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THE PRESBYTERIAN
CHURCH IN CANADA

The Maritime

Presbyterian

A Quarterly
Contribution

to all the World

Breach the Gospel

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

CONTENTS.		PAGE
State of the Funds		227
Ordination at Wolfville		229
Missionary Meeting in New Glasgow		229
Meeting of Foreign Mission Board		235
THE NEW HEBRIDES MISSION:—		
Letter from Mr. Annand		236
THE TRINIDAD MISSION:—		
Letter from Joseph Amagee		237
Two important Conferences in Japan		237
The mother of Wm. E. Dodge		239
Advice to Converts		240
Gentle Mothers		240
Report of Committee of Pictou Presbytery on Temperance		246
Systematic Giving		248
THE PRESBYTERY MEETINGS:—		
Presbyteries of Miramichi, Pictou, and Halifax		250
Without Ballast, Obituary		253
MISCELLANEOUS:—		
Copying my Lord's Likeness		255
What the Bible Society is doing		255
Did not know it was there; Card playing		256
Practical Christianity		256
Making Drunkenness Infamous		256
THE CHILDREN'S PRESBYTERIAN.		
My mother's Hymn		241
Letter from a Pastor		241
Letter from Paul Bhukhan		242
A Persecuted Brahmin Lady; Perfect Faith		243
Bad Books; The sea		244
Which is Worse? How quarrels begin; In the dark		245
Boys should let it severely alone		245

AUG. 15, 1883.

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EVANGELICAL SOCIETY OF FRANCE.

(Founded in 1833, Jubilee Year, 1883.)

Paris, Nov. 30, 1882.

The Evangelical society of France simply seeks to propagate the Gospel in France.

It is wholly undenominational, the members of its committees belonging to the Reformed, Lutheran, and Free Churches.

It will be fifty years on the 24th April 1883, since its first assembly was held in Paris.

Fifty years of existence for a religious society having no other resources than Christian liberality; fifty years of existence in spite of manifold persecutions; fifty years of existence marked by acts of Christian fidelity and heroism, by victories and defeats, by blessings and sorrows—this is an event worthy of grateful celebration.

It began its work with a little over £300, and its annual income is now from £4000 to £5000, that £250,000 has been expended in evangelization; and of this sum £85,569 was given by Great Britain and Ireland, and £62,865 by America. Many schools have been founded. Bibles and tracts have been distributed by millions; and the society's agents, numbering only eleven at first, are now thirty and sometimes even more.

Whole districts (for example, in the *Haute-Vienne*) have been won over to Protestantism; several Roman Catholic churches have been converted into Protestant places of worship; and many a province once plunged in sloth and indifference has been leavened by the truth.

Several churches now belonging to various denominations arose out of the labors of our agents.

The good news of salvation is being proclaimed by this society in hundreds of places, and at the last great day when all things shall be made manifest, it will doubtless appear that multitudes have thus been brought to the knowledge of the glorious Gospel of our Lord and Saviour Jesus Christ.

H. MOURON.

Miss Clara A. Sands, with helpers, in a recent country trip through Japan sold three hundred and fifty copies of the gospel in an hour and a half. More than five hundred people were crowded about the sale.

The Maritime Presbyterian.

VOL. III.

AUGUST 15th, 1893.

No. 8.

STATE OF THE FUNDS AUG. 1st, 1893.

FOREIGN MISSIONS.	
Received to Aug. 1st, '83.	\$956 78
Expended to " " '83	2992 65
Bal. Due Treas.	2035 87
DAYSPRING, ETC.	
Received to Aug. 1st, '83	\$320 03
Bal. due Treas. May 1st, '83	\$833 21
Expended to Aug. 1st, '83	1572 09 2504 30
Bal. due Treas.	2134 27
HOME MISSIONS.	
Bal. on hand May 1st, '83	\$172 12
Received to Aug. 1st, '83	703 24 875 36
Expended to " " '83	397 25
Bal. on hand	\$478 11
SUPPLEMENTS.	
Bal. on hand May 1st, '83	\$628 35
Received to Aug. " '83	691 30 1319 65
Expended to Aug. '83	1565 74
Bal. due Treas.	\$246 09
COLLEGE.	
Received to Aug. 1st, '83	\$2215 04
Bal. due Treas. May 1st, '83	\$3710 52
Expended to Aug. " '83	1773 23 5483 75
Bal. due Treas.	\$3268 71
AGED MINISTERS FUND	
Bal. on hand May 1st, '83	\$447 46
Received to Aug. 1st '83	147 85 595 31
Expended to " " "	402 50
Bal. on hand	\$192 81
RECEIPTS FOR THE MONTH OF JUNE.	
Foreign Missions	\$501 41
Dayspring and Mission Schools	131 35
Home Missions	417 75
Supplements	184 50
College	1922 92
Aged Ministers	64 30
French Evangelization	168 12
	\$3390 35

P. G. MCGREGOR, Treasurer.

The Presbytery of Victoria and Richmond through the French Evangelization Board engaged the service of a French speaking Catechist to labour within their bounds. He is employed in the large French speaking district of Cheticamp C. B.

WANTED.

A Missionary for the Couva district in Trinidad. The applicant should be an ordained minister Licentiate of the Presbyterian Church in Canada, of good constitution, under, or not much over, thirty years of age and ready to proceed to his destination this fall. Early application solicited.

P. G. MCGREGOR, Secy.

Halifax, N. S.

The congregation of Merigomish has called Mr. Lord, of Tryon P. E. I. Mr. McLeod completed his studies at Pine Hill last spring.

Mr. Thomas Coffin who was appointed by the Home Mission Board to labour at Bay of Islands, New Foundland as a Catechist during summer is doing good work in that isolated region.

Rev. E. Roberts of Mabou acknowledges with thanks the gift of a fine carriage from his charge. This congregation is not very large, but strong in faith, and has long shewn itself forward in every good work.

On the road leading from Shubenacadie to the Gore, Hants Co. there are several families of Indians living on lands granted them by the Government. A neat little chapel was erected for them several years ago. It is said the building is never closed on Sabbath though the Priest is there but seldom. They always meet for worship. What a lesson these poor ignorant aborigines teach us. How often churches are closed when the minister is absent.

Mr. Robinson has declined the call to Middle Musquodoboit. The congregation however are not at all discouraged. They are now extending a call to Mr. Gibson and have added to the stipend promised \$50. Mr. Gibson is from Ontario a student of Knox College Toronto.

Since the above was in type we learn that Mr. Gibson on hearing that they were about to call him has given notice to the congregation that he does not intend accepting any call in the meantime.

An agent has lately canvassed the County of Hants and secured not less than 300 subscribers for a large illustrated family bible. Is this a wise expenditure of money. Through the Board or Tract Society or McGregor & Knight, Halifax, bibles could be obtained at a cheaper rate or perhaps more cheaply besides aiding religious societies. How often these pretty copies of the Word of God lie on parlor tables unused. The money thus spent would be more wisely expended if given to Foreign Missions.

Mr. Carruthers gave notice to the Stellarton congregation as soon as he had opportunity that he could not see his way clear to leave his present field of labor. They did not go on with the call they were preparing for him, and have taken no further steps towards calling one to be their pastor.

The congregation of Sheet Harbor is moving in a call to Mr. Samuel Rosborough. They have made an advance in the amount of stipend offered. Heretofore \$600 with a Manse was the pastor's salary. Now it will be \$700. The call is exceedingly hearty and unanimous.

A WORD FOR PARENTS.

The hurry of the day, the shortening of the morning hours for the lengthening of the evening, both for legitimate and illegitimate pursuits, the morning paper, and hurry for school; the evening concert lecture, or worse, and the hurry to dress and be off; even the Sundays crowded with many meetings or much sleep, leave the children fortunate if they get their daily quota of tender affection. In many

homes it is to be feared that even the good night kiss is sacrificed for the club or something better. Now this is ruinous; worse than the loss of new carpets, curtains, furniture, books, presents, and the things that are not neglected. Robust piety in the home helps solid integrity on the play-ground, at school and in the shop. The Sunday school is good, but the home teaching is better. The prayer of the visiting pastor is precious, but the pleading of the father in the midst of his household is more acceptable still.

GENTLE MOTHERS.

"My mother dear, my mother dear,
My gentle, gentle mother."

I thought I was singing my boy to sleep with the little ballad of which the above is the chorus; but the blue eyes opened, and a quiet voice said:

"Mamma, you ain't always gentle."

In self-justification I replied:

"But, you know, darling, mamma has to scold you when you're naughty."

"Yes'm."

The argument dropped; so did the little head upon my bosom; I did not finish the song, nor have I sung it since. Tenderly tucking in the little truth-teller I reproached myself for deserving his remark, and greatly questioned the truth of my answer. Do mothers ever have to scold? Has scolding any legitimate place in the family government? How is the word defined?—"Railing with clamor; uttering in rude and boisterous language." Is this a helpful adjunct to parental authority? Who do Christian parents sometimes scold? For two reasons, as it seems to us. First, from lack of self-control; secondly, from habit. Children are often terribly trying, and loud and angry tones seem a safety-valve for our stirred tempers. Besides, we feel that gentleness alone can never safely steer the family bark over life's troublous sea. Force, firmness, decision, sternness, even severity, are often necessary. A suitable degree of these is not incompatible with gentleness. It is not a synonym for weakness. The gentleness that makes one great comes from subdued strength. This lovely fruit of the Spirit proves an element of power. The "soft answer" often costs the answerer dearly. Sweetness of spirit is the outgrowth of self-control. Serenity of soul, whatever be the constitutional characteristics, come most frequently from long self-discipline and prayerful struggle.—*Good Words.*

ORDINATION AT WOLFVILLE.

Thursday the 2nd day of August was a red letter day in the history of Presbyterianism at Wolfville. On that day a large representation of the Presbytery of Halifax met at the neat little church for the ordination and induction of Mr. Robert D. Ross. The Horton congregation as it is called has lately been organized. Mr. Ross is their first minister and his ordination the first ever held at Wolfville in connection with any denomination, hence it was an important event.

The congregation is small, comprising three preaching stations, Wolfville, Avonport and Horton Landing, and consists of upwards of 30 families. Under the fatherly care of the Rev. T. B. Logan coupled with the indefatigable exertions of Mr. A. L. Murray the congregation has been nurtured and assumed its present proportions. And the manner in which the people have undertaken to support ordinances in this congregation is worthy of the highest commendation. Two individuals have subscribed \$100 each, others earning their bread by the sweat of their face \$25 and \$30 each. No aid was asked from our Supplementing Fund nor will they seek for help unless they feel unable to implement their engagements. They have put forth a great effort to give our cause a foothold in that part of our Province and are deserving of all countenance sympathy and encouragement.

On the day of ordination the congregation was well represented and the people evinced a good interest in all the exercises. An ordination was a new thing, and hence all assembled waited to the close of the meeting and watched the proceedings with intense earnestness. The service of praise was well conducted, led by the talented organist Mrs. A. S. Murray.

Mr. Ross enters upon his labours at Wolfville with good prospects of success. He ministers to a willing people exceedingly zealous and deeply attached to the

Presbyterian Church. Though the congregation is small and assumes quite a burden yet there is a reasonable prospect of growth and a probability of their burden lightening. The outlook is cheering and encouraging, and with the blessing of Him who walks in the midst of the seven golden candlesticks, we look forward to Horton becoming one of our prominent and most zealous congregations. Their position is unique and we are confident if the little flock will bear up and sustain the hands of their youthful pastor, the congregation will expand, and souls will be added to the Lord.

D.

**MISSIONARY MEETING IN
NEW GLASGOW.**

Advantage was taken of the presence of the Missionaries at the meeting of the F. M. Board in New Glasgow on the first inst. to have a union missionary meeting in the evening.

James Church was well filled. Dr. McGregor was in the chair. The meeting was opened by singing the hundredth psalm, reading the 37th chapter of Isaiah and prayer led by Rev. Geo. Murray of St. Andrew's church, New Glasgow.

Dr. McGregor in his opening remarks said, "In the absence of the chairman of the F. M. Board, Mr. McLean of Hope-well, I have been asked as Secretary to take his place at this meeting."

When I was a boy in New Glasgow, we had no F. M. Boards, no secretaries, no missions, no missionaries. Now we have our missionaries in Trinidad, and the New Hebrides, in India and China. When our Fathers were boys the very question of Foreign Missions was seriously debated. You remember how in England, Carey, when he arose in convention to plead for missions to the heathen was told to *sit down*; how in the Scottish Assembly, some one questioned whether Foreign Mission Work was really commanded, and an aged minister cried out "Rax me yon bible, Moderator," and read passage af-

ter passage to prove the Church's duty to carry the Gospel to the heathen: how in the United States the question was discussed "Is the proposal of missions to the heathen, fanatical?" Let us for the change thank God and take courage.

