

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.

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 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:

- 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	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

AR 110
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 Notes	259-261
Death of Rev. A. Russell. Death of Rev. S. Johnson	262
Death of Rev. John McKinnon	262
Kempt and Walton—sketch of the congregation's history	262
There are no more Tokens	263
Labrador.	
Letter from Mr. Wm. J. McKenzie	263
Demarara.	
Letter from Rev. J. Gibson	266
Letter from Rev. James A. Johnson	267
Trinidad.	
Mission Notes, by Rev. J. Morton	268
Letter from Rev. K. J. Grant	269
Letter from W. L. Macrae	270
A Teacher's Experience, by Miss Blackadder	271
New Hebrides.	
Letter from Mr. Annand The New Hebrides Mission Synod	272
"La Charitie"	273
Can not be Quenched. Proud of It. Mission work in Egypt	274
The Old, Old Story	275
The Best Proofs of Christianity	276
The Life School and Christ's Lessons	276
Nine Hundred Years Old	277
History of Miss Havelgall's Noted Hymn	278
The First Christian Martyr in China. An Old Hymn	278
Progress of Christianity. Worldliness a Subtle Enemy	279
How the Bible is Prized	280
The Largest of the Missionary Societies	281
How Manmon Views Mission Work. The Better Way	283
Mission Items. Kind Words. Bible Study	284
Avoid Discussing Sermons. Preparing for Christ	285
Who loved me and gave Himself for me	286
Curses Come Home to Roost. Christ's Call	287
For Mothers to Ponder. The Theatre and Card Playing	288

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

WE PREACH CHRIST AND HIM CRUCIFIED.

SEPT, 1888.

Literary Notices.

SCRIBNERS MAGAZINE for September contains the following:

Scenes in Cyprus—with illustrations, by W. H. Malloch.

Memories of some Contemporaries—by Hugh McCulloch.

Railway Passenger Travel—by General Horace Porter, with illustrations from drawings.

A London Life—by Henry James.

Presidential Campaign Medals—by Gustave Kobbe.

The Modern Greeks—by Thomas D. Seymour, with illustrations.

Letters to a Young Gentleman who proposes to enter the career of art.

WITHOUT AND WITHIN.

There was, not long ago, in one of our churches a man who talked a good deal about the privileges and comforts of religion, and had in his tone much of the "I-thank-thee-that-I-am-not-as-others-men." But some of his friends shook their heads. "Stubbs never goes to prayer-meeting", they said, "is irregular in attendance at church, does not read his Bible, and, so far as we can see, sets very little store by private devotion. All this looks as if there were something wrong with Stubbs." The man fell sick, and his end seemed near; then where were all the privileges and supports and comforts of his religion? He was fretful, rebellious and terrified. Alas! he had been holding fast to the outside of his piety, while neglecting to nourish the inside, and, unknown to himself falling into the habit of reading his Bible hastily, of running over his prayers coldly, of excusing himself often from public worship, may be sure that his inside religion is sick and ready to die. He needs to go at once to the great Physician, to keep going, to ask seven times a day for help from on high, and never to leave off seeking health for his soul until he loves to read God's word, desires to seek his Father's presence and is unhappy when obliged to stay away from the sanctuary, for these are the pulse-beats of sound inside religion. In a word, religion must be real, must be in the heart and life, or it will not avail in time of need.—*Forward.*

SEED-SOWING.

The sower went out to sow his seed,
And scattered it far and wide;
Some of it fell on the rocky ground,*
and some on the hard wayside.

Some of it dropped amid briars and weeds,
Part only on good, rich soil;
I sigh and weep as I think how much
Of the seed must wither and spoil.

My teacher is sowing the Gospel seed,
Sowing it now in my heart;
And I will humbly pray the Lord
His growing grace to impart;

That He will now send His sunshine warm,
And the Spirit's gentle rain,
That the seed may spring into blade and
ear,
And the full ripe golden grain.

My Paper.

EMBLEM OF HEAVEN.

O what cheerfulness, strength, and pleasure did the primitive Christians reap from the unity of their hearts in the way and worship of God! Next to the delight of immediate communion with God Himself, there is none like that which arises from the harmonious exercise of the graces of the saints in their mutual duties and communion one with another. How are their spirits delighted and refreshed by it! What a lively emblem is there of heaven! The courts of princes affords no such delights.—*Flavel.*

THE SAVIOUR'S SYMPATHY.

While the storm was fiercely blowing,
While the sea was wildly flowing,
Angry wind and angry billow
Only rocked the Saviour's pillow,—
"Jesus slept."

But when sudden grief was rending
Human hearts in sorrow bending;
When He saw the sisters weeping
Where the brother's form was sleeping,
"Jesus wept."

Every temptation that is resisted, every noble aspiration that is encouraged, every sinful thought that is repressed, every bitter word that is withheld, adds its little item to the impetus of that great movement which is bearing humanity onward toward a richer life and higher character.—*Fiske.*

THE MARITIME PRESBYTERIAN.

Vol. VIII.

SEPT., 1888.

No. 9.

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 proportional rate may begin at any time but must end with December. All receipts, after paying expenses, are for Missions. Paid to date \$400.

The Children's Record.

A MONTHLY MISSIONARY MAGAZINE FOR THE CHILDREN OF THE

Presbyterian Church in Canada.

Price, in advance, 15 cents per year in parcels of 5 and upwards, to one address. Single copies 30 cents. Subscriptions at a proportional rate may begin at any time, but must end with December. All receipts, after paying expenses, are for Missions. Paid to date, \$200.00.

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

Rev. Mr. Bowman has been inducted into the pastoral charge of Old St. Andrew's, New Glasgow. It is but a few months since the Kirk in New Glasgow divided and now each branch is fully organized, settled, and prospering.

A fine new church was opened at Campbellton Rev. A. O. Brown, pastor, on Sabbath Aug 12, Rev. Dr. Macrae preaching in the morning, Rev. A. F. Love in the afternoon, and Rev. Mr. Chappell, Methodist, in the evening.

Rev. A. A. Watson has been inducted into the pastoral charge of Riverside, Albert, N. B. Mr. Watson is the first minister settled in this congregation.

At the Sacrament at Loch Lomand, C. B., July 22nd, 45 members were added to the church, 36 by profession, 9 by certificate.

On the last Sabbath of July 23 new members were added to the church in the mission station of Port Daniel, N. B.

The Congregation of Acadia Mines, has been renewing and beautifying its Church. This congregation, the smallest in the Presbytery has raised for missions during the year \$177 besides \$50 from the W. F. M. S. and thirty members have been added to the church since the beginning of the year.

The congregation of Kensington and New London, P. E. I. has called Mr. J. M. McLeod.

Rev. J. M. Robinson is called from Spring Hill Mines to Moncton.

