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

THE ARCHIVES
THE PRESBYTERIAN
CHURCH IN CANADA
THE MARITIME
PRESBYTERIAN.

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

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JAN., 1887.

WHAT CHRISTIANS CAN DO.

Writing from a town in Northern India, a private correspondent says: "I had before me to-day a wonderful instance of the power of Christianity to regenerate Indian womanhood. I was calling on the old native pastor here. His wife, dressed in quite native style, came into the little drawing-room, and sat down and talked with us as if she were a motherly old English lady, as simply and freely, and with perfectly well-bred propriety. It was marvellous to me that Christianity could, in a single life, without inherited traditions, have so raised an Indian woman from the poor shrinking thing she once was, ashamed to look at her husband even, let alone strangers, and thinking she would be guilty of grievous indecorum if she spoke a word to them, or to him in their presence. I could not but think, if a native heathen wife ever came to see her, how the sight would dwell in her memory and awaken longing in her breast, shocking as the conduct of her Christian sister would seem to her.—*Christian Leader.*

NATIVE CHRISTIAN BIBLE WOMEN.

Seven Bible-women are now employed in Cuttack, of whom five are supported by private contributions, and two by the *British and Foreign Bible Society*. Six have worked regularly from the beginning of the year 1885, and one was taken on in September. *Katie*, an elderly experienced woman, generally goes alone, and chiefly visits from house to house in the bazaars. The other six go by two and two into the bazaars and outlying villages.

The account of one day's experience may perhaps suffice to give an idea of the way in which they work. They went to a village where they had been before, and had met with a very warm reception, the women spreading mats for them to sit on, crowding round to listen, and at the end, entreating them to come again soon. On this occasion, instead of being kindly received, as former experience had led them to expect, the women all seemed afraid to come near, and scarcely took any notice of them. On their asking the reason of this, one or two had the courage to explain that the Brahmins were very angry with them for listening to the teaching of the Christians, who they said had only come to the village to make them bad, and that if they listened any more they should be punished.

After a little talk, several children, and one or two women, ventured near. One of the Bible-women asked, "Shall we sing?" "Oh, no, no," they said in alarm, "the Brahmins will hear and abuse us." Some pictures were displayed, and soon curiosity overcame their fear, as they crouched round, asking so many questions, and making so many remarks, that at first an explanation was impossible; but presently quieting down, they listened with great interest to the story of the Prodigal Son. Others coming up wanted to see and hear, and those who had heard the story repeated it to the new comers in their own way. While others came and went, three or four women stayed all the time, seeming much interested, and assenting heartily to what was said, though at a little distance a carter, with as much noise as possible, was loading his cart, and shouting to them not to listen, for it was all false and would do them harm. After this a hymn was again suggested, and this time they said, "Yes, yes," and at the close remarked, "That is very nice; but now you had better go, we want to cook."—*Gen. Baptist Magazine.*

PERILS OF BIBLE COLPORTAGE IN CHINA.

At the Monthly Meeting of Directors of the National Bible Society of Scotland, in Glasgow, in September last, it was reported that Mr. Burnet, of Ching Kiung, had accomplished a journey of 566 miles through Nganwhui. At Hwui Lung ki, where he and his party were pelted with wet clay from the river bank till some of them looked like brickmakers, he obtained information which seems to throw light on the disappearance of Mr. Johnson of the British and Foreign Bible Society, who in 1869 set out on a journey in this province from which he never returned.

In the talk excited by the attack on Mr. Burnet, an old inhabitant of Hwui Luug ki informed one of his boatmen that "twenty years ago there was another foreigner here selling books. During the day a fire broke out and burned a large part of the place. The foreigner was blamed for this; and at the dead of night a number of men boarded his boat, and killed him and all on board, afterwards destroying the boat." Mr. Burnet, having escaped from this community, was prostrated by small-pox when 400 miles from home.—*Sel.*

THE MARITIME PRESBYTERIAN.

Vol. VII.

JANUARY, 1887.

No. 1.

The Maritime Presbyterian.

Is published monthly, at 25 cents per annum in advance, in parcels of four or upwards to one address, single copies 40 cents. Subscriptions at a proportional rate may begin at any time but must end with December.

This paper after paying its own cost gives all receipts to Missions. Receipts to date, above cost, \$350. All communications to be addressed to

Rev. E. Scott, New Glasgow, N. S.

In our last issue notice was given of shortening the name of this paper to "The Presbyterian." Old friends who had become used, and attached, to the old name, and to whom it was, for shortness and simplicity, generally nothing but "The Maritime," were so sorry to part with it that for their sakes we leave it yet awhile.

The question of a fourth missionary to the New Hebrides is not a new one. When Mr. MacKenzie was home he pleaded hard for another man, so did Mr. Robertson. There was, however, but one opinion in the Foreign Mission Committee, and so far as appeared, on the part of the Church. The question now is the same, and has, added to it, some complications which make the wisdom of such a step even more uncertain.

Whenever a church wishes an extension of Foreign Mission work, the one way to make that wish known is to give enough money into the Treasury to meet existing demands and support new burdens.

For the last four years in the Foreign Mission work of the Eastern Section there has been an average deficit of over \$600 per year, so that instead of a small balance on hand which we had four years ago, we had at the close of accounts last May, a debt of over two thousand dollars. Some one may say, that is why we joined with the West that we might get aid in bearing the burden which is too heavy for us. The West have now as much as they can

well do. For the last two years their accounts have shown an average deficit of nearly \$10,000 per year. At the close of accounts in 1884 they had in fund about \$23,000, chiefly in consequence of two large legacies. At the last close of accounts they had on hand but little over \$3000.

At a meeting of the Home Mission Committee of the Maritime Provinces held recently, the Secretary was directed to correspond with a view of securing several Gaelic preachers. There are some four or five vacancies in the Presbytery of Victoria and Richmond requiring Gaelic and not one probationer to send them.

The following item is of interest in connection with our mission in Formosa, shewing the advancement that Western civilization is making in the far East, where our Church has been hitherto so successful:—"The first railroad contract in China has been secured by an English firm, Messrs. Jardine, Matheson & Co. It is for the construction of a line between Tamsui and Keelung, in northern Formosa. Both places are well known from the long siege laid to them by the French during the war. Since that time Formosa has been made a province, and its administration has been committed to the officer who gallantly and successfully defended it—Lin Hing Chuan. He is now engaged in fortifying it, and as a measure of defense has decided to have a railroad between the two posts mentioned.

A meeting of Presbytery in our church is almost invariably confined to a day or part of a day. In some parts at least of the United States it is a quite a different matter. The Presbytery of Boston consisting of twenty seven churches and forty five ministers, held its stated fall meeting in Antrim, New Hampshire, and continued in session for three days, or as long as

most of our Synods. It does not appear from the report of the proceedings that more business was done than is often transacted in one day or less, by our Presbyteries, but the occasion was made profitable by conference on important themes. There were six sermons preached, two each day, and addresses given and discussions engaged in on the following subjects.—“Our great need of the power of the Holy Spirit,” “Parental Influence,” “Follow thou Me,” “Delays of Conversion.” A goodly proportion of the time was occupied with devotional exercises. The reason why there are so many more ministers than churches in the Presbytery is that ministers without charge, even though engaged in other occupations, clerks, agents, &c., are on the roll of Presbytery.

The Augmentation scheme promises to be as successful during the present year as in the past. Presbyteries are taking hold of it and working it in some cases more vigorously and systematically than in the past. We gave in last issue the allocations of some of the Presbyteries. The following is that of St. John:

Bocabe and Waweig,	\$ 28 00
Calvin Church,	36 00
Chipman,	59 00
St. Stephen's, St. John,	122 00
Sussex,	38 00
Nashwaak and Stanley,	41 00
Buctouche and Scotch Settlement,	36 00
Fredericton,	95 00
Moncton,	81 00
Carleton, St. John,	41 00
Richmond,	48 00
St. John's, St. John,	63 00
St. David's,	162 00
Prince William,	45 00
St. Stephen,	59 00
Harvey,	50 00
St. Andrew's, St. John,	162 00
Greenack, St. Andrews;	41 00
Shediac and Slemogue,	41 00
(Glassville, etc.,	27 00
Woodstock,	19 00
St. James,	31 00

In addition to the foregoing settled congregations, it was decided that the “Mission charges” within the bounds of the Presbytery be requested to allocate 25 per cent. of the amounts raised by them for the Schemes of the Church to the Augmentation Scheme, viz.: (1) Hampton and Hammond River; (2) St. Martins and Black River; (3) South Richmond; (4) Riverside; (5) Pisarino; (6) Springfield and English Settlement; (7) St. George and Mascarene; (8) New Kincardine.

STATE OF THE ACC'TS. JAN. 1, 1887.

EASTERN SECTION.

FOREIGN MISSIONS.		
Receipts to Jan. 1st, 1887,		\$6659.43
Balance due Treas. May 1st, 1886,	\$ 710.64	
Expenditure to Jan. 1st, 1887,	8082.64	0702.28
Bal. due Treas., Jan. 1st, 1887		\$3042.85
DAYSRING AND MISSION SCHOOLS.		
Receipts to Jan. 1st, 1887,		\$1058.00
Balance due Treas. May 1st, 1886,	\$1310.50	
Expenditure to Jan. 1st, 1887,	2542.00	3852.05
Balance due		\$2704.05
HOME MISSIONS.		
Balance on hand May 1st, 1886,	\$ 32.05	
Receipts to Jan. 1st, 1887,	2470.56	\$2509.61
Expenditure to Jan. 1st, 1887,	3167.42	
Balance due		\$ 658.81
AUGMENTATION FUND.		
Balance on hand May 1st, 1886,	\$4740.79	
Receipts to Jan. 1st, 1887,	1847.70	\$6588.49
Expenditure to		2026.14
Balance on hand		\$4602.35
COLLEGE FUND.		
Receipts to Jan. 1st, 1887,		\$6008.20
Balance due May 1st, 1886,	\$7447.08	
Expenditure to Jan. 1st, 1887,	6322.78	18969.81
Balance due		\$ 7061.61
COLLEGE BURSARY.		
Receipts to Jan. 1st, 1887,		\$ 105.31
Balance due May 1st, 1886	\$ 300.47	
Expenditure to Jan. 1st, 1887	50.00	410.47
Balance due		\$ 305.16
AGED AND INFIRM MINISTER'S FUND.		
Balance on hand May 1st, 1886,	\$ 713.62	
Receipts to Jan. 1st, 1887	737.21	\$1440.83
Expenditure to		1016.03
Bal. on hand,		\$ 425.80
RECEIPTS FOR THE MONTH OF DECEMBER.		
Foreign Missions,		\$658.46
Dayspring, etc.,		433.94
Home Missions,		350.08
Augmentation,		664.05
College,		1199.29
Aged and Infirm Minister's Fund,		86.60

Mr. Morton's letter tolling of the extension of Mission work in the West Indies, and the establishment of a mission in St. Lucia, will be read with deep interest by all friends of Missions. The work in that field is most encouraging, extending to other Islands even though more missionaries are not sent, and in some cases and places almost self-supporting.

An instance of what a man may do whose aim in life is God's glory and the good of men is seen in the case of Mr. Cropper, whose letter is given in connection with that of Mr. Morton. Mr. Cropper may be regarded as the true founder of the mission in St. Lucia. If all men in official, or mercantile, or any

other position, coming into contact with unchristian peoples were earnest, Christian men, how much might thus be done. In some cases the greatest obstacle to the work of the missionary is the evil influence and example of men from Christian nations, traders, officials, seamen, &c. Let us be thankful that there are some whose influence is for good wherever they go. And as we pray the Lord of the Harvest to send forth laborers into His harvest, let us pray that the number of honest, God fearing officials, merchants, traders, seamen, may be increased and be made a more effective agency in extending His kingdom.

MEETING OF THE EASTERN DIVISION OF THE FOREIGN MISSION COMMITTEE.

The Foreign Mission Committee E. D., met in the Presbyterian Hall, Truro, Dec. 23rd. Present, Revs. A. McLean, Conventer, Dr. McCulloch, Dr. Burns, E. A. McCurdy, A. McL. Sinclair, Edwin Smith, Joseph Hogg, and E. Scott, and Mr. L. W. Johnstone.

The Secretary, Rev. E. Scott, stated that Rev. P. M. Morrison (who had been appointed by Assembly to succeed Dr. MacGregor as Agent of the Church and Secretary of the principal committees) was present, and suggested that he take his place. It was agreed that the cordial thanks of the Committee be tendered to the retiring secretary for his services.

Mr. Morrison and Rev. E. Ross, who was present, were invited to sit as corresponding members.

Took up the consideration of the appointment of a fourth missionary to the New Hebrides.

It was moved by Mr. Johnstone and seconded by Dr. Burns

"That as nothing has materially altered the political position in the New Hebrides this Board take immediate steps to procure a missionary to proceed to the New Hebrides to co-operate with Mr. Annand, with direct reference to Santo, with due regard to the judgment of the Mission Synod on the spot where Mr. Annand arrives at his destination."

It was moved in amendment by Mr. Sinclair and seconded by Mr. Scott,

"That in view of all the facts now before us, some of which were not before us at the meeting of July 8th, we decline to assume the responsibility of appointing a

fourth, missionary to the New Hebrides, and refer the whole matter to the Foreign Mission Committee for consideration."

The vote having been taken there appeared four for the amendment and four for the motion. The Moderator declined to assume the responsibility of the casting vote, and the meeting adjourned.

