

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/  
Commentaires supplémentaires:

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index
- Title on header taken from:/  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
					✓						

AR 10  
M3 P6

THE ARCHIVES  
THE PRESBYTERIAN  
CHURCH IN CANADA

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

# THE MARITIME PRESBYTERIAN.

## CONTENTS.

	PAGE
Editorial Items.....	67
NEW HEBRIDES :—	
Letters from Mrs. Annand.....	70
Letter from Waihit.....	73
Letter from Rev. J. Annand.....	82
TRINIDAD :—	
Twenty-Second Annual Report of Rev. J. Morton.....	74
Nineteenth Annual Report of Rev. K. J. Grant.....	74
Third Annual Report from Rev. Wm. Macrae.....	76
Letter from Rev. W. L. Macrae.....	77
Report of Couva District for 1889; Letter from Mrs. Morton.....	77
Letter from Miss Blackaddar.....	79
Letter from Rev. J. Morton.....	82
A Short Sketch of my Life.....	79
Obituary Notices.....	80
Point Aux-Trembles School.....	81
Through the Crowd to Jesus—Dr. Cuyler.....	83
How to Pray.....	84
Remembrance of a Mother; What to Teach Boys.....	85
Christian Work in India.....	86
A Chance Word; Unspoken Words.....	86
Children at Church; Noblesse Oblige.....	87
The Secret out; Drifting away from God.....	87
Some Things about China; Christ and the Old Testament.....	88
Jubilee of Rev. Wm. Reid, D. D.; The Jews.....	89
Revival in Armenia.....	90
Who are really Great? The Unruly Member.....	90
Work for Cheerfulness: Use your Leisure.....	91
Becoming like Christ.....	91
A Parable with a Point; Protestant Progress vs. that of Rome.....	92
No Work that Pays Better; Commerce Penetrating Africa.....	93
Stay at Home.....	94
One Secret of Success in Life; Work, or be Silent.....	95
If two of you shall Agree.....	96

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

MARCH, 1890.

**Literary Notices.****THE THEOLOGUE.**

The first issue of another new exponent of Presbyterianism comes to us from the students of the Presbyterian College, Halifax. It is a handsome pamphlet, containing 52 pages of orthodox, magazine size, with faultless "Divinity" cover. The contents are in keeping:—1, A Canadian Agnostic,—By Rev. Dr. Burns;—Missionary Address,—By Rev. John Morton;—Reminiscences,—By Rev. Neil McKay;—The Moravian Missions in Labrador,—By W. J. McKenzie, B. A.;—The important office of the Religious Teacher,—By Prof. H. M. Scott, D. D., Chicago;—A tramp through Thuringia,—By R. A. Falconer, M. A. Several pages of College Notes and personals:—And, two, "Reviews," viz, "The Old Testament in Greek,"—by Rev. Prof. Currie, D. D.; and "Cairns Philosophy of Religion,"—By Prof. Seth, M. A.

If the first number is to be taken as a sample, the *Theologue* will occupy, both in appearance and quality, a front seat among College magazines. Five or six copies will be issued during the winter. Price 50 cents, single copies 20 cents. Address, Mr. L. Harvey, B. A., Pine Hill College, Halifax.

**THE PRESBYTERIAN AND REFORMED REVIEW.**

The first issue of this new Presbyterian Quarterly has come to hand. The contents are:

Meaning and value of the Doctrine of Decrees,—By Prof. Shedd.

On Prenching,—By President Patton.

The Biblical meaning of Holiness,—By E. B. Coe, D. D.

A Tendency of the Times,—By Samuel Kellog, D. D.

The Atonement,—By Prof. R. B. Welch.  
Christian Science or Mind Cure,—By W. Greene.

Historical and Critical notes. Editorial notes,—By F. W. Chambers, D. D.

And nearly sixty pages of Reviews of Recent Theological Literature.

It will be seen from the above that the general character and compass of the *Review* is similar to that of the late *Presbyterian Review*. Its standpoint is somewhat more conservative, and will thus be more in accordance with the views of the great body of its readers in the Maritime Provinces.

The article by Dr. Shedd is a very thorough and thoughtful and timely one in connection with the agitation for the revision of the confession. President Patton on preaching is likewise from a master mind, and upon a subject always timely, especially to ministers. That the new *Review* may have prosperity will be the earnest wish of its many friends. Price \$2 per year, 80 cents per number. Anson Randolph & Co., New York.

**A NEW ROMISH CATECHISM.**

It is reported that the Vatican has on hand a Confession of Faith, Rome seeks to remodel and unify her Catechism. She is not satisfied with the variety of catechisms in her communion, and is preparing one to supplant existing ones. Before it is adopted, it must first receive the sanction of the Cardinal, and then be approved by the Pope. Upon its adoption by these high authorities, it will then be translated into every language recognized by the Hierarchy, and be circulated wherever she has, or can gain, a foothold. She thus aims at unifying belief and strengthening her rule. She wisely begins with the young, and lays the foundations of her faith and control at an early age. She makes much of her Catechism. Protestants need to imitate her and give her more prominence to Catechetical instruction. Presbyterians ought to return to the custom of the fathers and instruct the children thoroughly in the Shorter Catechism. Pastors would do well to emphasize the duty more. A series of sermons upon the Shorter Catechism would not only be timely but refreshing and profitable to many congregations.—*Phil. Pres.*

The *Free Church Monthly* under the heading "Work and Play" speaks as follows:

It is calculated that the Protestants of America give 2,250,000 pounds sterling a year for religious objects. It is a large sum; but then an actor calculates that in the same country 40,000,000 are annually given to sustain the theatre.

# THE MARITIME PRESBYTERIAN

Vol. X.

MARCH, 1890.

No. 3.

## The Maritime Presbyterian.

A MONTHLY MAGAZINE DEVOTED TO MISSIONS.

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

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

All receipts, after paying expenses, are for Missions.

All communications to be addressed to  
Rev. E. SCOTT, New Glasgow, Nova Scotia

The affection of congregations has been shewing its warmth this winter in the usual way in fur coats and caps to the minister. Many a long drive will be made more comfortable, but this is only a trifling benefit of such gifts. Many a minister's heart will be warmed far more than his body as he thinks that his work is appreciated, that amid much to discourage, he has that which the true minister prizes next to the "well-done" of his master, and without which his work can neither be pleasant nor profitable, the affection and sympathy of the congregation.

There is a false and a true Socialism. Both of these and their character was well illustrated by the statement of a converted working man in a Glasgow mission. Said he "My motto used to be. "Down with every thing that's up" Now it is, "up with every thing that's down." True Christian socialism aims at levelling just as well as does the socialism and nihilism of Russia but its aim is not to level down but to level up.

The vacant pastorate of Richmond Congregation, Carleton Co., N. B. was happily filled in the 28th of January by the induction of Rev. Joseph Barker.

The congregation of Oxford, Cumberland Co., has asked to be separated from Pugwash, and organized as a separate congrega-

tion, offering to raise toward pastoral support, \$500 per annum and a manse. The Presbytery approves of the step if it can be effected. Pugwash is to be consulted and to report to the next meeting of Presbytery, to be held at Wallace on the 5th of March, at 11, a. m.

Dr Cuyler, the pastor for thirty years of Lafayette Avenue Church, New York and whose name is a household word throughout the Protestant christian world, has intimated his intention to resign his charge. Few men have had more talents entrusted to them and few have improved them more faithfully. As a preacher of the gospel and a writer of the gospel he has had few equals. Plain, picturesque, pungent, have been his utterances and many a doubting, discouraged soul has been cheered on its way by his apples of gold in baskets of silver. As a worker in social and temperance reform he has ever been among the foremost, his mission being the glory of God and the greatest good of humanity. While owing to advancing years he has seen fit to resign the charge of a large and loved congregation it will be the earnest prayer of his many friends and acquaintances through the press that he may be long spared to help by his pen in every good word and work.

The religious liberty that would be enjoyed if Rome had the power, is illustrated by the recent riot in the town of Hull, near Ottawa. A Miss Wright with a band of assistants undertook to conduct religious services there in a little mission house a few days since, but were driven out by the mob. A few days later the same band renewed its efforts and the result was worse. Hundreds of rioters crowded the streets and then assail-

ed the poor little mission house almost wrecking it, and injured the evangelists and their friends. What a commentary on the training and education of Rome and her spirit where she has the power. Is it in irony that Archbishop O'Brien of Halifax in his lenten pastoral published since the above took place, speaking of those who are talking about the revision of the Confession,—the Presbyterians,—says "Let us hope and pray that a ray of Divine light may enlighten their souls to see the errors of a system to which they have clung believing it to be true, and show them the beauty, harmony, and consistency, of Catholic doctrine. Consistency there certainly is and, has been in some respects both in the doctrine and in the practice where the power existed, a consistency that is manifested in the history of the inquisition, the dungeon, rack, and stake.

In remitting for the MARITIME please do not send postage stamps in larger amounts than twenty-five cents nor of a larger denomination than three cents.

We would like much to have some copies of the Feb. MARITIME. If some of our readers who do not keep them on file would kindly send us their copy it would be thankfully received.

A good supply of Missionary letters appear in this issue, no less than four from Mrs. Annand, but they are so interesting, each one representing some different phase of their work and life in that far off land that we print them all. Two letters, those of Messrs. Morton and Annand were misplaced in making up the forms for the press but will be found on another page.

The Presbytery of P. E. Island, has appointed as commissioners to Assembly, Messrs. J. McKenzie, J. M. Coffin, T. Corbett, J. M. McLeod, J. Carruthers, George McMillan, and, A'lan McLean, ministers, and Messrs. McLean, T. C. James, W. T. Huggan, W. Campbell, Hon. B. Rogers, and A. Simpson, elders.

Rev. Dr. Laing, of Dundas, Ont., and Rev. T. Sedgewicke, of Tatamagoucho, N. S. have been nominated for the Moderatorship of the General Assembly.

Messrs. T. Sedgewicke, D. Macgregor, and D. Wright, ministers; J. Hingley and F. B. Robb, elders, are commissioners from the Presbytery of Wallace to the next General Assembly.

The St. John Presbytery has asked from its congregation for Augmentation the following sums:

Calvin Church, St. John	\$10 00
South Richmond	10 00
Greenfield	10 00
Kincairdine	10 00
Riverside	10 00
English Settlement	15 00
Scotch Settlement	15 00
St. James	20 00
St. George	20 00
Hampton	20 00
Shediac	20 00
Greenock	20 00
Shemogue	20 00
Glassville	25 00
Woodstock	25 00
Buctouche	25 00
Bocabee	27 00
Carleton	30 00
St. Stephen	30 00
Richmond	30 00
Sussex	34 00
Nashwaak	38 00
Chipman	40 00
Prince William	41 00
Harvey	50 00
Moncton	100 00
Fredericton	120 00

St. Andrews, St. Davids, and St. Stephens, in St. John are asked for 73 cents per family.

Last year it was agreed to re-roof the two Presbyterian churches on Aneityum with corrugated iron instead of thatch. To meet the whole cost the native converts volunteered to forego the price of one season's crop of cocoa nuts, in order to aid in carrying out this work. As a result of their self-denial the sum of £114 16. was raised. Will not the noble self denial of these natives of the South Seas rise up in the day of judgement against some of us at home and condemn us in the matter of liberality to God's cause. To whom much is given of them shall much be required.

Behold how great a matter a little fire kindleth—when the wood is dry. An obscure presbytery send to the General Assembly of the Presbyterian Church in the United States, North, an overture asking for a revision of the Confession of Faith. The Assembly got rid of the overture by sending down to Presbyteries the two simple questions, "Do you want revision?"—and—"What changes do you wish?" These two questions have raised a din such as the Church courts and papers in the United States have not heard for many a day before. Secular papers too, look on and occasionally take a part, showing frequently a lack of knowledge of the Confession of Faith and its teachings that would at least entitle them to the privilege of remaining silent.

Elders too, and even ministers in some cases shew by their addresses that their knowledge of that venerable book is obtained from other sources than careful study of its contents. The expressions of opinion are of all grades, from the blind conservative who worships the Confession and would regard as profane the hand that touched it, and the intelligent conservative who believes that while there are things in it hard to be understood, yet it sets forth fairly and fully the teaching of the Word of God upon the great doctrines of our holy religion, from these, downward, through all stages of iconoclasm to the men who want a creed elastic enough to embrace almost every kind of teaching that any type of Christian consciousness, or rather human consciousness may desiderate.

In the agitation for review there are a few thoughts that it may be well to remember, viz:—

1. That truth, in so far as it has to do with religion, is from God and not of men.
2. That a creed or confession to be true must set forth the mind of God as revealed in His word and not the fancies or wishes of men.
3. That in formulating a creed the aim must not be to get a system of doctrine that can be preached with acceptance to the na-

tural heart, but one that will reflect the mind of God.

4. Hence the question in discussion should be, not, will this conciliate men, but, does it fairly represent the teaching of the Word of God. If men choose to object to the doctrine of the Word of God then the quarrel is between them and the Word.

5. That a Confession of Faith that reflects the Word and Mind of God will never please unregenerate man. "The carnal heart is enmity against God for it is not subject to the law of God neither indeed can be." One mark of a confession or creed that would reflect faithfully the mind of God would be that men who are not Christians at heart would object to it. Of creeds as of men, it may be said, "Woe unto you when all men speak well of you."

6. That whatever be the issue we need not fear. The Church of Christ in this century approaches more nearly the Apostolic Church than it has done in any other age, in obeying the last command of the Saviour, "Go preach the Gospel to every creature." The promise is, "if any man will do His will he shall know of the doctrine." And it cannot be that the Church of Christ in carrying out as never before since apostolic times His will in the evangelization of the world will be left to wander far astray in doctrine.

7. That whatever mystery there may be as to the relation between God's purposes and man's free will, we can safely leave it for God himself to solve. The mystery has nothing whatever to do with our duty. "The secret things belong to the Lord our God, but the things that are revealed belong to us and to our children that we may keep all the words of this law," Deut. 29:29. The secret things are the mysteries of His own plans and purposes. These belong to Him. The things that are revealed are His commands and promises. These are for us to obey and to claim and they are so simple and plain that the wayfaring man through a fool need not err therein.

One of the heroes of African Missions worthy to be ranked with Moffat and Livingstone is Mr. McKay, son of Rev. Alex-

ander McKay, L. L. D., late of Edinburgh and nephew of the late William McKay of Halifax.