The Young Men's Christian Association Convention of the Maritime Provinces at Amherst was an earnest and successful one. Among the subjects discussed was the sphere of action of Associations regarding which the following resolutions was adopted:

"Whereas, The special object for which the Y. M. C. A. has been organized, is the promotion of the physical, mental, social and spiritual welfare of young men: and

Whereas, Experience proves that a great many difficulties and objections are removed by confining ourselves to this definite work; be it

"Resolved, That mixed meetings are not the legitimate work of these organizations."

Useful as the Y. M. C. A. has been in the past there is no doubt that by concentrating their energies upon this one point they will be still more successful in the future. Young men have special temptations. Young men can sympathize with and help young men better than any others, and where the Christian young men of a community set themselves prayerfully and perseveringly to this one thing, helping and saving their fellow young men a double blessing will follow. The laborers will find it one of the richest means of blessing to themselves and many of those for whom they seek will be won.

Rev. W. C. Calder, late of Woodstock, has been inducted into the charge of Bo-cabec and Waweig.

Rev. John McLeod at a late meeting of P. E. I. Presbytery laid upon the table his resignation of Strathalbyn congregation.

In the Shubenacadie congregation the first Sabbath School was started in 1824. Now there are thirteen Sabbath Schools in the region represented at that time by that one school.

The annual meeting of the Pictou Presbyterial Society in connection with the W. F. M. S., will be held at Stellarton, on Thursday, Sept. 6th, at 1 p. m. Delegates from the auxiliaries paying full first class fare to Stellarton, receive certificates from the Secretary which will entitle them to a free return ticket up to Sept. 7.

M. E. MERRIMAN, *Pres. Sec'y.*

Miss Blackadder is holding a series of meetings in P. E. Island and Cape Breton, from which she will return to be present at the annual meeting of the W. F. M. S. in Truro. Although sick from fever for a time in the hospital in New York on her return, she has rallied and has with her accustomed energy been visiting and addressing meetings in different parts of the Church.

The Annual Meeting of the W. F. M. S., Eastern Section, will be held in Truro on Thursday and Friday, the 20th and 21st of September. Auxiliaries are requested to send the names of their delegates as soon as possible to the Home Secretary, Miss E. H. Burns, 20 Kent St. The Railway authorities have granted the same privileges as on former years, viz., on the W. & A. R. R. a return ticket for one and one third fare, and on the Intercolonial a return ticket for one full class fare.

The letters in this issue from the student's missionary on the Labrador coast reveal a sad state of matters there. And if cold and hungry now what will these poor people be before the end of a Labrador winter. If not helped many of them will be beyond the reach of help.

In the public prints it is stated that Sir Charles Tupper is visiting the West Coast of Scotland with a view to the emigration

of Crofters, and that it is proposed to aid them to emigrate to the Pacific Coast. There is a work of necessity and mercy near home that our Government could also do. These Labrador settlers should be removed. They are a sober, hard working people, but their means of livelihood, the fishing, has with them completely failed. To all appearance they can live there no longer. They should be removed to some parts of the great territory that is waiting for population in more favored parts of our Dominion.

In Salmon River Gold Mines, part of Sheet Harbor congregation, tracts on systematic giving have lately been distributed for the purpose of educating and interesting the people in the matter of giving. "One poor family who heretofore had a hard struggle to earn a livelihood, not long since felt impressed with the duty of conscientiously recognizing the Lord's claims in the matter of giving. The system of tithing was adopted, and now the father with his two small boys earn upwards of \$80 per month."

In the minutes of the New Hebrides Mission Synod as will be seen, there is a resolution expressing very strongly their regret at the action of one Synod in deciding not to send another missionary to that group, and hoping that it may be reversed. It may not be amiss to notice the fact that when that resolution passed but five of the sixteen missionaries were present. Of the three from Canada none were present but Mr. Annand at whose station the Synod met. Of the two missionaries from Scotland neither was present.

We had Mr. McKenzie's mind very freely expressed on the matter in a recently published letter, as also the resolution of the heathen missions committee of the Australian churches proposing to take over the whole mission, the missions and missionaries of the Scottish and Canadian churches included.

Another cheering fact we learn from the minutes is that the Presbyterian Church of Victoria is sending another missionary to the field. Australia is rich, the churches there are strong and rapidly growing, are taking hold vigorously of the New Hebrides Mission, and will soon at the present rate of progress occupy the whole group.

One of the curses of our country is the travelling concert that "give away costly presents"—It is simply a system of lottery, and the one whose ticket happens to be a certain number gets a prize, and many of our young people get their first taste of gambling at such places. They are contrary to the law of the land as well as opposed to good morals and yet they are carried on for the most part with impunity.

● In another column reference is made to the death of Rev. A. Russell. One touching incident is related in reference to him. He had prepared his sermons for the coming Sabbath and the text in both cases were prophetic, the morning sermon being from the words, "I have finished the work thou gavest me to do" and the evening text from the words, "It is finished." But before the sermons were preached he had passed away.

In our notice on another page of the death of Rev. S. Johnson, his age is given at little over fifty years. He was in his sixtieth year being born in 1829. Strange to say his preparatory training before he went to the Academy at Truro, and West River Seminary was by the late Rev. A. Russell whose obituary is alongside his own in these columns. Teacher and pupil after long years of active service for the Master suddenly cut down about the same time. Mr. Russell with his sermon prepared for the following Sabbath called away before that Sabbath came. Mr. Johnson taken ill on Thursday, Aug. 16th, died on the following day. Each died at his post. Be ye also ready for in such an hour as ye think not the Son of Man cometh. Blessed is that servant whom his Lord when he cometh shall find so doing.

A few of the "open doors" in foreign missionary work: Of Mohammedans in the world there are 170,000,000; of Roman Catholics, 190,000,000; of Jews, 8,000,000; of Greek Church, 84,000,000; total number of heathen, 856,000,000. Of these there are 80,000,000 women confined in Moslem harems, and 300,000,000 are Buddhist women, with no hope of immortality. There are 1,000,000,000 souls dying in Christless despair, at the rate of 10,000 a day. "Think of these things."

Trust in the Lord with all thine heart ; and lean not unto thine own understanding.

LOVE.

"A poor widow who, bringing a trouble to a Russian Bible Society, was asked if her subscription were not too much. "Love is not afraid of giving too much," was her beautiful reply. We all know that it is not always the largest purse that opens for God's work. The poor too, love to spare somewhat for His service, to lay part of their hard earnings upon the Master's altar. Indeed, we heard once of a laundress who gave from a full heart to missionary work; but who, coming into a fortune, pleaded the multitude of her expenses, and would give but a meagre sum to the once-loved work; so dangerous, save for God's mercy, is the abundance of riches to the human heart!"

