on the rate last year; per communicant \$2.82, a decrease of 11 cts.; for all congregational objects per family \$9.45, a decrease on last year of 55 cts., and per communicant \$4.41, a decrease of 56 cts. for the schemes of the church per family \$2.57 the same as last year, per communicant \$1.20, a decrease of 8 cts.; for all purposes per family \$12.83, a decrease on the rate of last year of 55 cts., and per communicant \$5.99, a decrease of 67 cts.

Thus it will be seen that while our actual contributions to the schemes of the church were larger than they were the previous year, the average per family was no high-

er, and that per communicant was even smaller.

Your Committee in closing their report would recommend,

1. That congregations be urged to prepare as full and accurate reports as possible and to forward them promptly to the Convener of the Committee on Statistics.

2. That in the case of vacant congregations the Moderator *pro tem* of their sessions take the proper steps to secure satisfactory statistical returns.

All of which is respectfully submitted.
GEO. S. CARSON, *Convener*.

SUNDAY REST—IT PAYS.

"How do you manage to stand up under the tremendous physical as well as mental strain which you continually endure?" a gentleman in our presence asked young Joe Brown, the general freight and passenger agent of the Western and Atlantic Railroad. "You seem to be close at your business all day, and I am told you scarcely ever quit before midnight. You look slender and like one of feeble constitution, yet you do more work than any man in your position or any other that I know of. How do you stand it?"

"By never doing any work on Sunday," was the reply. "When twelve o'clock Saturday night comes, I drop any business that I may have in hand, and I don't touch it again before Monday morning. I never open a telegram on Sunday; so if any one wires me a message which he knows will reach me on that day he may just as well wait till Monday. I think every business man ought to scrupulously abstain from all business matters on the Sabbath, first, because it is required by the Bible, and secondly, because if he does his duty on week-days he needs the rest on that day. The first is my principal reason; but the other is an important one; and I always find that although I may close the week very tired, yet I begin it as fresh as a rose."—*Sel.*

The devil's clock is ever too fast or too slow. To the young he saith, "Rejoice in your lusts and passions; gulp down the pleasures of this life; it is time enough. The older he endeavours to drive to despair, saying, "The door of mercy is shut; it is too late; there is no hope!"

LIGHT AT EVENTIDE.

The following interesting narrative is from "Service for the King."—

F. is an old man, and has been an infidel for many years. He used also to be a drunkard and a great swearer; but as he told me one day, he found it didn't pay to live like that, so he gave it up. Although a sceptic, he has been in the habit of attending two Bible classes, one held by an officer, and the other by one of the deaconesses. He, was, in fact, a very honest sceptic, really wishing to know the truth. Both Bible classes had done him good, but the strongest influence seemed for a long time to be the true, steady kindness shown to him by the friends who conducted them. "Their kindness," he said one day, "has been more than I can tell. If all Christians were like them I should believe in Christianity."

I had several talks with him from time to time, but he always ended with, "Well, I'm sorry I can't believe as you and all my other friends do. Sartinly it's all very beautiful, and I would like to believe it, but I can't." One day I was asked by the vicar to go with him to F.'s house, to receive the Holy Communion with F.'s wife, who was dying. When we arrived the poor woman, who seemed half-unconscious, was supported in bed by her husband; and while the vicar was making preparations, she looked up at F. and said, "Pray for me." This broke the old man down. "I can't" he said. "I don't know how, but there's someone else here as can." It seemed to go to his heart that he could not obey, perhaps the last wish of his wife—and it set him thinking. Then a short time before she died she had a terrible conflict with the Evil One, and her cries for help and mercy were piteous to hear. Poor old F. was thoroughly unnerved, and I believe greatly impressed with the reality of the unseen world—so, though it was terrible for the poor woman to bear, it proved a blessing to him.

A few days after the funeral, when I called, F. told me that he had planned out a rule for the remainder of his life. "I'll live a strictly good moral life, for I understand honesty, truthfulness, kindness and sobriety—and if there is anything better for me, I hope it will come soon, for sartinly I am very tired and jolly now." I shall never forget the deep yearning expressed in his eyes, and also in the tone of

his voice. Surely his soul was even then feeling blindly and unconsciously after Christ.