The chairman then called upon

REV. H. A. ROBERTSON OF ERROMANGA

who spoke as follows:—Erromanga is an island 34 miles in length and 95 miles in circumference. It has high mountains, deep valleys and large rivers. These last are of great advantage in visiting the different districts by boat. It lies about 18 degrees South latitude. On the N. W., E., and S. W. sides there is a fine sloping beach. The South side is bold and precipitous, and the only way natives have to get salt water in which to cook their food is by ladders from overhanging branches of trees.

The thermometer varies from 58° to 92° so that while on the whole quite healthy, the climate is to some extent enervating to those from a northern climate. We landed at Dillon's Bay, on the 22nd of June 1872 three months and a half after the murder of James Gordon the fifth and last martyr of Erromanga.

There had been a Sandal Wood Station there, and a house had been built by the traders. This with the beautiful valley in which it was situated had been purchased by the Church in the time of the Gordons; but the house had fallen into decay. The valley is still church property and we have about four acres under good cultivation, planted with orange and other fruit trees. There were about sixty natives in that valley favourable to Christianity. On the persecution that arose on the death of James Gordon they had fled thither from all parts of the island. There were among them but six Church members. There had been three schools, one at Dillon's Bay, one each at Cook's Bay and Portinia Bay, the two latter had been given up at the time of

the murder, the former alone was maintained. When we landed, the natives were undecided whether they would receive us, not that they did not wish us to remain but they were afraid they could not protect us from the heathen. After considering the matter for 24 hours they decided to receive another missionary, and we were settled among them near the river on the margin of which Williams was murdered 33 years before. Close beyond with but the stream between us were the heathen who then and for some time after did all in their power to annoy us. After the murder of Gordon some of the young men who were favourable to Christianity went over to the other side of the island and killed four natives in revenge. Civil war followed and those who fled to Dillon's bay erected a house with a heavy barricade around it as a defence. In this we first took up our abode.

Shortly after our landing the Christian natives were reduced to the verge of starvation. They had left their plantations and food when they fled here, and now their food was exhausted and they could get none from the heathen around them.

Taking the boat and several of the natives I started for Aniwa to procure some food. A violent storm arose. We were nearly shipwrecked. A night and a day we were in the deep. At length we reached our destination and with great difficulty effected a landing. We procured a good supply of food and never after were we in such straits for the necessaries of life.

We soon threw down the barricade and as early as possible visited the natives at their homes and invited them to ours, showing that we trusted them. They grew more friendly. We began our visiting toward the east side of the Island at Cook's Bay district about 20 miles from Dillon's Bay. We found the people a milder, better class than those at Dillon's Bay. There had been less contact with white Savages, and since that time we have carried on the mission on both sides

of the Island. We built a cottage at Cook's Bay in which to live while working on that side of the Island, and while building it lived for three months in a grass hut. Seven or eight months after we began to visit we settled our first teacher, Soso, at Cook's Bay and in two years we had 11 teachers settled. They were not what we would have liked but the best we could get.

At first we thought that though they did not themselves care to hear us they would allow their children to come to the schools. In this we were mistaken. For a long time they were slow in allowing their children to come but after a time their prejudice wore off entirely and now we have 33 schools all taught by teachers instructed by ourselves, except two who were trained by James Gordon. Not long after our arrival a hurricane, flood, and tidal wave swept away much of our property at Dillon's Bay, and we had to begin anew the work of building. Not long after our settlement I went to visit the grave of Gordon at Portinia Bay. The first boat crew that I took would not land. I had to go back and get a second. We landed and found the house and church blown down, books and all else destroyed. The teacher had saved all the Bibles, as he said, the books that Mr Gordon had written, and they were very valuable being the translations of Matthew, Luke and part of John into Erromangan. I have finished the translation of the gospels and have them with me and am getting 2000 copies printed to take back with me, that the natives may read in their own tongue the wonderful works of God. As I was hunting around the premises driving an iron bar into the sand to find anything that might be buried I discovered the bell of the little church, which some friends in P. E. Island had given to the mission. We took it home and its brazen tongue thus raised from the dead once more calls the Erromanganas to the House of Prayer.

We had sacrament last July. There

were present over 500 natives of whom 190 sat down to the Lord's table, and when we came away 530 natives assembled, some of them coming and waiting four days to bid us God speed on our departure.

We left everything, our 30 goats, our cattle, our open house, furniture, all that we had, in their hands and expect to find everything in perfect order and safety on our return.

Our native Christians are not idlers. We have sent out helpers to all the Islands where Mission work is doing except to Aneityum and Fotuna. They have subscribed 6000 lbs of arrow root (\$1500) to pay for the scriptures. They gave me when I was coming away two casks of arrow root and the children gave £6 stg. to the support of the Dayspring the last time she was in the island; and they will send contributions of arrow root this year which will amount to at least £50 stg. towards the Foreign Mission Fund of our Church. They have £30 stg. in the bank towards paying for the scriptures which I am now getting printed to take home with me on my return.

And now in conclusion we want more men in the field. There are 14 missionaries in the group but what are these among so many islands. The whole group is open from Aneityum to Santo. They want Missionaries. Each deputation that visits the Northern Islands brings back from them the call, "Come over and help us."

At the conclusion of Mr. Robertson's address the choir sang the missionary anthem

"Wake the song of Jubilee.

MR. MORTON'S ADDRESS.

Mr. Morton then addressed the meeting. He said that he little expected one month ago, to be able to address a meeting to night. He has recruited more rapidly than he expected. It is pleasant to come back again after five years absence, but then the pleasure has always a tinge of sadness in it, for many faces that were

familiar are gone.

It is pleasant to speak on the subject of Christian Missions. With regard to outward surroundings these missions may differ. There are many points of difference between the New Hebrides and Trinidad. In object all missions are the same. The work is that of saving men from sin and death to holiness and life.

In outward surroundings there has been a great change since we began work on Trinidad fifteen years ago. During the rainy season the roads were almost impassible with deep soft mud. Since that time a railroad has been built, and as our principal stations were all in the centre of population and trade, the railway passes through them all, so that I, at one end of the mission can start in the early morning and passing through the other two districts, can take a late breakfast at Princetown at the other extreme of the mission field. In addition to this the main roads have been gravelled so that we can drive comfortably upon them in any season. The cross roads however, are yet almost impassible for a part of the year, and yet along these roads much of our work has to be done.

A PLOT TO KILL US.

Though there have not been the perils to life there have been in the New Hebrides, yet our mission has not been without its dangers in this direction, not from Hindoos but from Mohammedans who are very fanatical. On one occasion a plot was laid to kill us. A man was hired to do the deed. \$600 was the price set upon our heads. This the man was to receive for his deed of blood. The plan fell through in this way. The assassin wanted his pay before doing his work, afraid that he would not get it afterwards. The employer wanted the work done first, lest he might not get it done at all after he had given the money. And thus God brought to nought the counsels of wickedness, and our lives were pre-

served. We never mentioned this before and we do it now because the man is dead that sought our lives. He sent for Mr. McLeod to visit him in his last sickness, and though not a professed Christian yet seemed more favourably disposed toward the Christian religion.

With regard to our work, the progress it is making and the extent to which it has attained, I can only refer you to the statistics of our missions which are published from time to time.

NEW CHURCH WANTED.

There are one or two matters of more recent date that I wish to bring before you. Mr. McLeod came to the mission two years ago. It was thought better that he should take the field at Princetown where we had been labouring, and that we should move to the new field at Tuzapuna. Although Princetown has been wrought for many years we have never had a church there. Although feeling the need of it, yet so great have been the demands from other parts of the field owing to the rapid extension of the work that we have endeavoured to make the school house answer all purposes.

The Congregation has never outgrown these narrow limits, and a church is a necessity: Mr. McLeod represented the case to the mission council and they heartily approved of it. He has gone to work and has \$800 subscribed in his own district of Princetown. As an illustration of the liberality of some of these residing there and showing their sense of the need of the church, I may mention that the young lady teacher in that district* whom some of you heard here last summer, and whose salary is about \$400 a year has given \$100. And Charles Soodeen a native teacher whose salary is but 50£ a year, and who gives a dollar a week towards the mission has in addition given \$100 towards the new Church. The building cannot be erected for much less than \$3000. Nearly one thousand has as I have said been already subscribed in the district, and if we can get

*Miss Blackadder

a thousand from the churches in Nova Scotia, we will try to raise the remainder in Trinidad. When some of those there have given so largely, surely there are some here who can give their hundreds or fifty or ten or five.

The board has authorized me to collect at the same time, for the mission buildings at Tunapuna, recently erected, upon which there is a debt of about \$1500. We want to pay off that debt. My aim is to collect \$1000 each for these two fields and I trust that the Lord will open the hearts and hands of those whom he has blessed with the good things of this life, to help in this good work.

As to Tunapuna, although we have been there but two years, the results are very encouraging. In one section of my district, where we opened a school, although there is as yet only one Christian, the people have for two years paid the rent of the school house, \$5.00 per month, showing that they prize the advantages we offer them. At Tunapuna they raised last year for missionary purposes sixty dollars. They are willing to contribute, and according to their light and means, do contribute largely toward the work. In closing let me urge one thought, viz.

HOW EACH ONE AT HOME SHOULD LOOK AT THIS WORK.

1. As christians, we should look upon it as a *special duty*, founded upon the command of Christ. "Go preach the Gospel to every creature." It is not a matter of feeling but of duty. Some will give largely under the impulse of strong feeling, and when that passes away will do little or nothing. Our giving is the measure of our obedience. Here is a command. If ye love me, keep my commandments! Loyalty to Christ demands that we should do something towards carrying the Gospel to the heathen.

2. Gratitude to God for giving us the gospel, should impel us to work. If we have that which gives peace and purity,

and joy here, and happiness hereafter, and see others without it, we should show our gratitude for it by sending the glad tidings to them.

3. The state of the heathen world, pity for them in their low condition, having no hope, and without God in this world, and going down in multitudes to eternal death, should lead us to seek and save the lost.

All can do something. When I was a boy too young to work with the reapers in the field, I used to carry water for them to drink. All cannot go to Trinidad or the New Hebrides, to be reapers there; but all can do something toward helping them in their work. Even the children can help by carrying water for the reapers. Their little gifts, their little prayers, do their part in the great work of gathering in souls from the field that is already white unto the harvest.

MR. CHRISTIE'S ADDRESS.

I am glad and sorry to be here to-night glad, because I realize how deep your interest in us who are doing your work in the mission field. Glad to meet with Mr. Robertson who has been doing a similar work in the far off South Seas; but sorry on account of the cause that brought me here, failing health that compelled me to leave the Mission Field.

I have been labouring in the Couva District. It is a good place for sugar, not good for human beings. It is almost flat, about 35 feet above the level of the sea from which it is distant two miles. Between the sea and the Canepiece is a strip of mangrove swamp. The temperature varies from 75° to 90°. The months of May and June are very wet. The rainfall is sometimes as much as 80 inches and during the wet season there is much malaria.

When I went to Couva we were almost wholly cut off from the rest of the Island during the rainy seasons. The road to San Fernando was a sea of mud two feet deep. Almost the only way to get

out was to drive four miles, and go out in a boat to passing steamers.

There is now a railroad 5 minutes walk from our house. The main roads have been gravelled though the cross roads are still soft and deep as ever. The swamps have been drained and planted with Cocoa trees so that not only is communication with the outer world now easy but the place is I think much more healthy than it was when we were settled there. I am anxious that a successor should be appointed. Were I going to the mission field again with the health and strength I had when I first went there I would have no hesitation about settling in Couva. Men can be found to go to the ends of the world for money. Surely some are ready to go for the love of Christ.

I would ask you to remember the mission in your prayers. Be especially mindful of them this year when they are so weak. The effectual fervent prayer of a righteous man availeth much.

The choir sang the Missionary Hymn
"From Greenland's icy mountains,"

after which the concluding address was given by Rev. Dr. Burns as follows:—

DR. BURNS' ADDRESS.

Three of the early Missionaries to India used to be spoken of as the illustrious triumvirate of Travancore. We have here a triumvirate to-night as worthy as were those in earlier days. It is our duty to speak of them in becoming terms. Sometimes all the good that can be said of men is reserved until after their death. These things ought not so to be. The woman brake the alabaster box on the head of a living Saviour, *'Against the day of my burying hath she done this.'* We too should follow her example and break the alabaster box on the heads of these brethren while they are yet living and not be as some who occupy themselves with firing paper pellets at such good men, and crying out "where is the use of giving to the mission? It is throwing

money away." Lineal descendants are they of him who said, "To what purpose is this waste." Nay, Missionaries are worth to the world infinitely more than they cost.

When Geddie went to the South Seas all was dense dark heathenism. Now there are in that group fifteen Missionaries, and whole groups waiting for the King of Kings. These islands are stepping stones in his triumphal procession toward universal dominion; and the whole cost of the mission during forty years has been less than one fourth the cost of a British man of war, while to convert the Sandwich Islands the cost of the whole mission from the time it was undertaken until they become a Christian people and a self supporting Church was not more than the cost of one man of war or £500,000. Put in opposition to this, that the commerce of the latter islands is worth in one year four millions of dollars and we have in one aspect of it the gain to the world of Foreign Missions.