This young man, the son of a Free Church man, went to Africa in the service of the Church Missionary Society some years since. A little later Bishop Harrington and some native Christians were cruelly murdered by the King of Uganda and the Mission was threatened with extinction. McKay's life was spared though he was kept a captive and knew not what a day might bring forth. Strong in faith and purpose, he was full of resource, and keeping his great work steadily before him he wrought as he had opportunity, with the most blessed results. Stanley speaks of him as follows :

"I suppose you do not know McKay personally. Well, he is a Scotchman—the toughest little fellow you could conceive. Young, too—probably thirty-two years or so—and bears the climate splendidly; even his complexion is uninjured—not Africanized yet by any means, despite twelve years' continual residence. These mission societies certainly contrive to produce extraordinary men. *Apropos* of Scotchmen, can you tell me why they succeed oftener than other people? Take Moffat, Livingstone, McKay—real Scotchmen with the burr. They stand pre-eminent above all other missionaries, no matter of what nationality. It is not because they are Scotchmen that they succeed. It is not because they are better men in any one way or the other—physically, mentally, or morally—of that we may rest assured, but it is because they have been more educated in one thing than all others. While I say this I review mentally all whom I know and have met, and I repeat the statement confidently. That one thing is duty.

#### DEATH OF REV. DR. LYALL.

A voice whose soft and tremulous cadences still echo in the memory of many a Dalhousie student, is stilled. The problems of mind and matter will vex no more, nor will the mattention of unmetaphysical classes ever disturb the serenity of that cultured, good, gentle and sensitive soul.

Dr. Lyall was born in Scotland near eighty years ago, studied at the University of Edinburgh, came to Canada and taught for a time in Knox College, Toronto.

In 1850, he removed to Halifax to take charge of the Free Church College where until 1860 he was the Arts Faculty of that institution, Dr. King at the same time representing in his own person, the Theological Department.

The Union of 1860 merged into one the Educational work of the two churches and Dr. Lyall was removed to Truro where for three years he taught in the Seminary. In 1863, Dalhousie College was revived, and Dr. Lyall was appointed to the chair of Logic and Psychology where he has taught ever since, a period of twenty-seven years.

Dr. Lyall leaves a family of six children of whom the youngest is about eleven years of age.

#### New Hebrides.

#### LETTER FROM MRS. ANNAND.

*Santo, New Hebrides,*

June 13 th, 1880.

MY DEAR MRS. BURNS,—Your letters did not reach us until the third of June, though the *Dayspring* arrived at Sydney on the 30 th March. She was so long coming, we feared that something must be wrong, even then she did not get down to us for want of wind, but remained at anchor at Malo, to the great disappointment of our natives who had been looking for her for weeks, and had yams, bananas, coral, etc., to sell. She got into Malo on Sabbath. We saw her go in, and we expecting her on Monday, but as she did not come Mr. Annand started in his boat to get our mail. On the way he meet one of the *Dayspring's* boats bringing down our mail. He told Mr. Annand that Mr. and Mrs. and Miss Paton were on board, also three new missionaries. So Mr. Annand went on to Malo to bring Mr. and Mrs. Paton and daughter down. The mate bringing the mail bag to me, my first thought was to sit down and open it, but I found that the mate and boats crew had had no dinner, and as Mr. Annand had with him in the boat my cook and all the other men on the premises, except the goat herd, I had to get something ready for them myself. This done I took just a peep into some of my letters, and then prepared for my expected guests. Mr. Annand came home at 7 A.M., bringing our dear friends the Patons. We had not seen them for four years when we spent a few days with them in Melbourne on our way home to Can-

ada. On Wednesday morning, just as we finished worship, Miss Paton said, "Why, here are the gentlemen." The captain not being able to get the vessel down, had sent our stores by boat. So the missionaries came to see us. We had them all with us until Tuesday morning when they left to rejoin the *Dayspring*. Mr. Macdonald came to the island last year, but too late to be settled; so he has been staying with Mr. and Mrs. Morton at Pangkume, Malekula. He is a son of the late Dr. Macdonald of Melbourne. He heard of his father's death by the *Dayspring*, and hopes to reach Havannah harbor, in time to catch the steamer for Melbourne. We do rejoice to see new men coming down each year. They would both like to come to Santo, and glad we should be to have them; but it will be decided at Synod meeting, and all will be well. We expect two of Mr. Paton's sons to join our mission soon. How we did enjoy Mr. and Mrs. Paton's visit. The two young men are full of hope and cheerfulness. We all had a happy time together! Another bright spot in our lives.

I know you will be sorry to learn that Mrs. Watt has been very ill. Mr. Watt did not think for some time she would live. She was improving when the *Dayspring* called, but very weak.

Mrs. and Mrs. Bannerman from New Zealand, came down in the *Dayspring* this trip to see how their missionaries, Mr. Milne on Nguna and Mr. Michelson on Tongoa, are getting on. How we should enjoy a visit from you and Dr. Burns, but I fear that you will never venture so far to see us. We have very cheering news from three of the stations to the south of us,—Nguna, Tongoa and Epi. The people of Nguna kept aloof from the gospel for seven or eight years, but for the last three or four years have been coming in fast. Mr. Milne baptized 179, and he sent out nine teachers and their wives in the space of four months, the natives also making 4779 lbs. of arrowroot for the payment of their books. It is said to be the largest crop ever made on the islands in one year at one station. Mr. Fraser of Epi, writes that the doors have been opening all round him. He is so busy that he cannot leave to attend the Synod meeting. Work on Tongoa, Mr. Michelson's station, has never been so hopeful as now. I know that you will rejoice to hear this news. We here are plodding on. I am doing little or nothing directly for my Master. I had a nice little class of boys for a time, but they all left at the time the feasting and dancing came on, and I have not got them back again. The woman and girls we cannot get hold of. We are trying to induce them to come and

learn to sew, but the men will not allow them to come to learn any thing. The men and some of the boys continue to attend church well, and a few of the men come to school. It is usually the women and girls who come in first in these islands, so that these people are quite an exception. We have a young man living with us who was driven away from the village six weeks ago for breaking *Taboo* by eating some food cooked at a fire, not belonging to his class or "caste." The men rise to higher classes, according to the number of tusked pigs they kill, and when they leave one class to go to another they change their names, which is a bother to us. Bani seems quite happy here; he is not the least afraid of eating our food, and works about the place very cheerfully. I heard him the other evening singing, "Come to Jesus." Oh! may he be enabled to give his heart to the Saviour. He is one of two who came to Malo to see us at the time we were wrecked, and from whom Mr. Annand got some of the first native words of Tanga. He has always been friendly. I trust he may stay with us, but natives are fickle.

Yours sincerely,

A. ANNAND.

#### ANOTHER LETTER FROM MRS. ANNAND.

SANTO NEW HERBIDES.

Oct the 9th 1889.

My Dear Mrs. Holmes:

I fear that you will think me long in acknowledging the valuable box of Mission goods from your Society. But we did not receive them until August last. The large cases, two in number, that contained the small boxes and parcels, were not properly addressed hence they were three months later in reaching us than otherwise have been.

There was no time to open boxes and answer letters before the "*Dayspring*" sailed again. You ask me to let you know if the garments are suitable; they are very nice indeed. If you think of making any more things for us, would you kindly send some shirts for men, medium size as we have plenty of women's and children's clothes to do us for some time, but are nearly without clothes for the men. Our work is progressing not very rapidly, but encouragingly. The attendance at the Sabbath services has increased during the last few months, a number of women attend now. I think you would be pleased could you enter our little church some Sabbath and see our people sitting so quietly all clothed and listening attentively to the Word of Life and joining heartily in the singing. You would hardly take them



for heathen. The morning school on week days is also fairly attended by the men and boys. They are only learning reading and writing as yet. The women do not attend school, but we hope soon to get them to come. We are thankful that a few of them come to Church. Poor things they are very low and degraded, it is more difficult to do anything with them than it is with the men. The men do not wish the women to learn to read or sew, etc., for fear they will be unwilling to do their work. Such as dig, plant, yams, cut and carry fire wood and cook their food.

We are a good deal troubled by the labor vessels taking away the natives in these islands. Last week a French vessel was here from Noumea, New Caledonia, and took away twenty of our people, but I am glad to say that none went from this village. They tried to get them to go but they said no: we belong to the Missionary. They buy the people from their friends paying a musket for a man or a woman. A musket and ammunition will get almost anything from the heathen.

Mr. Annand had to interfere in the case of their taking a woman. She got on board in the night leaving her husband to go with another man. Some of the friends came and begged Mr. Annand to go and get her back. They on board would not give her up to them. Mr. Annand went and got plenty of impudence from the French captain. They dare not take her against the wish of the chiefs and friends. However, they got her away by giving a musket to the friends. The poor husband got nothing. This is the fourth time that Mr. Annand has had to go to these vessels to get back women. In the other cases he succeeded in getting them back.

This slave trade is a great curse, it hinders the work of the missionaries a great deal.

Again thanking you all and wishing you every blessing both in your homes and in your work for the Master, and asking you to pray for us, with our united kind regards,  
I remain, yours truly,

ALICE M. ANNAND.

STILL ANOTHER LETTER FROM MRS. ANNAND.

SANTO, NEW HEBRIDES.

October 28th, 1889.

My Dear Mrs. McCurdy:

I am thankful to say that I am enjoying fair health just now. After Mr. and Mrs. Lindsels returned from the meeting of Synod and learned that I was ill, he kindly came down in his boat to take us up to Malo for a change. I was not

able to go when he came, but we went ten days later and spent eleven days with them. The change did me much good, I have not had much fever since my return home and no neuralgia. Mr. Annand has enjoyed good health this year.

Many thanks for your letter, it cheers us to know that we are not forgotten away out here.

You ask me to let you know when you may send us a parcel of garments, I had forgotten all about your kind offer. We shall not require any children's clothes for some time to come, as we have a great many on hand. A few loose dresses for women made of print and a few print shirts, medium size, for men, would be useful to us. Some of our men take great care of their shirts. I was watching one old man one Sabbath afternoon after coming out of church, he took off his shirt, sat down on the grass to fold it. It took him a long time, he tried it in many ways before it was folded to his satisfaction. At last he got it into a small roll and went off to his home where it would be tied up in leaves and hung up in his house until the next Sabbath. I thought that old man well deserved a shirt. But they are not all so careful of them, as he. We have had a few cases of trading their shirts off to natives on labor vessels for tobacco, however not many have done this.

Though our work is progressing slowly yet we do not feel discouraged, but thankful that God is answering the prayers of so many kind friends in Canada, by putting it into the hearts of these poor dark hearted people to come and listen to his word each Sabbath. Last Sabbath we were remarking that if many more attend we shall be obliged to have a larger building. The church was nearly full and they seemed to feel the heat as well as we, very much. Our next church will have to be larger and a more substantial building, which means some hard work for my husband. The missionaries in this field seem to have so much manual labor to perform.

I am glad to say that quite a number of our women attend church, now, the Chief's wife among the number. We have not got them to attend school as yet. The men and boys attend fairly well. We have them divided into three classes: Mr. Annand has a class of young men and the teacher another, while I have a class of boys. Their progress is slow. We hope to commence another class soon, chiefly for writing and other branches to be held in the afternoons, nearly all the time in the morning is occupied in reading. It is not well to keep them long at one time. Some of them can read a little and write their own names, &c. We hope

## THE MARITIME PRESBYTERIAN.

to get an edition to our first book down from Sydney by the "Dayspring" this year.

### FROM MRS. ANNAND ONCE MORE.

SANTO, July 24, 1889.

The western part of the Church of Canada has been doing nobly, in sending out men and women to the foreign field, and the Lord will bless the Church that helps to spread His cause. We watch with deep interest all that the church is doing in our own land. If people at home could only be set down for a time among the heathen and see for themselves their utter hopelessness, they would be willing to deny themselves and do much more.

I cannot report any rapid progress in our work—it is slow, patient "toiling on." The seed is being sown, and we trust in due time to see it yielding fruit. Their minds are so dark, that it seems hard for them to embrace the truth. The women have not been coming to the Sabbath services for some months. Until last Sabbath when two of them and a girl were present. The men do not wish them to attend church and school, for fear that it would interfere with their work for them. However we trust to get them in by and bye. We long to help them, they are so fearfully degraded. The men and boys attend the Sabbath services, and quite a number of them attend school, but are making slow progress. At times we have a few men at the Sabbath services from the mainland villages, and also from the island of Araki.

We have commenced our third year here. You "hope that after a time we may have some regular trading vessels calling here, or a trading company established." About a month ago the "Santa Cruz" chartered by a new company in Sydney, called the Australian New Hebrides Company, was in our harbour for some days. The manager was buying up all the good land he could get. Their object is to put some respectable white families here, to plant and originate trade, etc. They bought two splendid lots of land, one six miles distant from us, and the other three. Mr. Annand was away with them for three days, as interpreter. We trust that we may have some nice neighbors bye and bye. A young man by the name of Whitford bought an acre of ground, about half a mile from us, some weeks ago, for a copra station. (Copra is the dried kernel of the cocoanut, from which the oil has been expressed.) He will leave natives to make the copra, and come round for it in his little vessel. He promises to improve our mail advantages, as he lives on Malekula and has vessels calling there for his copra, and so has opportu-

nities of sending away letters. I rejoice to tell you that two new missionaries joined our number this year. We do not know where they are to be settled; it will be decided at the meeting of the Synod. They both expressed a wish to come to Santo. We were not able to attend the meeting, as we had no competent person to leave in charge of the work. The man we got from Aneityum as teacher does not know the language yet. Besides, had we gone, we would have been away for eight or nine weeks—too long a time to have left the work just yet.

Now we do not wish you to think that because our people attend church and school fairly well that we have got them christianized. No, dear friends, it is sowing the seed upon very hard ground. Their poor dark minds are long in understanding the most simple truths. Continue to pray for us Gani, the young man who was put away from the village for breaking caste some seven months ago, is still with us and doing well. He is quite a help to Mr. Annand in his translating.

Your truly,

ALICE M. ANNAND.

### LETTER FROM WAIHIT.

Waihit was one of the first chiefs on Aneityum to embrace the gospel when Dr. Geddie went to that Island. Ever after he was one of the "pillars". When Mr. Annand came home some five or six years ago, Waihit's message to the church here was one of thankfulness that they had sent the gospel to the New Hebrides, and said he "Tell them to be strong" in living and working for Christ. The old man has written a letter which we copy from the *Free Church Monthly* and which will be of interest to our readers.

"DEAR BRETHREN IN SCOTLAND,—I am an old man now; I was with Mr. Geddie when the gospel message was first brought to our land. I am anxious to have my thoughts conveyed to you regarding the mission on Aneityum. There are few of the first converts left now to take a leading part in the worship of Jehovah. Many of the younger generation have been taught to read and write; but their conduct is not straight, their way of living is uneven. They are like a fallen orange—the color and appearance is good on one side; but we find on turning it round that the destroying insect has been at work and rendered it unfit for use. So with our young men; they

are not to be depended upon; they are not able to remain steadfast without the aid of a missionary.