A New England clergyman tells this incident: "He preached a rousing missionary sermon and obtained the largest collection the church had ever given. One of the deacons, the richest man in the church, expressed great pleasure at this result, and said that when he came to the place he was a poor boy working for fifty cents a day. He resolved to give a dollar a year to the cause of Foreign Missions, and he would state for the encouragement of his pastor that he had continued to give a dollar a year from that day to this." How many there are who do not increase their gifts as they increase in riches!—*Christian Intelligencer.*

Twenty-nine years ago the Presbyterian mission in Brazil was begun. There is now a Presbytery of fifty churches and thirty-two ministers. Twelve of the latter are natives.

Several interesting communications from our mission fields will be found in this issue and will well repay a careful reading.

The Lord is nigh unto all them that call upon him, to all that call upon him in truth.

Wisdom is the principal thing ; therefore get wisdom ; and with all thy getting get understanding.

Hope deferred maketh the heart sick ; but when the desire cometh, it is a tree of life.

For by grace are ye saved through faith ; and that not of yourselves ; it is the gift of God.

DEATH OF REV. ALEXANDER RUSSELL.

On Saturday Aug. 11th, Rev. A. Russell passed away suddenly at the ripe age of 72 years.

He was born in Elgin, Scotland in 1816, and came to this county as a teacher in 1842. For the next eighteen years he taught school, first at Meaghers' Grant, then at Middle Musquodobit, then at Clifton Col. Co.

For the next sixteen years from 1860 to 1876, first as colporteur and then as agent of the British and Foreign Bible Society he travelled the country, and became widely known and everywhere a welcome visitor and a most successful worker. In this sphere he did not confine himself to speaking on behalf of his special work but preached as opportunity offered and always with great acceptance.

In 1876 he was received by authority of the Synod into the ministry and called to Dalhousie where he has labored for the last twelve years.

Last summer he was for a length of time laid aside from work but rallied so far as to resume his duties but not for long. Soon came the rest and the joy of his Lord.

DEATH OF REV. SAMUEL JOHNSON.

On Friday, Aug. 17th, this faithful man was suddenly called to his rest and reward. He was comparatively young, not much over fifty years of age and seemed to promise fair for many years of life and labor yet to come. He had been in the ministry for thirty two years.

He was born in Stewiacke, Colchester County, and studied for the ministry at the old West River Seminary.

His first charge was Harvey in New Brunswick where he was ordained and inducted in 1856. In this small but widely settled charge he labored for twenty years faithfully and well.

He then accepted a call to Chipman, N. B. where for the last twelve years he has patiently wrought, and where his works will follow him.

Mr. Johnson has one son in the ministry, now laboring temporarily in Demarara, and another whose studies for the same work are nearly completed.

Mrs. Johnson was a sister of Rev. K. J. Grant our missionary in Trinidad, and to her and her bereaved family a heartfelt

and loving sympathy will be given by the many who knew and esteemed the departed for his great and modest worth.

DEATH OF REV. JOHN MACKINNON.

Though the younger generation know little of Mr. McKinnon, to the Presbyterians of the Maritime Provinces ten and twenty years ago his name was very familiar for in the public work of the church he took an active part.

He was a native of P. E. Island, and pursued his studies partly in Nova Scotia partly in Edinburgh. He labored for many years at Hopewell, Pictou County, his first charge and afterwards at Georgetown, P. E. I. About six years since he went to Scotland and not long afterward was settled in the parish of Nigg, in Rosshire, where he has since labored.

His illness, inflammation of the lungs was very short. He preached in his usual health, the last Sabbath of his life, took ill on Tuesday and died on Saturday. One Sabbath serving in earthly temples, the next in temples not made with hands.

KEMPT AND WALTON.

SKETCH OF THEIR CONGREGATIONAL HISTORY.

[For the *Maritime*.

These two localities are situated in the County of Hants, on the shore of Minas Basin, about sixteen miles apart though forming but a small congregation yet they are loyally attached to the Presbyterian Church and have been exceedingly liberal in the support of ordinances. They cannot lay claim to an ancient history for they have only had an existence of twenty one years in a separate capacity. They have also suffered to some extent from short pastorates and long vacancies.

When there were but a few scattered families of Presbyterians on this shore they received some attention at the hands of three men who were settled not many miles distant, who paid them occasional visits and under whose care they made progress. Though Fathers Spratt, Murdoch, and Summerville have gone the way of all the earth, grateful recollections of their visits are still cherished.

After Newport was disjoined from Windsor and formed a separate congregation regular supply was given. Many a

weary drive was performed by the Rev. J. M. McLeod, now of Charlottetown, in ministering to them. Faithfully and regularly, however, he continued to visit them and his services were highly appreciated.

In 1857 a small church was erected and opened, clear of debt, on the 25th April, 1850, by the Rev. James Watson.

For nine years after this period they were connected with the Newport congregation, but in 1867 a separation took place, and now their history begins as a new charge.

After a vacancy of nearly two years.

REV. EDWARD GRANT,

now of Upper Stewiacke, was ordained as their pastor, on the 26th Oct., 1869, and remained with them three years, during which they made solid substantial progress.

A protracted vacancy of seven years followed, and though under such circumstances the congregation must have suffered yet there was no visible loss. Every family remained loyal and adhered to the church of their fathers.

On the 20th Nov., 1878

REV. JOHN MACLEAN

was settled, who, though weak in body wrought with Apostolic zeal. His labors were of short duration for the Master soon called him. On the 19th Nov., 1880, he departed this life. His body sleeps in front of the little church and over it a plain and neat monument has been placed. His memory is still green, and loving hearts will not soon forget his faithful labors.

He was followed by the

REV. T. H. MURRAY

now of Little River, Hx. Co., who was inducted on the 26th July, 1881, and removed in 1884.

After Mr. Murray's removal the supply during the greater part of the year has been by catechists. During this summer they have enjoyed the services of Mr. G. A. Leck. There are three preaching stations, Kempt, Cheverie, and Walton. There are about thirty-four families, besides some five or six who have no connection with the congregation but are nominal Presbyterians. Two Bible classes are kept up at Kempt and Walton besides a cottage and women's prayer meeting.

Last summer after paying for 24 Sabbath's supply \$60 was raised for the sche-

mes of the church. Though no minister has been placed over the congregation since Mr. Murray left yet they are now prepared to extend a call. \$450 will be raised and with help from the Augmentation fund they will reach the minimum salary. Looking at their past history their loyalty to the church, their high rate of giving, and the manner in which they have supported ordinances among themselves they are certainly deserving of all encouragement. May they soon again enjoy the service of a settled pastor.—D.

"THERE ARE NO MORE TOKENS."

[For the Maritime.

"There are no more tokens." These words startled me a little, as I heard them on a recent Saturday from the pulpit of the Presbyterian Church, River John.