Very touching is the minute of the New Hebrides Mission Synod on receipt of the official proclamation of the establishment of a French military post on the Islands. It is as follows: "In view of the changed circumstances in which we will be placed, and the additional obstacles with which we shall have to contend, we would humbly ask the prayers and sympathies of the various churches represented in the field." The churches represented cannot prevent the French occupation of the islands, which may ultimately lead to their annexation, they cannot prevent the hindrance to the work which such occupation will bring with it, but the missionaries may rest assured that in the difficulties with which they have to contend, the sympathy of a Christian people will be freely given, and that from many a closet, many a family altar, many a prayer meeting, many a public assembly, there are petitions ascending to God on behalf of themselves and of the work in which they are engaged. The one trust for ourselves and for our missionaries is "The Lord reigneth."

The Philadelphia Presbyterian says, "Gambling is one of the giant vices of the age. Its nursery is the card table at home. We see it stated that a woman who lost \$60,000 at the Monte Carlo gaming tables has committed suicide in a village near Grenoble." There have been eighty-one cases of suicide owing to losses at Monte Carlo during the past season. And Christian people will have cards in their homes and teach their children to play.

Toronto, large as is its population, appears to be a model city with regard to its Sabbath observance. The Horse Cars do not run and the city has in many respects a refreshing air of Sabbath quiet. In Montreal the Hackmen's Union has issued a circular as good as it is unique. It states that Sabbath work violates God's law and that the horses need the rest of one day in seven, and it calls on all hackmen not to hire their horses on that day.

THE NEW HEBRIDES MISSION.

For the last four or five years the New Hebrides Mission has been kept steadily before the Church by missionaries from the field. There was first the visit of Rev. J. W. McKenzie; soon after came Mr. Robertson, and then Mr. Annand. During the past year the question of a fourth missionary for that field has brought it still more prominently forward. In order that our readers may understand the position of matters we give a brief narrative of events, as many of them do not see the *Presbyterian Witness* in which the matter has recently been fully discussed.

MR. ANNAND'S REMOVAL FROM ANEITYUM.

The New Hebrides Mission began on Aneityum. Dr. Geddie settled there in 1848. A little later Dr. Inglis of the Reformed Church of Scotland, which afterward united with the Free Church, settled on the other side of the Island, and ever since the two stations have been wrought by the two churches.

When Mr. Annand came home and met with the F. M. Committee on May 22nd, 1885, he said that the population of Aneityum was steadily decreasing, that one missionary should now do the work, leaving the other free to go to one of the heathen islands, and thus extend the work. The Committee felt that as he had already removed from Fila to Aneityum and had learned two languages, they could not ask him to remove to a heathen island, and would not do so. He then offered to remove, saying that it was better that the other missionary should remain, and in the course of his remarks, expressed a desire, in case of removal, to go to Santo, the largest island of the group. The Committee knew nothing of the special needs of any of the islands but they felt that the missionaries were themselves the best judges, and were willing, yea anxious, that Mr. Annand should go wherever he might wish, provided the Mission Synod approved, and then passed the following resolution.

"The Board having heard Mr. Annand's statements showing the continued decrease of population on Aneityum, and regarding this as confirmation of the correctness of the opinion expressed by the Mission Synod that the time has come when one missionary should suffice for that island, agree to correspond with the F. M. Committee of the Free Church of Scotland, offering, in the event of Mr. Annand concurring in, and the Mission Synod

agreeing to, the proposal, to transfer Mr. Annand to Santo or such other Island as the Mission Synod might select, leaving Mr. Lawrie, if the F. M. Committee of the Free Church and the New Hebrides Synod approve, to take charge of the whole island. And as the Mission Synod have already expressed the opinion that a mission to Santo should not be undertaken by a single missionary, this Board would express the hope, that should Santo be chosen, The Foreign Mission Committee of the Free Church of Scotland may see their way to the appointment of a colleague to be associated with Mr. Annand in this effort to extend the mission."

Such was the resolution accepting Mr. Annand's demission of Aneityum, and containing the conditions of that demission, and on which all subsequent resolutions were based. The meeting at which it was passed, the first meeting at which Mr. Annand was present after his return, was the last meeting of the Foreign Mission Committee that the late Dr. MacGregor ever attended, its minutes are the last minutes in connection with Foreign Missions that he ever wrote.

Dr. MacGregor then wrote to the secretary of the F. M. Committee of the Free Church of Scotland forwarding the resolution of our committee.

In reply to the above the Free Church F. M. Committee "resolved to accept the sole charge of the whole island of Aneityum," but with regard to the appointment of another missionary by themselves they said "This Committee is strongly of opinion that any further development of the New Hebrides Mission should be undertaken by the Australasian Churches."

The F. M. Committee, Eastern Section, then passed the following resolution.

"The Committee expresses satisfaction that the F. M. Committee of the Free Church of Scotland is willing to assume the entire charge of the mission work at Aneityum so that Mr. Annand may commence operations on Espiritu Santo, they remit the matter to the Mission Synod asking them in the event of their approval to take the necessary steps with a view to this arrangement being carried out so soon as Mr. Annand returns to the islands. The Committee would at the same time, reiterate its conviction of the exceeding desirableness of another missionary being associated with Mr. Annand in the occupancy of so large and important an island and would express the earnest hope that Dr. Gunn may see his way clear to join him. The Committee would further respectfully bring under the notice of the Free Church F. M. Commit-

tee, the fact, that there are mission premises on Aneityum belonging to this church, which may still be made available, and, that in breaking ground at Santo a considerable outlay will be necessary in the erection of new premises, which it is hoped will be taken into account by the Free Church Committee in effecting this transference of Aneityum to them."

As secretary of the F. M. Committee at that time, and under its instructions, I wrote to the Clerk of the Mission Synod, conveying to that body these resolutions and requests of our Committee. The Synod considered them at their meeting in June last and the following is their decision.

"Read a letter from Rev. E. Scott and minutes of the Presbyterian Church in Canada's Foreign Mission Committee, Maritime Provinces, asking the Mission Synod to transfer Mr. Annand to Santo or such other Island as the Mission Synod might select. The Synod having considered the matter feels that it is not now in a position to select a station, but appoints Messrs. Fraser or Murray to visit the eligible openings along with Mr. Annand; Mr. Annand's selection of a station to be subject to the approval of Mission Synod at its next meeting, a copy of this minute to be sent to the Revs. Messrs. Scott and Annand."

The only further action of the F. M. Committee in reference to Mr. Annand's return was on Nov. 9th., 1886, at a meeting specially called to consider the prospects in the New Hebrides with regard to French annexation. At that meeting after consideration

"It was agreed that Mr. Annand should return."

"It was further agreed that as in whatever island he may be settled, the station will be a new one, he receive the sum of £150 to purchase in Australia material for a house and other necessary buildings."

These resolutions contain all the action that the Foreign Mission Committee took with direct reference to Mr. Annand's removal to a new field of labor, and also the action of the Mission Synod regarding the same subject. The Committee mentioned Santo because he had expressed a desire to go there, and if he wished it and the Mission Synod approved, the Committee had no reason to stand in the way. Further, having left the choice to Mr. Annand and the Mission Synod, the Committee asked the Free Church of Scotland, whether, "Should Santo be chosen," they would not

appoint a man to go with Mr. Annand. When they declined to appoint a new man, but said that Dr. Gunn, one of their missionaries now in the field, on the small island of Futuna, might go if he wished, our Committee expressed the hope that "in the event of the Synod's approval" of Mr. Annand's going to Santo, Dr. Gunn would go with him, but no word has been received by the Committee as to Dr. Gunn's mind in the matter.

The Committee had no objection to Santo, nor had they any special desire for it. They had no hand in choosing it. They have never kept it specially before the Church. This has been done by friends of the Mission outside the F. M. Committee. And so long as it was understood that Santo was an *open, voluntary* matter, that Mr. Annand and the Mission Synod were free to do as they wished, that it was all left with them, there could be no reason why "Santo" should not be thus brought forward by any who wished to do so.

Latterly however the subject has assumed a different aspect, and articles have appeared in the public press assuming that the F. M. Committee is *responsible* for the choice of Santo, and for sending Mr. Annand to that field, and pressure has thus been brought to bear upon the Committee to lead them to appoint a fourth missionary to go with him, that they should not send him there alone. Hence the necessity for this full statement of the facts of the case. Could the Committee see their way clear to take the step of appointing another they would gladly do it to meet Mr. Annand's wishes. But when they cannot see their way to do so, they must not be held responsible for sending him to that Island. Were another missionary with him the Committee would be glad that he should carry out the desire of his heart to occupy that field. If he be alone, some of the members of the Committee, at all events, would much prefer that he should choose some other station, of which there are two or three open from which he may select. That matter however, is left, as it has been from the beginning, entirely with himself and the Mission Synod.

THE QUESTION OF A FOURTH MISSIONARY FROM OUR CHURCH TO THE NEW HEBRIDES.

This subject has for some time been be-

fore the Church, and it is well to give something of its history. The reason why so much of interest has been excited over it, has been from sympathy with Mr. and Mrs. Annand in their noble self-devotedness to the work, in leaving a Christian for a heathen island, and in consequence of their wish to occupy Santo where one missionary should not be settled alone. Both Mackenzie and Robertson when home tried to get a fourth missionary but none was appointed.

The first time in the present connection that the question came before the F. M. Committee was February 22nd, 1886, about ten months since. The minute is as follows :

"In response to Mr. Annand's inquiries (by letter) as to whether the Committee could give any encouragement with regard to a fourth missionary for the New Hebrides, it was agreed that the Committee cannot at present in the state of the funds incur additional liabilities."

The next time the subject came before the Committee was in May 5th, 1886, about eight months since. The minute is on this wise:

"The following resolution of the Woman's Foreign Missionary Society was then read: "The Woman's F. M. Society, Eastern Section, realizing the great need of another missionary to accompany the Rev. Mr. Annand to his new field of labor on the island of Santo, respectfully request the Foreign Mission Board to appoint a suitable person to go with him and guarantee the support of the new missionary until such time as the Foreign Mission Board is in a position to assume it."

After long and careful consideration the following resolution was adopted :

"The Committee notices with great satisfaction the Christian earnestness and zeal of the Woman's Foreign Missionary Society, and of the several Woman's Congregational Societies throughout our Church, recognizes the valuable services that all these societies have rendered to the cause of Foreign Missions, and fully sympathizes with the object the W. F. M. S. has in view, that of sending a missionary to labor with Mr. Annand on the island of Santo; yet in view of the increasing debt upon the Fund and the probability of a speedy amalgamation of the F. M. Funds of the Eastern and Western Sections of our Church, agrees to defer further consideration of this subject until after the meeting of the General Assembly."

After the unification of the Foreign

Mission work of the church at Assembly in June, the subject was brought before the General Committee, when, after considerable discussion they said, in substance, to the Eastern Committee, that the increased financial burden need not deter, should the Eastern Division consider that the political position of the New Hebrides warrants the extension of work in that group.

The Eastern Division met again on July 8th. Rumors of French annexation of the group were rife, but all the definite knowledge that was before them was a cablegram from the secretary of the F. M. Committee of the Free Church of Scotland: "France disowns annexation but keeps troops there." The Committee know nothing of where the troops were or in what capacity, but hoped that from the fact of France disowning annexation this cloud would pass away as other clouds had done, and felt that then there was "nothing sufficiently serious to prove a barrier in the way of sending a second missionary." But as six months would elapse ere Mr. Annand's departure they knew that fuller developments with regard to the French would in the meantime almost certainly take place and enable the committee to see more clearly as to whether an appointment should be made. They saw, however, while they could not now decide as to final action, that, if they were at present to do nothing, the time would be getting short for advertizing, and thus learning who were willing to go. Accordingly they "agreed to take preliminary steps toward making such an appointment," in the way of advertizing and inviting correspondence, so that if nothing should occur, in the meantime, to prove a barrier, they could know who might be willing to undertake the work, and from among correspondents they might have their choice made, and would be ready, without further delay, to make the appointment should they see fit to do so, so that the new missionary could go out with Mr. Annand.

In accordance with that resolution an advertisement was issued inviting correspondence from ministers and licentiates of our church with a view of obtaining, if the way were clear for sending him, an additional laborer for the New Hebrides Mission.

On Nov. 9th the F. M. Committee met for the special consideration of the position of matters in the New Hebrides. There

were before them two questions, viz.: Mr. Annand's return, and the appointment of a fourth missionary. The first of these questions I have already spoken of. It was agreed that he should return.

The second question, the appointment of another, was more difficult. It consisted of two parts. (1.) Does the political position warrant the increase of our staff there? (2.) If so, has there been any offer of service that the committee can accept?

With regard to the political position it was now known that the French had settled soldiers on two of the islands, and were maintaining military stations there, and that all things seemed to point to their remaining. So far as our knowledge was concerned the prospect had become much darker since the previous meeting. The second part of the question was, are there any offers which the Board can accept, if prospects grow brighter. But one offer had been received. That one was considered, and the committee felt that they had not sufficient knowledge to justify them in appointing, even if the way were clear, and directed further enquiry.

On Dec. 23rd, the Committee again met. The political outlook had grown still darker. Eight members were present besides the chairman. Two motions were made. They are given on another page of this paper. One was, to take steps toward an immediate appointment; the other, that in view of all the circumstances, some of which were not before us at previous meetings, we cannot accept the responsibility of appointing a fourth missionary. Four voted for the motion, four for the amendment. The chairman declined to vote. Nothing was done. Such is the history of the action of the F. M. Committee with regard to the appointment of a fourth missionary.

WHY SHOULD MR. ANNAND RETURN?