About a fortnight later he came down to our little Saturday evening prayer-meeting. It was a very wet, cold night, so only four came, and after the short Bible-reading, each of those present prayed in turn for F., asking earnestly that he might give himself to Christ that night. Immediately after the closing prayer, before they could rise from their knees, F. began, in broken accents, "Lord, if Thou be a God, have mercy upon me a sinner. I've gone astray and doubted You, and now I ask You to hear this first public prayer of mine. I don't know how to pray, but if You are what they say You are, You will understand and forgive me." It was a moment of intense joy to all present, and one burst of thanksgiving went up from every heart. He was told of the leper who came to Jesus, and was cleansed immediately, and this thought seemed to bring comfort to his soul.

We trust that God will make him a powerful instrument for good in the dark court where he lives, and where he was known to many as an infidel.

We need not add a word to this true story—its simple pathos will commend it to every heart. We have seldom read anything more touching than the way in which this desolate old man, groping after a light, the very existence of which he doubted, was brought at last under its blessed influence.

TEACHING THE KARENS TO WASH.

"When I began teaching the Karens of Don Yahn," says Mrs. Mason, "they refused to wash their own clothes, but insisted on my hiring a washer-man for them. I insisted on their doing it themselves. Then they would not bring their clothes at all; so I was obliged to go to the rooms of each pupil, although I then had men, women, and children. Finally it occurred to me that they held it as degrading, because we hired a dhoby. So one Saturday I called all together, placed the children to mind the fire and the well and took the mothers to the wash-tub: I got out my children's clothes and went into the soap-suds in earnest.

"There," I said, "you see how book-women can wash."

"Mama makes herself a cooloy!" said

one of the preachers, with unutterable scorn.

"And what, Bahme, did the Son of God make himself?" I asked. Bahme, hearing this, turned away.

"The example of the Mama herself washing moved them all, and proved a decided success; so that from that time no more washer-men were asked for for that school. Afterward they washed every week in their own jungles. One woman has gone so far as to get a flat-iron, and even ironed her husband's jackets.

"Their after habits of cleanliness seemed to change them every way. One boy who was very lazy, and who would sit down at play-hours, after he began to wash his turban became all at once the most industrious fellow there; he had learned the printing business, and became so efficient that he was called for every-where. He dated his conversion from that time; and so did a fine little girl, now a preacher's wife.

"Another young girl had troubled me much with her bad temper and language. Suddenly she changed, and from being hated by her companions became a favorite. One day I called her aside and inquired how it was she had kept from saying bad words so long. The tears started.

"Mama, she said, 'when my dress was dirty my heart was dirty. Now I want to keep my heart clean. So when the bad words rise I pray to God, then shut my teeth tight and choke them!'

"Six of these young washer-women became Bible readers and teachers; one married the highest chief in the land, and another the head teacher in the theological school in Maulmain."

GRIT.

Your true man of grit is known as much by his moral courage as by any one single quality. It is no doubt a fine sight to see a fireman plunge mid smoke and flame to rescue the endangered inmates of the doomed dwelling, but it is far and away a grander sight to see a man or a woman stand up in the midst of a godless, sneering company, and defend virtue, or mayhap the Bible, or the God of the Bible. A pretty wide experience has taught me that in nothing is the temptation to cowardice so strong as in matters of religion. The man who can face the most horrible of deaths in the battle-field is ashamed to stand by his colors when

the Saviour is assailed; the man whom no chairman, however august, no speaker, however eloquent, no audience, however large, can awe to silence when his political creed is attacked, is an abject coward and speechless as a mute when his Lord is dishonored.

When a young man is ashamed of his godly mother, and is ashamed to confess that he reads his Bible and goes to the House of God, through fear of a sneer from some silly, empty-headed, or depraved companion, his manliness has already nearly perished, and his feet are on the brink of a terrible precipice. Why, even rough men have been known to put to shame professing Christians in this respect. I remember hearing a story of Richard Weaver, the converted collier, which illustrates this. He was preaching once in the open air, when he was savagely attacked by some of his auditors. A big, burly Yorkshireman fought his way through the crowd, shouting out, "My nuther's a Christian i' Barnsley, an' ye shanna touch him, ye shanna." It is refreshing also to know that Sir Robert Peel, when Prime Minister, if I mistake not, was not ashamed to boldly profess his Christian faith when occasion demanded. At some grand dinner party, when the ladies had gone to the drawing-room, it is said the host began to make sport of religion, and most of the guests were not slow to follow suit. Sir R. Peel, rising to his feet, said to the host, "May I ring the bell?" "Certainly," was the reply; and when the servant appeared, Sir Robert asked permission to retire, saying in a firm voice, "I could not possibly stay any longer; I am a Christian." There was grit for you of the right kind, and in these days, when it is fashionable in some circles to be sceptical, and when even evangelical doctrines are ridiculed in some of our pulpits, there is much need for young people to display moral courage in arousing their love for, and faith in, the God and Father of our Lord Jesus Christ.