I had preached with such power as was given me, and to the largest congregation I have ever seen on a similar occasion. The session had been constituted after the usual order, and the pastor had been employed for some time, distributing tokens. Many minutes passed, and still the distribution continued; when all at once came the announcement I have repeated. It took me by surprise, I had never heard the like before; and although I had just seen some sixty or seventy candidates received into the fellowship of the church, I did not understand, on the instant, what the statement meant. "There are no more tokens." Gradually however, it came to me that this want, this shortage was a very blessed thing. For weeks the church in River John has been enjoying times of refreshing, and here was something of the precious ingatherings, so many were desirous of communicating on the morrow, that the whole supply of tokens was exhausted.

This little incident set me a-thinking—not very closely perhaps but in loose desultory fashion.

"There are no more tokens," the pastor cried; "but yet there is room" no one will be debarred, and so he goes on to say that intending communicants who cannot be supplied now, will be furnished in the morning. Provision will be made in some way, there will be no lack, no one will be disappointed.

"There are no more tokens;" the Session of River John was blessed beyond their own expectations. They must have known

they were to have a large accession to their membership, but never dreamed that it would exhaust their entire stock of tokens. It would be well for us at times to have larger expectations. Let the very failure of tokens serve to strengthen their faith and become to them "a token for good."

"There are no more tokens," "Well where is the use of them any way, we could dispense with them altogether." Perhaps? but some of us would miss them sadly, many pious souls could hardly "see their tokens" in the higher sense—not so readily or clearly at any rate—if these little emblems were wanting. Let them be retained then by all means; and let all sessions see to it that they have an abundant supply.

Of the communion on Sabbath I will say very little, having been moved to write these few lines, simply by the unusual announcement of which I have spoken. There was a beautiful day a crowded church—a solemn service. The "action sermon" was preached; the table was "fenced" after the old-time fashion; and then: the elements were blessed and distributed. The communicants, were addressed in earnest words of tender encouragement and wise advice by Mr. Forbes of Glace Bay, Cape Breton. The service lasted for nearly four hours, from eleven in the morning to three in the afternoon; but I saw no sign of weariness in that great congregation.

My engagements compelled me to leave early on Monday morning. I left River John feeling that it was good to have been there. It is one of our old congregations. It has an honorable record. In it laboured our fathers Mitchell and Waddell: more recently our brother Mr. Hector McKay; and now Mr. Gordon finds it a most interesting field, which he is working with a will, and evidently with great success.

VIATOR.

Not long since Tokio and the rest of Japan were thoroughly pagan. Now we hear of a great Christian revival in that city, with five hundred conversions in a single month. The whole city seemed stirred, and missionaries, native pastors and theological students are busy gathering in the harvest. Everybody is interested in Christianity, and nobody speaks against it. This is a revolution of itself.—*New York Independent.*

LABRADOR.

LETTER FROM W. J. MACKENZIE, STUDENTS
MISSIONARY TO LABRADOR.

CAPE CHARLES, LABRADOR,
July 18, 1888.

My Esteemed Friend:

I just now find time to sit down and write you a short communication in connection with our work in Labrador, in which you and other members of the Association have manifested such an interest. We have now travelled on the coast over 300 miles.

Mr. Fraser and I have taken a boat of our own and have sailed about 130 miles. Some of the clothing we have taken with us, and also the medicine and nourishment you have sent. I wish you could have been present when we went into a family with four or five helpless children, half-clad, besides a number of grown up persons in the family, who were hardly fit to be seen outside. When a little clothing is given them how happy it makes the young ones. We give the clothing very sparingly now, as in the cold season it will be more needed, and they might be destitute, otherwise, when necessity comes.

However, even in the warm weather there were some so poorly clad that I had to give them some. Just fancy, the *old sails of their boat* covering the little ones, and the father obliged to row the boat out to the fishing ground and back again, and then not get *one fish!* What is shameful for the Protestants, one man I know of had to go to the priest for clothing, and a few loaves of bread for his eight little children who were *starving and freezing*.

To-day while I was sitting down for a moment in the house where I now stay I saw a little boy walking from the shore, stooped, and apparently very feeble. I saw him fall, and slowly rise again, and stumble and fall again. His little sister had to meet him and help him home. I went over to the house and found that the little fellow had been on board of the steamer with his father, to see the doctor for something to strengthen him. The doctor gave him nothing and it was on his way home discouraged, that the little fellow fell from sickness and hunger.

The father caught no fish last summer, *not one fish*, yet this summer has eight or nine of a family—no stove in the house—holes all through the walls—roof and part

of the floor out of the house. Need I tell you the pleasure I had in getting some biscuits, oatmeal, rice, &c., for the little fellow!

You should have seen the tears of gratitude that trickled down the father's face! I told him, he should not thank me, but the kind young ladies and gentlemen in Halifax, who had sent them to him.

After the reading of the Bible and offering prayer, while tears of penitence and sorrow streamed down the father's face. I left the little fellow feeling very much cheered up because some one had cared for him.

I wish you Christian young people could see these cases we meet with; it would be a source of encouragement to you, to see that your labors of kindness and love, although, perhaps, small in your own eyes, are worth a great deal to those poor families, and besides that are the means of opening the way for the glad tidings of peace to sinners. May the Lord give you tokens of encouragement in your labours of love!

There is another matter I would like to bring before you. There are three places I have come across to the South where there are from 25 to 30 children who could attend school summer and winter. They will furnish a school-house, and help to pay board. A lady teacher would, I think, suit better in these places, as the children are small. In one of these places, a male teacher, who would give religious instructions on Sabbath days, would suit better. Young men who have lately been converted are anxious to receive some education.

The Congregational Church had four or five excellent lady teachers labouring for years on the coast. They were sent here and paid by a few rich men in Montreal. The fruits of their labors are to be seen in many places along the coast.

A lady teacher of their stamp, willing to endure self-sacrifice for the cause of Christ, would be able to do much for the young children. I know of no place where money could be so profitably expended, and be so productive of good results.

I may say that Mr. Fraser and myself are now about to return south, and that I have resolved to stay on the coast all winter. I see there is plenty of work for me to do, and why not then stay and do it?

I remain yours truly,
W. J. MCKENZIE.

ANOTHER LETTER FROM MR. MCKENZIE.

ST. FRANCIS HARBOR, LABRADOR,
July 19, 1888.

Dear Mr. McCurdy:

* * * * *

The coast fisheries have completely failed—some families of 6 or 7 have not caught a fish this season yet and the time is near past for doing anything. They came from Newfoundland with one barrel of flour expecting to get some fish but now they must return without any. It is something

AWFUL TO SEE THE POVERTY

that prevails and what makes it worse is that they have no prospect of bettering themselves. When fish fails all fails. Some five establishments where coopers, salmon factories, seal fisheries, oil vats, cod fish and herring catching, were all running and making a paying business, now all these are closed and decaying. Large houses, almost mansions, where the agents of the firm used to live in great style, and sometimes the summer residence of the wealthy owner, have only a small part of them now occupied by some family from Newfoundland for the summer season, while the rest of the house is used only as an evidence of what once was.