The question has been asked, "If French occupation is sufficient to prevent the appointment of another missionary, should it not also prevent Mr. Annand's return?" The two cases are by no means parallel. French occupation is but one element in the question. Apart from that there are reasons why Mr. Annand should return and reasons why another should not be appointed. Let the readers weigh them and form their own conclusions.

SOME REASONS FOR HIS RETURNING.

(1.) From long acquaintance with the islands, and the people, and the languages, and the work, in the New Hebrides, he is eminently fitted for that field, and it would be a loss of valuable experience, dearly purchased, were he to labor in any other.

(2.) It would be discouraging to the other churches engaged in the group, and above all, to our other two missionaries there, especially in this time of anxiety, if their hands were weakened by the removal of one of their most experienced men.

(3.) While French annexation might make it unwise to send more men, and extend our operations in the New Hebrides, the men that have been at work in the mission should not be withdrawn until circumstances compel such a step.

SOME QUESTIONS TO BE CONSIDERED WITH REGARD TO SENDING A FOURTH MISSIONARY.

I will now state some of the matters that have to be considered in connection with appointing a fourth missionary.

(1.) One fact that meets us is the state of the Funds. In the Eastern Section, although missionaries have been visiting the churches and stirring them up, and circulars and appeals have been sent out, and every effort made by the committee to get money for the Foreign Work now on hand, there has been for the last four years, an average deficit of over \$C00 per year, the debt upon the Fund steadily increasing, until at the close of the last financial year it was over \$2000. For the last two years, in the Western Section, there has been an average deficit of nearly \$10,000 per year, reducing a balance, which they had on hand in 1884, in consequence of two large legacies, to about \$3000 at the close of accounts in May, 1886.

(2.) There is another fact or rather series of facts, with regard to the New Hebrides that must be considered, even if the Funds should warrant the appointment. These facts are the following:

(1.) The field is not large. Provision is now made for occupying two of the three largest islands, viz.: Malekula and Ambrym, leaving only Santo of the large islands. True there are smaller ones that have no missionaries, but most of the more important places will soon have the gospel. The work of carrying the gospel to the

whole group is much more nearly completed than it is in most of the other mission fields of the church.

(2.) The churches in Australia and New Zealand are strong and growing. They now support more than half the missionaries there. The last F. M. report gives eight out of the thirteen missionaries in the group as from these churches, and now they are sending three more. One or two of these may leave, but they will now have at least nine or ten, and as their strength increases, they should, ere very long, be able to give the gospel to the whole group.

(3.) The New Hebrides is comparatively near to these churches and in their natural field.

(4.) It is on the opposite side of the world from us. When the missionaries leave the islands on furlough, they go first to Australia. Their missionaries are then at home. Ours, after getting there, have their journey only begun. They have to go around the world after that, both Robertson and Annand coming from Australia by Suez and Britain, and returning by San Francisco. Is it economical use either of time or money, to send more men at this additional heavy expense to the other side of the world, when that work lies to the hand of others, in their natural field, and they are making steady progress in overtaking it.

(5.) There are other fields nearer home. There are the Indian tribes of the North West which need the gospel as much as the Indians of the Antipodes. They are at our doors. We do not have to go to the other side of the globe to reach them. The churches of this Dominion are wholly responsible for them: And apart from all this, in our own interests, as a country, they must be evangelized as soon as possible. Besides this there is in South America a vast mission field which we have just touched, where hungry millions are calling for the Bread of Life.

In view of all these facts it is a question that must be considered, whether it is wise, even if the Funds admitted it, to pass by such pressing calls from fields lying comparatively near, and looking naturally to us for help, and where there remains more to be done than in the New Hebrides, and send more men to the other side of the world to do a work that lies to the hand of the Australasian churches and in which they are making such good

progress.

Besides these general questions to be considered there are two special ones that are elements in the case at the present time.

(1.) There is Mr. Annand's location. If it were a matter of necessity that he should settle in Santo, that would be a reason in favor of sending another, and this has probably been the reason why many would have liked that a fourth missionary should be appointed now. If, however, there is no necessity for his going there, that reason is taken away, and the question simply becomes one of the advisability of sending a fourth missionary to the New Hebrides. That there is no necessity for going to Santo, is seen from the fact that the F. M. committee has left it entirely with himself and the Mission Synod. It is seen further from the fact that the Mission Synod has said that it is not prepared to select a station, but that Mr. Annand's selection is to be subject to its approval, and Mr. Annand himself says that "the missionary selects his own station." It is seen further from the fact that in the minutes of the Mission Synod published in the *Presbyterian Review* of Dec. 2nd, the Synod there names four other places from which expected missionaries may choose. viz.: Malekula, Ambrim, Epi, and Pama. Of the three new missionaries sent this year from the Australian churches, one had his station appointed in Malekula, apart from these four. It is plain that after the other two missionaries select their stations, there will be two empty places remaining. These two men are likely to be settled on Ambrim and Malekula, so that there will remain open for Mr. Annand at least two places which the Synod has named as needing missionaries, the North of Epi, with Mr. Fraser of the Presbyterian church of Tasmania on the South, and Pama, one of the smaller islands in which there is no other missionary. If Mr. Annand had another missionary with him it might be well to occupy Santo. If he go alone he has the choice of a smaller island by himself or a large island with another missionary. The necessity for Mr. Annand going alone to Santo as will thus be seen, does not weigh in the case, because that necessity does not exist. The question is, is it better that he should go out alone and choose one of these other fields where missionaries are needed, if he will, or that

our church should increase its staff in the South Seas, that a fourth man should be appointed to go out with Mr. Annand, and if they wish, and the Synod approve, pass by these places and go on to Santo.

One more question must be looked at in considering the matter at the present time, viz.: French occupation. The French own the neighboring group of the Loyalty islands and have long been trying to get a footing in the New Hebrides, chiefly by seeking to purchase land from the natives. The latter knowing the treatment that their neighbors of the Loyalties had received were unwilling to sell, and small progress was made. During the past summer, however, the French have taken an entirely new step. They have taken virtual possession of the group by military occupation, as the following extract from the minutes of the Mission Synod will show:

"The Synod having received from one of its members a copy of a proclamation by the commander of a French man-of-war *Dives*, to the residents of all nationalities in the New Hebrides, to the effect that by order of the Governor of New Caledonia a French military post has been established in Havannah Harbor;

"It was resolved, in view of the above and of the possibility that at an early date, the French may annex the group if they have not already done so, that, in the event of their interfering with our work,—which, however, we trust will not be the case,—we seek the advice of our respective Boards as to the course we should follow. We are well aware of the treatment Protestant missionaries in other fields have received at their hands, and we anticipate the possibility of our being treated in a similar manner. And furthermore resolved, that in view of the changed circumstances in which we will now be placed, and the additional obstacles with which we shall have to contend, we would humbly ask the prayers and sympathies of the various churches represented in the field."

The proclamation referred to is as follows:—

ADVICE-BOAT-TRANSPORT, "DIVES."

We, Legrand, commander of the *Advice-ship, Dives*, make known to the residents of all the nationalities settled in the New Hebrides, that;

By order of the Governor of New Caledonia, a French military post has been established at Havannah Harbor, isle of Sand-

wich, (Efate) on Tuesday, June 1st, 1886, at seven o'clock in the morning.

Commander of the *Dives*.
(Signed.) L. LEGRAND.

(Stamped.)

If that proclamation means anything, it means that they look upon the New Hebrides as now in their possession. Britain and the Colonies have protested but the French have paid no attention to the protest. They disown annexation but their actions speak differently. Dr. Smith, the Secretary of the F. M. Committee of the Free Church of Scotland, writes: "I fear the unrighteousness and lying of the French will prevail in the long run." Mr. Robertson writes "I fear that annexation by the French is what our beautiful New Hebridean isles are coming to." Mr. McKenzie writes: "We are drifting to annexation." Mr. McDonald, of Havannah Harbor, where the post has been established, writes: "They have been hard at work Sunday and week day ever since they landed; they have gone on building with all their might as if for permanent possession. Allowing these soldiers to remain here means allowing them to get possession of the New Hebrides."

French annexation does not imply any bodily injury to the missionaries, but if they do as they have done in the Loyalty Islands, and Tahiti, and other places where they have taken possession after Protestant missionaries have been established, they will after a time so effectually hamper the work that progress will be almost impossible.

Such are the main points to be considered in the matter of the increase of our mission staff in the New Hebrides.

At the last meeting of the F. M. Committee, while some favored an immediate appointment, others felt that in view of all the circumstances; the expense of working a mission field on the other side of the globe which is the natural work of other churches and they overtaking it, while other fields near home for which we are responsible call for help; in view of their being no necessity for Mr. Annand going to Santo, in view of the Fund going steadily into debt under existing burdens, and in view of French occupation, they could not assume the responsibility of appointing another missionary to the New Hebrides, and the appointment has not been made.

LETTER FROM MR. MORTON.

MISSION WORK IN ST. LUCIA.

For the Maritime Presbyterian.

In writing some notes of Mission work in St. Lucia, the following letter will form a natural introduction. It will show your readers how the work began there, and will introduce them to Mr. James B. Cropper, who has saved the life and soul of the movement. Mr. Cropper is quite a young man (son of R. B. Cropper, Esq., Protector of Immigrants, St. Lucia), and a staunch Presbyterian in an island where there is no Presbyterian Church—the only Protestant ministers in St. Lucia being two in connection with the Church of England.

MR. CROPPER'S LETTER.

Dear Mr. Morton:

I have much pleasure in briefly recounting to you, at your request, the history of the movement which has led to the establishment of a school and mission to the East Indian Immigrants in this colony.

As assistant Protector of Immigrants I had often felt a desire to start or see started some plan for the Christian training and moral improvement of our Coolie population. It was, however, found incompatible with the duties of an Immigration officer to take a leading part in any such scheme on account of the friction which, despite the efforts of our worthy Protector to avoid, arose at times between the department and the employers of Coolies. I continued to look forward to the future when I hoped to see something done, and I was meanwhile promoted to an acting appointment in government office.

In July one of our interpreters who had been trained by your mission in Trinidad, expressed himself willing to visit some of the estates in the neighbourhood of Castries if I would accompany and assist him. To this I readily assented, feeling that my official duties could now in no way be compromised; and every alternate Sunday was devoted to visiting the Crown Lands Estate. This estate is a "feeder" to the Central Sugar Factory, at the head of the Grand Cul-de-Sac valley, and about 6½ miles from Castries by road. There were 330 indentured and a goodly number of dis-indentured Coolies on it.

I immediately opened a correspondence with yourself and Mr. Grant with a view

to obtaining a teacher from your mission as soon as the means to pay him could be provided. I had not long to wait. In the latter half of 1885 I made application to the Government for a grant in aid of a school for Coolie children, and a sum of £50 a year was readily placed on the estimates for the ensuing year, and sanctioned by the Legislative Council. On communicating to you this welcome news you promised that a teacher would soon be sent, and on the 2nd of February 1886 George Sadaphal and family, teacher for the Indian school at Crown Lands, arrived. Mr. Rousselot the General manager of the Factory kindly placed two houses at my disposal and put up the necessary fittings in the school room.

The work of teaching the children through the day and of giving religious instruction to the adults in the evening was commenced, and proceeded steadily with but one check, when Sadaphal got sick and became despondent, and the work flagged. Encouraging letters from Mr. Grant roused him, and the work has since progressed satisfactorily. We were visited in July by the Rev. Lal Behari from Trinidad who spent several days at the school, and also visited his countrymen on other estates. On the 4th of this month I was most agreeably surprised on going on board the R. M. Steamer to bid good bye to a friend, to find you on board, and to learn that you had come to pay us your long promised visit.

I ought to stop here and leave you to describe your visit and the prospects of the work.

In conclusion let me take this opportunity of thanking Mr. Grant and yourself for the kind letters of sympathy and advice which I received from you at the commencement of this movement,

I am Sir,

Yours sincerely

J. B. CROPPER.

MR. MORTON'S LETTER.

CASTRIES, ST. LUCIA, Nov. 12th '86.

I stole away from Trinidad leaving Ananajee at my post and arrived at St. Lucia as Mr. Cropper's letter shows unexpectedly, Nov. 4th. The following day we left Castries the Capital, and rode over the Morne, a mountain 800 feet high to the Cul De Sac valley Central Sugar Factory. Crown Lands lies near the head of this valley. Leaving our horses we took our

places in a tiny railway van, about 5 ft. x 6, drawn by a mule which seemed to understand every word of French spoken by the Bengalee Coolie who drove it. This carried us five miles up the valley at the distance of a mile from our destination.

Prominent on the hill-side, we could see the one Coolie School house, of St. Lucia. When we reached the foot of the hill we were delighted to hear "There is a happy Land" and to be greeted at the school house by over forty dark-eyed, bright faced children. I felt as if I had always known these children, and when I talked to them in their own language they looked as though they would soon know me. We spent three hours and a half in the school broken only by an hour for breakfast. After breakfast one boy whose shirt I had remarked as being very dirty came with a clean one. Mr. Cropper said to him "So you have got another shirt." "No," replied another boy "he has only one shirt, but he washed and dried it while you were at breakfast." Every boy and girl who had attended well received a new garment from those sent us from Nova Scotia—doubtless sewed by some of your readers. Three were too small for any of the garments but were promised suitable ones within a few days. In the meantime one at least of them had a hearty cry over the matter.

When the children had been dismissed the adults who had been under the instruction of the teacher Sadaphal and of Tageshwar the government Interpreter (both Trinidad boys) came in with a few others making a company of thirty. Of these, eight were candidates for baptism. After praise and prayer I preached to them from Acts xvii 22-31, Of God the Creator—dependent on none—sustaining all—near to all—to be worshipped, not by images, but in spirit—by all everywhere—to be sought after by prayer, with repentance and faith in the Lord Jesus.