When we look at what these brethren have done and are doing, we feel as if we were doing nothing. It becomes us to break the alabaster box upon their heads, a sweet savor in commendation of their faithful work.

You have heard of Aneityum paying \$7000 for the word of God in their tongue. Of Erromanga's gifts to the cause of God. Of what the converts have given in Trinidad. Shall not these rise up in judgment against us and condemn us. If we all did what we could how soon

On the mountain tops appearing
Would the Sacred herald stand
proclaiming the good tidings to every
tribe and tongue, and people and nation.

To stimulate us let us remember too that with every pulse beat, souls are going down to everlasting death. When one man carried down the rapids is engulfed in the whirlpool of Niagara there is a wide spread feeling of sorrow, let us think of the millions that are going down the rapids to be swallowed up in the whirlpool of deep, dark, despair; and let

us with all our might echo the cry of mercy that sounds from heaven to a dying world "Deliver from going down to the pit for I have found a ransom."

At the conclusion of Dr. Burns' address the collection was taken amounting to about sixty dollars, and Rev. Dr. Murray concluded with prayer and the benediction, and thus ended a most enjoyable and we trust profitable missionary meeting.

MEETING OF THE FOREIGN MISSION BOARD

The Foreign Mission Board, Maritime Province, met in United Church Lecture Room, New Glasgow, Aug. 1st, at 9 P. M., and continued all day in Session. This was followed, in the evening, by a large and an enthusiastic missionary meeting held in James' Church, and addressed by Messrs. Robertson of Errmanga, Morton of Tunapuna and Christie of Couva. To begin with this meeting, Dr. McGregor presided, Rev. A McLean Chairman having returned home; and excellent addresses were delivered in succession, by the three returned missionaries; Mr. Robertson being well, spoke at length and with great interest, Mr. Morton gratified his audience with a speech of twenty minutes, but comprehensive and suggestive, while Mr. Christie very prudently limited himself to a short statement of the causes which led to his return, of his unabated interest in the work, expressing earnest desire that a good man should be sent to carry on the work in his district. He also took time to show that there should be no delay on the ground of the climate. He gave his reasons, closing with the fact that dozens of young Scotchmen readily accepted positions there, for money, adding "and surely a missionary should be quickly found to go from love to Christ."

Dr. Burns gave the closing address, which was most appropriate and powerful. The singing was admirable and the prayers by Rev. George Murray in opening, and by Dr. Murray in closing, truly led the large assembly to the throne of the Heavenly grace. Collection \$59.37.

THE BUSINESS MEETING.

At the very commencement, the following resolution of welcome was passed; "The Board desires to record gratifica-

tion at the presence with us to-day of the three missionaries, gratitude to God, for their safe return and improvement in health, with earnest hope that they may be completely restored, and that their visit may be blessed in promoting a revival of the missionary spirit in the Church.

The Chairman welcomed them in name of the Board, and of the Church, and Dr. Burns led in thanksgiving and prayer.

Next followed the sanction of arrangements; recommended by Mission Council of Trinidad.

1. That the Salary of Annagee be £100 stg.

2. That the Board sanction the erection of a Church at Princetown with promise of all the encouragement in its power.

3. Recommend payment of £30 due for over expenditure for Buildings in the Couva district; and £30 for horse and waggon necessary for carrying on the work, during the present vacancy, proceeds of sale, when vacancy is filled, as to be hoped, refunded.

4. It was agreed that Mr. Morton be asked to draw up a statement of the sum needed for the new church at Princetown, and the payment of the debt on the Mission House at Tunapuna; and that he be authorized to collect from the members of our church for these objects.

Correspondence was next read between the Secretary and the Mission Council, Mr. Hendrie and the Foreign Mission Committee of the United Presbyterian Church of Scotland, when it was agreed:—

1. To invite Mr. Hendrie with occurrence of the Mission Council, to take charge of the Tunapuna district till Mr. Morton's return.

2. To endorse cordially the request of the Presbytery of Trinidad, that the United Presbyterian Church of Scotland should appoint one missionary to the Indian Immigrants to be located at St. Joseph.

MISSION TO DEMARARA.

The whole correspondence and the active of the General Assembly in directing the Western Committee to set apart £200 yearly one half of the salary for a missionary to the Coolies of Demarara, the other half to be provided by the ministers of the Church of Scotland there; was submitted when it was agreed to place on record the satisfaction of this Committee at the prospect of the extension of the work, and to let the matter lie on the

table till further correspondence shall be held with the Presbyterian Missionary Society of Demarara.

It was agreed to advertize for a missionary to Coava without delay, and appoint a Committee to bring the subject under consideration of any minister whom they regarded as suitable, and whose mind may have been specially directed to missions.

MR. ROBERTSON'S FURLOUGH.

As Mr. Robertson is superintending the publication of the Gospels in Erromangan before his return, it was agreed that his time of absence from the field should be extended to two years.

No appointments for visitation of churches were made. Mr. Morton required rest, and Mr. Robertson has made as many private engagements as he can fulfil for the remainder of the season. The Board however wish it understood that all congregations receiving visits will be expected to shew appreciation of the benefit by a special collection.

NEW HEBRIDES MISSION.

Letter from Mr. Annand.

Aneityum, N. H.
Nov. 30th 1882.

Dear Dr. McGregor:—

Your letters per Mr. McKenzie were duly received. Many thanks are due you for all the news communicated.

It is cheering to hear that the Foreign Mission Treasury is not entirely empty as it used to be in former years. May you never see the bottom is my earnest wish. I rejoice to know that Mr. McKenzie's visit home has been beneficial not only to his own health but also in increasing the interest of the people in this mission. He has certainly improved in appearance since he left us two years ago; and he comes back to the work greatly encouraged by the kindness they experienced from friends at home.

If I recollect aright I wrote in my last letter about several things to which you now make reference so that I need not again refer to them. The mission box arrived safely in excellent condition in Oct. (The Dayspring reached this harbor on the 16th October.) Please convey our hearty thanks to the Poplar Grove Sabbath school for their gifts. Also to "Dr. Geddie's aged friend, Maitland," and the Ladies of Truro and Pictou who contributed. If those making contributions in mission goods or in money would enclose

a note specifying the things sent, and at the same time sending their address, they would hear from us by return mail. Probably all of the societies making grants to us (or others) wish to receive some acknowledgement direct from us (or them); but when we do not know either their address or as in some cases even the goods sent we are not in a position to reply thanking them. Often the parcels are broken up in the box sent and we cannot tell from whom they come. We are informed now by Mrs. McKenzie that some ladies in Pictou feel aggrieved at not receiving any acknowledgement of goods sent out by Mrs. Neilson to Mrs. Annand and others. Now, we, to this day, do not know the name or address of those sending the things. If the suggestion made be followed out no doubt both givers and receivers will be better satisfied.

I have asked Nipcivarehed, Mrs. Annand's assistant teacher here at the harbor to write a letter in acknowledgement of the money sent by the Fort Massey Sabbath school. It will probably be finished in time to go with this. I here give you a statement of the expenditure of the sums of money forwarded here for teachers.

Received in April from W. S. Pic. \$20.14
" from Fort Massey S. school 16.70

£7,11,5
In May additional from F. M. S.S. 3,14,0
Balance on hand from last year, 1,0,0

£12,5,5
In September 1882 paid three teachers (those teaching the children in the afternoon schools) up to date at the rate of two pounds sterling per annum, £4,16,9
Paid to other teachers (those holding the morning classes) small gifts amounting in all to £1,9,0

Balance on hand £6,5,9

£6,0,0
Part of this must be paid out next month, but four pounds at least will remain on hand for next year. Thus you see that we are well supplied. The contribution forwarded from New Glasgow and brought by Mr. McKenzie, we propose using for school equipments, such as a globe and some maps, then prizes for good attendance &c.

We have received the "Life of Dr. Geddie" from the author, but we have not had time to read it as yet. We expect to do so bye and bye with much interest. I presume it would be interesting to those reading to hear something about

the survivors who are mentioned by name in the book. Some of them at least are still with us and some lately gone.—Yours, JOSEPH ANNAND.

THE TRINIDAD MISSION.

Mr. and Mrs. McLeod thankfully acknowledge the gift of a box from ladies in Lunenburg, a gift of \$5. from Miss Falconer, Teacher, New Glasgow, and a box sent by the ladies of Durham, besides several useful articles of clothing and school books received through Miss Blackadder. The Durham box we are sorry to say has not arrived but it may, and should it not, kind intentions and kind deeds deserve our best thanks.—J. McLEOD.

Letter from Joseph Annajee.

PRINCESTOWN.

Dear Mr. Editor:

I wish to read you a few lines of news about our Prinkestown work. There is, about four miles from Prinkestown a village called St. Julian. We have a Christian's school there for my countrymen and meetings every fortnight on Sabbath mornings. Mr. McLeod and I often go there to help the school and teach the people. The man there is named Sadaphal Sing, he is of the Chetri caste and is a sub overseer on New Grant Estate. He is my wife's stepfather and his son comes every day to the school in Prinkestown. The son is a clever boy and knows the Christian religion and wanted long ago to take baptism with my wife but his parents kept him back. About two weeks ago Sadaphal Sing's family went out to a feast and left him alone in the house, that day he tied his cow and calf in the pasture outside of the pen to feed. In the evening when he went to bring them to the pen he found the calf entangled in the rope and dead.

Next day he called five Brahmans and Chetris to make a council about the calf for he knew they would want to blame him. They told him to write *Q-m* on one bit of paper and *Quavana* on another and put both into a bag. He put in his hand and drew out the bit with *Quavana* written on it, so they said he did sin in the death of the calf.

Then they told him he must live under a tree for eleven days and not go in his house or speak to his family and that he

must cook his food and eat it in the same place. Then they told him that he must make a feast for the Brahmans and buy a calf from a butcher to save its life and give it to a Brahman and also put a rope around his neck and buy food from people all this is to make him clean from that sin.

Mr. McLeod also went to see him and told to Brahmans that they were not to take a calf or make him spend money for a feast. They say they would not but he was bent in his mind to do it himself. All would cost him about one hundred dollars. These people are afraid to break caste when they know better.

Our Prinkestown Mission work is getting on well by the mercy of the Lord. Mr. McLeod and his family and Miss Blackadder are all well.

I was at Tunapuna last month to hold meeting for Mr. Morton in his place. Miss Semple is well.

Dear christian friend, when you pray, pray for us and these heathens we are teaching that they may trust to the Lord. I write this one case to show how ignorant and foolish this heathen way is, and how much we have to do to show them the right way.

Your obedient servant,
JOSEPH ANNAJEE.

TWO IMPORTANT COUNCILS IN JAPAN.

By GEORGE W. KNOX.

I.—The Conference at Osaka.

One hundred and eight missionaries, including other most useful members of the missionary body—their wives, met in conference in Osaka, April 16—21. All branches of the Church, and all shades of theological opinion were represented. Only two missions failed to send delegates, and these were by no means wanting in friendliness to the Conference. There was but one opinion as to the success of the Conference—it was far beyond our hopes. The missionaries of Japan have met together and are no more strangers, but friends and brothers. We can sympathize with each other in success and disappointments as never before.

The "History of Protestant Missions in Japan" recounted the story of the first twelve years of work, when opposition was strong, the Government unfriendly, the laws prohibitive, and almost all. The sketch closed with the organization of the first church in Yokohama, in 1852.

Every missionary has reason to thank to God for the profound change that has come over Japan in these last years.

Tuesday was devoted to a consideration of the "Special Obstacles to the Reception of the Gospel in Japan," and Wednesday to "Education." The feeling of the Conference was strongly in favor of a high grade of schools. The fact is, if we are to have schools at all, they must be well manned and well equipped, otherwise they can exert no influence in progressive Japan. Thursday we had a good debate on the self-support of the Native Church, and, finally, the Conference unanimously voted a series of resolutions declaring that the use of foreign aid to churches is abnormal and fraught with danger to the Church; that aid should be regarded as exceptional and temporary, and that the duty of self-support should be taught from the start. Friday and Saturday evangelistic subjects were considered. The proceedings are to be printed during the coming Autumn. The devotional services were delightful. Dependence upon the Holy Spirit and desire for His presence was the prevailing thought of the week.

It was resolved that "a large increase of missionary force should be asked for Japan." Here the time is short; the need of foreign missionaries will pass away; the more clear the duty, then, of the Church to do this work with her might. Let these branches of work—educational, literary, and evangelistic—be pushed with vigor and success.

The Conference was full of hope. Missions in Japan are fighting a winning battle. What story of success shall the next ten years have to tell?

II.—The Conference of Japanese Christians in Tokiyo.