—Josiah Forester.

A writer says, "The reason why some church members give so little to send the gospel to others, is to be found in the fact that they get so little good out of their own religion. They have but little, and the little they have is not of the best quality."

WHAT CHRIST DID FOR ME.

For me He left His Home on high;
 For me to earth He came to die;
 For me He slumbered in a manger;
 For me to Egypt fled a stranger;
 For me He dwelt with fishermen;
 For me He slept in cave and glen;
 For me abuse He meekly bore;
 For me a crown of thorns He wore;
 For me He braved Gethsemane;
 For me He hung upon a tree;
 For me His final feast was made;
 For me by Judas was betrayed;
 For me by Peter was denied;
 For me by Pilate crucified;
 For me His precious blood was shed;
 For me He slept among the dead;
 For me He rose with might at last;
 For me above the skys He passed;
 For me He came at God's command;
 For me He sits at His right hand.

PERPETUAL GUESTS.

Buddhist priests, in order to confirm the faith of the lower classes in China, are in the habit of inserting into the shell of the young pearl oyster minute representations of their deities which are, in process of time, completely covered by the formation of the shell, so that when it is opened, it contains the features of the gods indelibly fixed in mother-of-pearl.

Horticulturists produce similar lasting effects on their plants. A gourd, while young and green, is tied at a certain point with a ribbon, and when hard and old, still retains the unnatural shape thus given to it.

A few drops of a drug are poured about the roots of a young plant, and its flowers henceforth bloom with a color unknown to any of its species.

Precisely the same process goes on in a girl or boy in the formation of habits, good or bad.

"There is but one thing which time cannot kill," says Poyntz "and that is habit."

"Grace," said the old preacher Bascom, "can conquer the devil in you. But your bad habits conquer grace."

No matter how trivial or slight the custom acquired in youth may be, though it be but the mispronunciation of a word, vulgarity at table, or the use of slang, it will come back in after-life, after years of schooling and struggling with it, fresh and vigorous, just as old men, in extreme

illness, speak the language of their childhood, forgotten through all the middle age.

A habit of gentle bearing, of low, pleasant intonation, of universal courtesy, is worth more to the possessor throughout life than wealth or great talents. It smoothes one's way at every turn, and creates friends who take pleasure in ministering to one who is polite and considerate, not by effort, but because habit has made it natural for him to do so.

A habit of prayer, formed in childhood, though neglected for many years, will come back in age and sorrow, and perhaps bring a blessing from heaven with it,

Our habits, in short, are the alien guests of the Scotch superstition which, once seated at our hearth, only go from it with death. Let us take care, then, how we open our doors to them.—*Youth's Companion*.

A large fortune has been left to a young man in New Hampshire, under certain conditions. Sometime since a father died, and left his son a fortune of one million dollars, provided he hereafter abstain from tasting intoxicating liquors. But in case of his touching a drop of this, the whole fortune is to be taken from him, and bestowed elsewhere. The son contested the will on the ground that his father was unduly prejudiced on the question of his drinking, and that he was mentally incapacitated at the time of making the will; but the courts have decided the will valid. We would think the fact of so much being at stake would cause the young man to resist any temptation to intoxication. How much more ought the fact of sin putting in jeopardy an eternal inheritance, cause us to flee from it as from the face of a serpent.—*Pulpit Treasury*.

The Protestant Church of Spain numbers at present 112 chapels and school-houses, 111 parochial schools with sixty-one male and seventy-eight female teachers, 2,545 boys and 2,095 girls. There are eighty Sunday-schools with 183 helpers, and 3,231 scholars. The churches are ministered unto by fifty-six pastors and thirty-five evangelists; the number of regular attendants of divine service is 9,164; of communicants, 3,442. Pastor F. Flidner reports steady progress on all sides.

THE BIBLE IN THE FROZEN NORTH.