After another hymn, led by one of the applicants for baptism and joined in by many, questions were invited, which led to a pointed address on sin and the way of Salvation. Candidates were then examined as to their acquaintance with and acceptance of the principal doctrines of the Christian faith, and addressed as to the Spirit in which they should enter upon the new life. At the close of the Service we announced that we would return on Sabbath (the 7th) when the accepted candi-

dates would receive baptism. We then returned by the tiny van and mounted our horses at dusk to climb over the Morne by moonlight. I thought I had little to gain in the way of experience as to roads and riding, but from the factory to the summit of the Morne was certainly the roughest and steepest road I had ever passed at night. A heavy shower compelled us to take shelter and delayed our arrival at Castries and the dinner table till 8 o'clock p. m.

On Sunday, Nov. 7th, I left with Mr. Cropper for Crown Lands at 7.30, a. m. We were so delayed by rain and its consequences that we only reached the school house, 6½ miles distant, at noon. We arranged as many children as possible on the writing desks around the wall, packed the men on the benches and the women on the floor as closely as we could till a space of about two feet by six was all that was left for ourselves—even the gallery before the door being crowded. Names were first selected for eight men, and after appropriate services they were baptized. A woman came next, her husband engaging to continue her instruction—then those children whose parents or near relatives had been baptized—then other children whose parents, though not yet prepared to be themselves baptized, came forward and gave them up to the Christian band to be baptized and instructed, which trust and responsibility the Christians present solemnly accepted. I will not trouble you with their Indian names, which we require them to retain as a surname; but the following list of their Christian names may be interesting: Joshua, David, Henry, Charles, James, John, Clarence, Jacob, Sarah, Peter, Thomas, Albert, Robert, Lawrence, George, William, Herbert, Joseph, Edward.

As the children were now weary and the crowding was excessive we gave an interval of twenty minutes, after which the place was comfortably filled for another very enjoyable service, when the last on our list, Edward Gaya, who had walked from the Morne, a distance of five miles, was baptized. This made in all 9 men, 1 woman and 9 children, the first fruits of mission work in St. Lucia.

At 4 p. m. we bade farewell to Crown Lands most thankful for what we had been permitted to see and do there. The school-house is to be enlarged immediately

to twice its present size by removing a partition and throwing the teacher's rooms into it and providing a teacher's house elsewhere.

I hope in another letter to give you some further notes of mission work in St. Lucia.

JOHN MORTON.

LETTER FROM MR. MACRAE.

In a letter just received from Rev. W. L. Macrae, Princetown, Trinidad, he says, "We are now hard at work in our new field. We like the place and the work very well, the only unpleasant feature is the intense heat. I am learning at the language every spare moment, and can speak a few words already. I cannot do very much of what we call "pastoral work," at home, until I am able to talk freely in the Hindulanguage. Indeed that is the chief part of the work here, for few, if any, as yet come to church except those who profess to be Christians. Mr. Soodeen who is to be my catechist, preaches in Hindi on Sabbath morning and I preach in English in the evening. We have a very good Sabbath School in the morning before church, out of which two boys are to be baptized next Sabbath. This will be my first baptism.

On Sabbath afternoon we both drive out to one of the adjoining districts and gather as many together as we can get, and we both speak, Soodeen interpreting for me. Through the week we visit the schools and hospitals, &c. The large number of people here who as yet know nothing of the way of Salvation, impresses one more than ever with the fact that "the harvest truly is great but the laborers are few."

We are to have two new churches. Mr. Wright is building one at Couva, and Mr. Morton's at Tunapuna will soon be open.

W. L. MACRAE.

LETTER FROM MRS. MORTON.

WORK AMONG EAST INDIAN WOMEN IN TRINIDAD.

[For the Maritime Presbyterian.

In this work we have much need of prayer, patience, and perseverance. Direct and immediate results must not be looked for. The material to be worked upon is degenerate. Through countless generations the female intellect of India has re-

mained uncultured. What can be expected of her daughters of to-day? Only what we find.

Thinking powers so dormant that they would seem to be almost dead, and a settled conviction that knowledge is no fitting mate for womanhood. "If you teach a girl to read she will die," I have heard them say; or "They are so bad now what would they be if you taught them to read?" It is of no use to argue from the example of other nations. While admitting that it is good for the English they insist that it would be bad for the Hindu. This difficulty is most felt in new districts, but it is only one of many that hinder our work among the woman.

As a rule Hindu girls learn much more slowly than the boys, and to teach a woman to read is indeed a heavy task. They are generally pleased to have us talk to them about religion, but regard it as no concern of theirs, and the more so that they are held in priestly bondage by their gurus (spiritual teachers whom they learn to call "god-fathers") who undertake to make all those matters right for them provided they render them due reverence and above all withhold not priestly dues.

Last Sabbath, in my Tunapuna class, was present an elderly woman whom I had frequently taught both in her own house and in Sabbath School—not to much purpose you will think as I go on—but why? Simply because while listening she had never thought.

I opened a pictured book from which I intended to draw the lesson for the day, and shewed King David sitting on his throne and giving a charge to Solomon who was represented of imposing stature and arrayed in glowing robes and crown.

The old woman immediately clasped her hands, raised her eyes, and with every appearance of devotion said "God!" "No," I said, and quoted our Hindi Catechism: "of whom there is no shape: His picture who shall make?" She then said "Tell me, Mom Sahib, what names must we adore that we may be saved?" On hearing my answer she said: "I understand that perfectly. Your books are good. In my house there is a heap of books, (five or six tattered, smoke-stained volumes compose her husband's library, but it no doubt seems a formidable one to her) and I know much that is in them, but I am not any wiser; it is as though there were a veil over the books; I cannot see

anything in them; they do me no good; my eyes are not opened." And here she stretched her eyelids with her hands to enforce her meaning. What a joy it was to hear her speak so earnestly.

Later on she said "How must we please God? What do your books say? Mine tell me, by giving to the poor. Is that true?" I said, "If you commit murder one day and the next day give all your goods to the poor, will that satisfy the queen? And when the judge asks you 'guilty or not guilty,' will it avail you anything to say: 'It is true, I am guilty of murder, but the very next day I gave all my goods to the poor.'" And if that plea will not pass at man's bar do you think it will satisfy a holy God? My books say, No! We are sinners, and only the blood of Jesus Christ can cleanse us from sin." Oh, may this poor woman and many many more soon come to a saving knowledge of this blessed truth.

S. E. M.

Tunapuna, Oct. 28.

LETTER FROM MRS. MACRAE.

OUR VOYAGE, AND RECEPTION IN TRINIDAD.

On the 2nd of October, after spending a week sight seeing in New York we boarded the steamer "*Orinoco*" bound for the West India.

On the morning of the 8th we obtained our first glimpse of land, and were soon anchored off Santa Cruz. The monotony of the sea voyage was now over, for every day we found ourselves at a new Island, and each one seemed more beautiful than the last. For the West India Islands are indeed lovely, and they are looking their best now as the rainy season is about over, consequently the foliage is beautifully fresh and green.

After leaving Santa Cruz we stopped at St. Kitts, then at Antigua where we went on shore and spent a few hours with our friends and fellow-passengers Dr. and Mrs. McHattie. We then called at Montserrat, with its beautiful groves of lime trees, Dominica, famous for its fine oranges, and at Martinique, where we landed and walked about the narrow stone-paved streets of St. Pierre, a quaint looking French town; thence to St. Lucia and Barbadoes.

On Saturday the 16th we sighted Trinidad, and at 11 a. m. were anchored about two miles off Port of Spain. Our voyage, which was a very pleasant one was now over and we must bid farewell to the ob-

liging captain and our comfortable quarters on board the "*Orinoco*."

As I was watching—with a feeling somewhat akin to envy—my fellow passengers greeting those who had come on board to meet them, some one remarked:—"Here is a deputation coming to meet you." Looking in the direction indicated we saw a boat rowed by two sturdy natives containing four gentlemen whom we found to be Rev. Messrs. Aitkin and Ramsey of Port of Spain (the latter of the Free church, the former Mr. Falconers successor.) Mr. Morton of Tunapuna and Mr. Wright of Couva.

This was a pleasant surprise to us, we did not anticipate such a kind reception, as we thought the exact date of our arrival was not known. Thus we were relieved of all the difficulty and unpleasantness of landing for the first time in a strange place, for these friends kindly took charge of us and our effects.

We went (or were taken) first to see Miss Semple who, we were sorry to learn had been ordered home on account of ill health. We then drove to Greyfriar's Manse, where we were kindly welcomed by Mrs. Aitkin. Thence by train to Tuna Puna where we spent a pleasant hour at the home of the Mortons. In the afternoon, accompanied by Mr. Grant and Miss Copeland, we again boarded the train and arrived at San Fernando about 6 p. m. and spent the night and following day under Mr. Grant's hospitable roof.

On Sabbath afternoon we saw for the first time a Coolie Sabbath School. Were it not that the faces before us were brown instead of white, we might have easily imagined ourselves in a Sabbath school at home. The attention of the children as well as the intelligence of a number of young men, of whom any church might be justly proud, proved Mr. Grant's success as a missionary.

On Tuesday morning we left for Princetown. Upon arriving at the Manse we found that kind friends for weeks before, had been preparing for our coming. A great deal of work had been expended on the house and grounds which we found in perfect order.

As the Presbytery met on the same day, a sumptuous dinner was prepared in the Manse by the near neighbours—Mr. Darling, who has proved himself a true friend to us, and Miss Blackadder, whose work

here is well known to the readers of the PRESBYTERIAN.

After satisfying the inner man the Presbytery met at 3. p. m. for the transaction of ordinary business, and again at 7 for Mr. Macrae's induction. The neatly finished church was crowded, Mr. Wright the moderator presided. After some preliminary exercises, Mr. Aitkin preached an appropriate sermon from the words—"For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." (Rom. 9 : 3.)—of which you will find a brief synopsis enclosed.

After Mr. Aitkins sermon, the moderator Mr. Wright inducted Mr. Macrae into the missionary charge at Princetown. Mr. Morton was then called upon to address the missionary. His address you will also find enclosed. He was followed by Rev. Lalbehari who addressed the Indians in Hindustani. I send you some notes of his address translated by Rev. K. J. Grant. After short addresses from Rev. Mr. Darling (the Episcopal clergyman of Princetown) Mr. Savery (Methodist), and Mr. Grant of San Fernando, an interesting meeting was brought to a close.

From this kind reception we feel that the lines have fallen unto us in pleasant places, which we believe is largely due to the toils and self sacrifices of those who proceeded us.

L. MACRAE.

"BY THEIR FRUITS."

Mr. Spurgeon tells a pleasant story of an encounter he had with a Roman Catholic priest in Italy. The principle he illustrated has a wide application, being no other than the familiar teaching, "By their fruits ye shall know them." Mr. Spurgeon said: "When I was in Rome a priest came to one of my meetings and asked me what authority I had to preach. I said, 'Two horses ran a race on your Corso. One had a grand pedigree; but he was lame in three legs and could not stand on the other. The second horse had no pedigree, but quickly ran over the course. Which should have the prize? Can you show thieves made honest; drunkards sober? Come to my tabernacle and I can show you hundreds. These are my certificates.' The people cheered vociferously, and the priest, a notorious profligate, beat a retreat."

INDUCTION OF REV. W. L. MACRAE, AT PRINCESTOWN.

Most of our readers are familiar with inductions at home. Few of them have been in any of our mission fields. In reading the brief but graphic account given by Mrs. Macrae of their voyage and reception in Trinidad, and the following reports of the addresses given at Mr. Macrae's induction, one almost feels as if making the voyage with them, being present at the service, seeing and hearing it all. When we remember, too, that one of the addresses was by an Indian, himself one of the fruits of our mission in Trinidad, we have reason to thank God and take courage.—Ed.

ABSTRACT REPORT OF SERMON BY REV. MR. AITKEN, MR. FALCONER'S SUCCESSOR, PORT OF SPAIN.

"For I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh."—Rom. 9 : 3.

He said that the wish which the apostle expressed in the text, in terms so strong as almost to make us shudder, did not imply a willingness on the part of the Apostle, even for the salvation of his fellow countrymen, to be unbelieving or wicked and reprobate in mind and heart. Christ became *anathema* from God for the sake of his brethren of mankind. "He redeemed us from the curse of the law being made a curse for us." But he could not have consented to become wicked or even to think one thought which would not be in perfect unison with the infinitely holy character of God.

In like manner the Apostle, by the grace of God, and after the example of Christ, was willing, if it could avail to save Israel, to bear the penalty of their sin. But he could not be willing to defile his character or even to displease or dishonor in one thought the Saviour whom he loved and served.

The text thus interpreted shows

1st. The apostle's sense of the need that men and nations have of Christ and his salvation.

Referring to the tendency in our day to put all religions on very much the same level, and to infer from elements of truth found in other religions that there is nothing distinctively supernatural and divine in Christianity, he said, that Paul did not denounce all the beliefs of those to whom he preached; as human speculations

or inventions of the wicked one. He recognized the elements of truth there were in their beliefs, and he laid hold of these to lead the believers in them on to a sense of their need of Christ and His gospel. But it is to differ diametrically from the apostle, to infer, because elements of truth might be found in their religions, that the believers in them were independent of Christ and his salvation, or that the obligation on us who have the gospel, to go and preach it to them who have it not, was in any way less imperative or less urgent.

It was a heartfelt sense of his own need, and a personal knowledge and experience in his own soul that produced in the apostle's mind this deep conviction that men needed Christ and his salvation. And a similar sense of our need of Christ, and a similar experience of his saving power will produce in us similar convictions, and impress upon us a far deeper sense of our obligation and knowledge of preaching the gospel to every creature.