"Dr. Geddie died, Dr. Inglis has retired, Mr. Murray had to leave us because his wife's eyes failed, Mr. Annand was removed to Santo, and now Mr. and Mrs. Lawrie are leaving us for a season. Should sickness or accident prevent their return to us (for we know not the way of the Lord), I beseech you, brethren in the Church of Christ, leave us not to ourselves without someone to superintend the work of God on Aneityum.

"Speaking for myself, I rejoice greatly in my heart for the gift of our Lord Jesus Christ and his dying to save us. I was a heathen man; I knew what heathenism was; the kingdom of the devil was strong in this land; but our God was able to bring it down and set up his own kingdom instead, that souls might be saved. I often say that our young men know not what they do when some of them try to bring back former superstitions.

"It is my fear for the safety of the Church of Christ here that makes me (as a representative elder) dictate this message to you. I am nearly blind, but I can grope my way, and I always attend church; for my missionary told me that, although nearly blind, I can still hear and think and speak. I am not disobedient to that counsel and, as far as I am able, continue to assist in the work of Jehovah. My words to you are done."

W. HUNT.

### Trinidad.

#### 22ND ANNUAL REPORT OF REV. J. MORTON, TUNAPUNA.

From January till May the work in Tunapuna district is conducted by myself on the usual lines. A teacher's house was erected at St. Joseph and a school-house at St. Helena where a school had been opened in a rented room. The buildings at Tacarigua and St. Joseph were also painted.

On the 11th of May we sailed for Canada on our usual furlough, the state of my health making any postponement unwise.

After a summer of much comfort and enjoyment, with restored health and with spirits refreshed by what we had seen of the life of the Church in Canada, we returned to Trinidad December 5th.

During my absence the work on this district was entrusted to Mr. Chas. C. Soodeen, who was made Secretary to the local school managers and managed all the funds. Twenty years before he became my first

Indian teacher and it was with confidence I left him my *Locum Tenens*.

I have great pleasure in reporting that I found the work in good order—the teachers satisfied and the accounts correct. The uniform testimony is that Soodeen labored faithfully. He evidently commanded the respect of the other workers of the community. Over \$3200.00 passed through his hands and I found his books in order, his vouchers ready, the balance at the Bank correct to a cent.

The attendance at the schools for the year was as follows:—

	ROLL	Avc.
	B. G.	Total daily.
Tunapuna.....	45	20 65 55
Tacarigua.....	80	40 120 86
Arouca.....	29	13 42 31
St. Joseph.....	58	26 84 69
Caroni.....	46	26 72 45
Mausica.....	32	3 35 25
St. Helena.....	40	10 50 35
O. Grove.....	25	12 37 28
Red Hill.....	18	7 25 13

373 157 530 387

This shows an increase of 92 on the Roll and 81 on the Av. Att. over 1888.

There were 5 couples married and 15 adults and infants baptized, and the number of communicants in good standing is 40.

Besides smaller donations which appear in this year's accounts, I have to mention with special thanks a donation of \$76.00 from Jas. S. Douglas of Edinburgh and another of \$300.00 from the W. F. M. Society of Canada (W. Sec). These favours enabled me to open the school at St. Helena, and yet close the year with a balance to credit.

JOHN MORTON.

#### NINETEETH ANNUAL REPORT OF REV. K. J. GRANT, SAN FERNANDO, 1889.

Much of our work has been carried on in the lines of previous years, and hence we assume the Church's acquaintance with it. On April 1st, Canaan and Cedar Grove Schools were transferred to Government, and now form one school under an English certificated teacher and an Indian assistant at Canaan. This was done with the concurrence of Mr. Lamont, the proprietor of this and neighbouring estates, who was then on a visit to the colony. The school opens for secular instruction at 9 a. m. At 8 a. m., many of the Indian children assemble in the infant class room for instruction in Hindi and for religious instruction in the Hindustani language; this instruction has been given, not by the assistant teach-

er, but by a Catechist. The same method is pursued as nearly as possible in other Indian Schools formerly transferred to Government. This arrangement gives to Government its legitimate part of the work, whilst the Church does not neglect her part. By a special Government grant to advance Schoolwork amongst the East Indians, we were enabled to open four Schools in February: three were in remote districts, and of these one was closed after working for seven months, in consequence of the excessive rainfall, which so inundated the district, that the only way to get to the School-room was in a canoe. Your Missionaries think it quite practicable to work with the Government in the matter of Education, as in secular instruction there are no conflicting antagonistic interests. We are willing, as in the past, to do pioneer work, or accept aid even for a short time from Government though there be no guarantee of its continuance, feeling confident that His Excellency the Governor and those around him in Council are concerned for the education and well-being of the people. If the civil authorities were unobstructed, Government schools would be provided every where, with facilities for the Ministers of religion to supplement the secular work with religious instruction. The Central School, so successfully conducted for five years by Miss Copeland, is now in the hands of Miss Graham, and we have reason to believe that its reputation will be fully sustained. A new Education Ordinance will be in operation shortly, but we as yet have no certainty how it will influence our work. We have confidence, however, in the spirit of fair play that marks those who make our laws. The accompanying list of Schools shows sixteen under our care, with a roll of 377 pupils and a daily average attendance of 577.

Services are conducted every Sabbath at sixteen different stations. During the year 53 adults, and 56 children, total 109, received Christian baptism. Couples married, 14; Communicants now in good standing, 261. The contributions of the Native Church for the year amount to £267 14 5, as per financial report. The Central Sabbath School particularly is largely attended, and conducted with much spirit.

Our Penny Savings Bank is doing very well. It is opened to every section of the community every Wednesday evening for an hour, and the deposits of an evening frequently amount to \$75. This institution, together with all financial matters pertaining to the congregation, is carried on by the young men of the Church in a business-like way. A. Riddell, Esq., is Superintendent of the Bank. At an annual congregational meeting held on Christmas morning there

was much to gratify and cheer. A presentation was made by the Hindustani speaking portion of the congregation, to the Revd. Lal Behari, valued at \$25, and to myself and wife one of even a more substantial nature which, apart from its intrinsic worth, I greatly value on other grounds.

More important, however, to the work was a resolution passed at the meeting, to surrender all contributions from country stations, that such sections might benefit directly by all they may raise for religious purposes, the San Fernando Church engaging to make good, single-handed, all obligations to the F. M. Board in the matter of their Missionary's salary as promised. The heartiness and unanimity shown was particularly gratifying, and as a result we are now able to define what we believe will be the congregations of the future. In the district there will be seven of these, in addition to our Central Church.

1st.—Oropouche. From this centre Rusillac and Fyzabad stations are wrought. It was hoped at the beginning of the year that the Rev. Charles Ragbir might have been permanently settled there, but frequent prostration from fever led to his removal after a trial of eight months. Another agent has been appointed who enjoys health, and is working satisfactorily.

2nd.—Diamond. Mr. C. Ragbir removed to this rapidly-growing village in September, and is now in good health. The proximity of this place to Picton and Wellington, large estates of J. Cumming, Esq., render it an admirable centre.

3rd.—La Fortune, the property of Messrs. Charles Tennant & Sons, makes a third suitable centre around which we expect the people of four large estates to rally.

4.—Canaan, the property of Mr. J. Lamont, similarly situated with six estates in the neighborhood will form a fourth.

5th.—The Usine Ste. Madeleine, the property of the Colonial Company, and the seat of the largest sugar refinery in the colony, will form a fifth. Here a suitable house for worship is much required, but I will not venture to place it in the estimates for the year.

6th.—Harmony Hall, belonging to the same Company, with Bonne Aventure (Messrs. Tennants) will afford ample scope for a sixth.

7th.—Pointe-a-Pierre, embracing several estates and small communities, may form a seventh.

In each of these districts we wish to place a responsible man, and we are prepared to furnish men if we can get the means to support them. Our desire to provide for these districts in a more systematic way, accounts

for the increase in our estimates for next year. With Couva provided for, we hope to concentrate our energies on our own district, without distraction; and with dependence on Him Who alone can give the increase, we confidently anticipate results as such we have not yet seen.

Messrs. Cumming, Tennants, Lamont, and the Colonial Company continue their generous aid and the friendly relations maintained with those in authority on estates, and their readiness to co-operate call for gratitude. Our thanks are due to many friends and societies for donations, whose names appear in our financial report; had it not been for their timely aid, we would have closed our accounts with the burden of debt with which we began this year. Special mention may be made of those outside the the constituency of your Board, namely, Mr. W. S. Robertson, of San Fernando, Mr. J. G. Douglas, of Elinburg, a few ladies, per Miss Starke, and Erskine Church Sunday School, Toronto; Cook's Church, Kingston, and the Women's Foreign Mission Society of the Western Division.

It is gratifying to be assured of the sustained interest of the Church at home in this Mission, and the Board may be confident that it will be our constant aim not to allow any abatement of that interest.

K. J. GRANT.

THIRD ANNUAL REPORT OF REV.  
WILLIAM MACRAE, PRINCES-  
TOWN.

The work in this district has been carried on much in the usual way. There are now three sections of the field in which there are regular services, held at the same hour as that held in the Central church in which the Christian people from these different places formerly worshipped.

It was feared that the absence of these people would be felt by rendering our congregations in Princetown very small, but happily their places are being filled up by others.

On Sabbath afternoons the most of our young men go out to the different estates and villages holding meetings as opportunity affords.

The English service in the evening is gradually becoming more important. A number of Presbyterian friends in the neighbourhood have united their interest with ours and are thereby a source of strength to us. Mr. Soodeen was absent for about seven months in Tuapuna.

Our force was thereby weakened and James Toolis—one of our elders—was em-

ployed to assist us in the work, and has proved himself a faithful helper.

The school work has been a little in advance of last year. A special effort on a small scale was made to get a larger attendance of girls. Nothing is more essential to the formation of Christian homes than Christian mothers. Hence the necessity of getting a greater hold of the girls than we have yet succeeded in doing.

Miss Sempie, who left for Canada on the 19th of October, has laboured for nearly three years in this district with much faithfulness and success. She excels as a teacher and possesses in a marked degree the faculty of teaching scriptural truths, and we trust the labours in this respect will long continue to bear fruit. On the 9th December Miss Archibald took up the school work and taught for about two weeks when the school was closed for Christmas vacation. She enters on her work with much promise of success.

A commodious school house which also serves for a place of worship, was erected at Lengua in the month of March. Since then the school has shown an increase in attendance.

A building for the same purpose is required on Bea Lomond estate. Hitherto we have endeavoured to bring the children from the estate to Mount Stewart school, but without success. Mr. White the estate Attorney has kindly offered us the use of a site for a building, and the Mission Council has now the matter under consideration.

A school has been started on Lothrans Estate, taught by one of the assistants in Princetown school from two to five o'clock.

Mr. Brash the Estate Manager has kindly given us a room.

As there is a large number of children on the estate it is now felt to be of sufficient importance to make it a regular school.

On Saturday the usual instruction is given to the teachers and catechists which takes up the greater part of the day.

School Statistics.

Name of School.	ON ROLL.		Total.	Av'g.
	Boys.	Girls.		
Princetown .....	88	49	137	123
Mt. Stewart .....	37	12	49	26
Riversdale .....	37	6	43	28
Lengua .....	33	17	50	33
Jordan Hill .....	20	11	31	30
Brothers .....	23	7	35	23
Palmyrs .....	22	8	30	20
Lothians .....	16	10	26	20
Total .....	281	120	401	306

The number of baptisms for the year is 37, 20 adults and 17 children. 5 couples were

married, 19 names were added to the communion roll while three were removed, making the number of communicants in good standing 63.

We record our sincere thanks to the Ladies, Societies, Sabbach Schools, Bible-classes, and private individuals for donations and clothing, whose names are submitted in my financial statement, and to friends in Canada and Trinidad for many expressions of sympathy.

During the last few months of the year the Lord's hand was laid heavily upon us. On the 8th September my beloved partner in life was called to her rest after a brief illness.

The hardest lessons, however, are intended to yield the best discipline. In this case we bow submissively to His Sovereign will, listening to the rod and Him that hath appointed it.

Respectfully Submitted,  
W. L. MACRAE.

LETTER FROM REV. W. L. MACRAE.

PRINCES TOWN, Dec. 28th, 1889.

Dear Mr. Morrison :

A few explanations will be necessary to accompany my report.

In the month of February I got from the Government the amount of \$20 per month for Jordan Hill school, and \$12 for Brothers Estate school. This enabled me complete the building at Lengua and close the year without debt.

The Council has sanctioned my request for a building on Ben Lomond estate and provision was accordingly made in my estimate. There are between 60 and 70 school-able children in the estate and we require a building for holding meetings.

The \$100 asked for from the ladies, if approved by the Board, I wish to appropriate in the following way :

*First*, I have four or five promising young girls whom I wish to place under Miss Archibald's care, in order that they may get a better training in practical life, as well as the advantage of her school. They will live with her in her own house and her expense in feeding and caring for them will have to be paid.

*Second*, I wish to follow up the small effort made this year by endeavoring to get a larger attendance of girls into our schools. By giving a small allowance to the wives of the catechists and teachers I hope to accomplish this end. One of these women is now employed as a Bible woman.

*Third*, I wish to follow up the work begun by my dear wife in Iere village, by

endeavoring to reach older girls, whom we cannot get to school, by the Kindergarten system. Soodeen's wife has consented to try this part of the work.

Yours sincerely,  
W. L. McCRAE.

REPORT OF COUVA DISTRICT FOR 1889.

BY REV. K. J. GRANT OF SAN FERNANDO.

At the beginning of the year Couva work was entrusted by Council to Babulal Behari and myself, and the finances were assigned to Mr. Morton.

A missionary was expected at a very early day, but in this we were disappointed. The action of the Board, however, in sending out Mr. S. A. Fraser and allowing him to remain until the appointment of Mr. Coffin, was judicious. Mr. Fraser labored with much zeal and acceptance. On the 5th of December Mr. Coffin arrived, and on the 8th was duly inducted by the Presbytery of Trinidad. He takes up the work in hope, and it is the prayer of many that his ministry may be long and prosperous.

Early in the year a school was opened at Chandernagore, provided for by a special grant from government.

At Chaseville an assisted school was opened and a school-house provided, the cost of which is included in the Couva accounts for the year.

Several native helpers were added to the working staff. This classis indispensable to success in our mission.

School Roll for year . . . . .	252
Daily Average . . . . .	162
Baptisms adults, and children . . . . .	
"    total . . . . .	
Communicants in good standing . . . . .	
Marrriages . . . . .	11

Respectfully submitted,  
K. J. GRANT.