God works beyond our faith. Our most sanguine hopes did not anticipate the blessing God had in store for us. The third conference of Japanese Christians, with delegates from all denominations and all parts of Japan was a gathering such as we never had before. Since the week of prayer in January the churches in the neighboring city, Yokohama, have been blessed with a great outpouring of God's spirit. The Christians have been greatly revived, and many have been added to the Church. During April and the first week in May, our Tokiyo churches were feeling the same gracious influence, and reports came of a great revival in some of the country churches. When the Conference met it was evident that God's

spirit was in the advance and filled all with thanksgiving. A spirit of prayer—of thanksgiving for blessings and of earnest supplication for the speedy conversion of Japan—filled the meetings. Japan for Christ was the key note. On Friday, hundreds of believers met together to celebrate the Lords Supper. Who would look on that scene unmoved?—the chapel crowded, many in tears, the voice of the preacher full of emotion, 600 Japanese testifying to the power of the cross of Christ in these ends of the earth.

In the evening of the same day, we had a prayer meeting in the same place. Again the room was full, and the utmost solemnity prevailed. Japanese and foreigners drew together as never before. There was confession of sins, and fervent prayer that we all may be one—one body, in one spirit, with one Lord—all differences forgotten in our common end, that Japan may bow to Christ. The Conference ended, but the work could not end.

On the following Sunday was a preach ingservice to the heathen, and on Friday and Saturday a theatre was hired. It was crowded to the very doors. From 1 o'clock till 6 the audience listened to the presentation of Gospel truth. The sermons were direct, practical, full of point, and full of the Gospel. Some of the Japanese spoke most admirably. Could you only have heard those men and known their spirit! They have "the swing of victory." Who knows the history of Japan knows what it means when the Samurai of Japan fight under the banner of our Lord. All that is best in Japan finds expression in these men. Many of them have already given evidence of their spirit—giving up family, home, property, official position, for their Master's sake. In these meetings, with it all, a humbleness of spirit, a clearness of faith, a dependence in prayer, were shown. While the meeting was in progress, a little prayer meeting was held, back behind the stage of the theatre, that God's spirit would apply His truth. Saturday evening, at the close, twenty-five unconverted persons came forward for the prayers of Christians, and prayers were offered until sunset, the pastors afterward meeting together to pray until almost midnight.

III.—The State of Religion.

Our Christians have received a new measure of faith. Backsliders confess their sins and return to duty. The people have a mind to work, talk, preach, bring their friends to church and Sunday-

schools. Our chapels were never so full, our pastors never had so many inquirers before. God seems to have opened the eyes of the people. Said a Japanese minister to me, yesterday, "People understand the truth better with one day's instruction than with a month's teaching heretofore." In country and city, alike, there is a great desire to hear the truth; and this, too, with high and low. Yesterday, the brother of one of the greatest nobles in Japar came to my Sunday-school class and seated himself on a bench with men from the lowest classes of society—a wonderful thing, as we remember Japanese traditions. The governing men of the Empire seriously discuss removing all the remaining restrictions on missionary labor, and giving their encouragement to the introduction of Christianity. A certain party, however, oppose this. In any case, a few more years will see all obstacles removed, I sincerely believe.

THE MOTHER OF WILLIAM E DODGE.

A WORD TO MOTHERS.

Most of the notices of the late William E. Dodge have spoken of his *father*, and of *his* influence in forming the character and shaping the life of his excellent son. And all that was said of that father was just and well-deserved, for he was known and honored not only as a man of integrity and standing, but as a faithful and consistent Christian. But I have nowhere seen allusion to Mr. Dodge's *mother* to whom he was probably more indebted than to any one else for his earthly training in the ways of truth and duty, and for the impressions that led him in his youth to the service of the Saviour, and prepared him for the eminent excellence and usefulness of his later life.

Mrs. Dodge was not only a woman of sound judgment and remarkably good common sense, but above all an eminently faithful Christian. Especially she was a praying woman, living very near to the throne of grace, and praying not only for, but with her children, and doing all in her power to lead them, in their earliest days, to devote themselves to the Saviour. A friend, who knew her well, once said to the writer, "If there ever was a praying woman on earth it was Mrs. Dodge; and her earnest and constant prayer was that her children might be faithful Christians." And another said

of her that "she was so deeply importunate in prayer that at times it seemed as if she would faint in the closet; and so earnest in pleading with God for her children that, with Jacob, she seemed to say, 'I will not let thee go except thou bless me!'" And her life was fully consistent with her teachings and prayers, so that by precept and example, with prayer and restraint, she led her children to the service of Christ.

A gentleman once said to John Quincy Adams, "I have found out who made you." "What do you mean?" asked Mr. Adams. The gentleman replied, "I have been reading the published letters of your mother, and they tell what I mean." And as the gentleman mentioned the incident he added, "If I had spoken that dear name to some loving little boy who had been weckt away from his mother, his eyes could not have flashed more brightly than did the eyes of that venerable old man when I pronounced the name of his mother." He stood up in his peculiar manner, and said earnestly and with emotion, "Yes, sir; all that is good in me I owe to my mother."

The mother's heart and life are the child's school-room. A mother's prayers are never lost to her children. Samuel Budgett was, as he tells us, about nine years of age when, passing the door of his mother's chamber, he heard her praying earnestly for him by name, and the thought that his mother was so earnest for his salvation led him to seek the Saviour for himself. And a young soldier who, to the surprise of his comrades embraced religion, when asked what had led to the sudden change, took from his pocket a letter from his mother, which said, "We are all praying for you, my son, that you may be a Christian." "That," said he, "is the sentence. That is what did it." The thought that his mother was praying for him led him to pray for himself, and soon he became a faithful follower of the Saviour.

It is the mothers that, for the most part, "make the children," either for good or for evil. The mother of Byron was proud, ill-tempered, and violent. The mother of Nero was a murderer. Lord Bacon's mother was a woman of superior mind and deep piety. The mother of Washington was pious, pure and true. The mother of John Wesley was so remarkable for her intelligence, piety and executive ability, that she has been called "the mother of Methodism." "The kiss of my mother," says Benjamin

West, "made me a painter." The poetic tastes of the mother of Walter Scott led him, he tells us, to a literary life. The high intelligence and singular piety of the mother of President Edwards had much to do with his wonderful talents and excellence. And in every case, what the mother is, the children are likely to be. The character, teaching, example, training of the mother are generally the destiny of the child.—*Illus. Chris. Weekly.*

ADVICE TO CONVERTS.

The Christian character of most persons who unite with the Church is practically determined the first few months of their Church experience. If they begin by cultivating a habit of cheerful obedience to duty, for example, if they begin by modestly taking part in social meetings, as a rule, this will be a preparation for usefulness. There are many *silent* Christians, from whom you never hear, and from whom in conversation you can scarcely get anything satisfactory. Begin by feeling that you are a part of the church and have the work to do, and furthermore *do it*.

Be an intelligent Christian, a Bible reader and a Bible student. Be intelligent in the work of your church and denomination. Take a good denominational paper and read it.

Read missionary intelligence, home and foreign. Inform yourselves about denominational societies, educational matters, so that if God gives you money as you advance in life, you may know how to use it wisely as His steward.

Be an intelligent, large-minded, great-hearted Christian.

Be a benevolent Christian. This is the best type of a Christian; don't wait to have large sums to give before you begin to give; that policy is destroying the usefulness of thousands in our churches; but begin to give with the little you have now. Form the habit of regular giving and of systematic giving. Set apart so much of what you receive, and give it wisely and for the love you bear Christ.

Be an honest Christian. Never take advantage of your church membership for personal ends. Never borrow money if you can possibly help or avoid it, and when you do, then pay it when you promised it, if you have to sell the shoes off your feet. Keep your word if it kills you. If you are a Christian you can afford to die, but if you are a Christian you can't afford to lie.

Again, support your church. This is not charity nor is it benevolence; it is debt. Your covenant vows bind you to the support of your church; give what you feel God will approve and bless.

Finally, attend the meetings of your church on the Sabbath, the Sabbath school, the social meetings of the week. Work for your church. Love it, and cherish its good name, and the good name of its members and officers.

Be an earnest, growing, happy, faithful Christian. For the Master has need of such, and such Christians make a live church.

THE West India Mission of the Moravians reckons 41 stations, 78 missionaries, 36,698 church members. In Guiana there are 16 stations, 78 missionaries and 6,500 church members. On the Mosquito coast there are 7 stations, 14 missionaries, 1,146 church members.

In British Guiana there is a population of 250,000. The Church of England claims 90,000 adherents. There are 10 clergymen of the Church of Scotland, and 14 Wesleyan, besides the Moravians and Congregationalists.

In Jamaica the United Presbyterians of Scotland have 38 congregations, 24 ordained missionaries, of whom 9 are native; 7,937 members and 1,410 candidates for membership. There are 4 presbyteries, a theological college, and the contributions aggregate about \$30,000 annually.

PLEASING SERMONS.

The struggle of the pulpit to please the pews ought to stop at certain well-defined limits. Its proper use is to help the preacher to the ears of the people; it should be arrested when this rhetorical purpose is accomplished. There are pews that want to be pleased—just pleased, straight through to the end of the sermon and there are preachers whose highest ambition is to please with every sentence and with every thought. The taste of such pews is unhealthy, and the pleasing qualities of such preachers are out of place. Put the standard of preaching as low as possible, and assign it merely the duty of promoting the proprieties, decencies and honesties of life, and even on this lowest possible theory a sermon which can be described best as "a pleasing discourse," "a discourse that greatly pleased the people," is a very melancholy parody of the real business of preaching.—*Zion's Herald.*

THE Children's Presbyterian.

MY MOTHER'S HYMN.

Like patient saint of olden time,
With lovely face almost divine,
So good, so beautiful and fair,
Her very attitude a prayer;
I heard her sing so low and sweet,
"His loving kindness—O, how great,"
Turning, beheld the saintly face,
So full of trust and patient grace.

"He justly claims a song from me,
His loving kindness—O, how free;"
Sweetly thus did run the song,
"His loving kindness," all day long:
Trusting, praising, day by day,
She sang the sweetest roundelay—
"He near my soul hath always stood,
His loving kindness—O, how good."

"He safely leads my soul along,
His loving kindness—O, how strong;"
So strong to lead her on the way
To that eternal, better day,
Where safe at last in that blest home,
All care and weariness are gone,
She "sings with rapture and surprise
His loving kindness in the skies."

LETTER FROM A PASTOR.

Dear Children:—

What cause more noble than the cause of missions. What privilege greater than doing something for the Master. How sweet the pleasure and happy the reward if we can help to save one soul. Souls are dying every day. Children are hourly passing into eternity without the Saviour's blessing. Think of it full two thirds of the human race now alive are in heathen darkness, 60,000 of the perishing ones die every day. Are you interested in them.

Let me give you a few facts which you can think over, and as you reflect upon them they will tend to encourage you to unite your efforts on behalf of the poor heathen.

Some of you perhaps have seen our missionary from Erromanga who is now

with us. You will hear from his own lips what God hath wrought on that blood-stained isle. Five missionaries have been murdered there. Sacred dust lies beneath Erromanga's soil but is it not true the blood of the martyrs has proved the seed of the church. Only 12 years have passed away since Mr. Robertson landed on that Island. Then they were a fierce and savage people threatening to take his life. Now there are nearly 200 professing to be God's people, and that they are sincere is shown by their readiness to work for Jesus. How often when any of our ministers are away from Lome churches are closed, People will not meet for worship because the minister is not there. Not so whilst Mr. Robertson is here. There will be service every Sabbath conducted by the native converts.

You are all very much interested in our New Hebrides mission. You love to read the letters of the missionaries and you rejoice (or should) when you hear of parents and children throwing away their idols and worshipping God. Well there are now in the New Hebrides 12 islands occupied by missionaries and native teachers. And let me tell you that thousands have given up their idols, at some places they have buried them and schools and churches have been built on the spot. There are now not less than 8,000 under christian influence.

The prophet Isaiah tells us in that day a man shall cast his idols of silver and his idols of gold which they made each one for himself to worship to the moles and to the bats. In our own mission fields we are seeing this fulfilled. Many are throwing their idols away because they see that it is folly to trust in them.

We might tell you a good deal more that would prove interesting to you. But do you not think that we have a good deal to encourage us. Surely when God is thus blessing the labours of our missionaries we should feel glad and we should show that we are glad by doing what we can to help them in their great work. You can all have a part. Little streams make the rivers and your efforts feeble

though they may appear will help to widen the stream of souls flowing into Heaven.
D.

Letter From Paul Bhukhan.

Arouca, Trinidad, Oct. 25 1883.

My Dear Mr. Campbell,

I now take the opportunity of writing these few lines hoping they may find you and your family well.

I am very happy to received your kind Salam and to hear that you are quite well.

Minah and Umraw send Salam to you and your family also. We are all very well at present here but there have been a great many changes since you went away, near all the men have been changed in Couva. I am at Arouca where you saw me last. I will send a short letter to you.