2nd. The text shows also the terribly sad and guilty condition of those to whom Christ was preached and who despised and rejected him.

The apostle's great anxiety for his countrymen was due in part to his special affection for them as his kinsmen, but it was due also to his agonizing sense of their awful guilt in having misused their peculiar knowledges and having rejected the Saviour. In like manner Christ's tears over Jerusalem welled up from a deep fountain of patriotic love, but it was the sin and the consequently aggravated doom of the nation that made them flow. "This is the condemnation that light has come into the world and men have loved darkness rather than light because their deeds were evil."

3rd. The passage shows how much greater an evil sin is than suffering.

The apostle was willing to make any sacrifice and endure any suffering if only Israel might be saved, but he could not commit sin.

There is nothing which God, who gave his Son to die for us, would not sacrifice in his infinite love and compassion, and there is nothing which Christ, who died for us, would not sacrifice if only we might be saved—nothing but one thing—that is he cannot do the slightest wrong. Oh that we all regarded sin as the supreme evil and sought the kingdom of God and his right-

eousness as the supreme good and realized that it is to be found only in trusting in the Saviour and living in union and communion with him.

4th. The text shows how very fully faith in Christ and the grace of God can reproduce in the human soul the character of God. To be like God is the ideal of manhood. Man was made in God's image and we were redeemed that the unaccomplished purpose of creation might be gloriously fulfilled in us, that we might be recreated in God's image and made partakers of the divine nature. Jesus is the proof that men may be like God. In him the truly divine and perfect human meet. We see also in the course of christian history not a few Christ-like souls in whom the gospel has had something like its perfect work. We see Paul, how much of the mind and spirit of Christ are reproduced in him who could utter the words of the text and embody the spirit of them in his life. What a rebuke, and at the same time, what a stimulus for us to see what the grace of God can do for us and in us, and what encouragement too in working for the salvation of others—what a blessed and inspiring hope that even the vilest and most degraded may be washed, and justified in the name of the Lord Jesus and may yet see God as he is, and be like him.

ADDRESS OF REV. J. MORTON TO THE MISSIONARY, AT MR. MACRAE'S INDUCTION TO THE MISSION CHARGE AT PRINCETOWN.

You have already, within a few months, at your Licensure and Ordination, been solemnly addressed as to the duties of your office. I shall, therefore, confine myself to two points.

You are a missionary. Besides having the care of these gathered into the church you are sent to the multitude lying in heathenism, and I propose to speak in the first place of your attitude to the heathen. You will find in this district a great many people, scattered geographically over miles of country and scattered or divided from each other religiously. Besides the Mohammedans there are a great variety of Hindu Sects. Panth, they are called, which literally means paths, and in these various paths leading only to a wilderness of doubt and uncertainty, the people pursue their weary way.

This multitude is not always clean and sweet, not always intelligent and interest-

ing, not always truthful and pure, not always grateful for benefits, or willing to be taught. Yet your mind and heart must come into contact with them and be kept in sympathy with them by a very definite and strong tie if you are to accomplish great things among them.

It will not do for the Missionary to regard the multitude as so many heads to be counted at the census, or so many laborers in the field. Others will see to that aspect of things. Still less will it do for us to look down from the height of our superior knowledge and refinement with contempt for them in their ignorance and degradation. With very different feelings indeed must we look upon the multitude.

And we have a guide and pattern in Jesus who looked upon the multitude with compassion. They were distressed, says the new version. The Hindi version says *byakul*, which is very expressive. They were confused, bewildered, perplexed, restless. Jesus looked down into their heart and saw them bewildered and unhappy, and he pitied them. He, the all-knowing had no contempt for their ignorance, no sarcasm for their meanness and ingratitude. And we must drink of his spirit and see in the multitude men and women bewildered and needing help; men like ourselves with precious souls, capable of great joy and great misery, appealing for our compassion. And dirt and poverty, ignorance and vice, falsehood and ingratitude, must never be allowed to hide from us their misery and need, or harden our hearts against their mute pathetic appeal for our pity.

With your present feelings you no doubt think there is little danger of that. Nor is there any danger if you keep your eye fixed on the example of Jesus and your heart warm with his love. But you will need to have this light and love within, for many outward influences will tend to damp your ardour. Some will 'all you with ready wit that "the human race, especially in these hot latitudes, is a failure." Others with a lofty assumption of worldly wisdom will assure you that your theory and aim are admirable, but a little larger experience will open your eyes. Do not believe it—do not listen to it—do not yield to it for one gloomy hour. The multitude are men and women. They have hearts they love their children. They have feelings as well as failings. They are groping after light. They are bewildered and unhappy. We

have our faults as well as they and if in God's providence and grace we enjoy some advantage over them were these given us that from our vantage height we might the better throw the first stone at them? Are we not rather called upon to feel for them and tell them of one who had compassion on them.

My second point is this, how we are to show compassion to the heathen and help them.

You are to tell them of Jesus, to preach Christ to them. In the work you have to do Christ must be all in all.

In the Old Testament all history led up to his coming—all sacrifice prefigured it—all prophecy heralded it—the ages ripened for that consumation, and the devout like Simeon, waited and longed for it. In the fullness of time he came "the sun of righteousness" to us in darkness—a redeemer from Sin—a Sacrifice, a propitiation, a priest—a law giver, a teacher, an elder brother—a lofty inspiring example—a perfect ideal of truthfulness, purity and love. He came giving himself, his blood, his life for us and claiming our complete surrender and consecration to him. And some believed on him, loved him and followed him. And he sent them forth, as we trust he has sent you forth, with his love in their hearts and his gospel in their mouth to be witnesses for him to the ends of the earth. And after history but carries on the same theme, telling of Christ preached among the Gentiles and believed on in the world, till nations owned him and men were blessed in him. And future history will but carry forward the same glorious work, till the restitution of all things. To men bewildered and straying like lost sheep, you are to preach the good Shepherd who came to seek and save. From every point of view and adapted to every varied case and need of sinful man you are to preach Christ and him crucified. And in this work may you see his glory till your whole soul is transformed into his image, and you become a living Epistle of Christ, known and read of all men.

NOTES OF ADDRESS BY REV. LALBEHARI TO THE CONGREGATION OF INDIAN IMMIGRANTS AT THE INDUCTION OF REV. W. L. MACRAE, TRANSLATED BY REV. K. J. GRANT.

Fellow-countrymen and fellow-Christians, we are here to-day, not with sad hearts to bury the dead, but to receive and welcome gratefully and heartily another

living missionary, who like his Master has come forth to seek and to save the lost. He comes in his strength that the best of his days may be given to you; he comes rich in the learning of the schools that you may profit by his culture and be enriched from his stores; he comes taught of God, and chosen by Christian gentlemen to this work, that you may be made wise unto salvation through him. We left family and country with the hope of making money, he left family and home and kindred with the hope of gathering jewels for his Lord. May he have an ample reward in the many blood-bought, bright and precious ones, which he may gather here.

As a congregation your history does not cover many years, but you are old enough to have had your ups and down, your sunshine and clouds, your joys and sorrows. No strange thing, however, has happened you. The lights and shades of the wilderness journey, illustrate God's methods in all times, and with all people.

Out of the relations now formed arise important duties towards your missionary and his wife. The apostle directs that those who labor in word and doctrine be counted worthy of double honor. If one of ourselves were so engaged the Apostle's language would be in point, much more when one from loving choice has come here just for us. And I would widen this thought, and beg you never to forget, but always gratefully to remember, the good people who have sent their missionaries to show to us the way of life.

(1.) Honor him by hearing in a meek and prayerful spirit his message. Bring your family; bring your friends; never come alone; don't sleep in church; don't hear unattentively. Beware of Sunday sickness that comes on after your work of Saturday is done, and disappears by Monday morning, but never requires medical treatment. Don't tempt God to smite you with sickness, by these sinful preferences.

(2.) Honor him by not dragging him into your petty quarrels. His time is too precious to be wasted in settling strifes that arise from your pride and envy and evil speaking, etc. Sustain brotherly love. Our Saviour hints that even the devil's kingdom cannot stand if divided, then how can your church, if the devil's instruments of destruction be admitted. Seek the things that work for grace. Be

kindly affectioned one toward another.

(3.) Honour him by helping him in his work. Various talents are given. Some have five, some two, others one, but all must give an account. Another can't do your work, he may do his own faithfully but not yours. Our working days are few yet, even a half hour daily in dealing with the unsaved might do much good, and whilst Salvation is all of grace no doubt God is graciously pleased to note and reward the doings of his faithful children. Your reward is sure.

(4.) Honour him by giving your means. Freely we have received let us freely give. We do not ask for missionaries, we did not ask for teachers but they were sent. How much owest thou. Had they not come would our position in this island be what it is? Would our hopes for the future be what they are? Many hard working, poor people in Canada, pay to support this mission, let us do our part, cheerfully, liberally.

All those duties, let us do them as unto God. He in love gave His son and with him freely gives us all things. To Him we owe all, let our bodily strength, our talents, any knowledge we have, our time, our means, yea let all we have be laid at his feet.

DR. DAVID LIVINGSTONE AND HIS FAVORITE HYMN.

BY REV. D. MORRISON, M.A., OWEN SOUND, CANADA.

(For the Maritime Presbyterian.)

The life of Livingstone reads like a wonderful romance. His young life spent on the banks of the Clyde, at Blantyre, Scotland; so calm and thoughtful, his pursuit of knowledge under difficulties, such as memorizing the Latin paradigms from his *delectus*, while tending the spinning jenny as a piecer boy; and his early conversion, giving himself in deep silence and solemnity to the God of his fathers, are features which no thoughtful reader can survey without emotion. Outwardly all is calm—peaceful as the crystal stream that glides past his father's door, but inwardly there was a great work of God and for God going on. While he was musing the fire burned.

Among the things he treasured up in memory in those days was a knowledge of the Shorter Catechism and large portions

of the Word and many of the psalms and paraphrases. One of these paraphrases was a special favorite. To it he often reverted in after years, and it was sung at his funeral. This was a great occasion; the princes of the realm and the clergy of all ranks, churchmen and dissenters, met in Westminster Abbey to do him honor, or rather to gather honor for themselves, for he, the subject of their eulogy, was far beyond either their praise or their blame.

We have stood beside his grave where his honored dust slumbers and mingles with with the illustrious dead. We have read with a sort of melancholy pleasure the inscription there, namely:—"Here rests David Livingstone, Missionary, Traveller, Philosopher, born 19th March, 1813, at Blantyre, Lanark, died 1st May, 1873, at Chilambosbil, Ulali.

[So great was his love to discover the gathering places of the great river that had been flowing in secrecy for so many ages.]

"Other sheep I have which are not of this fold, them also I must bring and they shall hear my voice, and there shall be one fold and one shepherd.—John x., 16."

There is also inscribed on the grave stone these words, the last that fell from his pen and which must have been written in the prospect of death:—

"For forty years life has been spent in one line—in efforts to evangelize the native races, to explore the undiscovered secrets, (of the Nile) to abolish the detestable slave trade in Central Africa. All I can add in my solitude is: May every blessing come down on any one whether European or Turk who will help to heal the open sore of the world!"

I knelt down on the large grave stone on the floor of England's greatest cathedral and copied these words into my note book which I now transcribe into this page, and in doing so I felt something of the power of an endless life. And what a privilege it would have been to be present on the occasion of his funeral. Many a long procession has wended its way to this solemn place where so many kings and righteous men lie, but never a more interesting one than that which came to do honor to David Livingstone—to commit the precious dust to its resting place that had been conveyed by faithful hands over land and sea for thousands of miles; and

many a grand hymn has been heard resounding in those aisles on such occasions, understood to be in keeping with the tastes and feelings of the departed; but never was there a more touching hymn sung in such circumstances than the one sung at the burial of David Livingstone; touching, not so much *per se* as from its associations. Do you ask what that hymn was? It was one he had learned in boyhood and which had been a solace to him in many a sad hour in his solitary manhood. It was the second Paraphrase: "O God of Bethel, by whose hand Thy people still are fed," etc.

We have read Livingstone's book, a book of dry details, crammed with materials which in the hands of a *literateur* would have been transmuted into a most enchanting volume, yes, many volumes; but book making was not the vacation of Livingstone, and we don't wonder that he should have put it on record that he would rather do all the travelling over again than sit down and write over the narrative of the travelling.

He was not a *literateur*, and it is also true that he was not a preacher. In this respect he was a dead failure. Yet Livingstone converted Stanley—converted him from sneering scepticism, converted him without any attempt to convert him, converted him so thoroughly that he cheerfully became Livingstone's successor and took up the work of African Evangelization where Livingstone laid it down. Hear how Stanley speaks on this subject:

"What has been wanted and what I have been endeavoring to ask for the poor Africans, has been the good offices of Christians ever since Livingstone taught me, during those four months I was with him. In 1871 I went to him as prejudiced as the biggest atheist in London. To a reporter and correspondent such as I, who had only to deal with wars and mass meetings and political gatherings, sentimental matters were entirely out of my province. But there came for me a long time for reflection. I was out there away from the worldly world. I saw this solitary old man there and asked myself; how on earth does he stop there; is he cracked, or what? What is it that inspires him? For months after we met I simply found myself listening to him, wondering at his carrying out all that was said in the Bible: 'Leave all things and follow me.'

"But little by little his sympathy for others became contagious. Seeing his piety, his gentleness, his zeal, his earnestness, I was converted by him though he had not tried to do it. How sad that the old man should have died so soon! How joyful he would have been if he could have seen what has happened since."