LETTER FROM MRS. MORTON.

TUNAPUNA, TRINIDAD, B. W. I.

January 21st, 1890.

For The Maritime :

We had a happy home coming and found everything going on well in the Tunapuna district. Mr. and Mrs. Soodeen won the respect and love of our people and managed our work in a most praiseworthy manner.

In another letter I spoke of the royal welcome we received. The children of the Tunapuna school were drawn up in military style and, as we approached sang "God save the Queen."—"Whither pilgrims are

you going"—in English, very nicely. At Caroni school they erected a bamboo arbor hung with flowers, and over the schoolhouse placed these letters: "Welcome, welcome to our Sahib, long may he live to do us good."

On Christmas day we had a fine gathering of our people to celebrate the Lord's Supper: not because it was Christmas but because they had had no opportunity to do so in our absence. It was for many reasons the most convenient day. Six brown babies were baptised, two older children and three men. When the Lord's Supper is dispensed we go into church as usual at 10.15. The service occupies about three hours, as we have a short Sabbath school first and there are always baptisms. When babies cry, as they always do, they are soled with bread. After service all who come from a distance are invited to partake of pea-soup and bread in the school-room. This is very easily prepared and all like it. On Christmas day it was shared out to sixty. Rain came on; some of the people had to trudge home ten miles through muddy roads with children. Our Christians were very clean and many of them neatly dressed. I must take a separate letter to tell you about the Christmas treats. We could only manage five before the holidays; five are yet to come.

There is only one thing to make us sad and it is strange that it should have happened just when we were bestirring ourselves to do more for girls. Three Christian girls have been given to heathen men and one threw herself away.

Some months after we came to Tunapuna, a Hindu lad came to the door bringing his little sister about three years of age and asking us to take her. They were orphans and he was obliged to leave the little one alone all day while he worked in the cane-field. He said if we could not take her he would put her in the Church of England orphan home which is near Miss Blackadder's school—supported by government. We could not take her—it was just before our visit home seven years ago—so he put her into the institution above referred to and there she was baptised by the name of Eugenia. About two years ago the brother, having built a neat thatched cottage and taken to himself a wife, wished to have his sister with him; so he took her out of the orphan home and sent her, though very irregularly, to the Tunapuna school. She attended Sabbath School and church, was in my class and I became quite fond of her. She sometimes worked in the cane-field and was eager in paying two cents a week to the church., her brother who is still a heathen, talked about marrying her, but Mr. Morton threatened

him with the law, she being under twelve years of age. We were scarcely out of Tunapuna last May when he married her to a heathen man and she now lives with him seven miles away from us. She was in church last Sabbath.

The finest girl in our little red hill school was Mary Chando. She is now thirteen years old and was baptised at her own request about a year ago. Latterly to keep her in school we paid her a trifle to teach sewing. I often told her mother, who is a Mohammedan not to marry Chando, that we would see that she was provided with a good husband. I trembled for Chando while in Canada but to our great joy we found her unmarried on our return. Her mother came to see us and told us that everybody was talking about her keeping such a big girl unmarried, "but," she added, "I tell them my daughter is not eating and drinking your food." I gave her a scripture lesson and prayed with her and she went away promising to send Chando to me to be carefully taught and prepared for marriage but, with all the treachery of a Mohammedan, gave her, four days after, to one of her own faith. This is a great sorrow to us; we had taken so much trouble with the girl and she was quite a favorite. I tried to get her to stay with me some time ago but, after making out two days, she got homesick and told me with tears in her eyes, that Kadam, her little brother, would be crying for her. At Christmas she was with us for three days and seemed quite happy.

The third case is a sad one: A Christian father, who had got into drinking habits and bad company, gave his little daughter, under eleven, Jare Gulabeerb, to a heathen man of nearly fifty years and of filthy and degraded habits. When remonstrated with by Mr. Morton he said, "Sahib, if you are not pleased I will take her away again." You may hear more of this case.

The fourth, that of a . . . is perhaps the most painful of all. Particulars cannot be given here. We feel that we must do something more for the protection and elevation of the girls in our own district. We have hired a cottage on the next lot, at our own expense, and are making arrangements, as fast as we can, to take in a few of the age here considered marriageable. I hope to write you soon again, in the meantime remember us at the Throne of Grace, and plead for your young sisters,—plead?"

SARAH E. MORTON.

The Presbytery of Sydney has organized a mission station in historic Louisburg. Some supply will be given this winter and a catechist employed next summer.

## LETTER FROM MISS BLACKADDER.

TACARIGUA, Dec 26, 1889.

DEAR MR. SCOTT :

I send you a few items that may be of use and interest to our home friends.

I have been very well since I returned from Canada, one day I was unable to be in my schoolroom. Tho' I do not like this part of the Island, yet the last few months have been a period of deep enjoyment, and perfect happiness in my chosen work.

Our school is well attended, the average since my return has been over one hundred. We hope to have a still larger number out the coming year. I am sorry to say we can hear of no change for the better in our school law. I refer to a compulsory clause. So we must just go on the old way round, begging and fighting them out.

Our Sunday School has done well. We have had out as many as 200 to a Sunday service. Our Thursday evening prayer-meeting has been well attended, from 40 to 75, even young children take a part, read, sing, or recite. We have some who attend this gathering on Thursday who do not come out any other time.

Our evening school has been small, but we hope the time has not been lost.

As we have some land near the schoolhouse, I have allowed the boys to take a small plot for themselves, they have planted vegetables and flowers, take a great interest in their work, and really work hard, so the grounds are kept clean without much expense.

We have had eleven young people in my home for longer or shorter periods since my return. We have had seventy-four girls in school this year, and one hundred and twenty-three boys. We have had five over 15 years of age in school, eleven from 12 to 15 years, thirty-four, 9 to 12; forty-nine from 7 to 9; sixty-five from 5 to 7, and thirty-seven under 5 years of age.

You see how young and small the great number must be. The parents of these children have mostly been laborers on estates, some shopkeepers, owners of land, and other occupations. Miss Tait, Alfred Richards, have been faithful helpers, Inhoigh Adam, and Gurnorran have done well as monitors. Thanks are due to Mr. J. Mitchell for kindly interest and generous contribution. To Mr. T. Pile, of Dinsley Estate, for a fence, kindly given by that gentleman, to enclose our school ground.

Dr. Murray, of Tunapuna, has kindly and generously attended our household, when in need of medical aid. Mrs. T. Warner has also kindly assisted us with our Christmas treat. I do not think there are any other

items of interest that I can now send. We find the poems and stories of the RECORD, and children's paper very useful.

Hoping you are in the enjoyment of health and prosperity.

I am yours sincerely,

A. L. M. BLACKADDER.

## A SHORT SKETCH OF MY LIFE.

Mrs. Morton has kindly forwarded to us the following sketch, written, at their request, by a young man who recently came from India to Trinidad, and who is now employed as a teacher in one of Mr. Morton's schools. It speaks for itself.—Ed.

I was born at Allahabad in India in the year 1866 of Mahomedan parentage. My father's name is Abdullah, and he trained me up in his religion and when I was about 10 years of age he sent me down to Calcutta to learn English. The first acquaintance I made at Calcutta was with one Mahomedan named Abdul Roof who used to teach me.

When I reached the age of 15 I found out that this my friend used to go to one Dr. Thorburn a Methodist Bishop and receive instructions from him as regards the religion of the Bible and after a period of 6 months he got baptized by the said Bishop with the name of Alexander Ruffe.

I still lived with him and one day he asked me to become a Christian. I told him that I could never do so, because I was fully persuaded that Mahomed was sent of God to reform Judaism or Christianity which were corrupted by their followers.

After a short time I left his company and travelled to my birth place. One day I went for a ramble to the Bazar and a colporteur gave me a tract on Walayat ali, the Shaleid, which means the martyr. I there read how that he was put to a most cruel death for his denial of Mahomed and acceptance of Christ. That little tract haunted me day and night, with the words: "False prophet." I then came to Calcutta and this time I formed my acquaintance with the late Rev. P. S. Smith of blessed memory who step by step cleared every difficulty I had as regards Christ and His religion, and was baptized by him on the 20th of March 1885.

After my baptism he kept me with him and gave me work in the Oxford Mission Book Depot. After his death the Depot was abolished and the Rev. C. W. Townsend, Superior of the Mission sheltered me. During that time I worked under Mr. J. Angier, a builder and contractor, who failed in business and I was thus left without any work



but the Superior of the Mission used to support me till a misfortune happened by which I lost him. Being left lonely the simplest thing I could do was to take to sea life. I therefore went to the shipping office and got shipped in the "Avoca" a coolie ship bound for Trinidad. I came to this Island towards the latter end of November last and I with several others received our discharge. For the present I am sheltered by the Rev. John Morton of the Canadian Presbyterian Mission where I am waiting till it pleases God to open out a way for me.

#### WHY I BECAME A CHRISTIAN

We all know that there are many religions in the world but that all cannot be true is a self evident fact because each contradicts another. For example Hinduism says that to give false evidence to save a higher caste is both meritorious and right but christianity says just the reverse: "Thou shalt not bear false witness."

Mahommedanism says that in heaven there is eating and drinking and hours or hours but Christianity says "The Kingdom of heaven is not of meat and drink" and they that shall be accounted worthy of the resurrection of the dead neither marry nor are given in marriage but are as the angels of God.

Buddhism teaches no God and Paganism is a superstitious atheism. The Brahmins of India propound one theory and the Deists of the West another. Amongst all these perplexities and doubts whom are we to believe. Has no light from above visited this world of ours? Has no celestial Native left his home to come down to this world of ours and let in a ray of light? As for myself before my conversion I would say yes and Mahommed was that one but since my conversion I have to play a different music.

But why did I leave Mahommedanism? I left it because the Quran is full of contradictions and God cannot be a God of confusion and hence the Quran and Mahommed cannot be from God: For example, in the Quran in one place it admits the Divinity of Christ, calling him Spirit of Allah and the Word of Allah and in another place stoutly denying this Divinity and stigmatises those who believe in the Trinity and Divinity of Christ as idolators and Infidels. In one place it admits the death of Christ and in another place it denies the same. A book which has such glaring mistakes cannot be the work of God but that of a mad man.

The Quran is at variance with the Bible. In the Bible it says that Satan fell owing to pride, but the Quran says, by not worshipping Adam when he was commanded by God to do so. The Bible says that Abraham

was commanded by God to offer up Isaac, but the Quran makes him to be Ishmael. The Bible says Noah's three sons were saved from the deluge, but the Quran asserts two only were saved and one was drowned. The Gospel says Christ was born in a manger, but the Quran declares that he was born in a cave. This clearly shows that Mahommed could not have read the Bible because if he had done so he would have come to right conclusions. As he was told by illiterate men so he wrote, and the Quran is but the word of a man. If the Mahommedans raise a question of the Bible being corrupted after the death of Mahommed, it becomes them to produce a genuine Bible to shew our error and until this be done we can rest assured that their assertions are false.

And what shall I say as to the character of Mahommed—having Christ before him as exemplar and preceptor we might have expected something better from him. The difference between the two is as high as the heaven is from the earth. Mahommed was of the earth and spoke of earthly things, his very heaven is material and sensual. Christ was from above and spoke of heavenly things.

Modern Mahommedanism is downright idolatry and cruelty. The kissing of a black stone at the Caaba and drinking ab Zum-Zum is equal to the Hindus worshipping a stone called Shalgram and drinking Ganges water for eternal salvation. The Fagiah, Dool Dool Horse, etc., is the same as the Hindus Dorgah and Kali Poojahs.

Its treatment of women is most debasing, she is simply considered as the slave of men. According to Mahommed, everything is for man but there is nothing said about women. Why so? Because "the dark places of the earth is full of the habitations of cruelty." I thank God through Jesus Christ our Lord who has been pleased to call me out of this dark and gloomy superstition to his glorious Gospel light, Amen.

yours, etc.,

FRANCIS VICTOR.

#### OBITUARY NOTICE.

At West Branch, Nicholas River, Kent Co., N. B., on the 16th January, John Robertson, (Elder) died after a lingering illness in the 78th year of his age. He was born in Scotland. When he was about four years old his father and family crossed the Atlantic and settled in New Glasgow, Nova Scotia. At the end of eight years his family moved to Kent Co., N. B., where he spent the rest of his days. He began early in life the service he loved so well, engaging in Sabbath

School work when only seventeen. At twenty-even he was elected an elder of the congregation of Richibucto and for fifty-one years served Christ and His church with marked diligence and faithfulness in that capacity, teaching the young in S. S., conducting prayer meetings and visiting the sick. Being the only elder in a large district of country and the minister being far away the calls upon him to visit the sick and dying were many. Yet he always responded cheerfully. The winter's storm might rage or the night be dark, but he would turn out with his horse or on foot and travel many miles to read the Word of God and pray with some dying soul. He truly tried to do what he could and his memory is fragrant and services remembered throughout a wide community.

J. H. CAMERON.

J. Fleming Blanchard who has in the office of the eldership for the last thirty years been a valued helper in the councils and work of our church, passed to his rest on January 17th, at the ripe age of about three score and fifteen years. Though well advanced in life he bore the burden of age lightly, retaining much of the vigor and vivacity of youth. In the courts of the church of which he was so useful a member, but more especially in the congregation and community where his life was spent and most of his work done will he be missed.

Mr. John Wardrop, for seventeen years an elder of the Milford Congregation has been called to his rest, leaving a blank not easily filled. Mr. Wardrop was but little past the prime of life and many more years of usefulness were hoped for, but He, whose is the work saw otherwise. To those who knew him best and were associated with him in the work of the congregation the words that will most naturally come in mind as describing his life and work, will be the commendation, "Well done, good and faithful."

#### POINTE-AUX-TREMBLES SCHOOL

##### MONTHLY LETTER SCHEME

Four times have we sent out our flocks of little messengers to enter every open door,

each to tell its own part of the story. Schools too small by reason of their own success, barns not big enough to hold the precious harvest, and the need of earnest, present, united determination to mend that mistake and to mend it at once.