Mr. Fraser, the colporteur who was on the coast last summer, and I, have rented a boat for the summer at Bonne Esperance, and have come up here visiting all the Protestant families and some Catholics—I suppose 150 or more miles. We came 100 miles below that in a vessel, and as we had to pass by many families we would wish to call at, we, although it meant more danger and hardships, got a boat of our own. We have fared excellently with it so far, being out only in one or two breezes. We nearly had a serious accident one windy day among the ice when a cake pierced her side. We have charts and compass.

I have resolved to stay on the coast all winter, from Bonne Esperance South about 100 miles and a little North of it. I will have no abiding place likely but keep continually on the move, staying a fortnight or so where there are a few families. There are three places on the coast that need very much a teacher. Harrington with fourteen families and 20 children in winter besides many young

men who have lately been converted and seek education. A man who could preach and teach would suit well. Bonne Esperance, in winter a lady teacher would suit better, and cheaper, also a lady teacher in Lance Clair for the summer or winter season, where 30 little ones could attend. In all these places a schoolhouse would be supplied and I think a part of the board paid, *all* if they could. They crave and beg for a teacher at other places besides, but with not so many children.

Some rich men in Montreal sent lady teachers for years on the coast and paid for them under the Congregational church they have gone since some time and now the buildings are unoccupied and the children are not taught. I think that money could not be better used than by sending a teacher out here as the expenses for working it are so small.

With regard to staying here all winter I feel I can do more effective work as the people can give their whole attention to spiritual things having nothing else to do. This applies more to the South where they stay all winter on the coast. My address will be Harrington or Mutton Bay, or if before Oct. 15th, Bonne Esperance.

Yours truly,
Wm. J. MCKENZIE.

MISSIONS IN CHINA.

"The statistics of Protestant missions in China grow year by year. The Chinese Recorder for January contains a table revised to date. It appears that there are thirty-seven societies at work. The number of missionaries, including wives and unmarried ladies, has risen to 1,040. There are 175 ordained natives, besides 1,316 in employ who are not ordained. The communicants have reached a total of 32,260, and there are 13,778 scholars. In a single year the number of communicants were increased by 4,260; and the ordained natives were made 35 larger than before. It is but eighty years since Protestant missions were at their faintest beginning; less than fifty years since they were pursued with permission, and not yet thirty years since they have been prosecuted with freedom. Then, behind these numbers there are organizations, literature, and habits of self-reliance which promise accelerating increase in the immediate future."

Demerara.

LETTER FROM MR. GIBSON.

ZEEBURG HOUSE, July 4th, '88.

Dear Mr. Morrison :

Yours with enclosure from Pictou Landing duly received. I have written to the lady who forwarded the contribution thanking the children for their remembrance of us. * * *

Now a few lines about our work.

The Utvlugt school has been doing good work although the attendance has not been so large as I should like to see. There are reasons which will account for this. The Estate is putting up a new factory and entirely new machinery. Tearing down the old buildings and clearing away the rubbish has furnished work for a larger number of children. The old bricks are used for making roads. The children break the bricks and carry the pieces in small

BASKETS ON THEIR HEADS.

Some days over one hundred children would be employed. The driver (who gathers the children for school) complained one morning of having eight of those she had collected for school, kidnapped by the driver of the working children and taken to work. Even the driver herself has sometimes been drawn off from her regular work of gathering the children for school, and of course the group of scholars was considerably reduced.

The school opens at 8 o'clock, and as it is over a mile from the buildings the teacher cannot do much toward bringing out the children. The catechist who gave assistance lately objected to continuing this part of his duty. Now we have a driver from each estate, one of whom is paid out of the monthly grant for school purposes.

We have had an unusual amount of rain this year which has also been against a large attendance at school. There have been many difficulties to contend with but we have the satisfaction of moderate success.

The Attorney who now occupies Mr. Russell's place and who has got control of the school, expressed himself as pleased with the progress made by the children and the condition of the building, and surroundings.

The teacher at Hague is still going on with his work although his salary is very small. The contributions received from Pictou Landing will be an encouragement to him. He really deserves credit and encouragement.

The Church of Scotland has recently suffered several sad losses in the homes of her ministers here. Mrs. Dickson, wife of the Rev. J. R. Dickson, of St. Mary's Parish, died suddenly about two years ago. The Rev. James Harper, minister of St. James Parish, died in August of last year. On the 15th of June Mrs. Ritchie wife of the Rev. W. B. Ritchie of St. Andrew's Parish, died in Georgetown. Mr. Ritchie arrived in this colony last October as successor of the Rev. T. Slater. One of the principal reasons which induced Mr. Ritchie to accept an appointment to Demerara was the hope that the warmer climate would be better for Mrs. Ritchie who was then suffering from consumption. The change had quite the opposite effect. The weakened constitution was unable to withstand the violence of tropical diseases. I called at the manse on Tuesday. She was then in a dangerous condition. The doctor had ordered the trees around the house to be cleared away and the drainage to be improved, believing that by careful nursing and favorable surroundings she might possibly recover. Good drainage is of the highest importance, but in this case neither attention to sanitary arrangements nor medical skill were of any avail. Mrs. Ritchie died on Friday morning after suffering only a few days from dysentery.

This the last of a series of severe family bereavements Mr. Ritchie has undergone since his appointment to Georgetown. His only surviving child died just on the eve of his departure from Scotland. He is now left entirely alone, a stranger in a strange land.

SEVERAL SERIOUS RIOTS

have lately disturbed the peace of the colony and caused considerable anxiety among the employers of coolies. Disturbances on account of dissatisfaction engendered by drivers and leaders among the coolies were reported from time to time, but this somewhat general dissatisfaction on the East coast culminated in a riot on Plantation Enmore on the 19th of last month.

Five of the overseers were

SEVERELY BEATEN,

and the deputy manager left for dead. When the coolies become excited they are most cruel and cowardly in the attacks. Without any previous warning the overseers and deputy manager were set on by a gang of men armed with sticks, and felled to the ground. The manager was absent at the time, but his house was entered without ceremony, his furniture and dishes smashed to pieces, and his store of viands distributed among the lawless ruffians, who after their heartless conduct sat down to refresh themselves with all the good things they could find. The offenders will be dealt with promptly and smartly.

The occurrence of such outbreaks shows the danger of ignorance and the necessity for greater pains being taken with the children in order to teach them principles of justice and manliness. Prevention is easier and better than cure.