Here we see the secret of Livingstone's power, his life, his close walk with God, his unquestionable zeal. Livingstone was not a speaker, nor a preacher, and yet how he moved men! What an influence he has left behind him! What an impression he made on every one that came within his reach.

It was no small testimony to the goodness and grace of that noble form of piety which we see in Livingstone, that Jacob Wainright and his two companions, the three servants that stood nearest to him, loved him as children; that when life was gone they should take up his bones and carry them to his own land. Among those bones was that of the arm which the lion crunched with which he had the encounter in the Mokololo country, the bone which had to be supplied with a false elbow joint and the bone by which the body was identified. The body had, of course, to be disembowelled, dried in the sun, swathed and packed for transportation. He died 1st May, 1873, and he was not buried till nearly a year afterwards, 18th April, 1874,

Dr. Livingstone died upon his knees in prayer by his bedside in the hut with his face on the pillow.

His quinine was exhausted and he was no longer able to fight the fever of that malarious country. He was greatly prostrated, and continued long in prayer that night in which he died. His servants did not know that his spirit had departed, and they were slow to break in upon what they regarded as holy ground. They watched with this master in that Garden of Gethsemane for hours, and when at length they found that he was gone they resolved to bear his bones to England. For seven months they carried them through the trackless wilderness—over lakes and rivers—amid the howlings of wild beasts, and the roar of savages, till they reached the ship which brought them home to rest with the illustrious dead. This we say was a great testimony to Livingstone, that

is, that he had power to kindle such devotion in the hearts of three savages.

Among the mourners that gathered around his grave on that great day was there any more tenderly moved? There were wreaths of flowers laid on his coffin, there was a solemn knelling going on in St. Paul's, and tokens of sorrow everywhere, but was there anything more expressive of affection than the simple presence of those three strangers from Ulali, and amid the songs of adoration so often heard on such occasions in that great temple could there have been anything more appropriate than the old paraphrase—"O God of Bethel."

PROGRESS IN MISSIONS.

During the last one hundred years more than one hundred Missionary Societies have been formed, and three thousand missionaries are at work in the field, while three millions of converts have been gathered in. The work accomplished must not be estimated, however, by the number of converts; it has been largely of a preparatory kind—the sowing of the seed, which is yet to bear a glorious harvest. But how much remains to be accomplished! In India, for example, the converts are under one million, whereas the population is three hundred million. In China there are thirty thousand Christians, but there are three millions of heathen. In Africa, if in the south, two million five hundred thousand people may be considered as more or less under the influence of missionary effort; and if in the rest of that vast continent, there be an equal number more or less reached by missionary testimony, such a number—five millions—is small when compared with the one hundred and ninety-five millions of Moslems and heathen, for the population of Africa is reckoned to be about two hundred million.—*Sel.*

A recipe for securing sunshine in the soul:—1. Look at your mercies with both eyes; at your trials and troubles with only one. 2. Study contentment. In these days of inordinate greed and self-indulgence keep down the accursed spirit of grasping. What they do not have makes thousands wretched. 3. Keep at some work of usefulness. 4. Keep your heart's window always open toward heaven. Let the blessed light of Jesus' countenance shine in. It will turn tears into sunshine.—*Dr. T. L. Cuyler.*

THE POWER OF LITTLES.

The memory of a kindly word
For long gone by,
The fragrance of a faded flower
Sent lovingly,
The gleaming of a sudden smile
Or sudden tear,
The warmer pressure of the hand,
The tone of cheer,
The hush that means "I cannot speak,
But I have heard!"
The note that only bears a verse
From God's own word—
Such tiny things we hardly count
As ministry;
The givers deeming they have shown
Scant sympathy;
But when the heart is overwrought,
Oh, who can tell
The power of such tiny things
To make it well?

KOREAN MANNERS AND CUSTOMS.

There is a very strict separation of the sexes in Korea. The houses and their inclosures have an outer and an inner division. Not even male relatives can enter the inner inclosure. The interior apartments are very large, with extensive grounds, affording ample space for the women to exercise. The upper classhouses are small in the outer division, but large in the interior, and the rooms, ornamentation, and furniture, correspond. When the upper class ladies go abroad in the daytime, they ride in Kagos (inclosed seats borne by men), and when they walk at night, they are completely veiled, and preceded by a maid carrying a great lantern. The middle class ladies dress day and night in long, but ornamented robes, and are also preceded at night by a lantern.

The domestic affairs of the house—the employment of servants, the entertainment of guests, the performance of religious rites and the household expenses—are left to the wife. Therefore the wife's power is often greater than the husband's.

The common women learn the Korean characters, and, when not engaged in household duties, read romances written in Korean; but they are not taught music, or to perform on the samisen (guitar). Girls learn, first of all, how to make clothing, then to read in Korean; but they have no teachers except mothers and female relatives.

At the age of fifteen or sixteen they are

given in marriage, and serve their husbands' parents, taking care of the household affairs. If they lose their husbands, they remain widows throughout life. At the marriage ceremony, clasping a goose, they go out into the yard, and, twice bowing to heaven, swear that until their hairs are white with age they will remain faithful, and never know another; yet only the wife remains true to her vow. Before the ground is dry upon his wife's grave, the go-between enters the husband's gate to arrange for a new wife. But when the husband lies, he is always buried in the same grave with his first wife. This is a remarkable custom of the whole country. Is it not a remnant of God's teaching?

The female sex are very shy of male companions. When a gentleman meets a lady in public, if he does not look aside it is thought to be highly disrespectful to the lady. Ladies are very partial to fine things, and will not allow the use of their cups, spoons, etc., by female friends.

A very bad custom is their indiscriminate worship of idols and fondness for fortune-telling. They constantly spend money for worship of idols and gods of the mountains, of the rocks and of the water. Their husbands, however desirous of checking these practices, are unable to do so. These are very foolish and evil things. — *The Foreign Missionary.*

WORKINGMEN AND SUNDAY.

The working classes cannot sell their Sabbaths without selling that which is vitally essential to their physical and moral well-being. Society cannot compel or allow men to sell the time of the Sabbath day, and hope to preserve for all classes that measure of industrial independence, moral as well as physical, which is necessary in order that men may be fit for citizenship in a free State. Let the Sundays of laboring men be legally sold to factories and railroads, or let the Sundays of business men generally be surrendered, whether individuals will or not, to the general lust for gain, and the whole economy of modern life would soon settle into a hopeless, grinding, and most wasteful industrial slavery. Men must reserve for themselves, for their own uses, physical, mental, and moral, and for their home life, this much at least of time, if they are to remain freemen, if they are to be anything better than calculating machines in the office or hands in the shop. — *Dr. Newman Smyth in Forum.*

THE HINDOO MARRIAGE ATROCITIES.

The recent telegram announcing Lord Dufferin's decision regarding Hindoo widow-marriage (says a Times correspondent), receives emphasis from the outbursts of fanatical hostility which are agitating Northern India. During the past month the British Magistrates of Northern India have passed many an anxious night patrolling the cities or sitting for hours on horseback at cross-roads where the processions of the rival religions might possibly meet. There are over twenty millions of widows in India, and two millions of them belong to castes who practice child-marriage and insist on the celibacy of their widows. These customs are not enforced with equal rigor in all parts of India, nor among all the castes who follow them. But, broadly speaking, there are about two million Indian women of good family, or more than the whole female population of Scotland, who are condemned to a life of penance or of shame.

HIGH CASTE MARRIAGES.

This, however, is a very mild statement of the case. For it must be remembered that the cruelty of enforced widowhood in India is aggravated by the circumstances that a vast number of widows have only been wives in name. In Bengal 271 Hindoo girls out of every thousand between the ages of five and ten are married, and no fewer than 666 are returned as married between the ages of ten and fourteen. This applies to the general Hindoo population. But among the higher castes, who enforce the celibacy of their widows, the proportion is much higher. Practically every Hindoo girl of good caste is either a wife or a widow before she reaches the age of fourteen. In thousands, indeed in hundreds of thousands of cases the child has never known what it is to be a wife. The most orthodox idea is that a girl should be given in marriage before the sense of natural modesty arises. For canonical purposes this was taken to be her eighth year. The marriage is not consummated till she reaches the age of about twelve; and meanwhile, if the husband dies, she is condemned to a life of penitential celibacy.

THE MARRIAGE TRADE.

It is essential for the honor of the Hindoo family of good caste that it should contain no unmarried daughter of mature

years. The existence of such a daughter is not only a social disgrace, but a religious crime. When, therefore, a female infant is born, the first idea in her father's mind is not one of pleasure, nor perhaps of very active regret, but simply how to find a husband for her. It is not necessary that she should become a wife in our sense of the word. It suffices that she should be given in marriage and go through the ceremony of the Seven Steps, which completes the religious rite. Aged Brahmans of good family still go about the country, marrying for a pecuniary consideration, female infants whom they sometimes never see again. Within the memory of men still living this abominable practice was a flourishing trade. A Kulin Brahman, perhaps white-haired, half-blind, and decrepit, went the round of his beat each Spring going through the ceremony of marriage with such female infants as were offered, and pocketing his fee, and perhaps never returned to the child's house. So long as he lived she should marry no other man; when he died she became a widow for life.

THE HORROBS OF WIDOWHOOD.

The Hindoo child-widow is looked upon as a thing apart and accursed, bearing the penalty in this world for sins which she has committed in a past existence. Her hair is cut short, or her head is shaved altogether; she exchanges her pretty childish clothes for the widow's coarse and often squalid garment; she is forbidden to take part in any village festival or family gathering; the very sight of her is regarded as an ill omen. Her natural woman's instincts are starved into inanition by constant fasts, sometimes prolonged to seventy-two hours. Amid the genial and bright-colored life of the Hindoo family she fits about disarrayed, silent, shunned, disfigured—in some parts of India a hideously half object—bidden all joy and all hope. There are hundreds of thousands of widows in India who have acquiesced in their cruel lot. They accept with a pathetic faith and resignation the priestly explanation which is given to them. They penitently believe that they are expiating sins committed in a past life, and they humbly trust that their purifying sorrows here will win a reward in the life to come, but among large masses of human beings the promptings of nature act pretty much in the same way in India as in mediæval Europe. Enforced celibacy leads to secret vice. The canker

ents its way into the heart of the most respectable castes, and a continual cry of misery and crime and unavailing repentance streams up from the victims of a cruel and unjust moral code. If the majority of Indian widows go through life in sorrowful and pained acquiescence, yet for every one who rises to the heights of sanctity many sink into the depths of shame.—*Sel.*

GOOD NEWS FROM THE CONGO.

The Christian, contains a letter dated August 5th, 1886, written by Mr. Stephen J. White, of the Livingstone Inland Mission, stationed at Mbanza Manteka, Congo, S. W. Africa :—

Here, there have been a few converts for some time, and these have shown a true working spirit, assisting Mr. Richards in the work of evangelising. The seed sown is now bringing forth a rich harvest. During the last month nearly 700 people have been blessedly converted to God, and one who saw these people five years ago, as I did, and see them now, can see the great change, and cannot but praise God for His wonderful grace, which has brought them salvation. Their faces tell the story, and their lives confirm their profession. One writing to me from this station, who is in no way connected with Mission work says : “ I was rather tired when I reached the hill above Mbanza Manteka. It was changed in a moment when I saw below me a bird’s-eye view of the pretty villages and green ravines. The tones of a bell greeted me, and the whole impression was one of peace. I was not wrong. Arrived here, I could hardly believe my eyes. I beheld Mr. Richards preaching in the middle of a large circle of men and women, throwing away their ‘Inkisis’ (idols and charms). That is to say, I have been witness of an event of great importance, and Mbanza Manteka will be distinguished in the future Congo history, as the first Christian parish, already more than 600 people.”

This evening two of the converts returned from a preaching tour, and they have visited several villages. They report five conversions. They met with a good deal of opposition, and some of the people threatened to shoot them, but they replied that they were not afraid of death now, for it was not death to them, but only going to be with Jesus. One man got up and defended them, and said he would kill anyone who killed them. From this same

town a man and his family have been driven away, because he tried to teach his fellow-townsmen what he himself had learned. He is rejoicing in his new-found love.

I wish those who take an interest in the work out here could just peep in at the morning and evening services, and see with what vigour the people sing the hymns of praise, the eagerness with which they drink in the Word, and the simple child-like faith they show in their prayers. They would pray and give more liberally to forward the glorious work of the “Congo for Christ.”

PROHIBITION DOES NOT IMPROVE.

When Atlanta, Georgia, adopted a law prohibiting the sale of liquor in that city, says the *Christian Observer*, many a newspaper critic prophesied the early impoverishment of the city. Almost every one expected a temporary embarrassment of trade while those engaged in the liquor business were seeking other employment. But the reports from that city, as given in the newspapers, show a recent increase in the material brought into that city to be manufactured or consumed there, of from thirty to fifty per cent; and also an increase of about fifty per cent in the amount of manufactured articles shipped from that city, in June, July and August, 1886, over the amount shipped in the corresponding months of last year. This increase in prosperity was to have been expected at an early day. The surprise is, that it has come so much sooner than was expected. The time that was formerly spent in drunkenness is now spent largely in profitable labor, and the money that was formerly squandered in buying ruin and squalor now buys bread and clothing and the comforts of life.

DISAPPOINTMENTS.

It is good for a man to be checked, crossed, disappointed, made to feel his own ignorance, weakness, folly; made to feel his need of God; to feel, that in spite of all his cunning and self-confidence, he is no better off in this world than in a dark forest, unless he has a Father in heaven who loves him with an eternal love, and a Holy Spirit in heaven who will give him a right judgment in all things, and a Saviour in heaven who can be touched with the feeling of his infirmities.—*Charles Kingsley.*

THE BLESSING OF SONG.