How is it possible for men and women who love their Bibles, to hear unmoved, again and again and again of scores and even hundreds, knocking at our school doors only to get the dreary answer. "There is no room for you here," to hear this and know that to many, many, of these poor children that sentence is really the cutting off of their one hope of ever knowing the light and peace and full assurance there is in the blessed Word of God. That one sentence sends them back to slake the thirst that every human spirit knows, at the cistern of a human priest instead of "drawing water with joy out of the wells of salvation." Protestant parent, what would you take and give up a free Bible in your own home? Then what will you do to put that free Bible into other homes? Homes where fathers and mothers watch over precious little ones with the same anxious yearning that your own heart knows very well. Homes where little children, like your own, are starting out all trustful and heedless upon that one momentous journey to eternity. Homes where sinful, weary, timid, human spirits know of no better way than going with their sin to the priest, with their fears and their sorrows to Mary, and then when the last enemy lays his chill hand upon their heart to sink down with their unconfessed sins into the fires of purgatory. We hope to "fall asleep in Jesus," "to depart and to be with Christ, which is far better." What would we take and change places? Then how is it we can hear again and again of children from these homes, knocking vainly at our school doors, and yet make no special effort to "lengthen the cords and strengthen the stakes?"

Is it indifference? Is it because we really do not care? Or is it not rather this? Each one feels helpless to meet the difficulty alone and there has been no plan adopted that has made it possible for the many to get their united force to bear upon it. Over parts of the field there has been diligent canvas, and some searching personal self-denial, and yet the work, as concerns the girls' school, is not yet half done. What we need is some plan by means of which many can join hands to undertake the work, and then to do it. It was to meet this need, and yet avoid forming any new organization that the monthly letter scheme was devised.

What we ask for now is not a contribution, but simply leave to send you our four

leaflets. Let them plead the cause, and then do whatever the Lord will put it into your heart to do. Send me your address, and let me send you back a dozen or two copies. Scatter them among your friends, and give them leave to hand to you whatever they may wish to give. All money handed in is to be sent at once to Rev. Dr. Warden, 198 St. James St., Montreal, and let it be expressly stated that it is for the Pointe-aux-Trembles Building Fund. Where it is asked, small envelopes will be sent along with the leaflets, they greatly assist in gathering in many small sums.

Dear fellow christian, it is not a great thing that is requested of you. We do not ask you to imperil your neck, though that has been done in the same cause many a time, and done right cheerfully. We only ask you to please to open your door for the admission of four little leaflets. You will also need to send such directions that the four little leaflets will know which door to go to. In short, send me your address, and state how many leaflets you think you can scatter. Let there be no delay. The first week in March has been appointed for the gatherings to come in. Those who begin in response to this invitation will scarcely be quite up to time. Still mail trains fly fast, and zeal takes but a short time to turn round.

May He from whom we have "freely received" touch our hearts now that we may "freely give" not money only nor money first, but prayer and care and effective effort, that those who have so persistently been kept in darkness may rapidly be brought to share with us in "the heritage of those that fear His name." That is a heritage that grows larger as we share it. Dear reader will you not help us in this special effort?

In sending for leaflets please address,  
 Mrs. ANNA ROSS,  
 Brucefield, Ont.  
 Brucefield, Feb. 12, 1889.

#### LETTER FROM MR. J. MORTON.

TUNAPUNA, Jan. 1st, 1889.

*For The Maritime.*

We arrived in Trinidad Dec. 5th. On the 9th the Mission Council met and decided that Miss Graham should take the San Fernando school and Miss Archibald that at Princetown. In the evening the Presbytery met and inducted Mr. Coffin into his charge at Couva. December is one of the busiest months in the year and while Chas. C. Sooden had kept the work well up to date there was yet extra work to be faced.

Our year's supply of books had arrived

from India and were at once divided according to each missionary's order. Some of these were books costing from 24 cents to \$2.40, but most of them were from 1 cent to 6 cents in price. The total number was 3,400, besides leaflets, and with the exception of a few native Hindu books for some of our workers, they contained the choicest Christian publications to be obtained in Hindu.

The closing of the schools and giving the children their Christmas treats, fell but little on me as Mrs. Morton aided by Mrs. Dreman, of San Fernando, undertook nearly all the work, and will probably write you of it later.

The Lord's Supper was dispensed to a very full attendance of Communicants and at the same service three men and eight children were baptised. A spirit of gladness seems to pervade all the services since our return, and was especially manifested at this Communion season. Mr. Coffin was with us at this service and addressed the Communicants. I had also the pleasure of introducing him to the accounts of his district for 1889 as a preparation for his keeping them in 1890.

The boxes shipped from Halifax, via Lockport, were carried to Demerara where the vessel went for a market. Fortunately she had to come here for her return cargo and so brought our mission goods. They were landed Dec. 23rd in excellent condition and will prove of much service.

The Mission Council met Dec. 26th and 27th and devoted itself to reports, accounts, estimates of work, past, and plans for the future. When the mail closed on the 28th I felt as if I could sleep for 36 hours. That could not be for it was Saturday; nor has it yet been, for the school returns for government had to be made up. I signed the last of them to-day. Miss Graham and Miss Archibald are with us and are bright and well.

JOHN MORRISON.

#### LETTER FROM REV. JOSEPH AN-NAND.

*Santo, Nov. 11, 1889.*

A quiet life that we lead here, though to us somewhat monotonous is nevertheless not without items of interest. We become so accustomed to things that to most of our readers would be very strange that we scarcely give them a second thought. Yesterday while returning from service on the mainland at a village called "Abunau," the thought struck me that there is something that friends at home would like to hear about. Hitherto we have had but two services on Sabbath—9.30 and 3.30. Two weeks ago I began a

service at midday at the small village above named. Our first meeting was around the door of a hut in which a lame man was lying unable to come out. As the day was cloudy the place was tolerable. Yesterday the sun being hot we had to select another locality for our worship, so we assembled on the public square, or dancing ground, beneath the branches of a fine old banyan tree. There, for ages past, pagan rites and ceremonies have been performed. On my right stands an altar—a rude pile of flat and oval stones about two and a half feet high—upon which pigs innumerable have been offered in sacrifice to the spirits. Upon this altar sit a half dozen young men listening attentively to the new doctrine proclaimed. Scattered around here and there close by are others upon old sacred stones, while the preacher himself occupies anther. He faces the level hard trodden ground where mighty revel and debauchery have so long held sway. The preacher cannot help picturing to himself in imagination what that old banyan tree has witnessed. How many human beings have been carved beneath its branches and distributed to the ovens near by, no one can now tell. Certainly very many—for these people were notable cannibals. On this spot many of the former residents of Tangoa have been divided. Now but a feeble remnant remains of what was once a powerful village. Yesterday, for the first time, praise and prayer ascended to the true God from this interesting spot. A more attentive audience I have rarely seen. May the time soon come when 'al these "varea" shall resound with praise to the Most High!

I hope soon to open service at another village called "Naone," where a young friend of mine was cruelly murdered only a few months ago.

Brethren, pray for us that the word of the Lord may have free course and be glorified. All well. Good-bye.

Yours, J. Annand.

P. S.—This goes hence by a labor vessel to Queensland. The *Dayspring* has not yet arrived. Excuse haste. J. A.—*Witness*.

"LIVING waters it has been said, cannot be stayed unless they freeze, and the pond that has no outlet becomes stagnant. So the individual who exists for self-alone dwarfs and paralyzes his soul, and the Church that seeks simply its own upbuilding dies even while it has a name to live. 'Not to be ministered unto, but to minister,' was the precept and example of our blessed Master."

## THROUGH THE CROWD TO JESUS!

By. Rev. Theodoro L. Caylor.

As a flower or an ivy-plant that is immured in a cellar struggling up towards the lattice that lets in a little sunlight, so the weak and the woe stricken, the sinning and the suffering, pressed to get into the sunshine of Christ's presence. He was the divine embodiment of light and life. Sometimes access to Him was blocked up as in the case of the paralytic who had to be lowered through the broken tiles of the roof. On another occasion, as He was leaving Jericho, a great crowd surged around Him issuing from the city-gate. The day previous Zaccheus had conquered the crowd by climbing above their heads into a sycamore, he was not to be balked. And now another person—one of the poorest and most insignificant creatures in that whole community—determines that he too will press his way out of the wretched darkness into the sunshine. He is a most unpromising subject out of which to make a Bible-hero; but so is coal oil a most unpromising material from which to manufacture one of the most exquisitely fragrant of perfumeries.

Bartimeus is a model for every man who is in dead-earnest for the salvation of his soul. In the first place he realized his wretched condition; and in the next place he determined that he would be delivered from it. My friend, if you in like manner realize your guiltiness and your need of Jesus Christ to save you, then you are on the right track of salvation. The blind beggar of Jericho had an unexpected hindrance; for as soon as he began to shout out his piercing prayer for mercy, the crowd began their attempts to silence him. "Tell that beggar to hold his tongue!" I am inclined to think that the disciples had a hand in that disreputable business. They were as yet only half-finished Christians, and had been the foremost in trying to silence the poor Syrophenician mother who was pleading for the recovery of her afflicted daughter. Alas for disturbed dignity! It has killed the germ of more than one revival in a church. The very church-members who are not shocked at the sight of sinners trooping down to hell, are fearfully shocked at the undignified and "irregular" methods that are sometimes employed to save sinners from hell.

Bartimeus is not to be gagged. It is now or never with him. Jesus of Nzaareth is on His way to the Cross, and will never come that way again. The beggar grasps his opportunity as a drowning man grasps a plank. He "*cries the more a great deal.*" Here is a splendid illustration of the prayer

of faith. There is felt want, earnest desire for relief, directness of aim, and perfect assurance that Christ is able and willing to relieve. Everything depends on *persistence*. So it does with you in the salvation of your soul. You may have been thoughtful a thousand times before, and talked about becoming a Christian, and perhaps "rose for prayer," or went to an inquiry meeting; yet you retreated, and thus robbed yourself of the "One thing needful." Look at that sightless beggar, with the heartless crowd trying to keep him from the priceless blessing, and see in it a picture of just what you have to encounter.

Salvation is not "just the easiest thing in the world," as some shallow exhorters affirm. You may have opposition from the circle you associate with. A sneer or a stare may have some terrors for you; fear of ridicule has ruined millions. You have bad habits to overcome, perhaps not leastly habits, like the bottle, or profanity, or unclean practices, but the habit of *doing what you like*, whether it pleases Christ or not. You have temptations to encounter. Very likely a swarm of *doubts*—in this age when doubts breed like locusts—may be blocking your way. There is the crowd between you and Christ! He is calling you, waiting for you, with eternal life in his outstretched hand. *Will you push through the crowd*, and put your sinful soul into that hand of the Son of God, or not? Your eternity depends on your *yes* or *no*.

What a wonderful day that was in the history of Jericho's blind beggar! In the morning he had been sitting in midnight darkness, hopeless and forlorn. Jesus comes that way. Now is his chance, his only chance. The infinite Love is there ready to pour Himself into that poor insignificant creature's soul, just as the rising tide of the ocean pours itself into a little creek or tiny inlet by the seaside. Bartimeus receives the gracious flood, and it floods his eyes with a burst of sunlight, and floods his soul with the gift of eternal life. The happy man "looks up" and sees the glorious Christ, and all the glorious sky that overhangs him. He does not run home to tell wife or children—even if he had any to tell it to. He follows Jesus in the high-way, shouting praises to his Deliverer, and weaving his little tuft of laurel on the blessed brow soon to be pierced with thorns.

My friend! this new year may bring to you just the same infinite and indescribable joy if you will only *push through the crowd of Jesus*.

## HOW TO PRAY.

An article, found among the unpublished papers of the late Dr. J. A. Alexander, on "Circumlocution in Prayer," closes with the following "practical suggestions to young men who are forming their habits" in respect to prayer. They are equally applicable to all who pray in public:

1. Let your prayer be composed of thanksgiving, praise, confession, and petition, without an argument or exhortation addressed to those who are supposed to be praying with you.

2. Adopt no fixed forms of expression, except such as you obtain from the Scriptures.

3. Express your desires in the briefest, simplest form, without circumlocution.

4. Avoid the use of compound terms in the place of imperfect tense.

5. Hallow God's name by avoiding its unnecessary repetition.

6. Adopt the single devotional phrase of Scripture, but avoid the free use of its figures, and all quaint and doubtful application of its terms to foreign subjects.

7. Pray to God, and not to man.

## TWO KINDS OF CHRISTIANS.

The facetious Sydney Smith had two yoke of oxen on his little farm in Yorkshire, to which he gave the name of "Tug" and "Lug," "Haul" and "Crawl." These would be appropriate names for a large class of church members who put no heart into their Christian work. It is mere tug and toil and task to them. They get no spiritual satisfaction, and their labors yield no results.

There is but one way to become a thorough happy and effective Christian. Whether you are a pastor, with large flock and salary, or small; whether you are a Sabbath-school teacher, or a philanthropist pushing an uphill reform, or a parent guarding and guiding the home flock, you will get no good and do no good unless you serve Christ *heartily*.  
*Dr. Cuyler.*

## GOOD NATURE.

It is fatal to obtain the reputation of being an extremely good-natured person, and often mere easy good nature leads a person into error, from indiscriminately or weakly yielding to requests without having only considered if it is just to ourselves and to others to grant them. A sense of the due proportion of things is difficult to acquire, but is most important. The truly kind person must be prepared on occasion to say "No," and to say it decidedly; but there are kind of ways of declining to accede to requests we ought not to grant.

## A REMEMBRANCE OF A MOTHER.

There are many connecting links in our lives that are woven out of the remembrance of a song, or a flower, or a loving word. Among the reminiscences of a great statesman, Daniel Webster, it is related that on one occasion a public reception was given him in Boston. Thousands of his country's citizens crowded together and paid him homage. Bursts of applause had been sounding all day in his ears. Elegantly dressed ladies had thrown bouquets of the rarest flowers at his feet. But as he ascended the steps leading to his mansion, crowned with the honors of the gala day, a little, timid girl stepped up and placed a bunch of old-fashioned garden pinks in his hand. At sight of these old, familiar flowers, and their well-remembered fragrance filled the air, the old memories were stirred. Just such pinks used to grow in his mother's garden when he was a child. Instantly that sweet face of the loved mother came to his vision; her tender, gentle voice sounded once more in his ears. So overcome was he with the tide of old memories that crowded into his heart, that he excused himself, and went to his apartments alone. 'Nothing,' said he, 'in all my life affected me like that little incident.'

A worker in the Young Men's Christian Association says 'There is nothing that will touch the heart of a young man who has wandered from the way of right-doing so powerfully as to speak about his mother. When all else fails to bring him to see the evil of his way, the allusion to his mother's love and care for him, will bring the tears of repentance.'

John Newton, in his worst days, could never forget his mother, at whose knees he had learned to pray, but who was taken to heaven when he was but eight years old. 'My mother God, the God of mercy, have mercy upon me,' was often his agonizing prayer in danger, and we all know how it was answered.