My name is Paul Bhukhan. I am a Native of India. In this year 1883 I am Twenty seven years old. My father's name was Debie. His caste was Lohar or blacksmith. When I was about seven years of age my father sent me to a Government school to learn to read Hindustani. I am not of a very low caste. My schoolmaster name was Sitalpras ad Lal. I attended his school about five years and then my father died. At that time I had finished reading Davanagari. I know some Arithmetic and Geography in the Hindi Language. As soon as my father died my elder Brother took me from school but the Warden came and told him that he must not stop me from going to school. My brother then sent me again to school. A few days after this my brother's wife told him Bhukhan must do a little work. My mother heard the conversation and told me, you must go to school. I continued to go to school for sometime longer but one day my brother and his wife quarreled very much then my brother again prevented me from going to school. I thought I would leave this country and go to other some country to see what I could do and while I was in this state of mind I left my home and went to Benares where after two days met with a man who said to me can you read and write? I told him yes; then he asked "would you like to go to Calcutta? you can get a good situation there." I said, "I will go." Then he said follow me, so I followed him and I stayed ten days with him. After ten days he took me to the Emigration Agent who said, It is not to Calcutta that we want you to go but to Trinidad. Then

he shewed me printed rules about the work that I would have to do there, I consented to go and he took me before the magistrate with thirty others to sign an agreement and register our names. From Benares he sent us to Gajeipore. A gentleman examined us there. I met with about a hundred and fifty men and women there. The gentleman then sent us to Germania. There I stayed a night. The next day very early in the morning, the Gentleman sent us by a Railway train to go to Calcutta. Thirty hours after in reached the Hoogly. We saw Babu Gopal. He took us on a boat to the depot. I saw at the Calcutta depot more than five hundred people. We stayed three days then they gave each one a suit of clothes for the voyage. From the time we agreed to go we got each one two annas daily for food. One day a Gentleman came and spoke kindly to us and asked us if we were all willing to go to Trinidad. The interpreter then told the people to give a cheer which they did and then he spoke to the Gentleman and said "Yes Sahib" They want to go. Then they put us all on board the Syria 450 peopled. Three months and twelve days after we reached Trinidad, when I felt I was like a homeless child, sad and hopeless for this world and the next. I had no friends, I was sent to a Sugar Estate called Ben Lomond under indenture for five years.

On my arrival at Ben Lomond Estate a man came into the hospital where I too with others was. We had some conversation about caste. He and I agreed to stay in our house and he said to me, "I will help you to cook," and he did so. Meantime I met another man, his name was Balaram. He could read and write both Hindustani and English but no one else on the Estate. I asked him if he had any Nagari books. He said "yes" I asked him where did you get the books? He said from an Indian minister who lives at Iere Village, and he also said if you want books come same day or on Sunday where we can get time and go to him. So on the following Sunday we went with many others to Iere Village. I saw a good many people in the church there and we met the minister who could read Hindi and he told me his name was Raved. John Morton. He had Hindi books. When service was finished the minister again came near to Balaram the young man, and kindly said "who can read Hindi? then Balaram (this young man) shewed me" can read. Then the minister gave me many books. From

that time I used to attend his church. I worked three years on Ben Lomond Estate after when I paid \$28.80 to Dr. Mitchell then he gave me a free paper. At that time Balaram had gone to Couva to Revd Thos. Christie to do school and Catechist work. He sent a note and called me to come to him. I went and he talked with Revd. Thos. Christie about work for me. Then Mr. Christie gave me grooms work and ten dollars salary. In five months I read I. II. III. IV. English book. Then he gave me school work at Spring Village and the salary ten dollars one month. I taught there five months after which he removed me to Sevilla Estate and gave me \$18.00 a month. I am a Christian now. I am very glad now that those Missionaries shewed me the true light that shined on me like a sun. I was living in darkness but when it came it shed brightly on my dark and ignorant mind. Eight years ago I began to teach school with and aid the Missionaries. My Salam to you all.

Your truly Friend,

PAUL BRUKHAN.

A PERSECUTED BRAHMIN LADY.

MISS READE, OF CUDDALORE, has sent home a sad story of a Brahmin lady, which shows in what slavery these poor high-caste women are kept. We give a condensed account, as nearly as possible in Miss Reade's own words:—

"I was sitting in my verandah about 11,30 a. m. with the children in school, when to my great surprise a young Brahmin lady, about eighteen or nineteen years of age, handsomely dressed, appeared. I took her into my sitting room and read and sang with her, and found she could read nicely. She told me her history in these words:—'I am very miserable, in great sorrow, because I am so cruelly treated. For two years, when I child, I went to school. From hearing Christian boys talk about Christianity, I had a great desire to be a Christian. At ten years old they married me to a Brahmin from Madras; but what did I know about it? Between twelve and thirteen they made me go to my husband's house by force against my will. I told them I wanted to be a Christian and not to go there. I have no father. In my mother's house I was allowed to read, but in my husband's family they are ignorant, and if they see a book in my hand they say, "What is this? a woman with a book!" and snatch it

away. About a year ago I ran back to my mother's family, and whilst there I heard from the people in my street of a lady at Punrooty who takes care of children, and who loves and cares for us women, and when lately I heard you had come here, I determined to try and come to you.'

After having pointed her to the Lord Jesus as the Burden-bearer, I said, 'You have been here a long time, you had better go home now and come another day.' She said, 'I will remain, I want to be a Christian, and if I go home they will not let me come again.' I set before her all the difficulties to her as a Brahmin remaining with Christians in regard to food, &c., and the danger and trial to which she was exposed from her people. She said, 'I fear nothing as to caste, it is nothing to me, I will remain.'"

It was not, however, such an easy matter to remain. First her relatives came and reasoned with her, but that failing to have any effect, they resorted to force, and her uncle and a body of about fifty men dragged her away, ill-treating Miss Reade who tried to protect her. The matter has been put in the hands of the police, and an Indian paper reports that the assault on Miss Reade has been followed by fine and imprisonment for two months, but for the poor captive lady little hope can be entertained. Earnest prayer is asked for the multitudes who, like this lady, are prisoners to whom none can yet say, "Go forth," as native custom still holds them in cruel bondage.

PERFECT FAITH.

Bobby was a street-boy in London, who had both legs broken by a dray passing over them. He was laid in one of the beds of the hospital to die; and another little creature of the same class was laid near by, picked up sick with famine fever. The latter was allowed to lie down by the side of the little crushed boy. He crept up to him and said:

"Bobby, did you ever hear about Jesus?"

"No, I never heard of Him."

"Bobby, I went to mission-school once, and they told us there that Jesus would take us to heaven when we died, and that we'd never have hunger any more, and no more pain, if we only asked Him."

"I couldn't ask such a great big gentleman as He is to do any thing for me. He wouldn't stop to speak to a boy like

me."

"But He'll do all that if you ask Him."

"How can I ask him, if I don't know where he lives? and how could I get there with both legs broke?"

"Bobby, they told me at the mission-school how Jesus passed by. Teacher says that He goes around. How do you know but what He might come to this hospital this very night? You'd know Him if you was to see Him—I'm certain you would."

"But I can't keep my eyes open. My legs feel so awful bad! Doctor says I'll die."

"Bobby, hold up your hand, and He'll know what you want when He passes by."

They got the hand up; it dropped. They tried again; it slowly fell back. Three times he raised the little hand, only to let it fall. Bursting into tears he said:

"I give it up."

"Bobby, lend me your hand. Put your elbow on my pillow; I can't do without it."

So one hand was propped up. When they came in the morning the boy lay dead, his hand still held up for Jesus. You may search the world and you cannot find a grander illustration of simple trust than that of the little boy who has been to mission-school but once.

BAD BOOKS.

The National Amateur Press Association of the United States have at their seventh Annual Convention adopted the following resolution. The Association consists of boys and young men. We commend most heartily to our boys the principles here laid down:

"We, the amateur authors and editors of the United States, knowing by experience and observation the deleterious and ruinous effects of the trashy and vile literature flooding our country, which is rendering thousands of our companions mentally and morally unfit to meet life's obligations and responsibilities, have entered our protest against the publication and reading of such papers, have passed a resolution making expulsion from our association the penalty incurred by those of our number who contribute to the amateur columns of said papers, or themselves publish productions which are sensational or corrupting; and have pledged ourselves to do all in our power by pre-

cept and example to encourage the perusal of the purest and best literature, to divert youthful attention to the deeper and clearer channels, and to use all means which shall lessen the influence of a perverted press.

"Believing this to be one of the greatest dangers of the day to the rising generation; and realizing the comparative insignificance of our feeble influence, we do hereby most earnestly call upon all men and women to come to our aid, and with us determine to wage uncompromising war upon the foe.

"We call upon the religious and secular press, as the great educator of the masses, to keep the subject before the people, to sound aloud the notes of alarm and themselves to carefully exclude from their columns everything which would lower the standard of literary excellence.

"We call upon all ministers, of all denominations, to give this subject special attention from the pulpit, and to set apart one Sabbath at least, in the year to enforce upon parents their duty in regard to this matter, and to show the young of their congregations the dangers and evil tendencies of indiscriminate reading.

"We call upon parents, as the guardians of youth; to keep themselves informed as to what their children are reading, and encourage a desire for that which is healthful.

"Finally we call upon all men and women everywhere to use their voices and influence in driving from our midst a danger so terrible, and to stimulate Young America to highest thoughts and noblest deeds.

THE SEA.

Samuel and his father were walking on the beach looking at the sea, the sand, the ships, and Samuel's tongue was running—O so fast! He had a great many questions to ask. The waves rose and fell, and danced on the shore.

"What a noise they make!" said Samuel; "they roar so I can't hear you speak father."

"Yes," said father; "let us be still a little while, and let the sea talk."

That was a funny idea to Samuel.

"What can the sea say?" said he; "we can't tell what it says."

"Hark!" spoke his father. "It says this:

"God made me,
The great, wide sea,
His good, obedient child to be.
I ebb and flow,

Winds o'er me blow,
And cool the air where'er they go.
Though wide I roam,
I have my home,
And o'er its bounds I cannot come;
And I obey
God's voice alway,
And where he tells me there I stay."

Samuel laughed.

"I guess you made that all up, father, so I shan't run away any more."

He had a bad habit of running away. He did not mind his father as he ought to have done and as the seas obey God;

WHICH IS WORSE.

A little girl came in her night-clothes very early to her mother one morning, saying:

"Which is worst, mamma, to tell a lie or to steal?"

The mother, taken by surprise, replied that both were so bad she couldn't tell which was the worst.

"Well," said the little one, "I've been thinking a good deal about it, and I've concluded it's worse to lie than to steal. If you steal a thing you can take it back less you've eaten it; and if you have eaten it you can pay for it. But"—and there was a look of awe in the little face—"a lie is forever."

IN THE DARK.

Many illustrations of faith have been given, but none seems to us better than that given, not long ago, in a prayer-meeting.

A father said that his little girl, who was much afraid of the dark, slept at night in a crib beside his bed. Often had he been wakened during the night by a little voice saying "Papa, it's dark! It's dark, Papa! Take hold Nellie's hand." And when in answer, he had taken hold of the lifted hand, she sank quietly to sleep, all her fears being taken away.

The remembrance of the pleading voice had often helped him to remember in the midst of troubles and distress that he, too, had a Father to whom he could lift his hand and say "Father, it is dark! Take my hand." And is He not "nigh unto all them that call upon Him?"

HOW QUARRELS BEGIN.

"I wish that pony was mine," said a little boy who was sitting at a window,

and looking down the road.

"What would you do with him?" asked his brother.

"Ride him; that's what I'd do."

"All day long?"

"Yes, from morning till night."

"You'd have to let me ride him sometimes."

"Why should I? You'd have no right to him if he was mine."

"Father would make you let me have him a part of the time."

"No he wouldn't!"

"My children," said the mother, who now saw that they were beginning to get angry with each other, "let me tell you of a quarrel between two boys no bigger nor older than you are. They were going along a road, talking in a pleasant way, when one of them said:

"I wish I had all the pasture-land in the world."

"And I wish I had all the cattle in the world" said the other. "What would you do then?" asked his friend. "Why, I would turn them into your pasture-land."

"No, you wouldn't," was the reply.

"Yes, I would." "But I wouldn't let you. You shouldn't do it." "I should." "You shan't." "I will." And with that they seized and pounded each other like two silly, wicked boys as they were."

The children laughed, but their mother said: "You see in what trifles quarrels often begin."

BOYS SHOULD LET IT SEVERELY ALONE.

Dr. G. Decaisne has made some interesting experiments with a view of determining the effect of tobacco upon the organs and systems of boys. He had in his charge thirty-eight youths from nine to fifteen years of age, who were addicted to smoking, and has made known some interesting results concerning his observations. The extent to which tobacco was used varied; and the effects were, of course, unequal; but were very decided in twenty-seven cases. With twenty-two of the boys there was disturbance of the circulation, palpitation of the heart, imperfect digestion, sluggishness of intellect, and to some extent a craving for alcoholic stimulants. Twelve patients suffered from bleeding of the nose; ten had constant nightmare; four had ulcerated mouths; and one became a victim of consumption. The symptoms were most marked in the youngest children, but among those of equal age the best fed were least affected. Eleven boys stopped smoking and were cured within a year.

REPORT ON TEMPERANCE.

BY THE TEMPERANCE COMMITTEE OF THE
PRESBYTERY OF PICTOU.