"What a friend we have in Jesus,"
Sang a little child one day;
And a weary woman listened
To the darling's happy lay.

All her life seemed dark and gloomy,
All her heart was sad with care;
Sweetly rang out baby's treble—
"All our sins and griefs to bear."

She was pointing out the Saviour,
Who would carry every woe;
And the one who sadly listened
Needed that dear Helper so!

Sin and grief were heavy burdens
For a fainting soul to bear;
But the baby, singing, bade her
"Take it to the Lord in prayer."

With a simple, trusting spirit,
Weak and worn she turned to God,
Asking Christ to take her burden,
As He was the sinner's Lord.

Jesus was the only refuge,
He could take her sin and care,
And He blessed the weary woman
When she came to Him in prayer.

And the happy child, still singing,
Little knew she had a part
In God's wondrous work of bringing
Peace unto a troubled heart.
—*Christian Observer.*

INTEREST IN MISSION WOKK.

There are two means we would have employed by those who are doing foreign mission work at home, the Christian members and families of our Churches. We would have them understand and take an interest in the human side of the work by reading about definite lands, peoples, missions and missionaries, so as to appreciate the condition of progress and become personally interested in this or that part of the field of labor. We would have them love personally the All-conqueror, and be led about in their own circles as the personal captives of Him who is to make all peoples His slaves, and would have them read up and fill their hearts and imaginations with all in the New Testament that will kindle a personal zeal for the spread of His Kingdom. These methods are old, of course, and both carry high Apostolic authority

with them, otherwise we could not be sure that they are real and reliable. The secret lies in this, that they be pursued systematically and determinedly, with this assurance in our minds—that only thus can that zeal which alone is potent, and which always is the forerunner of Christian conquests, be gained by the mass of Christians as well as by the select few; that zeal which is not vague, and, therefore, dependent for its strength on the sympathy of others, but which is definite and personal, and, therefore, unquenchable.—*Rev. W. D. Mackenzie.*

THE WONDERFUL WONDER.

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." We can conceive of no greater wonder than this. Doubtless the angels have never heard of a greater. It is in the contemplation of this that they wonder and adore. These are the things that, above all others, they "desire to look into." Doubtless in all time, and in all eternity, and in all worlds, there has never been a wonder so wonderful as this. What a Gift! and to what creatures! An unspeakable gift," and to the most unworthy!

Reader, God gave His only begotten Son to die for you. Have you accepted this wonderful gift, and by faith been enabled to say, "The Son of God, who loved me, and gave Himself for me?" "Thanks be unto God for His unspeakable gift!"

SIN OF OMISSION.

The story has been told of a soldier who was missed amid the bustle of a battle, and no one knew what had become of him; but they knew that he was not in the ranks. As soon as opportunity offered the officer went in search of him, and to his surprise found that the man, during the battle, had been amusing himself in a flower garden! When it was demanded what he did there, he excused himself by saying, "Sir I am doing no harm." But he was tried, convicted and shot. What a sad but true picture this is, of many who waste their time and neglect their duty, and who would give their God, if demanded, no better answer than, "Lord, I am doing no harm."

THE HINDU WIDOW.

The formal period of mourning for a widow in Bengal lasts for one month with the Kayasths, the most numerous and influential class in that part of India—the Brahmmins keeping only ten days. During this time she has to prepare her own food, confining herself to a single meal a day, which consists of boiled coarse rice, simplest vegetables, ghee or clarified butter, and milk; she can on no account touch meat, fish, eggs or any delicacy at all. She is forbidden to do up her hair and to put any scent or oil on her body. She must put on the same cotton sari day and night, even when it is wet, and must eschew the pleasure of a bed and lie down on bare ground, or perhaps on a coarse blanket spread on it; in some cases she cannot even have her hair dried in the sun after her daily morning ablution, which she must go through before she can put a particle of food in her mouth.

The old women say that the soul of a man after his death ascends to heaven quickly and pleasantly in proportion to the bodily afflictions which his wife can undergo in the month after the death of her husband. Consequently the new-made widow, if for no other reason, at least for the benefit of the soul of her departed husband, must submit to continuous abstinence and excruciating self-afflictions.

A whole month passes in this state of semi-starvation, the funeral ceremonies, which drag on till the end of that period, are all performed, and the rigid observances of the widow are a little relaxed, if it may be so termed, since the only relaxation allowed to her is that she need not prepare the food with her own hands, and that she can change her clothes, but always using only plain cotton saris.

The real misery of the widow, however, begins after the first month. It is not enough that she is quite heartbroken for her deceased husband, and that she undergoes all the above mentioned bodily privations; she must also continually bear the most galling indignities and the most humiliating self-sacrifices. She cannot take an active part in any religious or social ceremony. If there be a wedding in the house the widow must not touch or in any way interfere with the articles that are used to keep the curious marriage customs.

During the *poojahs*, or religious festivals, she is but grudgingly allowed to approach near the object of veneration, and in some bigoted families the contact of a widow is supposed to pollute the materials requisite for the performance of marriage ceremonies. The widow is, in fact, looked upon as the "evil one" of the house. If she has no son or daughter to comfort her, or if she has to pass her whole life, as is often the case, with her husband's family, her condition truly becomes a helpless one. During any ceremony or grand occasion she has silently to look on, others around her enjoying and deporting themselves, and in some kind relation does not come to relieve her tedium, she has hardly anything to do but to ruminate on her present sad, wretched condition. Every female member of a family, whether married or unmarried, can go to parties, but a widow cannot, and if she expresses any wish to join the family on such occasions, it is instantly repressed by the curt rebuke of her mother-in-law, or some other relation, that "she is a widow, and she must not have such wishes."—*Sel.*

KINDNESS.

The world is full of kindness that never was spoken, and that was not much better than no kindness at all. The fuel in the stove makes the room warm, but there are great piles of fallen trees on the rocks and on tops of hills, where nobody can get them; these do not make anybody warm. You might freeze to death for want of fuel in plain sight of these fallen trees if you had no means of getting the wood home and making a fire of it. Just so in a family; love is what makes the parents and children, the brothers and sisters, happy. But if they take care never to say a word about it; if they keep it a profound secret, as if it were a crime, they will not be much happier than if there was not any love among them. The house will seem cold even in summer, and if you will live there, you will envy the dog when anybody calls him "poor fellow."

A rare event in the Piedmont valleys took place at the meeting of the Synod of the Vaudois Church, when M. Louis Jalla was set apart for missionary work. After passing some months in the Mission House, Paris, and the same in Scotland, he has been called to the Zambesi to join Messrs. Coillard and Jeunmairet.

"HOW FAR IS IT CALLED TO THE GRAVE?"

"How far is it called to the grave?"

The boy looked up from his play—

"The grave? I have not heard of the grave;
It must be far away.

Often the sailors have told me
Of lands where the palm-trees wave,
Of lands of beauty and wonder,
But they never spoke of the grave."

Nought he knew of the silent grave,
Nought knew but his play and prayer;
Yet his life's travel was nearly o'er
His little feet just there.

"How far is it called to the grave?"
The lover looked up with a smile—

"Ah! from the golden land of love,
It must be many a mile!

Our road lies yet in the sunshine,
Through song, and through scented May;
Far, far off is the silent grave,
And its shadows cold and gray!"

He could not see that his darling,
With the bride-flowers in her hair,
And the wedding token on her hand,
Was almost, almost there!

"How far is it called to the grave?"
The mother turned with a tear;
White grew the roses in her cheek,
Her heart stood still with fear.

"How far? 'Tis close to the hearth-stone;
Alas! for the baby feet—
The little bare feet that all unled
Haste there with steps so fleet!

"And alas for the aged footsteps,
And those that have gone astray!
And alas for the broken-hearted
They find it far away.

"Yet longest journeys have their end,
And the darkest shadows flee,
And even the dreariest rivers
Find their way into the sea."

"How far is it called to the grave?"
It is only a life, dear friend;
And the longest life is short at last
When heaven is at the end!

Lillie E. Barr, Herald of Mercy.

LIFE A FAILURE.

How many persons there are who must count their lives as failures, reckoning from the standpoint of their purposes and

their intentions! A man enters into business, he aims at wealth and influence, he toils for years, but has losses and misfortunes, until at the end he finds money is gone, time is gone, toil is expended, life is well-nigh wasted, and nothing which he undertook to do is accomplished. The great object which men have in view is frequently too far off, it is beyond their reach, they never will attain to it. The man who does his present work for God, in obedience and fidelity, will never need to count his life a failure. He may see little fruit, but knows full well that the seed, though deeply buried in the soil, does not die. He knows also that the day of ingathering has not yet come, but it will come, and when it comes "the joy of the harvest" shall more than compensate the sower's bitter toil.

If you would have your life a success, let it be devoted to God; let some portion of each day be spent in His service; let some victory be achieved, some trophy won, some sinner saved; and then, though poverty, misfortune and affliction may come upon you, you will have this consolation, that something is forever safe. Blessed are they who find in Christ and His salvation their highest treasure, their purest and most enduring joy. Disappointments may come to them, riches may take wings, earthly friends and friendships may vanish, but the man who, standing on the hill of God, beholds one sinner saved as the result of a lifetime of toil, can say with truth that he has not labored in vain, nor spent his strength for naught.
—Sel.

SWEETER THAN HONEY.

At the National Council of the Congregationalists, held in Chicago Dr. Meredith said: I have read of a little colored boy down in Mississippi who was converted to God, and he was so happy he didn't know what to do with himself. He laughed, and he danced, and he sang, and he shouted, and finally he cried out, "Oh, it is sweet—it is sweet—it is sweet—as molasses!" [Laughter.] Yes, you laugh at that; but 2,800 years before that, Israel's royal singer said, "It is sweeter than honey and the honey-comb." One of them lived in a honey country, and the other lived in a molasses country, but the sentiment is exactly the same.

THY WILL BE DONE.

A pious but eccentric Christian was an illustration of the habit of making the best of everything. Having met a painful accident, his near neighbor calling to see him, said: "I am sorry to hear of your accident." Yes, said he, "I broke my leg, bless the Lord." Said the friend, "do you mean to thank the Lord that you broke your leg?" Oh, no, not for that, but that it is better than it might have been, as it might have been my neck." That is the secret of true contentment.

What a severe trial for one in health and actively engaged in his work, to be stricken down and laid aside; that is a dark hour in his experience. He is like one who has received a stunning blow and is bewildered, but by the grace of God he casts himself on the arm of Almighty Power, and is able by-and-bye to say, "Thy will be done;" and feel true contentment of soul. To be contented with our lot, we must learn to look on life in the light of the word of God.—*Dr. Owen.*

THE DIME NOVEL.

The dry-rot of modern civilization is the dime novel and the two-cent story. In Paris, for example, the press is intensely active in printing the vilest kind of short stories, which are exposed and pushed for sale at every news-stand for the trifle of a sou or two each. And what scenes these stories unfold! They depict crimes of the worst description, often suggesting incentives to wickedness and the means to indulge in it. Female virtue is scouted and ridiculed; the most indecent practices are excused under the plea of necessity; marriage is treated as a free-love contract; family purity and unity are regarded as unnecessary and obsolete; success is portrayed as the legitimate reward of fraud, trickery, misrepresentation and manifold forms of dishonesty; and the very ideals of manhood and truth, and nobility, are utterly perverted.

This cheap literature is the fearful curse of France to-day. It denies the immortality of the soul, and defies the claims of God—since in its view there is neither any God nor any other tribunal to which the soul must give an account of its thoughts and actions. Now while this infamous fiction shocks the pious mind much as a venomous snake would the nerves of a del-

icate, sensitive lady, yet it is hailed by the masses of Paris as one of their chief sources of recreation and joy.

Here is the appalling danger of modern French society. As the Indian serpent charmer loves to wind the slinky folds of the reptile around his arms and neck, so the young generation of the world's gay capital of fashion and pleasure delight to revel in the unclean pictures and sensations awakened by this Satanic press.

Nor is our own country free from the same kind of peril. It must be met by such an indoctrination of morals and such persistent and winsome portrayals of another and better way that boys and girls shall turn from contamination with an instinctive and natural revulsion. Righteousness in the family, taught by the carefully inculcated precepts of the Bible, and exemplified in the characters of parents is the only remedy. After all the love of Christ is the one and sovereign antidote to sin, but to apply this antidote Christ must be enforced with sweet attractiveness upon the mind and heart.—*Christian at Work.*

SECOND YOUTH.

BY AUGUSTA MOORE.

Life's "middle passage" safely made,
Youth for awhile returns;
On every headland once again
Signal or beacon burns.

And Faith and Hope that fainting sank
Beneath the stormy main,
Rise from their graves and plume their
wings,
And sing to us again.

And Love comes back with sweeter smiles
Than those he wore of yore,
And just as wickedly beguiles
And mocks us as before.

For but an hour. The lights go out
In ashes cold and grey;
And we go forth to life and love
Whose joy shall ne'er decay.

A Jewish missionary in Russia writes:—"A good piece of gospel work has been wrought in the excellent new translation of the New Testament, by Salkinson, which has come out lately. The learned Jews read this Hebrew New Testament with great pleasure, and praise the beautiful Biblical language of this translation."

THE SINNER'S FRIEND:

Lamb of God to thee I turn
 In every trying hour,
 Oh, take my longing restless heart,
 Subdue it, by thy power.
 Fill my soul with holy zeal
 While lowly at thy feet I kneel.