It has been said that the first thing that rushes to the recollection of a soldier or a sailor in his direct difficulty, is his mother. She clings to his affection and memory in the midst of all the forgetfulness and hardness induced by a roving life. The last message he leaves is for her; his last whisper breathes her name. The mother as she instills her lessons of piety and filial obligation into the heart of her boy, should always feel that her labor is not in vain. She may pass away, but she has left behind her an influence that will work for her. The bow is broken, but the arrow is sped and will do its office. Years of sin may come but the memory of the mother's earnest prayers may soften the

heart and prepare the way for better things.

Some one has written 'Blessed is the memory of a good mother.' It floats to us now, like the beautiful perfume of some woodland blossoms. The music of other voices may be lost, but the entrancing memory of her will echo in our souls forever. Other facts will fade away and be forgotten, but her's will shine on until the light from heaven's portals shall glorify our own.

When in the fitful pauses of busy life our feet wander back to the old homestead, crossing the well-worn threshold, stand once more in the low, quaint room, so hallowed by her presence, how the feeling of childish innocence and dependence comes over us, and we kneel down in the molten sunshine, streaming through the western window, just where we, long years ago knelt at mother's knee lisping 'Our Father.' How many times when the tempter lured us on, the memory of those sacred homes, that mother's words, her faith and prayer saved us from plunging into the abyss of sin. Years have filled great drifts between her and us, but they have not hidden from our sight the glory of her pure, unselfish love. S. T. P.

## WHAT TO TEACH BOYS.

A philosopher has said that true education to boys is to "teach them what they ought to know when they become men."

1. To be true and be genuine. No education is worth anything that does not include this. A man had better not know how to read—he had better never learn a letter in the alphabet, and be true, genuine in attention and in action—rather than be learned in all sciences, and in all languages, to be at the same time false in heart, and counterfeit in life. Above all things, teach boys that truth is more than riches, more than earthly power or possessions.

2. To be pure in thought, language and life—pure in mind and in body.

3. To be unselfish, To care for the feelings and comforts of others. To be polite, to be just in all dealings with others. To be generous, noble and manly. This will include a genuine reverence for the aged and for things sacred.

4. To be self-reliant and self-helpful even from childhood. To be industrious, always, and self-supporting at the earliest proper age.

Teach them that all honest work is honorable, and that an idle life of dependence on others is disgraceful.

When a boy has learned these four things, when he has made these ideas a part of his being—however poor, or however rich—he has learned the most important things he ought to know when he becomes a man. *See*

## CHRISTIAN WORK IN INDIA.

Sir William Hunter, K. C. S. I., who is so often quoted as the highest authority on civil and political matters in India, has recently added to his testimony in reference to the work of missions in the Indian Empire. In an address before the British Baptist Missionary Society he speaks as a layman, whose work in India has been a together of a secular sort, but he affirms that the missionary work is one of the greatest and best movements which at that present moment is going on in India. "It has been rich in results in the past, and it is fraught with incalculable blessings in the future." In enlarging upon this statement Sir William dwells upon the fact that the Christian work in India has passed the stage when it was wholly dependent upon foreign missionaries. "The Indian native Protestant Christians have now grown up into an Indian native Protestant church. They have their own pastors, numbering 575, men ordained in one body or another of the ministry. They have also a body of 2,856 qualified lay preachers, natives born in the country, educated in the country, working in the country, for the welfare of their own countrymen. The native Protestant church in India has ceased to be an exotic, and if the English were driven out to-morrow they would leave a Protestant native church behind them. While the Protestant Christians in India numbered about half a million there were nearly 200,000 pupils in Protestant mission schools. This is an immensely significant fact; significant of missionary zeal in the present, but still more significant of Christian influence in the future."—*Missionary Herald*.

## LEARN TO FORGIVE.

Learn to forgive. Do not carry an unforgiving spirit with you through all your life. It will hurt you more than any one else. It will destroy the happiness of many around you, yet its chief feeding ground will be found in your own heart. You hate your neighbor. Yonder is his dwelling, one hundred and fifty yards away. You pass by a wood fire, you pluck a half consumed brand from it, flaming and gleaming, and thrusting it under your neighbor's dwelling to burn it. Who gets the worst of it? You find your garments on fire, and your own flesh burned before you can harm your neighbor. So is he who carries an unforgiving spirit in his bosom. It stings his own soul like an adder shut up there. I know of some who are calling themselves Christians, who are miserable because of their own revengeful-

ness. Forgive your enemies, and get down on your knees and pray for them, and salvation will come into your own soul like a flood. "Father, forgive them." Sweet prayer and a blessed example.—*Central Methodist*.

## A CHANCE WORD.

Who can estimate the value of a chance word, in the sense in which there is such a thing as chance? Upon the silence occasioned by the sudden stopping of a street car there fell these words:

"So long as you can contribute to the pleasure, happiness, or comfort of any human being, you are of importance in the world, and no longer."

Whatever may have been the object of these words, the thought reached the hearts of a dozen or more passengers, and it was interesting to note the changed expression on some listless faces. In utter unconsciousness of any effect of her words, the lady from whose lips they fell passed out into the street. Perhaps in the great day it may be her happiness to know that the Lord then used her tongue for a blessing to some heart which had as yet failed to comprehend the meaning of its life-struggle; for the truth she emphasized was a truth which all of us need to realize. Not our personal enjoyment, nor yet our seeming success in life, but our part in God's plan for others is the measure of our importance in the world.

## UNSPOKEN WORDS.

"It is impossible but that offences will come." Every day brings its provocations, its perplexities, its misunderstandings. Irritations arise; frictions make their appearance; hurts are received. How hard it is amid all these conditions to guard one's tongue, and leave unspoken what is best covered by silence!

A mosquito bite may, if properly cultivated, develop into an ulcer. Keep the skin thoroughly abraded, sprinkle on a little acid, touch it with minute articles of poison, and one may have a canker or a gangrene. The body will soon discharge its impurities into that sunken place, and help convert it into an open sewer. But let a mosquito bite alone, or apply a little sweet oil or ammonia, and it soon disappears, leaving no trace.

A little wound in the spirit may be cultivated until the whole nature is infected. "A soft answer turneth away wrath." "Gentle silence prevents untold trouble." "A word fitly spoken is like apples of gold in pictures of silver.—*Christian Advance*.

## CHILDREN AT CHURCH.

Have your classes as far as possible at church. Do not let them feel that their religious obligations are discharged with attendance upon the Sabbath-school. The church is God's ordained institution for instruction and worship, and must be duly honored by teachers and scholars. The infants in the temple when Christ visited it sang his praises and received his blessing. And to-day he welcomes the young to his sanctuary and blesses them there. There are none too young to attend the morning church service who are old enough to attend the Sabbath-school. Even the infant classes should be accustomed to attend regularly the house of God. It should be endeared to them from their earliest recollections. They should grow up in the habit of church attendance. It is a good thing, for one to come to maturity with the trained feeling that when the Sabbath comes he is out of his element unless he has been that day to the Lord's house.—*Sel*

## NOBLESSE OBLIGE.

A gift, showing the nobility of both heart and breeding, is that of punctilious courtesy toward the humble as well as toward the great.

"Why," said a rich and vulgar woman, who was walking with a relative who could claim better breeding, "Is it possible you bow to your cook?"

"I hope I shall always be found worthy," was the quiet reply; "my cook is a very good woman."

"Ah, but I'd go out of me way and back ag'in, to mate wid him," said an old Irish-woman, enthusiastically, in speaking of the rich man of her town; "he's the only gentleman that takes off his hat to me."

A young Englishman, staying at Fontainebleau in the time of Napoleon III., chanced to fall in with the royal party while hunting in the forest, and made a pleasant impression upon the emperor, who invited him to dinner. The young man longed to accept so signal an honor, but he had previously made an engagement to be with some old ladies at Geneva, on the appointed day. Doubtless they would gladly have released him from his engagement under the plea of dining with an emperor, but he did not ask that grace. The emperor received his excuse, and the old ladies his presence.

A modest, but exceedingly punctilious gentleman, an English clergyman, one afternoon took tea with the poet Tennyson, who, as his guest was about to leave, invited him to take a walk. Much as he desired fur-

ther conversaticn with his host, the clergyman was obliged to excuse himself and hasten away so meet one of his humblest parishioners.

"I should have been greatly pleased to go with him," he said, afterwards, "but you see I had promised old Thompson to take a walk with him, and of course he came first."

"Why should you thank a servant?" asked a father, who was fond of the Socratic method of teaching, and loved to question his little son, until the lad reached wise conclusions by his own wit. "They are paid for what they do. Do you owe them anything but money?"

"I owe them money," said the lad, somewhat perplexed, in expressing what he really felt, "and I thank them because—because I owe it to myself to be polite?"

He had learned the meaning of the old, grand motto, "*Noblesse oblige.*"

## THE SECRET OUT.

In the state of Pennsylvania, a large number of incendiary fires have occurred in a certain community. These fires would burst forth at most unexpected times, and when no one near to kindle them. The secret has at last been discovered, in the finding of an egg-shell, loaded with some secret chemical preparation that had latent explosive or combustible properties, which became active after the lapse of a certain time, when they suddenly asserted their nature and burst into flames which were instantly scattered broadcast. One of these loaded egg-shells was discovered and actual experiment revealed its nature. It is so with sin. "Sin, when it is finished, bringeth forth death." For a time, it may seem inert and harmless, but all human experience has amply corroborated the divine declaration! "The end is death."—*Pulpit Treasury.*

## DRIFTING AWAY FROM GOD.

I was invited to be present at a wedding in a distant city. I was not able to reach the house of my friend till late in the evening of the day before the auspicious event. We sat in the pleasant parlor chatting for a time; then, though we were all weary, and the hands of the clock indicated that it was almost midnight, the bride-elect said: "Papa, we must have evening prayers tonight, just the same as usual."

Then turning to me, she added in a low tone: "I am so afraid that in the bustle and preparation we may drift away from God."

There is often danger that the current of the world may sweep us along with it, but if anchored by prayer we need not fear.—*American Magazine.*



## SOME THINGS ABOUT CHINA.

THE GROWTH OF CHINA is after an amazing order. The population, according to the latest official statistics, is 380,000,000. The people show a multiplying energy. When it comes to a struggle for existence they evince a wonderful conquering power, and subsist and thrive upon what European races would regard as starvation diet. They possess an absorbing property. Search into the causes of their wonderful increase is bringing to light some interesting and noteworthy facts. A writer in the *North China Herald* has been examining into the native statistics, and finds "that it was not until the end of seventeenth century that the population went beyond 60,000,000." Thence dates the period of its steadily increasing growth, and this has gone on, notwithstanding terrible famines, devastating wars and extensive pestilence. Their continuous increase is traceable to a mild and paternal government, the extension of foreign trade and the spread of emigration." Within the last two hundred years there were the two notable reigns of Kanghi and Kienglung, each lasting nearly sixty years, and which were pre-eminently conspicuous for their general tranquility and beneficent legislation. It is further stated that "the educational system also, which extends to every village, and leads to the vast increase of persons connected with teaching and literature, and to a multiplication of occupations, has stimulated the increase of population, while foreign trade has vastly increased the number of persons engaged in agriculture. The cultivation of silk has grown enormously under the influence of the foreign export, and with it the number of persons engaged in tending mulberry trees, feeding silk worms, spinning, weaving, wholesale and retail trade in silk, &c. Out of the 380,000,000 of which the population is, according to the latest official statistics, composed, about one in ten is engaged in agriculture, one in a 100 is a bricklayer or mason, one in 120 is a tailor, one in 140 a blacksmith, and one in nine a washerman, while about one in 100 is a carpenter. All these classes are largely benefitted by, and increase and multiply with, foreign trade. Lastly, emigration has caused an increase in the population to a remarkable degree. The places of those who leave are soon filled up, and when the emigrants return with their wealth they react upon the general prosperity, and consequently the population, by putting their capital into local enterprises and thus adding their quota to the wealth of the nation."—*Phil. Pres.*

## CHRIST AND THE OLD TESTAMENT.

Canon Liddon whose opinions are always of interest and value, in a recent sermon delivered in St. Pauls, London, spoke as follows of the Old Testament:—

"For Christians it will be enough to know that our Lord Jesus Christ has set the seal of his infallible sanction on the whole of the Old Testament. He found the Hebrew canon just as we have it in our hands to-day, and he treated it as an authority which was above discussion. Nay, more, he went out of his way, if we may reverentially speak thus, to sanction a few portions of it to which our modern scepticism too eagerly rejects. When he would point out how worldly engagements might blind the soul to the coming judgment, he reminds them how men ate and drank, and married and were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all: when he would put his finger on that fact in past Jewish history which, by its admitted reality, would warrant belief in his own coming resurrection, he points to Jonah three days and three nights in the whale's belly, when standing on the Mount of Olives, with the Holy City at his feet, he would mark for his followers this impending doom and at last arrived, he desires them to flee to the mountains, when they shall see 'the abomination of desolation spoken of by Daniel the prophet standing in the Holy Place.

Are we to suppose that in these and other references to the Old Testament our Lord was using what are called *ad hominem* arguments, or talking down to the level of a popular ignorance which he himself did not share? Not to point out the inconsistency of this supposition with its character as a perfectly sincere religious teacher, it may be observed that in the *Sermon on the Mount* he carefully marks off those features of the popular Jewish religion which he rejects, in a manner which makes it certain that had he not himself believed in the historic truth of the events and the persons to which he thus refers, he must have said so. But did he then share a popular belief which our higher knowledge has shown to be popular ignorance, and was he mistaken as to the worth of these Scriptures to which he so often and so confidently appealed? There are those who bear the Christian name who do not shrink from saying as much as this; but they will find it difficult to persuade mankind that, if he could be mistaken on a matter of such strictly religious importance as this, he can be safely trusted about anything else. Yes, the trustworthiness of the Old Testa-

ment is, in fact, inseparable from the trustworthiness of our Lord Jesus Christ; and if we believe that he is the true Light of the World we shall resolutely close our eyes against any suggestions of the falsehood of those Hebrew Scriptures which have received the stamp of His divine authority.

#### THE JEWS.

Mr. J. F. Mocotta, in his recent interesting lecture on Judaism, estimated the total number of Jews throughout the world as between 8,000,000 and 10,000,000. In the United Kingdom there are about 100,000, of whom seven-tenths are in London, the great part of the remainder being in Manchester, Liverpool, Leeds and Birmingham. Scotland reckons only 1,500, Ireland only 1,000. In the British colonies there are something less than 20,000. In France there are 70,000 of whom 40,000 are in Paris. About 40,000 were transferred upon the annexion of the provinces to the German Empire, among whose 50,000,000 of the inhabitants 600,000 belong to this remarkable race. Jews are found in large numbers along the northern coast of Africa as well as in Abyssinia.