In pursuance of the trust committed to them your committee beg leave to present the following report. As most of the brethren are aware the queries of the Assembly's Committee on Temperance were sent to all the sessions of this Presbytery with instructions from this Presbytery that each session should give answers and remit them to us. These queries asked each session if it carried out the recommendations of the General Assembly to bring, the resolutions of that body before their respective congregations.

It is a matter for thankfulness that the Assembly itself, composed as it is of men who belonged to different lands who have come together out of so many different bodies, and who represent such a heterogeneous population as that of which our church is made up, is so cordial so unanimous and so pronounced in its views on this subject and further that all the sessions of this Presbytery are willing to carry out the recommendations of the highest court of the church. The General Assembly strongly recommends all the office bearers and members of the church not merely to practice the virtue of total abstinence from all intoxicating liquors, but also to co-operate with Temperance people and to unite in well-conducted associations having for their object the legislative prohibition of the Traffic.

The information furnished to the committee by the replies to the Assembly's queries was very meagre and the Presbytery in consequence instructed them to use such means as they might deem necessary in order to obtain the information with which to construct a report. Accordingly the Committee sent to all the sessions in this county in connection with this Presbytery the following queries and excepting two vacant congregations they have received considerate and on the whole very gratifying replies from them all.

The queries were as follows:

1. Is there any member of your congregation engaged in the Traffic? Is their any adherent or supporter of our church within your bounds so engaged?
2. Are there many members of your church who patronize the Traffic?
3. What, so far as your observation extends, has been the result of the C. T. Act having come into operation in this

county?

The committee were glad to learn from the replies that so far as known no member of any of our churches is in any way engaged in the Traffic, and with perhaps three exceptions two of which are at Vale Colliery and one at Westville there are no persons claiming any adherence to, or giving support to our church so engaged. We were glad also to hear that in the whole county of Antigonish there is not one protestant engaged in the nefarious business.

In reply to the enquiry, "Are there many members of your church who patronize the Traffic?" Sherbrooke, Union Centre and Lochaber, Blue Mountain and Barney's River, Little Harbour, West River and Green Hill report that very few members of the church use any alcoholic beverages at all, it is a matter for sorrow, however, that a considerable number of our church members fail to see that they sadly compromise the cause of Christ when they countenance a Traffic which is illegal and immoral and demoralising alike to seller and buyer.

In reply to enquiries respecting the effects of the Canada Temperance Act, the answers are not as satisfactory as could be desired. The Act has doubtless had a beneficial effect in this County, but the good results are not as great as Temperance people, fondly hoped they would be. Nine or ten grogeries have been closed in this county and in Stellarton and New Glasgow none but those who are well versed in "things that are crooked and ways that are dark can obtain it at all.

And even in Westville, Vale Colliery and Pictou, people who value their respectability,—don't care about purchasing liquor in the dark dens where it is sold illegally, where they are liable to be subpoenaed to give evidence against the vender in a court of justice.

One thing that has operated against the efficient working of the C. T. Act is the amount of uncertainty that prevails, as to its constitutionality. Ever since it came into operation at all, it has been running the gauntlet of the courts of law. It is to be hoped however that as the law is more and more settled and confirmed it will be more and more stringently enforced, and the benefits will become greater and more apparent.

Your Committee firmly believe that the church and state greatly need to be wakened up to realize the awful magnitude of the traffic and of the evils that flow from it. It is impossible to ascertain definitely the quantity of intoxicating liquors used among us. We can make

an approximate estimate by first ascertaining the quantity positively known to be used in the Dominion and then estimating whether we use our proportion of that amount. Be it remembered however that the quantities represented to the government by no means include all that is consumed in the country, nevertheless the figures which do exist tell their own sad tale.

The Dominion Government receives into the treasury as its tax on the intoxicating liquors imported into the country, or manufactured in it the immense sum of \$5,611,112.52. It would be too long a story to enquire minutely what amount of money all the liquor of which these millions are the government tax, cost the country. The duties received at the custom house from liquors imported into the country amounted to \$1,661,900.52 and the excise tax imposed on what was manufactured at home amounted to \$3,949,212. This last enormous amount was all paid in by seven distilleries six of which are in the Province of Ontario and one in Manitoba. There are two distilleries in Charlottetown but in consequence of the C. T. Act being declared in Prince County they both had to close up.

Let us pause for a moment to consider the extent of the traffic which the figures given represent. Just think of it \$5,661,112 paid into the Dominion treasury for the government tax! The duty or excise on the lower grades of liquor is more than the first cost apart from that and less on the higher grades of liquor, taking them of all kinds and grades together we are certainly within the mark when we say that the first cost was as much as the government tax. And that if we add the items of expense included in freight and insurance the liquors consumed in the Dominion must have cost the wholesale dealer at least \$12,000,000.

There are large profits in the rum business and suppose he sells at an advance of 25 per cent then he sells annually to the retail dealer for \$15,000,000. The retail dealer must have a large profit on his business for he has licences or fines to pay and sundry other expences to meet. We are safe in saying that he has 100 per cent profit on his business, that is that he always doubles it. Any one who will look into a newspaper and note the advertised price of liquor per hogshod and then enquire what the retail price per pint is will soon learn that our estimate is within the mark. He therefore sells for \$30,000,000, even if he measures it

out just as he gets it, this however he rarely does. A Halifax wholesale dealer informed a customer that brandy (and I suppose other kinds of liquor in a somewhat similar proportion) needs to be diluted with one gallon of pure water to four or five of brandy before it is fit to use. Increasing the quantity to this extent it requires but few figures to prove that the retail dealer must sell for \$35,000,000.

Then it is well known that a vast amount of adulteration is practised. Vast quantities of Jamaica Rum, and Scotch and Irish whiskey and French and Italian wines that are quite innocent of foreign travel or of ever being inside the walls of a distillery are retailed from many a groggery. And then the enormous extent of boundary line that girdles our widely extended dominion and the innumerable creeks and bays around our coast afford every facility for smuggling.

Besides there were seven stills seized by the government last year one of which was in Nova Scotia and no doubt there were many that escaped the official eye. We are moderate in our estimate when we say that the people of this dominion pay \$40,000,000 annually for intoxicating liquors. We are saying nothing now of the time expended in the traffic by the thousands who are engaged in the sale and manufacture of liquors, and the time lost from labor by those who drink it, and of the expense the country has when in supporting those who are beggared or demoralized by it and of the crime and misery that it everywhere brings with it.

Leaving all these items out of account even the demoralizing effect of the traffic on those who drink and the indelible infamy it stamps upon those who sell, think of the financial chain upon our resources to which we are tamely submitting! The people of this dominion pay \$40,000,000 a year for intoxicating liquors, \$10,00 for every man, woman and child. \$50, for every family! This is certainly a dark record and it is little relief to know that others are as deeply sunk in this vice as we are ourselves. According to David A. Wells commissioner of the United States treasury in the year 1870 the earnings and income of the nation amounted to on an average a trifle over \$1000 per family and the liquor bill to \$203,35 or rather more than one fifth of the average earnings of all the families of the country. In Great Britain matters are still worse. It is said by those who have made the facts and figures a study that one fourth of the

earnings of Great Britain and Ireland are wasted in intoxicating liquors. Is it any marvel that crime and poverty and ignorance and heathenism are rife there? In this Dominion we are not as deeply sunk in the mire as they are in the fatherland. It is hardly credible that we spend even one fifth of our earnings in intoxicating liquors, and unless the statements made by the country sessions be wide of the facts the people of this county do not spend £350,000 per year in intoxicating drinks which would be their proportion of the amount used. The facts however, while they encourage us to persevere in the good work are serious enough to waken up this Pby. and the whole church to a sense of the awful magnitude of the evil with which we have to contend. We are in the grip of a ferrible foe and nothing short of wisely concerted persevering determined effort will win for us a victory, or enable us to hold our own.

Your Committee would recommend that the Pby would emphasize anew the recommendation of the General Assembly of 1882—that all ministers, elders and office bearers in our church be strongly urged to use their best endeavours to dissuade all members of our church from lending any countenance to a traffic so fraught with injury to the country and the church.

2. That ministers take frequent occasion from the pulpit and platform to acquaint their people with the true character of alcoholic beverages and their effects upon the mind and body, upon temporal and eternal interests, how they blunt conscience, blur character and blast every hope.

3. That we do our best to obtain legislation still more stringent and prohibitive than what we now have.

ROBT. CUMMING,
Convener.

SYSTEMATIC GIVING.

The committee of the Free Church in Scotland anent the duty of Systematic Giving to the cause of Christ have issued the following circular to the members of their church. We take the liberty of copying it for our readers and would only say, "Read, mark, learn, and inwardly digest," pray over and practice.

"DEAR FRIENDS,—We desire to bring before you, in a few words the principles connected with this important subject,

which it is our object to extend, and which we feel sure, if generally acted upon, would tend to increase the whole funds of our Church to an extent far beyond anything yet realised. Much might be said, but we think it best to be very brief, and merely to indicate some of the leading points which are of special importance in connection with this matter, trusting that you will give them your earnest and prayerful consideration.

I. Why we should Give.—Because we are taught in God's Word that He desires the gifts of His people for the support and extension of His cause and kingdom in the world, and for the necessities of our fellow-men. The work of spreading the Gospel is often limited for want of means, and we are enabled by our gifts to "associate the common labours of life with the grateful service of the Saviour." Our possessions are not our own. All things come of God (1 Chron. xxix. 14-16; Hag. ii. 8; 1 Cor. iv. 7). We hold all as stewards for God. Money may be one of the least of the talents which God has committed to our care, but none the less does He require us to use it aright.

Giving should be an act of Christian worship, a duty, a privilege, a means of grace, a source of joy, a test and proof of real dedication. Money lies very near our hearts, and our giving affords one indication of the strength of our faith and love, and is calculated to influence the worldly around us.

II. How we should Give.—It is important that we should give *en principe*, *conscientiously* and *systematically*, not trusting merely to the guidance of feeling. There must be "a steady and conscientious dedication in proportion to means" (1 Cor. xvi. 2); "a deliberate purpose to give, a plan and principle of giving, and a constant provision in order to be prepared to give;" a previous storing or laying aside of a definite part of our means for the claims of God; and, as these are of first importance, they should be provided for *first*. God's portion should be the *first-fruits* and not the *dregs*. There is abundant testimony to the many advantages connected with this system of a separate fund, and to its great influence in promoting liberal and cheerful giving. "When the money is not set aside, every appeal has to contend with selfishness and covetousness; but when thus dedicated, it is *already given*, and the only question is as to its allocation and distribution." If the Members of the Church generally were to adopt this plan, it can scarcely be doubted that the result

would be an immenso increase to all her funds. It would prove to be the solution of many of her financial difficulties.

We should also give *constantly* and *frequently* as the rule and habit of our lives; *properly* like Cornelius (Acts x. 1-4, 31); *belovingly, humbly*, "offering God the duty, but casting away the merit as a filthy rag;" *carefully* and *intelligently*, as the Lord's stewards, more careful how we lay out His money than if it was our own. "Every one who tries to do good ought to take the further pains of seeing that he is doing good."

III. How much we should Give.—There is no absolute or universal rule in the New Testament as to the amount we should give. "New Testament institutions appeal to a willing heart, more than to a legal mind." For our guidance, however, we know that, under a dispensation of inferior privilege, God claimed as His portion one-tenth at least of every man's means, besides accepting what he might choose to give as voluntary offerings. God would have us to give *proportionally* to our means;—as He has prospered us (1 Cor. xvi. 2; Matt. x. 8). We must do this *honestly*, remembering that it is with God, the Giver of all things, and the Searcher of hearts, that we have to do. "The tenth in straitened circumstances may be *much* to give, while the tenth in prosperity may be *very little*" (Luke xii. 48). Over and above our regular givings we should give thank-offerings for special mercies. There are some noble souls who are resolved "never to be rich while the cause of Christ is poor." Would that we all gave as those who realized that Christ loved us and gave Himself for us!

IV. The spirit in which we should give.—This is of far greater importance than either the method or the amount of our giving. We cannot please God, or bring a blessing to ourselves, by our giving, unless we give in a spirit of *willingness, cheerfulness, gratitude, and love* (1 Cor. xiii.). "God loveth a cheerful giver" (2 Cor. vii. and viii.). The *quality* of our giving is the first thing, then the *quantity*. There should be no sense of bondage in connection with our giving, and no desire for mere imitation or competition. It is not our money itself God wants, but the money from *us*. He desires fruit that may abound to our account. "God yearns after men's hearts, not their money; He needs more of their grace than their giving." The first step in Christian giving is to give our own selves unto the Lord (2 Cor. viii. 5). "Whenever a man gives *himself* to any-

thing, it can command his *purse*." We dare not give in order to be saved, but we cannot give enough when we are saved, out of gratitude to Him who though he was rich, yet for our sakes he became poor, that we through His poverty might be rich. It were an unworthy motive from which to give, but it should not be lost sight of, that those that do give are not losers thereby. It is a great mistake to assume that giving, if done in a right spirit, entails poverty. On the contrary, giving is a channel of blessing. "Give, and it shall be given unto you." There is a great reward to the Christian giver, both here and hereafter. Many texts of Scripture might be referred to to prove this (see Deut. viii. 10-18; Ps. xli. 1; Is. lviii. 6-11; Prov. iii. 9, 10, xi. 24, 25, xiii. 7, xiv. 21, xix. 17, xxii. 9, xxviii. 27; Mark x. 21; Luke vi. 38, xii. 33, 34; 2 Cor. ix. 6). Witholders are the losers; apart from withholding being an index of spiritual poverty, it is dangerous. It is well to "think as much about giving as about getting," for money may be kept to the owner's hurt. God provides outlets for it, in case it should drown us in perdition. Riches are dangerous, but giving takes the sting out of them (see Hag. i. 5-11; Prov. xxi. 13; Eccles. v. 13; Mark x. 23).