Some have attempted to show that the people are oppressed and that the amount of money paid is insufficient for the labor performed. It is easy to raise the cry of hardship and oppression. Many of the people are trying to make themselves believe that the working classes are worse off than in the days of slavery. So long as the working classes have sufficient money to go to a circus every night in the week they need not expect much sympathy. Gardner's Great American Circus was attended by thousands every night. The poor oppressed people came rushing from every corner in the city with their entrance fee of two shillings in their hands, and in their anxiety to secure a good seat where they could see everything the stronger and faster literally trampled over the weaker and slower. Poor oppressed people, trampled on not by their wealthy employers but trampled on by their over-fed fellow laborers. I am afraid my letter is too long and must now close.

Very sincerely yours,

JOHN GIBSON.

DEMERARA.

Rev. James A. Johnson., son of the late Rev. S. Johnson, of Chipman, N. B., who is now laboring for a time in Demerara, writes :

Although my work is confined to the English speaking population there is no reason why the labors of the Parish minister should not include the Indians within

the bounds except the barrier of a foreign tongue. The minister of the leading parish in the colony advises that country ministers should learn Hindustani. In St. Luke's parish, with an English speaking population of over 6000 the care of 12,000 coolies would be quite an addition to the responsibilities of the minister in charge.

Mission work in Demerara is often compared with mission work in Trinidad, but in doing so it is only fair to make allowance for certain local differences. Demerara is wholly below the sea level and each estate has a dyke on every side and also an expensive system of drainage so that if one estate should be flooded the neighboring estates do not suffer. The great fertility of the soil, early attracted the attention of wealthy capitalists and as a result the sugar estates are much larger and employ more Indian immigrants than in Trinidad or other West India Islands. Even Hindus have buildings erected for worship, and so-called "Coolie parsons" everywhere abound.

The bold front which heathenism here presents could be seen in the riots which recently occurred on some of the largest estates in the colony. During the months of May and June the price of sugar was lower than it has been for many years, and the managers had little work and less money for their field laborers. In order to redress their grievances the Coolies resolved to wreak their vengeance upon the overseers who superintend the work, but are guided by the advance of the manager in fixing the rate of wages. On one estate a mob of Coolies armed with hoes handles, pursued the overseers and beat two of them severely. They then entered the house of the manager who was absent at the time, destroyed the paintings upon the walls, threw the silverware and estate books into the trench and wound up the proceedings with a combined raid upon the wine cellar. By the prompt action of the police the riots have been put down without loss of life, and as the price of sugar is again on the rise, it is hoped that matters will move along more harmoniously in the future. These recent riots will probably lead the proprietors to see the advantages flowing from the establishment of mission schools and to increase their interest in the efforts put forth by the Canadian Presbyterian Church in behalf of Indian immigrants.

Trinidad.

MISSION NOTES.

BY REV. JOHN MORTON.

[For the Maritime.

ARIMA, Aug 4. 1888.

ARIMA,

according to some, the place of waters, and Nap-Arima, the place of no water. Whether this be correct or not it is appropriate. You cannot leave Arima in any direction without crossing streams of clear water. But where is Arima, and what do we here? Arima is eight miles inland from Tunapuna and the terminus of the railway in this direction. I have been unwell for months and came here in hope that the change would do me good, while it left me within reach of all the work I am able to do. It is too soon to say more than that the change has done me some good.

NEW SCHOOL AT MAUSICA.

Three miles south of Arima is a settlement of East Indians who have taken up land. Early in the year they petitioned me for a school, and although there was nothing provided in my estimate for such a purpose I opened a school in a thatched shed, part of which was occupied by a cow. It soon became evident that we must get a school-house, and I applied to the government for a site.

This brought up the question of how the Indian children in and around Arima were to be got into school, which caused some delay. In the end an Indian monitor was placed in the Government school at Arima. A site was granted at Mausica settlement, with liberty to cut wood for the building from Crown Lands, and the Mausica school placed on the assisted list. The school-house will, I hope, be completed in about two weeks, and the money to carry on the school will come out of a grant of \$300 most thoughtfully made us by the Women's Societies of the West. There are 40 children in the settlement, and the people have come from Princetown, San Fernando, Couva, and all the old settlements, and very few of them are strangers to us.

TACARIGUA SCHOOL ENLARGED.

When Miss Blackadder left Tacarigua

the school-house was too small for the number of children but there were no funds to enlarge it. Lately a friend of our work, whose name is to remain unknown, has offered me the amount necessary to add fifty per cent. to the size of the building, thus enabling us to have a separate infant department and an evening reading-room for the young people.

SCHOOL HOUSE WANTED AT ST. JOSEPH.

At St. Joseph we rent a building at \$10 a month, as Mr. Hendrie did for years. One great difficulty has been to get a site. Lately I applied to Government to sell a piece of land near the Railway Station. The land has been surveyed but I have not yet received a definite answer. I hope, however, to get it, and if I do I must build, for the Governor has placed the St. Joseph school on the assisted list on condition that within a reasonable time we get a more suitable building. The means on which I depend for this purpose are, (1) rent saved; (2) result fees from Government; and (3) paid up shares in the building, taken by friends, said shares to bear no interest except in good done, and to be forever irredeemable. If a syndicate is good for building railways why not for building school houses, only let the terms be plainly put before subscribers.

A STRANGE BUT TRUE STORY.

Let me tell you the history of a man whom I baptized lately. Fifteen years ago his wife deserted him taking their son and daughter, and went to Grenada. Two years later she returned with the two children and a new husband and took rooms within fifty yards of her former home. Day after day the fire burned in his breast in secret, till one day, when he had been drinking he struck her dead with his cutlass. He was arrested, tried and condemned to be executed. The Executive commuted his sentence to imprisonment for life, and afterward for good conduct it was changed to twenty years imprisonment.

Twelve years had passed away when the Queen's Jubilee came round and without a moment's notice he found himself a free man by an act of Royal grace. He came back to the old spot, to his children and friends, and being sick sent for me and applied for baptism. When I questioned him as to his knowledge I found him well taught and his English remark-

ably good. On asking an explanation he told me his history and pointed to the spot about thirty yards distant where he committed the terrible act. All he knew he had been taught in jail by the Chaplain and he would probably have been baptized by him but for the suddenness of his release.

His illness was easily cured. Some delay was thought advisable. He attended our services regularly and seemed deeply penitent, and grateful for the amazing grace that could pardon such as he. All the other members in the place were ready to welcome him as a fellow believer, so he was at length received among us by baptism. When I look at the earnest, serious face of this man as he joins in worship, I cannot help thinking of the words of St. Paul, 1 Cor. vi: 11: "And such were some of you."

JOHN MORTON.

LETTER FROM REV. K. J. GRANT.

[To the Editor of the Maritime.