In America there are a half million, and Jews dwell in Mexico and in almost every State of South America. There are supposed to be from 40,000 to 50,000 in Persia, 10,000 to 15,000 in the Khanates, and about the same number each in the countries of India. Switzerland, Belgium, and Holland have also considerable Jewish population. The influx of Jews into Palestine from other parts of the Turkish dominions and also from Poland, Russia, and Central Europe, which has been going on from the early part of the present century, is a note-worthy fact. The Turkish Government is described as showing an entire toleration, but it is not favorable to an immigration into Palestine, a circumstance attributed to fear of the inroad of European ideas. The state of the Jews in the Holy Land is, according to this authority, not a happy one. There is but little outlet for their energies. A large number give themselves entirely up to Hebrew studies, while the bulk of them eke out a miserable livelihood by small industries, apparently aided, but, in reality intensified in pauperism, by the pernicious system of "halukin" for the distribution of alms sent from various countries, which are doled out among the Jewish population in small sums. *Hebrew Christian.*

#### SAVE THE YOUNG FROM DRINK.

Recently, when two hundred or more drunkards were gathered in a meeting by the Breakfast Association, a speaker asked that all who had begun to drink after the age of twenty-one would raise their hands. Six responded. He then asked that all who had begun to drink before twenty-one would raise their hands. A sea of hands were raised. By saving the boys from the saloon we can go far to save the next generation. It is not the drunkards who sustain the saloons. The real drunkard earns nothing, and has nothing to spend. The saloon is sustained by the moderate drinker, the man who works one day that he may drink the next, who works six days that between Saturday night and Monday he may pour his earnings into the gorged till of the saloon. It is sustained by the young man, just beginning to drink, who in his new found enjoyment, is eager to treat all his friends, and to be in turn treated by them. It is these that sustain the saloons. *-National Baptist.*

The Jubilee of the Rev. William Reid, D. D., the venerable clerk of our General Assembly, was celebrated on the evening of February 7th, in Charles St. Church, Toronto. Fifty years ago he was sent out as a young man by the Colonial Committee of the Church of Scotland, ordained by the Presbytery of Kingston, settled in the congregation of Coldorne, Ont.: where on Feb. 2, 1840, he entered on his work. In May 1849, he removed to Pictou, where he labored for four years. In 1853, he was appointed agent for the Schemes, and Editor of this *Missionary Record* in what was then known as the Presbyterian Church of Canada. At the union of 1861, he and Rev. Wm. Fraser were appointed clerks of assembly, while he held the same offices as before. At the union of 1875, he with, Dr. Fraser and the late Prof. Mackerras were appointed clerks of Assembly and he was appointed Agent for the Western Section of the Presbyterian Church in Canada. Now for fifty years he has been in the ministry and for thirty-seven years agent for the Schemes of the Church with which he was connected. Seldom does the first fall to the lot of any minister and perhaps never in the history of any branch of the Presbyterian Church, has the second, long may he be spared to aid by his wise counsel and grace by his genial presence the work and courts of our church.

## WHO ARE REALLY GREAT?

There is nothing about which we talk more loosely and vaguely, than what makes a man truly great. We fail to discriminate between mere success in life—distinction in some department of work—and that full, rounded, and symmetrical development of the intellectual and moral forces of the individual, which alone constitutes true greatness. Xerxes was called "the Great," though he was vain, licentious, cowardly, and cruel, without a single element of real greatness. Alexander had more claim, to be called "Great," because he was a great leader of armies and a great conqueror; but at the same time he was a tyrant, and yet the slave of his own passions—a drunkard and a debauchee, who in a fit of rage killed his own best friend, and at the instigation of a courtesan, set fire to Persepolis, the capital of Persia, whose architectural magnificence made it the wonder of the world. Such characters fill the pages of history. These are illustrations of what the world calls "great men," while it allows the deeds and names of philanthropists and benefactors of the race to be forgotten. Thus the most unworthy are often called great, and impudent pretension is taken on a trust of which it is utterly unworthy. Those only are truly great, who in the face of dangers and difficulties and self-denials, labor for the uplifting of a fallen humanity into the sunlight of the Gospel and the favor of God: "They shall be called great in the kingdom of heaven." *Evan.*

## THE UNRULY MEMBER.

More trouble and sorrow came into human life from the unreasoning use of the tongue than from almost any other cause. An idle word is a spark that not infrequently falls upon a powder train, that springs a mine or explodes a magazine. There may have been no evil intention, no real malignity, no purpose to harm, but the harm is done all the same as if there had been. Fire burns irrespective of intention, and words work irrespective of the motive that prompts their utterance. To do evil one does not need to set himself deliberately to act in a certain way. Evil is so akin to us, so inbred that it requires no thought—only to curb and to crush evil is thought necessary. It is a truth that ought to be strongly emphasized—"Evil is wrought by want of thought as well as want of heart." And, as James saith, "The tongue can no man tame; it is an unruly evil, full of deadly poison." If any man offend not in word, the same is a perfect man, able to bridle the whole body." How can we attain this perfection? By thought and

watchfulness. By keeping before our minds such considerations as will educate us to be silent at all times except when we ought to speak. There is a time to speak, and to discern that time is part of the highest wisdom. A loose tongue is an open floodgate. Perpetual talk is a mark of an uneducated mind. In much speaking great wrongs are sometimes done to innocent men. And so we read in the best of all books: "In the multitude of words there wanteth not sin, but he that refraineth his lips is wise." "A fool's voice is known by a multitude of words." Idle incessant talk mark a man as possessing a poor judgment and an unregulated mind and devoid of understanding. Perhaps himself may imagine that he is the only wise man, but listeners judge otherwise. There is an old rhyme that is just a little storehouse of truth touching this matter. It runs this way:

If wisdom's ways you truly seek,  
Five things observe with care,  
Of whom you speak, to whom you speak  
And how and when and where.

Thomas Carlyle was while he lived—and he being dead yet speaketh—the prophet of silence. His oft-repeated maxim is, "Speech is silver, silence is golden" *Sel.*

## REVIVAL IN ARMENIA.

A great revival of religion in the city of Aintab, in Armenia, has attracted much attention. "The immediate human instrument in the revival was Mr. Jenanyan, a native pastor from Tarsus, whence also came the great Apostle to the Gentiles. He had been educated in America, and had seen something in Mr. Moody and his work, and had caught his spirit. His preaching is marked by much fervency and loving appeal. The nightly services began in the smallest, numerically, of the three churches. Soon crowds came. On the first Sunday night the place was filled to the door, all sitting, as usual, in rows on the floor. Again and again they were appealed to to move forward and closer, which they did, others crowding in. The windows were filled, also the yard, also the low roofs around. As one looked out on the street a sea of heads was to be seen. The pulpit was placed in the doorway. A remarkable feature was the attendance of women, they forming the majority, an unusual sight in an Oriental land. The second week the services were exclusively for women. Fifteen hundred would crowd the place to hear the word, and then the church would be emptied and immediately filled again with women for another service. Work was also begun in

the other two churches. When they began to receive applicants for membership, they could not deal with half that presented themselves, of whom four fifths were women. The work continued with increasing power. Armenians, Catholics and Moslems came. The city was never so moved. Hardened sinners wept and repented, and made restitution for wrongs. At the end of four weeks, upwards of six hundred converts had been added to the churches. Besides this and other direct results, the effect on the old Armenian Church was beyond estimation. Armenian women would take their Protestant sisters with them to the rival meetings the priests had started and publicly call on them to give their testimony, even in these services, which they boldly did, with great effect."

#### WORK FOR CHEERFULNESS.

To keep the face cheerful, the voice cheerful, to do good like medicine, we must keep the heart cheerful. This is not an easy matter. One does not simply have to say, "I will be cheerful," and then have it so. He has to work for cheerfulness, just as he works to be honest, or kind or brave, or learned. He must be looking out for bright things to see and do. He must deliberately, yet quickly, choose which things he will think about, and how. He has to shut his teeth, as it were, sometimes, and turn away from the gloomy things, and do something to bring back the cheerful spirit again. If we are cheerful for others, we are doing for ourselves. Good given means good sent back. Cheerfulness can become a habit, and habit sometimes helps us over hard places. A cheerful heart seeth cheerful things.

A lady and gentleman were in a lumber yard, situated by a dirty, foul smelling river. The lady said:

"How good the pine boards smell?"

"Pine boards!" exclaimed the gentleman.

"Just smell this foul river?"

"Thank you," the lady replied, "I prefer to smell the pine boards."

And she was right. If she, or we, can carry this principle through our entire living, we shall have the cheerful heart, the cheerful voice, and cheerful face.

#### USE YOUR LEISURE.

"The Devil finds some mischief still for idle hands to do." Dean Stanley gives the following advice, which will enable us not only to keep the Devil out of our leisure hours, but make them serve the good.

Leisures misused—in idle hour waiting to be employed, idle hands with no occupation,

idle and empty minds with nothing to think, these are the main temptations to evil. Fill up that empty void, employ these vacant hours, occupy these listless hands; the evil will depart, because it has no place to enter in, because it is conquered by good. The best antidote against evils of all kinds, against the needless perplexities which distract the conscience, is to keep hold of the good we have. Impure thoughts will not stand against pure words and prayers and deeds. Little doubts will not avail against great certainties. Fix your attention on things above, and then you will be less troubled by the cares, the temptations, the troubles of things on earth.

#### BECOMING LIKE CHRIST.

A beautiful statue stands in the marketplace. It is that of a Greek slave girl, but she is well dressed, tidy and handsome. A dirty, forlorn, ragged slave-girl passes by. She sees the statue, stops and gazes at it in rapt admiration. She goes home, washes her face and combs her hair. Another day she stops, in passing, to look at the statue. Next day her tattered clothes are washed and mended. Each day she stops to look at the statue, and each next day she has imitated some of its beauties, until the dirty ragged slave becomes completely transformed; she becomes another girl. This is the way Christ teaches. He does not hurl his own individuality upon others; he simply lives and works and loves before men, not to be seen of them, but to inspire them to a holy emulation.

#### TO BREAK OFF BAD HABITS.

Understand the reasons, and all the reasons, why the habit is injurious. Study the subject until there is no lingering doubt in your mind. Avoid the places, the persons and the thoughts that lead to the temptation. Frequent the places, associate with the persons, indulge the thoughts that lead away from temptation. Keep busy; idleness is the strength of bad habits. Do not give up the struggle when you have broken your resolution one, twice, or a thousand times. That only shows how much need there is for you to strive. When you have broken your resolution, just think the matter over, and endeavor to understand why it was you failed, so that you may be on your guard against a recurrence of the same circumstances. Do not think it an easy thing that you have undertaken. It is folly to expect to break off a habit in a day which may have been gathering strength in you for years.

## A PARABLE WITH A POINT.

A gentleman who had accumulated a vast fortune was suddenly seized with an impulse to help somebody. He employed an agent to select three poor men, who were reported to be worthy, as objects of his generosity. They were invited to call at different hours at the elegant residence of the generous benefactor.

To the first who was introduced he gave the choice of three kinds of business. Choosing the grocery trade, the rich man gave him the sum of \$3,000 with which to commence and carry on the enterprise. The second preferred the dry-goods business, and to him was given \$6,000 to purchase and stock a store. The last selected farming, and he was started with \$10,000.

After five years' trial the grocer, the dry-goods man, and the farmer were still alive: their families had been fed and clothed, and their affairs were in good shape. One morning, toward the close of the fifth year, the agent of the benefactor of these men called upon each in turn, beginning with the one who had received the smallest amount.

"Good morning," said the agent, "Five years ago my master gave you \$3,000. He is to-day in need of money to carry on other benevolent enterprises, and has sent me to see how much you will give to help him in his charitable work?"

"I am glad you called on me," replied the grocer, promptly and cheerfully, at the same time handing the agent a five-dollar bill and saying: "Take this, and call again when your master needs more."

The agent called at the well-filled store of the dry-goods man and stated his object.

The merchant heard the agent and then abruptly hurried away to serve a customer, the net profit of that single trade being, as he gleefully told the agent on his return, about \$3. He then invited the agent into the office, and after making several enquiries concerning the kind of enterprise contemplated, and expressing his idea that the "heathen at home" needed to be taken care of, first, handed the agent \$1, saying: "I hope it will all be used."

Calling upon the farmer the agent reminded him of the \$10,000 which he received and stated the needs of his master likewise. The farmer excused himself while he consulted his crop record and his wife, and after looking at the clouds in the sky, and speculating about the dry season, and saying: "I don't expect to see it rain for a month," handed to the agent a quarter of a dollar, remarking as he did so: "Don't expect too much of us hard-working farmers.

Twenty-five cents is a good deal off a sheep's back."

How many grocer, merchant and farmer Christians who believe in and acknowledge a divine Providence, and hold their property and stock at a net valuation of thousands of dollars, yet who dole out their pittance of twenty-five cents and fifty cents, when they ought to be turning into the Lord's treasury for benevolent and missionary work not less than five or ten or twenty dollars a year!

It is neither charity nor benevolence to pay preachers who preach to us or to build churches in which to worship. That only is benevolence which blesses others without any hope of return.

## PROTESTANT PROGRESS, vs. THAT OF ROME.

Protestantism is advancing rapidly throughout Europe as well as in the United States, while Romanism, with all her boasted progress, does not keep pace with her rival. Some faint-hearted ones get frightened at the cry of Rome's growth, and think that she will soon swallow up Protestant England and America; but statistics show that Protestantism is relatively making the larger gains. The *Methodist Times*, of London, presents an array of figures demonstrating that for the last hundred years Roman Catholicism has not grown any thing like as fast as Protestantism. Europe, in 1786, contained 37,000,000 Protestants and 80,000,000 Romanists. In 1886, Protestants numbered 85,000,000 and Roman Catholics 154,000,000. Thus it is seen that the Romish increase has been less than twice their number, while in the case of Protestants it has been nearly two and a half times. Now turn to the United States and the British Colonies. In 1786, the Roman Catholics numbered 190,000, and now number 9,930,000. During the same period in these lands, Protestants have grown from 2,700,000 to 47,000,000. Putting all together, we find that within the last hundred years Protestants have increased from 27,000,000 to 134,000,000 while Romanists have grown from 80,000,000 to 163,000,000, or that Protestants have multiplied nearly four-fold, while Roman Catholics have increased only slightly over two-fold. Let Protestantism be true to her principles, and she has nothing to fear from Rome. Let her, then, be more wide awake and aggressive. She has the gospel purity, energy, and enterprise which should count in the race for dominance, and she must show still greater progress in the next century.

## NO WORK THAT PAYS BETTER.

It costs something to be a good mother. There is no more exacting and exhausting work in the world than a true mother's work. But there is no work in all the world that pays better. No reward in God's service is surer, richer, grander than the reward to a faithful and faith-filled mother.