V. We should all Give.—Some seem to have an idea that it is only the rich who should give; but that is a great mistake. God would have us all to give. Every true source of happiness, every sanctifying influence, is open alike to rich and poor, to young and old. "Let every one of you lay by him in store, as God hath prospered him," says Paul (1 Cor. xvi. 2). The poor man is as responsible to God for the use of his one talent as the rich man is of his ten talents; and "the pence of the poor are as precious in God's sight as the pounds of the rich" (2 Cor. viii. 12). If the poor are not faithful in that which is little, God will not intrust him with more. The poor may be "in a proportionate sense, the most liberal," for their giving entails self-denial; and even if actually too poor to give any money, they may yet be rich in good works (Mark xii. 41-44). There are those who call themselves *poor*, when asked to give who spend much on personal or domestic comforts, and even luxuries, who deny themselves little or nothing; and yet who plead inability to give to God's cause. It were well if such would remember that in this matter they have to do with Him before whose eyes all things are naked and open. If we all realised our steward-

ship more, a large amount of the expenditure, even of true Christian people, would be diverted to better channels.

It is of great importance that the young should be trained to give liberally. They should be taught to look upon giving as a blessed privilege and a joy, instead of a disagreeable duty; so that the next generation may rise to higher heights of liberality than any yet attained. In order to this, however, our precepts must be constantly reduced to practice, or we cannot hope to influence them. If our children see us always giving as little as we can, and a mere trifle compared with what we spend on ourselves; if they see us give with a grudge and a grumble, without apparent pleasure; if they are not strained and encouraged to give of their own, and to take an interest in what they give to, we cannot expect that they will look upon giving as a source of pleasure, or that they will believe the words of our Lord when he said that "It is more blessed to give than to receive."

Presbytery of Miramichi.

The Presbytery of Miramichi met for regular business at Campbellton, on Tuesday the 17th inst. There were present: Messrs. Nicholson, Russell, Lindsay, George, Herdman, Quinn, McCarter, ministers, and Messrs. Geo. Haddow and John Mair, elders. The Rev. J. L. George, of Sherbrooke, N. S., was invited to sit as corresponding member, also Mr. John McMillan, elder of the congregation of Carlton.

Elder's commissions from Campbellton Dalhousie, New Carlisle, and Blackville were given in and sustained.

The Rev. J. C. Herdman was elected Moderator for the year.

Messrs. Lindsay, Nicholson, and Herdman made interesting statements in report of their services as delegates to the last General Assembly.

The report of the committee appointed to visit St. John's Church, was given in by Messrs. Russell and Nicholson.

At the request of the minister and elder of New Carlisle a deputation consisting of Messrs. Russell and Lindsay was appointed to visit that congregation.

The session records of several congregations were given in and examined.

Mr. Herdman brought under the notice of the Presbytery a proposal for the better working of the mission fields by means of an ordained missionary, similar to the scheme in operation in the Presbytery of St. John. A committee was ap-

pointed consisting of Messrs Herdman, Aitken and Russell, ministers, and Haddow and Brander, elders, to consider this suggestion and report.

Mr. Herdman stated that from several congregations the sum of \$50 had been received on behalf of the mission to lumbermen. He was instructed to correspond with the remaining congregations who have not yet contributed.

The report of the Presbytery fund was given and audited. Mr. Quinn was appointed treasurer for the year in succession to Mr. Herdman. Messrs. Herdman and Russell were appointed to prescribe exercises for the student catechists.

The Rev. R. H. Warden of Montreal, who was present in the afternoon, delivered a highly interesting address on the work of the French Evangelization Board.

During the hour prior to the forenoon sitting, the Theological Institute of the Presbytery met, and held an interesting discussion on the doctrine of the Atonement, led by Mr. Nicholson. The same topic is to be resumed at the next meeting.

The next meeting is to be at Newcastle on the last Tuesday of September at 11 o'clock A. M.

Presbytery of Pictou.

VISITATION AT BLUE MOUNTAIN.

The Presbytery of Pictou met at Blue Mountain, on the 16th ult., for Presbyterial visitation of the congregation.

There were present, besides Dr. Murray, Moderator *pro tem*, Messrs. D. B. Blair, E. A. McCurdy and A. McL. Sinclair, ministers, and Peter Ross and D. C. Fraser, elders. There was a very large meeting of the congregation.

The visitation showed that the congregation is in a prosperous condition, pastor, elders and people being engaged in the Master's work. Sabbath school and prayer meetings are well attended and efficiently conducted, financial obligations to the pastor more than met, and a total of \$158 contributed to the schemes of the Church.

The following resolution was unanimously adopted:

"The Presbytery rejoices to find that the pastor faithfully discharges the duties devolving upon him, that the elders are active and zealous in watching over the interests of the congregation, in conducting Sabbath schools and prayer meetings, that the congregation is prompt in sup-

porting the ordinances of the Gospel and liberal in contributions to most of the schemes of the Church. The Presbytery would, however, again urge the congregation to make an annual collection for the College. They would also pray that pastor and people may long continue to labour together, and that the blessing of the Head of the Church may rest on their efforts to advance His cause."

The Presbytery spent some time in the consideration of a reference for judgment from the Session with respect to a recent decision of their own in a case of discipline. After the hearing of parties, the following resolution was unanimously adopted:

"The Presbytery find that the Session erred in removing the suspension from Mr. Angus Cumming on the grounds given in their minutes, and accordingly they agree to reverse said decision."

E. A. McCURDY, Clerk.

Presbytery of Halifax.

The Presbytery met at Wolfville on 2nd August. Present 13 ministers 5 elders. Commissions from the following sessions appointing representative elders for the current year were sustained. Chalmers Church, Robert Murray; Windsor, Wm Currie; Poplar Grove, S Waddell; Kempt T. Malcom; Richmond, I. Creighton; Kentville, Judge Blanchard; Canard, D. Dickie, Sheet Harbor, John Kirker.

After hearing Messrs Murray and Crawford commissioners from Chalmers Church, Halifax, Mr. Whittiers demission was accepted to take effect after the meeting of Synod, Professor Forrest to declare the Pulpit vacant and act as moderator of Session.

Messrs Robinson and Anderson declined the calls from Middle Musquodoboit and Canard congregations. Rev. J. B. Logan was granted permission to again moderate in call at Canard when the congregation are prepared to move.

A petition was read from middle Musquodoboit asking for moderation in a call to Mr. John Gibson. Mr. Dickie was appointed to moderate fixing his own time. Mr. Thorpe being present intimated his acceptance of the call to Noel. His ordination appointed to take place on 28th of August, at 3 o'clock P. M. Rev. A. Gunn Kennetcook, to serve the edict on the 19th, Rev T. H. Murray to preach ordination sermon, Mr. Whittier to address the minister, and Mr. Jack the people. Rev. A. Rogers was appointed moderator of the session of Carlton and

Chebogus.

The trial exercises of Mr. Samuel Rosborough, were given in and cordially sustained and he was duly licensed to preach the Gospel.

At the afternoon sederunt, the Presbytery met for the ordination and induction of Mr. R. D. Ross, Rev. S. H. Jordan, in Mr. Rogers absence, preached, Mr. Dickie addressed the minister, and Mr. Maxwell the people. At the close of the service, Mr. Ross received a warm welcome from the people, was introduced to the session and took his seat as a member of Presbytery.

SERMON ALL THE WEEK.

"Why do you go to hear Dr. A— preach? He is not a brilliant preacher." "Very true," was the sensible reply; "I know that his pulpit performances are not brilliant, but his *life* is a sermon to me all the week." With a minister, as much as with the private Christian, character tells. More than one pulpit orator has destroyed the effect of his discourses by his self-seeking egotism, or his unscrupulous practices, or his overbearing temper, or some other very unchristian trait. On the other hand, full one-half of the power of some eminent pastors lies in their pure unblemished piety. Everybody believes in them. Their unselfish humility would silence a scoffer. Good as they are in the pulpit, they are still better out of it. There life is eloquent from Monday morning to Saturday night.

What is true of the ministry is equally true of the laity. An honest, consistent, godly character is a "sermon all the week." Nay, it is Christ's own preaching; for Christ liveth in such a believer and shines out from him. This good man's fruits are Christ's fruits just as much as the big, luscious grapes are the outcome of a "Hamburg" vine. The credit does not belong to the grapes so much as it belongs to the vine which yields such superb fruit. Our divine Lord recognized this when he said that herein was he glorified when his disciples bore much fruit.

The living Christian—pure of heart and unspotted by the world—is the best preacher of the gospel in these days. And it is just from the lack of this gospel salt that society suffers corruption and decay. Revivals and conversions are painfully few. The revival that is most urgently needed is a revival of *practical godliness*. Sunday preaching is not enough; we want more "sermons all through the week."—*Dr. T. L. Cuyler.*

"HUNGRY FOR PRAYERS."

An English clergyman has a son engaged in missionary work on the desolate coast of Labrador. His parishioners are not only the residents, but also the hardy fishermen from Nova Scotia and Newfoundland. This missionary says of them :

"During the fishing season the men actually never have more than from two to four hours' sleep at night. From two in the morning till the dark of summer night they are at work without cessation, excepting the few minutes occupied in snatching their hasty meals. I never knew what the human frame could stand in respect of want of sleep and rest, till I came here. And yet the poor, tired fellows will often take time to come to a week-day evening or early morning; and on Sunday they do not think three services too much. "Don't be afraid, sir," one of them said, when I was expressing some scruples about keeping them out of bed, on my arrival in haste late one evening—"Don't be afraid about giving us too much prayers; the truth is, we don't get half prayers enough. We're *hungry* for prayers." And many of them willingly sacrifice some hours of labor for the sake of attending services, and this, too, in their harvest season, when they have to secure enough in a few weeks to support them for the year."

We commend the spirit of these hard working sons of toil, to some in all our congregations. How many in our midst, who know no such labor, but can walk or ride to a pleasant and comfortable church, could say, "We're hungry for prayers"?—*Southern Churchman*.

The "liberty" which the Unitarians claim in the pulpit has clearly degenerated into "license," and Dr. A. F. Peabody, one of the best divines of that communion, sadly makes the following statement:—"I verily believe that were a professed Parsee, or Buddhist, or Mohammedan to ask for a place on our list of preachers, room would at once be made for him, and pulpits be thrown open to him.

"I'll do better to-morrow," said a little boy one day to his mother; but this was very foolish. Why not do better to-day? There is not one word in the Bible which calls upon you to do better to-morrow. It is always to-day.

CAN'T LEAVE HIM ALL OUT.

A mother had taught her little girl to pray for her father. Suddenly that man was removed by death. Kneeling in her sorrow at her mother's side at evening, the child hesitated, her voice faltered, and, glancing into her mother's eyes, she sobbed. "Oh, mother I cannot leave him all out. Let me say, 'Thank God I had a dear father once,' so I can keep him in my prayers."

How sweetly she honored her father's memory by her tender love.

I see in this world two heaps of human happiness and misery. Now, if I can take but the smallest bit from one heap and add it to the other, I carry a point. If, as I go home, a child has dropped a halfpenny, and if, by giving it another, I can wipe away its tears, I feel that I have done something. I should be glad, indeed, to do greater things; but I will not neglect this.—*John Newton*.

The list of the dead the past year contained the names of many eminent men—Darwin, the man of science, Longfellow, the poet; Emerson, the man of literature; Thurlow Weed, the journalist; Garibaldi, the revolutionist; and Dr. Pusey, the founder of Puseyism.

It often happens that men are very pious without being very good. Their religion expends itself in devotional feelings and services, while the evil passions of their nature remain unsubdued.—*Charles Hodge*.

Mr. Francis Murphy is still labouring in England in the cause of gospel temperance. During his recent visit to Carlisle four thousand persons put on the blue ribbon.

He that hath tasted of the bitterness of sin will fear to commit it; and he that hath felt the sweetness of mercy will fear to offend it.—*Charnock*.

The good statement comes from New Haven that not in twenty-five years has there been such a religious awakening in Yale College as now.

All the doors that lead inward to the secret place of the Most High are doors outward—out of self, out of smallness, out of wrong

WITHOUT BALLAST.