At Norway House, on a certain occasion, says Mr. Egerton Young, missionary of the Canada Methodist Church there, a number of Indians came into my room; noiselessly, after their fashion, so that the room was filled with them before I knew it. When I became aware of their presence I asked whence they were. "From a journey of fourteen nights," they replied; for they reckon distance by the number of nights they are delayed to sleep. "We have got the *Kessenaychen* (the Great Book) but we don't understand it, although we can read it." I thought they were joking, for the Indians cannot read unless some one has taught them, and I knew from their account they must live far away from any missionary; but I asked them: "From what missionary did you learn?" "We never saw a missionary nor a teacher." I took down from my shelf our Bible, printed in the beautiful syllabic character for the Cree language, and opened to Genesis; they read it with ease and correctness. I turned the pages and they read in many places. I was amazed, and asked them again where they lived. They described it to me; it was far away, north of Hudson's Bay, hundreds of miles from any missionary. Their hunting-grounds, it seems, adjoin those of some Christian Indians—they cover great distances in hunting—and, continued my visitors, "We visited your Indians and found that they had the *Kessenaychen*." We got them to read it and then to teach it to us; and we were so pleased with it that we all learned to read it during the winter." Every soul in a village of three hundred population had thus actually learned to read the Bible without ever having seen any white teacher; and having providentially come into possession of some copies that happened to be in the hands of the Hudson's Bay Company's agent, these heathen Indians had journeyed through the snows fourteen nights' distance that to them might be given instruction in the Book they had thus learned to love.—*Christian Statesman*.

According to the *Christian Weekly*, of Tokio, Japan, prohibitory liquor laws existed and were rigidly enforced in China three thousand years ago.

One of the best remedies for Christians who are troubled with doubts, whose faith may be unsettled by infidel theories is to get to work doing good. "He that doeth My will shall know of the doctrine." An interesting illustration of this truth is recorded in the life of the late Dr. Flemming Stevenson of Ireland. "At this time his mind was in a somewhat unsettled state regarding some elements of the creed in which he had been brought up, to which he clung with loyal reverence. It was by plunging into practical mission work that light was to come to him upon these thorny points of theology."

In a famous ecclesiastical trial in Virginia a number of years ago, it was said by some one, that the preaching of the party on trial "had no more effect than pouring water on a duck's back." Quick as a flash, the reply came—"Is that the fault of the *water*, or the *duck*?" Preaching may not be what it should be. It may not be what it might be, but, may it not sometimes be the case that complaints of lack of profiting are due not to the rain but to the duck. How is it with you reader? Do you profit? If not, Why?

Lord, make me to know Thee aright, that I may more and more love, and enjoy and possess Thee. And since in the life here below I cannot fully attain this blessedness, let it at least grow in me day by day, until it all be fulfilled at last in the life to come! Here be the knowledge of Thee increased, and there let it be perfected. Here let my love to Thee grow, and there may it ripen; that my joy being here great in hope, may there in fruition be made perfect.

Samoa, which is attracting so much attention now, is generally regarded as a savage island, but a large proportion of the people are Christians. A missionary says; "I would guarantee to take the first twenty men, women and children that I should meet with in Samoa and I would back them in Bible knowledge against any twenty I should meet in this country."

It is a remarkable paradox that the more a man knows, the less he thinks he knows; while the less a man knows the more he thinks he knows.

GIVING.

Not all giving is equally creditable to us. There are higher and lower planes of giving. Credit does not flow to the giver according to the amount or the promptness or the timeliness of the gift, but according to the motive that inspired the gift. There is indeed a giving that is in the highest degree discreditable. It is the giving of a gift to blind the eye, to pervert the words, and destroy the heart, of the wise. "It is the gift that calls down the anathema, "Thy money perish with thee." Another plane of giving is the giving from necessity. The gift is extorted. It is probably neither creditable nor discreditable to us. Then there is a giving for shame's sake. "Give her what she wants, and send her away," say the disciples; "for she crieth after us." Shame prompts to many a gift. It may be an improper motive, it may be a proper motive, it is never a very lofty one. There is again a giving for peace' sake. Like the judge in the parable, we frequently give to get rid of those who by their continual coming weary us. Many a man, "though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." Surely the credit here is not to be marked on a very high score. There is, further, a giving for profit's sake. It very generally pays to give. The shrewd man observes the fact, and acts on it. He gives in the belief that he will receive a full equivalent in another direction. "A man's gift maketh room for him, and bringeth him before great men." His giving is probably all right, but let him remember that "he hath his reward," he has drawn the last penny of credit to which he is entitled. There is then a giving for favour's sake. To please the one who asks, our easy good-nature finds it pleasant to comply. Or we dislike to refuse a friend, though the gift is simply for his sake. There is a giving for duty's sake. Our heart and impulses and desires may rise in rebellion against the giving, but inexorable duty is triumphant. This giving is on a high though stern and rugged ascent. There, further is a giving for cause's sake. Heart and soul are deeply interested in a specific benevolent or missionary project. We are mentally pledged to see it succeed. We will freely—perhaps almost exclusive-