Saviour, Friend, the way is dark,
 And storms are raging wild;
 Oh, spread thine "everlasting arms"
 Around thy storm-tossed child.
 Held by thee I cannot fall,
 For thou to me art *all in all*.

Lead me, Saviour day by day,
 By thy staff or rod,
 For thou knowest which I need,
 To keep me close to God;
 In the shelter of thy side,
 Jesus, Saviour, let me hide.

Oh, thou spotless Lamb of God,
 How could'st thou condescend
 To leave thy throne and come to earth
 To be the sinner's Friend?
 Hark! "*only death on Calvary,
 Could win the sinner back to me.*"—*Sel.*

THE CHURCH OF ROME.

"It is impossible," says that pronounced Liberal, Lord Macaulay, "to deny that the polity of the Church of Rome is the *very masterpiece of human wisdom*. In truth, nothing but such a polity could against such assaults have borne up such doctrines. The experience of twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen, have improved the polity to such perfection that among the contrivances which have been devised for deceiving and oppressing mankind it occupies the highest place." This system exists in this Dominion and Province in full perfection "speaking like a lamb, according to its wont, until it can act like a dragon." Its priests are ever ready to formulate their demands where there is the least weakness, or where there is the slightest failure in vigilance.—*Pres. Rev.*

Poverty is the load of some, and wealth is the load of others, perhaps the greater load of the two. It may weigh them to perdition. Bear the load of thy neighbor's poverty, and let him bear with thee the load of thy wealth. Thou lightenest thy load by lightening his.—*Augustine.*

ONLY BELIEVE.

He is able; He is willing; He is ready. Settle these three things in your heart. Go over them again and again, putting down doubts, and looking steadily at the Lamb of God. Believe that *He will save you*. This you must do.

The woman came saying, "If I may but touch the hem of his garment, *I shall be made whole*." It was this faith that saved her. Not believing that she was made whole *before* she was, which would be believing what was not true; or believing that she was made whole *after* she was, which would not be faith making her whole, but healing giving her faith. No, no! It is very simple. Her faith was: If I touch, *I shall be made whole*. This she had before she felt any change in herself; it was naked trust in Christ; sheer confidence in His virtue and power and love. It led her to touch; it brought the healing. It is this firm trust in His saving mercy which the Saviour is pleased to honor.—*Wm. Arthur.*

Christian equanimity does not consist in the art of concealing our feelings in the presence of others; in the art of smiling while the heart is bursting with suppressed passion; nay, Christianity is something more than mere worldly wisdom; it is deep and soul-animating truth. The bright glance of the eye is not to be an effect of art, but the expression of a serene soul.

Were you building a monument to remain for the ages, how majestic and substantial would be its construction! How much more august and solemn is life!—*Rev. Dr. R. S. Storrs.*

In a letter just received from one of our missionaries in India, Rev. R. C. Murray of Mhow, of date Dec. 2, he says that there was to be a Presbyterian Missionary Alliance held at Bombay on the 15th of Dec., at which most of the brethren would be present and from which great and good results were expected to follow. May we not, without the gift of prophecy, predict that at no distant day we shall hear of "The Presbyterian Church in India" on a scale proportioned to the magnitude of that vast Empire, and that it, and other churches equally large, the fruit of mission work now going on, will, as the different regiments of the army of the Lord, go forward to the conquest of India for Christ.

THE GIRLS OF HEATHEN COUNTRIES.

Girl life, among more than half the population of the globe, seems the cheapest thing in the dust bin of human possessions. A missionary lady in China tell of twenty-five women between thirty and sixty years of age, personally known to her, among whom were born sixty male and one hundred and twenty female children. Of these twenty-one males and twenty-three females lived till ten years of age. Eight males and thirty-one females were destroyed at birth. Another missionary lady in the same country knew of one hundred mothers who had destroyed one hundred and fifty-eight female children; forty who had destroyed seventy-eight, and six who destroyed eleven.

The motives which induce the practice are too many to admit of enumeration. If a mother has not borne sons, she often destroys all her female offspring that she may the sooner hope to have a son. If she have sons, two or three girls may be allowed to live, but any thereafter will be smothered at birth, because of the expense of rearing them, or from some more oblique cause.

In China we find the illiteracy of females not the same in all parts of the empire. In North China the estimate is, that in sixty or seventy out of every hundred families of wealth the females are able to read. "I have found the wife of Chi-fu of Taiyuen," says a missionary, "to use all the fingers of both hands in counting up the books she had read, and that means learned by heart."

In Shantung, however, not more than one woman in five hundred could read. Possibly a fair estimate for even this literary nation would be, taking the whole of China proper, that one woman in three can read.

There is one other feature of Chinese society which ought not to be wholly unnoticed, even in this hasty allusion to the more prominent ills which the Chinese women is heir to—namely, domestic slavery. It is not easy to write with accuracy about the girl-slavery of the Chinese Empire. A reliable writer "knows of girls disappearing," or, as it is said, "gone to spend a month with friends." Sometimes pressure for money comes on the family and the daughter is *paumed*; sometimes it is said plainly that her father has taken

her to a distant city to sell her. Sometimes she is handed over to the purchaser by indirect methods. The girl is at play and is "kidnapped," and no tidings of her can be obtained. After a month it turns out that her elder brother, or the head of the house, and therefore the disposer of the liberty of the females of the family, was in debt, and the "kidnapped" girl had been sold, and delivered according to previous arrangements.—*Rev. J. T. Gracey, D.D., in Methodist Review.*

THE GREAT INVITATION.

(Matt. xi. 28.)

During a religious awakening in a factory village in New England a foreman was awakened, but could not find peace. His superior sent him a letter requesting him to call at six o'clock. Promptly he came. "I see you believe me," said his master. The foreman assented. "Well, see; here is another letter sending for you by One equally in earnest," said his master, holding up a slip of paper with some texts of Scripture written on it. He took the paper, and began to read slowly, "Come unto me, all ye that labor," etc. His lips quivered, his eyes filled with tears; then he stood for a few moments not knowing what to do. At length he inquired, "Am I just to believe that in the same way I believed your letter?" "Just in the same way," rejoined the master. This expedient was owned of God in setting him at liberty.

The Pope has taken a step in opposition to the attitude he has seemed to occupy hitherto. He has made friends it appears with the Jesuits and desires the restoration of their privileges in Italy. The Italian Government, it is stated, is much annoyed at this, and has decided to intervene and rigidly enforce all laws against the order. The effect, we are told, will be the expulsion of the Jesuits from Italy.

The Rev. Henry Loomis writes from Yokohama of the very promising state of things in Japan. The missionary outlook was never so encouraging—shall we not say, alluring—as at the present time. Both Government and people seem favorable, and in many places the latter welcome the truth. The call is pressing for an increase of both missionaries and teachers.

Literary Notices.

THE CHESTER COTERIE. By Kate Livingstone Hamilton. This is a vigorous narrative in which a circle of quite young people work out certain problems of church work, especially the raising of money without resorting to any methods not thoroughly defensible. At the same time the book shows us how these young people solved the higher problems of self-consecration and of brave service for their divine Master. The influence exerted by the members of this circle over each other is suggestive of that unconscious service which the young may render and of the good they may do without design, if only their hearts and lives be right. Presbyterian Board of Publication, Philadelphia, Pa. Price, \$1.00. MacGregor & Knight, 125 Granville St., Halifax, N. S.

THE RUM SHOP PHOTOGRAPHED.

The grog-shop is a two-edged sword, and cuts both ways at once. It is a rotating machine for the snaring of souls. It catches our young men and boys before they reach the church or Sabbath-school while they are on their way—and never reach its doors, or else it catches them as they return, and mars or neutralizes the blessed lessons there imparted. Between the two there is the old “irrepressible conflict” over again. It is war to the knife, and knife to the hilt, and only one can win. And in this warfare we of Christ’s army are outnumbered. There are twelve saloons to every church, and twelve barkeepers to every minister. The church opens its doors two or three days in the week. The saloon grinds on and on with its mill of destruction all the days of every week, all the months of every year. That we are outnumbered, is not all. We are out-generaled as well. The people of the rum-shop propose in their hearts not only to mar and neutralize, but to obliterate and displace the lessons of church and Sunday-school. They have their series of lessons, with which our International Series cannot at all compete. They have studied carefully the tastes, tendencies, and preferences of boys and young men, their natural and innocent taste for variety, fondness for amusement, preference for young company, and they pander to all these in ways that take hold upon death.—*Frances E. Willard.*

CONSECRATION AND MANLINESS.

The essence of true manliness lies in living a life of full consecration to God. The heroism which was fostered in the midst of imminent dangers, in eras of martyrdom or times of civil war, cannot be ours. But one kind of heroism is possible to us all—that of standing by God’s truth, God’s work, God’s day, and God’s redeeming Son, no matter what may be the consequences to ourselves.

There seems to be an idea prevalent that to be an out-and-out Christian, to carry our religion into the business and into the family as much as into the chapel and the class room, to give up all sins, all idolatries, and all questionable things about which we have grave doubts, not to be forever clamoring for our supposed “rights” and keeping a sharp eye on “number one,” not to spend half our time in rubbing up to a fine polish our miserable reputation and self-worship, but to go all lengths with Christ and for Christ; it seems to be thought by some that such a course will make a man feeble and effeminate, and unfit him for a nineteenth century business life. But is it so? No; it is at the devil’s caricature of holiness you have been looking, not the Bible portraiture. Open the great book! Read the life of Samuel, judge and prophet; read the story of Joseph, first the slave, then the ruler of Egypt; read the account of Daniel, the praying prime minister of Babylon; read Isaiah, and John the Baptist, and the tender, mighty, and immortal Paul; were these men weaklings, incomplete developments of manhood?—*The King’s Highway.*

Every wakeful moment should be usefully employed. God lends them to us. He will call us to a strict account for their usage. They have wings that wait their own record of our use of them on high. When once past, they will never return to us. But their misuse will come back to us with fearful condemnation by and by, or their right employment shall add stars to our crown of rejoicing for evermore.

If you are thinking of some self-denial, do not cut off your pleasures for the sake of mortifying yourself, but make some sacrifice that will help another. The end of sacrifice is not pain, but helpfulness.

CROWN HIM LORD OF ALL.

[In 1835, when Dr. Webb and other missionaries sailed, the last words they heard from their native land were "Crown Him Lord of All!"]

They hushed their breath, that noble band,
To catch the last farewell ;

Their dear home-shore receding fast

With every ocean swell ;
Above the city's noise and din

A song rose on the air—

A song of triumph and of joy
From loved ones gathered there.

"All hail the power of Jesu's name !"

And, clear as bugle call,

The words came floating on the air,

"Oh ! crown Him Lord of all !"

They caught the spirit of the hymn,

Danger and death looked small

To those brave ones who gave their lives

To crown HIM Lord of all.

A battle hymn, that song sped on,

The world for Christ, the call,

For every island of the sea

Shall crown Him Lord of all !

On Himalaya's sunny slope,

By Delhi's kingly wall,

They lay their lives down at His feet,

And crown HIM Lord of all.

The Southern Cross begins to bend,

The morning dawns at last,

Idol and shrine and mosque and tower

At Jesu's feet are cast.

Triumphant Zion, lift thy head,

Let every burden fall,

Come, cast your trophies at His feet,

And crown HIM Lord of all !

Ill. Miss News.

THE NEGLECTED OPPORTUNITY.

An artist solicited permission to paint a portrait of the queen. The favor was granted, and the favor was great, for it would make the fortune of the man. A place was fixed, and a time. At the fixed place and time the queen appeared, but the artist was not there, he was not ready yet. When he did arrive, a message was communicated to him, that her majesty had departed, and would not return. Such is the tale. The King eternal consented to meet man. He fixed in his covenant and promised in his word, the object, time, and place of the meeting ; it is for salvation ; it is in Christ ; it is now. He has been true to his own appointment ; but how often is it otherwise with man ?

—Arnot.

"THOU DIDST IT."

"If we could push ajar the gates of life
And stand within, and all God's work-
ings see,

We could interpret all this doubt and strife.
And for each mystery could find a key.

"But not to-day. Then be content, poor
heart !

God's plans, like lilies pure and white,
unfold,

We must not tare the closeshut leaves apart ;
Time will reveal the calyxes of gold.

"And if through patient toil we reach the
land

Where tired feet, with sandals loose,
may rest,

When we shall clearly see and understand,
I think that we will say, 'God knew the
best.'"

Sel.

THE CHILD AND THE DRUNKARD.

"I was once playing with a beautiful boy in the city of Norwich, Conn. I was carrying him to and fro on my back, both of us enjoying ourselves exceedingly ; for I loved him and I think he loved me. During our play I said to him, 'Harry, will you go with me down to the side of that green bank ?' 'Oh, yes,' was his cheerful reply. We went together, and saw a man lying listlessly there, quite drunk, his face upturned to the bright blue sky ; the sunbeams that warmed, and cheered, and illumined us, lay upon his porous, greasy face ; the pure morning wind kissed his parched lips and passed away poisoned ; the very swine in the field looked more noble than he, for they were fulfilling the purposes of their being. As I looked upon the poor degraded wretch, and then upon that child, with his bright brow, his beautiful blue eyes, his rosy cheeks, his pearly teeth, and ruby lips, the perfect picture of life, peace and innocence ; as I looked upon the man and then upon the child, and felt his little hand convulsively twitching in mine, and saw his little lips grow white, and his eyes dim, gazing upon the poor victim of that terrible curse of our land—strong drink—then did I pray to God to give me an everlasting capacity to hate with a burning hatred any instrumentality that would make such a thing of a being once as fair as that child."—John B. Gough.