The readers of the MARITIME are aware that in response to an appeal to friends in Truro, by Miss Archibald, a Communion service reached Couva after her death. It may not be known that a balance of \$30 60¢ left in her mother's hands after the purchase of the Communion Service, was divided amongst the missionaries to be used in providing something that might be useful for the pupils of our schools, and at the same time be a memorial of the departed. We resolved to procure "Colton's Missionary Map of the World," 12 ft. x 6, and the "Missionary Review of the World" — the latter to furnish facts and the former to assist in definitely locating them. On my left stretched from the pulpit to the wall is this map, with all important places visible from any part of the church, and we intend to use it in developing in our young people the same spirit that moved our departed friend in coming to Trinidad.

The interest in day school and Sabbath school work was never so general and deep as at present, and rarely has death among the young been so busy as within the last few weeks, calling us to be instant in season and out of season.

One feature which I regard as specially hopeful in our church is the sense of responsibility felt by many of the members. They show a desire to see everything neat

and orderly, an attendance full and regular, and the contributions general and liberal.

Intelligent Hindoos have an impression that their children will embrace Christianity, but they trust that this calamity will be averted during their life time. To the Babu one said a short time ago, "let my eyes be closed first and then you will get my children."

A Bramhin well known to LalBehari as one of the Pundits, attentively listened as the word was preached one evening on an estate. Later the preacher and the pundit met, and when the former enquired of the latter what he was doing, he replied: "I am here fooling these people—going to hell myself and leading them there too", and with these words he withdrew a Christian book from his kapra, well thumbed, and said, "I believe this book is true and that salvation is by Jesus Christ, but by reading to the people their own shastras, making puja, telling fortunes, I get my food. We meet scores of cases of intellectual conviction, whilst the heart remains in its natural alienation, and so it will be until the spirit be poured upon us from on high.

In reading the book of Ezra this morning I was particularly impressed with the ready, cheerful, generous spirit that moved, Cyrus, Darius and Artaxerxes in their treatment of the Children of the Captivity. Is not that divine influence that wrought on them still powerful to work on us. We need nothing so much as the spirit from on high.

Yours sincerely,
K. J. GRANT.

LETTER FROM MR. MACRAE.

Rev. W. L. McRae our missionary at Princetown, Trinidad, in writing to the *Witness* says:—

"In visiting a new country or town, one is impressed at first with almost everything that is unfamiliar, which after a while—on becoming familiar—cease to attract attention. That which has made perhaps the most lasting impression upon me, is the intense heat. When our brother missionaries so kindly came to Port of Spain to meet us I was impressed—and I hope they will pardon the expression—with their complexion. But just then the thought occurred to me, how great an honor it was to become brown in the Master's service.

Another tendency of tropical heat is to cause dulness and inactivity—hence to be "at ease in Zion." Not long ago I heard an earnest Christian brother pray, "Lord deliver us from climatic influences," to which I can say a hearty Amen; for it requires greater earnestness and zeal to live out and out for Christ here than in a cool climate—apart altogether from the surrounding influences. Hence it is that men of great influence and intellectual power are not tropical productions. Notwithstanding this the climate is much better than we expected to find it, and I feel sure that the longer we stay here, the better we shall like it. It is the continual heat, or rather the want of change of season, that one feels most, yet when we sit by an open window in the months of January and February, and look out on the fields, which as a writer describes them, "only require to be tickled with the hoe to laugh with plenty," and read of terrific snow storms with blizzards, we are made to feel that nature has made an abundant compensation for the lack of a bracing winter in the many charms of a perpetual summer.

To those whose hearts are in the foreign field, but are shrinking from coming to Couva on the ground of the unhealthiness of the place, I would say that I see no reason why a man who enjoys good health at home may not enjoy equally good health in Couva—with ordinary care. The golden opportunities for doing good make it a more inviting field than any congregation in Canada.

THE WORK.

I was more than pleased to learn on coming here, that it was admitted by all who knew anything about it—even our enemies being judges—that the Canadian mission is a grand success. The nature of the work and the difficulties surmounted require to be known in order that it may be properly estimated. The idea exists that all the missionary requires to do is to tell the heathen—an eager listening crowd—about the Saviour, and they will at once forsake their idolatry and become Christians. It is true that the simple story of Jesus and his love is the grand means used to reach the heathen, but it is not true that they so readily abandon their superstitions and idolatry. Generally months and even years of personal dealing and individual teaching of line upon line and precept upon precept are

required, until the darkness of ignorance and superstition shall give place to the glorious light of the gospel.

The nature of the work is therefore not so much fishing with a scoop net as with a hook and line, when the line has to be thrown very many times for a single fish; not so much building as laying the foundation, the real worth of which shall be best seen by future generations. Especially the work among the children will certainly bring fourth fruit more abundantly in the future than at the present time. I was also favourably impressed on first seeing our Indian children. They have such bright intelligent faces. Among them were some clad in white shirts with red borders—quite different from the others. As I knew where these garments came from, the following passage was suggested, "I was naked and ye clothed me, &c. . . . inasmuch as ye have done it unto the least one of these my brethren, ye have done it unto me." The good ladies in Canada seemed to be the parties addressed.

PERSONAL.

Just across the way their stands a very pretty church which owes its erection to the untiring efforts of our late lamented predecessors. It has lately been painted inside and out. In the back end there is a large window with one small one on each side. As it was found necessary to cover these windows with something to prevent the glare of the sun, our people volunteered to contribute a sufficient amount (in addition to their regular contributions) to cover these windows with glacier—a gelatine material representing stained glass—having on the small window to the right, the words, "In memory of Rev. J. W. Macleod, who died April 1st, 1886." On the corresponding window to the left are similar words in honour of Mrs. Macleod.

The first time I visited our school at Pi-paro, I was told a woman some little distance from the school wished to see me. After walking nearly a mile we came to a little house in which a widow and three sons lived. The widow is not a Christian but two of the boys are. Having asked her why she wished to see me, she said she wanted to see if I looked like the other Sahib. I replied, you likely knew him well. Upon this she put her hands to her face and sobbingly said, "My poor Sahib dead! My poor Sahib dead!" These

things show that Mr. and Mrs. Macleod being dead yet speak.

Yours truly,

W. L. MACRAE.

A TEACHER'S EXPERIENCES AMONG THE HEATHEN.

BY MISS BLACKADAR.

Miss Blackadar writes as follows in the *Witness* about some incidents that our teachers meet with in their work in Trinidad.

THE CHILDREN'S HOME LIFE.

The home life of school children in heathen lands is not a great help generally in preparing lessons, or in moral training. Often among the poorer class of people, one small room contains the family, a bed, a box, a few brass pots and pans; the family wardrobe often consisting of dirty rags hanging on a line overhead, a small m'd oven, or rather fire-place; a baby crying, perhaps some member of the family ill of fever, a goat at the door, a dirty bad-smelling drain near the house, some naked children—playing therein; is a truthful picture of the ordinary coolie-home. It is often quite a work to get a father or mother to buy a book for the small student. When the book has been purchased, the rats may eat it, or the baby destroy it, perhaps the small rogue will hide the book, thinking in this way to get free from the bondage of school life. The small man comes back to school, not much wiser than when he left; all the study has to be done in school, or has to be supplemented by an evening school, till the hard worked teacher takes a fit of fever, and study comes to a partial standstill.