And as to the idea that a mother can neglect this work in the earlier years of her children's life, and make it up to better advantage in their later years, that is as baseless in fact as it is in philosophy. No mother on earth ever yet won her child's freest, truest confidence in its maturer years if she had failed of securing it before that period. No mother would deserve such confidence if she deliberately postponed their seeking until then.

It may be—it oftener is—a wise mother's duty to be measurably separated from her children in their later training, when they must be at school or at labour; or in the employment of well-chosen companionship outside of their home; but this should never be accepted as a necessity until the mother's hold on the children's confidence is so strong through the experience of the years that are gone, that only the close of life can diminish, can change the conscious-power of that hold.

As a rule, a child's taste and character, and trend in life and even its permanent destiny, are practically shaped before the child is seven years of age. A mother's failure of a motherly devotedness in those first seven years can never be made good by seven times seven years of devotedness there-after.

## COMMERCE PENETRATING AFRICA.

Africa is awakening from her sleep of centuries. She will soon be wide awake, and on a grand and rapid upward movement. The amount of trade recently developed on the Upper Congo, is almost incredibly large. Thirteen French, Dutch, and Belgian trading-posts and a fleet of twenty steamers, are now found above Stanley Pool and in the Congo Valley, where ten years ago the natives had never seen a steamer, and seemed likely to "die without the sight." Steamers from Liverpool now run regularly to Boma and Matida, the head of navigation on the Congo for ocean steamers—the latter port, Matida, being the point of departure for the railway which is soon to be built, and operated for one thousand miles up the Congo Valley to the head of Stanley falls. The results of all this awakening, are that Zanzibar, on the east coast, is no longer the ivory market for Central Africa; that the ivory merchants,

instead of sending their merchandise to Zanzibar on the backs of kidnapped slaves, and on a journey lasting from one to two years, now dispose of it to the Congo traders nearer home; and that there has therefore been an appreciable check to the slave-trade on the Congo River. The completion of the railway may abolish the slave trade entirely in that section.—*Evan.*

The enemies of evangelism hold up the great doctrines of Christian Churches as absurd and inflexible technicalities. "There is your doctrine of the Trinity," they say, "absurd beyond all bounds." "The idea that there is a God in three persons. Impossible. If there is one God he can't be three, and if there are three there can't be one." At the same time all of us—they with us—acknowledge trinities all around us. Trinity is our own make-up; body, mind and soul. Body with which we move, mind with which we think, soul with which we love. Three, yet one man. Trinity in the air—light, heat, moisture—yet one atmosphere. Trinity in the court-room—three judges on the bench, but one court. Trinitities all around us, in earthly government and in nature. Of course, all the illustrations are defective, for the reason that the natural cannot fully illustrate the spiritual. But suppose an ignorant man should come up to the chemist and say: "I deny what you say about the water and about the air; they are not made of different parts. The air is one I breath it every day. The water is one; I drink it every day. You can't deceive me about the elements that go to make up the air and water." The chemist would say: "You come up into my laboratory and I will demonstrate this whole thing to you." The ignorant man goes into the chemist's laboratory and sees for himself. He learns that the water is one and the air is one, but they are made up of different parts. So there is a man who says: "I can't understand the doctrine of the Trinity." God says, "You come up here into the laboratory after your death and you will see it explained; you will see it demonstrated." The ignorant man cannot understand the chemistry of the water and the air until he goes into the laboratory, and we will never understand the Trinity until we go into heaven. The ignorance of the man who cannot understand the chemistry of the air and water does not change the fact in regard to the composition of air and water. Because we cannot understand the Trinity does that change the fact?—*Rev. T. DeWitt Talmage.*

## LOCK UP.

I REMEMBER visiting the Grotto del Cano near Naples, a natural cavern which is partly charged with a highly poisonous atmosphere. The carbonic acid gas, however, being heavier than common air rests upon the ground, reaching only to a height of about three or four feet; the consequence being that whilst a man may walk upright through the cave uninjured, yet if he stoops or lies down in it, a few seconds will prove fatal. So, if you keep your head up toward heaven, and above the poisonous miasma that surrounds you you may walk uninjured through the world; but if you rest in it, and breathe in it, your life is in peril. I do not say that there is no hope for your soul unless you read a chapter, and kneel down to pray every morning at six or seven and every evening about ten—no; but I do say that it is most important that you should have fixed habits of daily devotion, and not allow anything to interfere with the due culture of your spiritual life.

Teachers should always be pleasant and cheerful, and should never lose their self-possession in the class or among themselves. The temper sometimes gets the better of the judgement, and some hasty words are spoken, or some bad impression is made. Guard against that touchiness which easily takes offence. Keep in restraint the irritableness which often finds occasions for exhibition. Look on the bright side of things. See good in the school. Have a smile for every pupil and associate in work, and especially for the superintendent. Do not resent imaginary slights, or grow moody or sullen if your wish is not always gratified. Make all about you feel the sunshine of your presence and the cheer of your Christ-like spirit.

## STAY AT HOME.

This is the advice urged upon girls by a benevolent lady in the *Independent*. For large classes it is most excellent and timely advice:

As long as farmers' daughters crowd into the towns for work, the supply of saleswomen is far beyond the demand. The applicant must take what she can get.

In inferior shops (which make up of course a large majority of the whole) the custom is to keep the doors open for customers as long as they choose to come. I know of large dry goods shops on Eighth street and Ridge avenue, in Philadelphia, which are open every Saturday night, and in the busy seasons every night, until eleven o'clock. The poor white slave behind the counter is busy until midnight putting away the goods, and

then creeps unprotected through the dark streets to such miserable lodging as she can pay for, to be back in her place by half-past seven in the morning. For this service of fifteen hours daily she is paid \$2.50, \$3 or \$4 per week. She cannot threaten to give up the place, for there are crowds of applicants waiting to take it.

Mr. John Wanamaker, who claims to be at the head of the largest retail shop in the country, was asked some time ago to employ such a girl, who had had four years' experience in the sale of hosiery in a country store. He offered her \$3.50 per week. "But you know," said the applicant, "no girl could feed and clothe herself on that in town."

"No," was the reply, "but I am overrun with applications from girls, the daughters of mechanics and laborers in town, who board at home, and who use their wages only for clothes. They set the rate of wages."

Thousands of country girls take the risk, and come at those wages; and what is the result? The houses of ill-fame are recruited from their ranks.

A woman widely known for her philanthropy and experience, and who has now the oversight of more than five hundred women employed in a retail shop, lately made this statement to me: "Girls from the country crowd upon us every spring and fall with applications for places as saleswomen and cash girls. We offer them, if engaged, but \$2.50 and \$3. It is impossible for them to clothe themselves and pay boarding for that sum. Three or four, therefore, join to rent a room, furnished with wretched cuts. Here they sleep, and eat a breakfast and supper of dry bread and tea. The dinner at a cheap lunch counter costs, say, twenty cents. Then life is squalid and miserable beyond words. No wonder they are ready to brighten it. One of these girls makes the acquaintance on the street of a man about town, or a young fellow of her own class, too poor to marry. She has no place in which to receive her "gentleman friend" but this room. Then come the variety theatres, late suppers, a little liquor, a present or two—the end we all know." She added: "I have put these facts before hundreds of innocent country girls when they applied to us, and urged them to go home; but each one fancies that success await, her alone. She will have none of my advice."—Sel.

John Ruskin has nobly said:—"There are a great many things that God will put up with in a human heart; there is one thing He will not put up with—a second place. He who gives God a second place gives Him no place."

## BY-AND-BY.

What will it matter by-and-by  
 Whether my path below was bright  
 Whether it wound through dark or light,  
 Under a gray or golden sky  
 When I look back on it  
 By-and by?

What will it matter by-and-by?  
 Nothing but this that joy or pain  
 Lifted me skyward, helped to gain,  
 Whether through rack or smile or sigh,  
 Heaven, home, all in all—  
 By-and-by.

## THE MOST ALARMING SIN.

If I were called to point out the most alarming sins of to-day—those which are most deceitful in their influence, and most soul-destroying in their ultimate effects—I would not mention drunkenness with all its fearful havoc, nor gambling with its crazed victims, nor harlotry with its hellish orgies; but the love of money on the part of men, and the love of display on the part of women. While open vice sends its thousands, these fashionable and favored indulgences send their ten thousands to perdition. They sear the conscience, incrust the soul with an impenetrable shell of worldliness, debase the affections from every high and heavenly object and make man or woman the worshipper of self. While doing all this the poor victim is allowed by public opinion to think himself or herself a Christian; while the drunkard, the gambler or the prostitute is not deceived by such a thought for a moment.—*Dr. Crosby.*

## COURTESY IN THE FAMILY.

There is nothing so necessary to gain perfect order as kindness. It must predominate. The home which is governed by harshness could never become an ideal home. It is difficult for an ordinarily observant person to see at once what kind of spirit prevails in a family. A person must be dull who partakes of a meal without forming some opinion of the prevailing spirit. In homes where true courtesy prevails it seems to meet one on the threshold. The kindly welcome is felt on entering. It is beautifully expressed, "Kind words are the music of the world." Hard words, on the other hand "are like hailstones in summer beating down and destroying what they would nourish were they melted into drops of rain." Life without love would be a world without a sun; without one blossom of delight, of feeling, or of taste.

## ONE SECRET OF SUCCESS IN LIFE.

Success is conditioned largely upon a man's own resources. Outwardly favorable circumstances may prove aidful, but if he has the brains to plan and execute, the resolve, the determination to persevere, the heart to inspire and nerve to endurance, the foresight to provide against contingences, the power to meet arising difficulties, the heroism to do and dare, and the economy and thrift which can make the best of what comes to hand, he is bound to win in the race of life. His surroundings may be unpropitious, but their mastery is found in what he is and does. He has individual forces, elements of character, qualities of mind and heart, physical and moral capabilities, which are better as means to a permanent and assured success than governmental help or associated organization. Individualism conquers the adverse and utilizes the favorable. This is manifest every day. One man has all the aid of friends and position and society, and yet fails. Another has none of the adventitious circumstances of life and succeeds. What makes the difference? The one relies upon others or upon his conditions, and ignores his individual forces. The other has personal resources and bring them into play. He is utilizing energy which takes advantage of every thing at his command, or is a creative power which forms out of existing environments the agents which accomplish the ends for which he is working. Cultivate your own powers. Make the best use of what you have. Rely upon your own resources. Depend not upon crutches in life's walk, but show independence of character and resourcefulness of activity. Did men act more upon this principle, failures in life would be fewer, complaint and dissatisfaction with earthly lot be less common, and nobler and more satisfying results be more manifest in the different relations which men sustain.—*Phil. Pres.*

## WORK, OR BE SILENT.

Two laborers were trying to place a stone in position on the foundation-wall of a new building. A crowd was standing around looking on, and each one offering his criticism and counsel freely and loudly, but not one lifting so much as a finger to help.

"That reminds me of Church work," said a passer-by to another.

"Why?"

"Because," was the reply, "two men are doing the work, and twenty are doing the talking."

Moral: Work, or be still.



## IF TWO OF YOU SHALL AGREE.

Two young ladies called on me one day in my study to ask what special work I could give them to do for Christ. They said that they had felt of late that they were not doing so much for souls as they ought, and wished suggestions as to what they might undertake.

"We feel too timid to speak or pray in public meetings," said one; "besides, that does not seem to be all the work needed. Others do that, and yet there does not appear any sign of the revival and awakening for which we are all longing. We want to do something else; can you tell us what to do?"

"Have you tried to interest others in their spiritual welfare?"

"We have tried," was the reply, "but it is so hard to reach any that way that we have become almost discouraged; we don't seem to know just how. We are afraid too; we make such blunders that we fear our efforts do more harm than good."

"Have you tried our Saviour's plan?" I inquired.

"Our Saviour's plan? What plan?"

"The united prayer plan," I answered.

"Oh, yes; we have united our prayers with others at the prayer meetings; and of course we do not forget the church hour of prayer." (We had all agreed, at our last communion to offer at least one petition each evening between eight and nine o'clock for a revival in our Church.) "But can we not do more?"

"Yes take the plan our Lord gave, and plead that promise. Select some who are not Christians, and pray specially for their conversion. You will find the plan and promise in Matt. 18: 10: 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.'"

"We never thought of that," said both.

"We can easily do that, and it is just what I wanted," added one of them.

"Whom shall we select?" asked the other.

"Anyone whom you choose," I replied: "but you will pray with more interest, as well as anxiety, if you select some of your most loved friends."

"Won't you please select? they asked.

In a few moments I thought of seven young ladies, friends of these two, and suggested them as special subjects for prayer. None of the seven were professing Christians, and as

far as I know not one was specially interested in spiritual things. All were moral, and all but one regular attendants of church and Sabbath-school.

"We shall take these," said the two, when I handed them a scrap of paper on which I had written the seven names, "and will try to work as well as pray for their souls."

Before they left we knelt in prayer; I as their pastor prayed for the seven, and that the two workers might know how, and be successful in their efforts to bring their young friends to Christ. After the young ladies left I wrote down the names of the seven, determined to watch closely the results following the united work and prayer of the two.

For a number of weeks the two continued to pray for the seven, and made special efforts to lead them to the Saviour, but apparently without success. Once or twice they spoke to me despondingly, but were encouraged and urged to persevere. They did not give up, but tried new methods to reach their young friends. A note was written to one of the number, urging her tenderly but earnestly to give her thoughts to her soul's welfare. A few days after, this young lady met the writer of the note, and asked:

"Won't you try to lead my sister Maggie to Christ? When she comes I will; I can't come and leave her."

With hearts full of hope and joy the two told me the request. Maggie was one of the seven. As soon as they could the two visited Maggie, and found her anxious to talk about her soul, and even more anxious that her sister be talked with also. It was then found that for several weeks the two sisters had, unknown to each other, been praying each for her own and her sister's salvation.

By this time a precious but remarkable quiet work of grace had begun in the church, and one after another of the unconverted were seeking Christ. Soon Maggie and her sister gave themselves to the Saviour; others followed, and when the next communion came more than thirty were ready to confess Christ before the world. Among that number were six of the seven for whom the two young ladies agreed to pray. Before a year had gone by the seventh was anxiously seeking the Saviour. She, too, is now a hopeful Christian.

This incident carries its own lesson. Do we try faithfully the plan our Lord gave in praying for souls? Is there not a power in this plan, a power that we cannot afford to lose? The promise in it is a broad promise.

It is a deep promise. It is a full promise. It is a promise that will bridge many a chasm between us and our unconverted ones. Why not use it oftener?—*American Messenger.*