ly—to it. Yet there is one still higher plane of giving. It towers heaven-high above all the rest. It is giving for love's sake. God always gives thus, He gave His great Gift thus. This is the divine motive in giving, and in that breast in which the divine life grows, it will also manifest itself as a human motive. As not all giving is equally creditable, so, similarly, not all withholding is equally discreditable. God and good men frequently withhold. If we are positive beyond the shadow of a doubt that our withholding is for pure love's sake, or for pure duty's sake, without any conscious or unconscious admixture of baser motives, then we may be sure that our withholding will not be less creditable than would be our giving, if the latter were for love's sake or for duty's sake.—S. S. Times.

SPANISH PROTESTANTISM.

"Spanish Protestantism," says the Madrid correspondent of the *Daily News*, "has been tolerated only since 1868. Twenty years have passed, and now the Churches have many native-born Spanish clergymen, not a few of whom left the Church of Rome and monastic orders to become protestants. With few exceptions, the teachers in the schools are Spaniards of both sexes; and their schools are attended by a great number of children whose parents are still Roman Catholics. According to the *Revista Christiana*, a Protestant periodical published in Madrid, the Protestant Churches in Spain have no less than one hundred places of worship, from chapels down to a room to hold a few faithful. They have 56 pastors and 35 evangelists. The congregations muster 9,194 persons of both sexes, 3,442 of whom are regular communicants. Attached to the chapels are 80 Sunday-schools, attended by 3,231 pupils, and managed by 183 teachers. The most prosperous schools and most numerous native congregations reports a foreign exchange, are to be met with in Madrid, Barcelona, and Seville. The rest are scattered all over the country. The Wesleyan, the Scotch and English Presbyterian, the German Lutheran, the Swiss Calvinist, and some independent Churches, have the largest congregations and the most numerously attended schools for children and classes for adults.

THE HINDU GODDESS KALI.

The religions of heathenism are in almost all cases cruel and bloody. It was indeed a new commandment on earth when Christ came and made *love* the first requirement. Our religion says that God is love; the Hindu religion says that God is hate. The following account of Kali, one of the principal gods of Hinduism, is given by a writer in *Woman's Work for Women*: "The great goddess Kali's chief temple is situated at Calcutta, a name derived from the name of the shrine Kali Ghath. She is an incarnation of cruelty. Her food is blood. If she be not propitiated by the blood of sacrifices she will feed on human gore. Such is the belief of her worshippers. Hence their offerings are in no way a sign of their love; but, on the contrary, are made through fear. What a terrible bondage! How thankful we should be for the truth which has made us free from errors like unto this, and revealed unto us the love of God in Jesus Christ!

"The following is a passage taken from the *Agama-prakasa*, a Sanskrit book, followed by the Tantra sect, descriptive of Kali's appearance:

"One should adore with liquors and oblations that Kali who has a terrible gaping mouth and uncombed hair; who has four hands and a splendid garland formed of the heads of the giants she has slain and whose blood she has drunk; who holds a sword in her lotuslike hand; who is fearless and awards blessings; who is black as the large clouds and has the whole sky for her cloths, who has a string of skulls round her neck and a throat besmeared with blood; who wears earrings (consisting of two dead bodies), who carries two dead bodies in her hands; who has terrible teeth and a smiling face; whose form is awful and who dwells in burning grounds (for consuming corpses); who stands on the breast of her husband, *Maha-deva*."

"Sir Monier Williams gives this explanation of her trampling on her husband:

"She had a contest with the thousand-headed *Ravana* for ten years, and having conquered him, became so elated and danced so energetically that the universe would have collapsed under her movements had not *Siva* mercifully imposed his body.

"It was consonant with the worship of a being so cruel that the Thugs or murderers, so lately suppressed in India should have been the devoted followers of Kali. Truly her habitations are "habitations of cruelty."—*Mission Dayspring*.

THE RESULTS OF AFFLICTION.