One Monday the "Escambia," a British iron steamer loaded with wheat, weighed anchor, and started down the bay of San Francisco. The pilot left her when about five miles outside the Golden Gate. Looking back from his pilot-boat a short time after, he saw the vessel stop, drift into the trough of the sea, careen to port, both bulwarks going under water, and then suddenly capsize and sink!

What was the cause of this sad catastrophe? A want of ballast. She came into port from China, a few weeks before, with a thousand emigrants on board. But she had in her hold immense tanks for what is called water ballast. Those tanks were full, and she battled successfully with wind and waves. But the captain, wishing to carry all the wheat he could between decks, neglected to fill those tanks. He thought the cargo would steady the ship. But it made it top heavy, and the first rough sea capsized it.

Here, then, was a vessel tight and strong, with powerful engines, with a cargo worth \$100,000, foundering as soon as she left the harbour, taking down with her a crew of forty-five men, because the captain failed to have her properly ballasted. The moment she began to lurch, the wheat all tumbled over to the lower side, and down into the sea she went.

How this wreck of the "Escambia" repeats the trite lesson that so many have tried to teach, and that they who need it most are so slow to learn. Young men starting out in life want to carry as little ballast as possible. They are enterprising, ambitious. They are anxious to go fast and take as much cargo as they can. Old-fashioned principles are regarded as dead weight. It does not pay to keep them, and they are thrown overboard. Good home habits are abandoned in order to be popular with the gay and worldly. The Bible is not read, the Lord's Day is not observed, prayer is neglected, and lo! some day, when all the sails are spread, a sudden temptation comes that wrecks the character and the life.

THE SWEET-MINDED WOMAN.—So great is the influence of a sweet-minded woman on those around her that it is almost boundless. It is to her that friends come in seasons of sorrow and sickness for help and comfort; one soothing touch of her kindly hand works wonders in the feverish child; a few words let fall from her lip in the ear of a sorrowing sister do

much to raise the load of grief that is bowing its victim down to the dust in anguish. The husband comes home worn out with the pressure of business, and feeling irritable with the whole world in general; but when he enters the cosy sitting room, and sees the blaze of the bright fire, and meets his wife's smiling face, he succumbs in a moment to the soothing influences which act as a balm of Gilead to his wounded spirits, that are wearied with the stern realities of life. The rough school-boy flies in a rage from the taunts of his companions to find solace in his mother's smiles; the little one full of grief with his own large trouble, finds a haven of rest on its mother's breast; and so one might go on with instance after instance of the influence that a sweet-minded woman has in the social life with which she is connected. Beauty is an insignificant power when compared with hers.

OBITUARY.

On the 23rd April 1883 there passed away to his rest and reward at Sheet Harbor Mr. John Hall aged 62 years.

During the pastorate of the Rev. James Waddell, in 1864, he was elected to the eldership in the Sheet Harbor congregation and served 19 years. He ever manifested a deep interest in the welfare of the Presbyterian Church and was strongly attached to it. By his quiet demeanour and humble department coupled with his earnest instructions at the Sabbath School he endeared himself to many. His seat in the House of God was seldom vacant unless absent from home and his loyalty to our beloved Zion continued firm down to the day of his death. At the prayer meeting, in the choir and Sabbath school he is missed and others must now rise up to take the place he filled so well. In his death Sheet Harbor congregation has lost a firm friend, good counsellor and a judicious elder.

Let us be followers of them who through faith and patience inherit the promises.

D.

Nearly \$25,000,000 have been invested in the search for gold in India, and not \$2,500 have been realized after three years labour. The money invested in missionary labours there, with some short-sighted business men pronounced a waste, has brought substantial and permanent returns. Missions pay, if mines do not.

Britain.

The British National Lifeboat Institution saved about 600 lives last year.

The strength of the Free church of Scotland is now 1,009 charges and 314,604 members—a net increase of 577 over last year.

The Established Church of Scotland has now 1,275 parish churches, and 110 chapels, unendowed churches, and 530,292 communicants

Lord Shaftesbury believes that if the places of public amusement were to be opened in England on the Lord's day, it would throw the temperance movement back twenty-five years

The disestablishment movement is receiving a great impetus in Wales. Conferences of the Nonconformists have been held at Cardiff and Swansea, and an open air meeting of Churchmen has been held at Abergynolwyn.

Dr. Kennedy of Dingwall has issued an appeal for funds to defend the men who are to be tried at Edinburgh for their protest against the breach of the Sabbath laws, and the desecration of the Lord's Day by the railway company at Stromo Ferry.

For the first time during a score of years the membership returns of the Society of Friends do not show any increase. The number is the same this year as last, about 15,100 for Great Britain. The deaths have been unusually heavy.

Asia.

Evidences multiply every year, says the *Indian Witness*, that the Holy Spirit is moving upon the great deep of Hindu and Mohammedan thought in India.

The *Indian Witness*, of Calcutta, think^d there is something wrong with the spiritual nerves which cannot endure the methods of the Salvation Army and yet are soothed by a quartette choir.

The Lord is wonderfully blessing the work in the native churches of Yokohama, Japan, and there has never been such earnest and united supplications as is now to be seen on every hand.

United States.

The Mormons have this year sent out 360 Missionaries.

A few weeks ago, in Arkansas, a condemned man stood in the presence of the gallows to which he was going for a crime of unusual atrocity. In that hour of solemn waiting he said:—"I have been a fast disciple of Bob Ingersoll. His doctrines have failed as a rule of life, and they will not at all serve as a basis of hope in death. Ingersoll's doctrines have brought me here."

AMERICAN PRESBYTERIANS. The following statistics of a year ago concerning the different branches of the Presbyterian Church in this country are worth having before the eye at the season of the meetings of their highest judicatories:

	Churches	Ministers	Mem'rs.
Northern,	5,744	5,143	592,128
Southern,	2,010	1,081	123,803
Cumberland,	2,587	1,422	115,749
United,		826	719
Synod of the Reformed			
Presbyterian Church,	122	108	10'661
General Synod of the			
Ref. Presby. Church,		50	
Associate Ref. Synod			
of the South,	101	84	6,140
Ref. Church U. S. A.			
(German).	1,432	767	133,435
Reformed Church in			
America (Dutch)	509	545	80,167
Totals,	13,331	9,919	1,146,659

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COPYING MY LORD'S LIKENESS.

Leaving my desk and books early one forenoon in Florence I wandered out into the Piazza, which was glowing in the fervent rays of the bright Italian sun, and making my way across the Arno lauded at length in the gallery of the Pitti Palace, so justly celebrated for the wondrous gems of art that adorn its walls. Having been a familiar visitor to the place, and feeling somewhat in a passive, listless mood, my eye caught sight of an artist in an inner room whose quiet, earnest occupation immediately fixed my attention. She had planted herself before a picture which, by some strange oversight, I had scarcely ever previously noticed. It was rather small in size and quiet in coloring, and represented ideally the countenance of our blessed Lord. A look of deep unspeakable sadness sat on the features, but the eye glistened with intensest yearning and compassion. After gazing for awhile at this most moving picture, I began to watch the artist who was copying it. I could not but admire the care and patience she displayed in adding touch to touch with such a watchful, earnest, loving purpose, ever turning her eyes to the beautiful original, and absorbed in the task of endeavoring to reproduce, as faithfully as in her lay, a likeness of its loveliness.

A train of thought was awakened in me as I watched her. Not in this manner, but in another and a nobler way, am I too, called on to labor to produce a likeness of my blessed Lord. "Not in lines and colors on a canvas, but in the lineaments and features of my character is my own soul to be conformed to the reality of my Saviour's living self. Shall I ever succeed, unless animated by a spirit of deepest love and admiration? Can I become like Him, unless I be much with Him, gazing on His glory and beauty, who is the chiefest among ten thousand and the altogether lovely? Should I not ever compare myself with His bright example, and strive earnestly to be in all things as He was? The copy this artist will produce will, after all, be valueless compared with the priceless original; but to those who cannot see this original it will convey some faint idea of what its beauty is. So to the world that sees not Christ, knows him not, and cares not for him—to that world am I called upon to be a revelation of him, so that in me they may see a

witness, faint and far off though it be, to the glory of the only-begotten Son of the Father, full of grace and truth. Fill me with Thy love, O Christ! May I ever dwell in heart with Thee till, when Thou shalt appear, I shall be altogether like Thee when I shall see Thee as Thou art. —*Evangelical Christendom.*

WHAT THE BIBLE SOCIETY IS DOING.

The Bible Society defends the Bible by circulating it. What a wondrous defence it is! It found the world with five million Bibles; it has given to it more than ninety-five millions, or nearer one hundred million copies. It found the Bible in fifty languages; it has sent it out in two hundred and fifty. How wonderful it is, when we think that forty of these languages were especially reduced to writing for that purpose! There are forty languages that eighty years ago were only spoken languages; and now men are reading in their own tongue wherein they were born the wonderful works of God. I believe that when the Oriental Congress sat in the city of London some few years ago, and visited the Bible Society's House in Queen Victoria street, where they saw the various versions on the shelf, they did not fail to acknowledge that, though this is a Christian, not a literary Society it had done even more for the interests of philology than any literary society in the world. Then you have the number of the issues. How marvellous they are! Last year the number was 3,000,000. It is difficult to comprehend. Put it in another form, five every minute of the day and night all through the year without intermission; I ask every thoughtful Christian man to ponder well that wonderful fact. A stream of divine truth going out over this poor sinful world of ours at the rate of five copies every sixty seconds of the day and night throughout the year without intermission! Upwards of nine million pounds sterling, expended for this work, was raised entirely by the free will of a Christian people. —*Mr. G. T. Edwards.*

Queen Makes, of Raratonga, noticing how lax were the police in dealing with drunkards and drunkard-makers, created a new order of female police. These women soon unearthed the concealed spirit and threw it into the sea, and since their advent to office a grand reform in the manners of the people has taken place.

PRACTICAL CHRISTIANITY.

A good lady employed a deacon of one of our Baptist churches to do some carpenter's work which amounted to quite a large sum of money, and she said when speaking of the job, "I would just as soon hear Deacon — pray now as I would have done before he did that work for me." That's it! We want deacons and all other members of our churches to do in all business relations just that which is right. We believe in practical religion.

Spurgeon asked a young girl, who served as a domestic in one of his families, when she presented herself for membership in his church, what evidence she could give of having become a Christian, and she meekly answered, "I now sweep under the mats." And the renowned preacher said it was a good evidence, and we agree with him. Real religion leads one to do work thoroughly.

MAKING DRUNKENNESS INFAMOUS.

The venerable Rev. Dr. Andrew P. Peabody, late preacher of Harvard University, in a recent letter on the sale and use of intoxicating liquors, says: "I believe that the only remedy for intemperance is to make drunkenness the prime offence, and to bring about a state of public feeling in which drunkenness and all approaches to it shall be looked upon with the same disesteem, loathing and intense moral disapprobation with which the attempt is made to brand the sale of spirituous liquors. Stigmatize the sale and the seller as you please, I care not with how deep a brand, if you will only make one deeper still for those whose vice makes the sale infamous. What the law makes ignominious, society will hold in like disesteem. If a young man of respectable family is liable to be locked up in a House of Correction for coming home drunk from a convivial gathering, not only will he be restrained from excessive indulgence but his parents and friends will be very careful how they start him on the first steps of the evil way. Making drunkenness infamous would do more than all things else toward checking, and to a large degree entirely preventing, the use of strong drink of any kind in families and on occasions of social festivity, and would multiply beyond any other conceivable cause the number of total abstinent."

DID NOT KNOW IT WAS THERE.

A well-to-do deacon in Connecticut was one morning accosted by his pastor, who said, "Poor Widow Green's wood is out. Can you not take her a cord?" "Well," answered the deacon, "I have the wood and I have the team; but who is to pay me for it?" The pastor, somewhat vexed replied, "I will pay you for it, on the condition that you read the first three verses of the forty-first Psalm before you go to bed to-night." The deacon consented, delivered the wood, and at night opened the Word of God and read the passage.—"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive, and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make his bed in his sickness."

A few days afterward the pastor met him again, "How much do I owe you, deacon, for that cord of wood?"

"O!" said the now enlightened man, "do not speak of payment; I did not know those promises were in the Bible. I would not take money for supplying the old widow's wants."

CARD PLAYING.

That accomplished writer, the late Dr. Holland, of Springfield, Mass., said:—"I have all my days had a card playing community open to my observation, and I am yet to be made to believe that that which is the universal resort of the starved in soul and intellect, which has never in any way linked to itself tender, elevating or beautiful associations—the tendency of which is to unduly absorb the attention from more weighty matters—can recommend itself to the favor of Christ's disciples. The presence of culture and genius may embellish, but it can never dignify it. I have at this moment," said Dr. Holland, "ringing in my ears the dying injunction of my father's early friend, 'Keep your son from cards. Over them I have murdered time and lost heaven.'"

Fathers and mothers, keep your sons from cards in the home circle. What must a good angel think of a mother at the prayer-meeting asking prayers for the conversions of her son whom she allowed to remain at home playing cards for "pastime."—*M. P. Gaddis.*