An incident showing the different results of affliction in different people is thus related:

I know a young Englishman and his wife who were once both of them active Christians and consistent church members. Their little daughter, three years old, died, and this heart-breaking grief had exactly an opposite effect upon the natures of the two parents. The father was made worse; he abandoned his faith and became an ardent follower of the infidel Bradlaugh. The mother's heart was softened by the affliction which had visited the household, and developed a most beautiful Christian character. One can see in this case the clear working of a principle illustrated by Henry Drummond. When a plant is alive, it finds both the sun and the rain beneficial, and they both cooperate in making it grow; but if it is dead, the very sun and rain which before nourished it now rot it. If the love of God is in a soul, whatever comes, be it the sunshine of prosperity or the rain of calamity—for as Longfellow says, "Into every life some rain must fall"—all things work together for good, but if the soul is dead, the dealings of God with it seem only harmful. Blessing bestowed awakens no gratitude, and affliction only hardens and embitters.

I know no better augury of a young man's future than true filial devotion. Very rarely does one go morally wrong, whose passionate love to his mother is a ruling force in his life, and whose continual desire is to gladden her heart. Depend upon it, next to the love of God, this is the noblest emotion. I do not remember a single instance of a young fellow going to the bad who was tenderly devoted to his parents.—*Dr. Thain Davidson*.

There are three things which the Christian desires with respect to sin: justification, that it may not condemn; sanctification, that it may not reign; glorification, that it may not be.

TROUBLE OF SOUL.

What a powerful picture of a soul without God is that drawn in the prophecy of Isaiah, which describes it as a "troubled sea, whose waters cast up mire and dirt." This is the work of memory. Let the wrong-doer try to hide his sins as carefully or to bury them as deeply as he knows how, memory will throw them to the surface as troubled waters heave up what has been flung into their depths. When a vessel had sunk in Lake Erie, an effort was made to raise the bodies of the drowned passengers by firing heavy cannon over the spot; and the jar brought them up. So the tremendous artillery of God's justice—manned by those two gunners Memory and Conscience—brings up to our eyes the hideous sins which we thought were buried forever. Conscience utters two great voices. One of them declares "Great peace have they who love God's law; in keeping his commandments is great reward." The other voice is, "There is no peace to the wicked; they are like the troubled sea which cannot rest; the wages of sin is death." Just in proportion as we hear and heed these voices, our conscience becomes our sweetest comforter or our most terrible tormentor.—*Dr. T. L. Cuyler.*

THE SANCTIFIED.

Here, in twenty particulars, is William Secker's description of the characteristics of sanctified men and women.

1. Sanctified Christians do much good, and make but little noise.
2. They bring up the bottom of their life to the top of their light.
3. They prefer the duty they owe to God to the danger they fear from man.
4. They seek the public good of others above the private good of themselves.
5. They have the most beautiful conversation among the blackest persons.
6. They choose the worst sorrow rather than commit the least sin.
7. They become as fathers to all in charity, and as servants to all in humility.
8. They mourn most before God for their lusts which appear least before men.
9. They keep their hearts lowest when God raises their estates highest.
10. They seek to be better inwardly in the substances than outwardly in appearance.
11. They are grieved more at the dis-

tress of the Church than affected at their own happiness.

12. They render the greatest good for the greatest evil.

13. They take those reproofs best which they need most.

14. They take up duty in point of performance, and lay it down in point of independence.

15. They take up their contentment in God's appointment.

16. They are more in love with the enjoyment of holiness than with the enjoyment of happiness.

17. They are more employed in searching their own hearts than in censuring other men's states.

18. They set out for God at the beginning, and hold out with him to the end.

19. They take all the shame of their sins to themselves, and give all the glory of their services to Christ.

20. They value a heavenly reversion above an earthly possession.

If we hold up that as a mirror, do we see ourselves reflected in it?—*King's Highway.*

TRAVELERS WHO LOST THEIR WAY.

On the fifth of September, eleven persons set out from the village of Chamouni to make the ascent of Mont Blanc. They reached the summit next day. On their road downward a storm came on, and they were soon inwra-ppeled in whirling blasts of snow. They lost their way, and after seeking in vain to regain it, they were overcome by fatigue and by cold, and took refuge in a snow cavern, where they perished one after another. Ten or twelve days afterwards their dead bodies were discovered, and at a place where it was at once seen that had they gone five yards further they would have got upon the truth path that would easily have taken them to Chamouni. They were near deliverance, and yet did not know it; they were near life, and yet they perished—a striking commentary on the words of Christ to the scribe: "Thou art not far from the kingdom of God" (Mark xii: 34). It is possible to be near to Christ, and yet not really to come to him; to know much about him, and yet not to accept of him as our Saviour. You all know much about Christ, but you must believe upon him as your Saviour.