WHAT SOME MOTHERS DO AND SAY.

Very amusing and sometimes annoying things come in the way of the teacher; the ignorant people imagine that they are doing the teacher or the missionary a favor to send the children to school, so they sometimes take the teacher in hand, and with all the confidence born of ignorance give him a lecture. One day a woman came to a mission school, and remarked, "You do not teach my child 'montre!'" we could not discover what in the world the woman meant, the pundit was called. He knew not, so the woman took away the little boy, he was only six or seven years old. Some weeks after,

while making some visits, a young African boy sat drawing diagrams on his slate, the boy laughed as he told us, "A Coolie woman who lives near, would come and watch me, then she would bring her little boy and tell him to do the same. When she found he could not draw the diagrams, she said she would take the child from school." The mystery was now plain, the poor woman meant Geometry."

Others will say, "you teach my child to read, now you must give him work," so the task of finding some situation or work is added to the teachers or the missionaries life.

"CHIGOES" (JIGGERS) "YAWS," AND
"LEPROSY."

Many of the children have sore feet, caused by chigoes, a minute insect, that can penetrate the hardened skin of the foot, it then deposits its eggs under the skin in a small cell or bag, if not taken out with care, a bad sore will be the result, sometimes the under part of the foot honey-combed by these sores. The work of cleaning these sores is very trying and often makes one feel ill for hours after.

Another troublesome disease is called "yaws," this seems almost incurable, sores come on the feet, and all over the body, the smell is very trying, and the dressing of the sores is not a pleasant business.

The teacher will also meet cases of the fearful disease, leprosy, poor creatures with fingers and toes gone, the body hideously distorted and disfigured, nothing can be done in cases of this kind, except the charity that can speak a kind word, or some gift of food or money. One mercy of this disease is, that as the disease increases the poor patient has his feelings blunted, and he does not realize how loathsome he is in appearance.

There are Leper asylums established for these unhappy people, but they are not compelled to enter. In the Island of Trinidad, there has been an asylum since 1845. The nurses who have charge of the patients are Europeans, ladies of the Dominican Order. These brave women have cheerfully devoted themselves to a work that to most people would be worse than death. Some of the worst cases are almost too-sickening to see. One can see how nearly the missionary treads the same path that Jesus did, when He went about among just the same sick, dirty, and suf-

fering people. When one has seen the poor sufferers, afflicted by this dreadful disease, we can better understand the wonder and amazement caused by the "healing of the Leper."

NEW HEBRIDES.

LETTER FROM MR. ANNAND.

Mr. Annand in writing to Dr. Burns under date June 2nd, 1888, says:—"We have just concluded a very delightful meeting of our mission Synod. It was a very small one, but most harmonious. The reports from the various stations are, upon the whole, encouraging. The prospects of the mission are brighter now than for some time past. The Catholic priests are still holding on though the French troops have been withdrawn. However, if not backed up by the military they will only be on an equal footing with ourselves. I have not heard of any more settlements on this island than that of the one on the opposite side of Santo from us. We have enjoyed fair health all through the summer season. Our station is now pronounced as being in excellent condition and in every way hopeful. The natives are as friendly and respectful as we could possibly expect. I endeavour to address them every Sabbath now in their own tongue. They are very attentive to hear about the strange religion that we have brought to them. Many of them here now do not work on Sabbath, but this is more out of respect to us than from reverence for God's word. The women and girls still keep away from church and school. I fancy that the men are to blame for this, in so far as that they do not think it just the thing for women to learn anything about the book.

THE NEW HEBRIDES MISSION SYNOD.

This Synod met at the mission school house, at Mr. Annand's new station on Tangoa, on May 28th., and the minutes are published in full in the *Presbyterian Review*.

There were present five missionaries, three of the older ones, Messrs. Annand, Watt and R. M. Eraser, and two who were settled a few months ago, Messrs. Motion and Landells. We give some extracts from the minutes "of the members of Synod not present, Mr. Gray was absent on Furlough, and Messrs. Mc-

Kenzie, McDonald, Michelsen, Lawrie, Gunn and Leggatt sent in reasons of absence, which were read."

"Read a letter from Rev. A. Hardie, convener of F. M. Committee of the Presbyterian Church, Victoria, intimating appointment and ordination of the Rev. A. H. McDonald as a missionary to this group, and asking the Synod to select a sphere of labour for him, and have him settled thereon as soon as possible.

* * * * *

Agreed—that Messrs. D. McDonald, Morton, and Leggatt, be appointed a deputation to assist in Mr. A. H. McDonald's settlement."

THE STATE OF THE WORK.

The committee appointed submitted the following, which was read and adopted as the finding of the Synod:—"The Synod having received reports from thirteen out of sixteen stations in the group expresses thankfulness to God that His blessing had rested upon its labours, and that the light of His countenance has shined upon its members individually; health, strength and protection have been vouchsafed to a degree that calls for devout gratitude. On the whole, hopeful progress has been made during the past year, while upon the Island of Futuna, a good deal of opposition has been encountered from the heathen at Pangkumu station, on Malekula, a native servant was shot, a teacher's wife poisoned on Anbrim, and at Eromanga the death rate has been exceptionally high. Yet notwithstanding these dark providences, the work has gone forward steadily. It is especially cheering to learn from the report of Mr. Watt many hopeful signs of a change of attitude towards the Gospel on the part of the Tannese, while the sanguine hopes begotten last year by the favourable reception given to the missionaries at the four new stations opened then have been fully justified by the progress made at these stations. At Erakor, Tangoa, and Epi, the progress has been steady and marked. However, the Synod regrets that reports have not been received from all the missionaries, so that the advance made during the year could have been more accurately ascertained.

FREE CHURCH OF SCOTLAND.

"The Synod feels deeply grateful to the Foreign Mission Committee of the Free Church of Scotland for the generous grant

of £400 to the Presbyterian churches of Tasmania, thereby enabling those churches to send out to the Island of Epi another missionary; records its thankfulness to God for the deep interest manifested by those Churches in this mission, and its happiness at the prospect of so soon welcoming another labourer to this field."

"The Synod further hopes that the Foreign Mission Committee of the Free Church of Scotland will ere long see its way to accede to the request of the N. H. Mission Synod, to send out a third missionary to this group."

The synod regrets exceedingly to learn that the Synod of the Maritime Provinces has decided not to send a fourth missionary to this field to assist in evangelizing the large island of Santo, on which Mr. Anand is at present the only missionary, and it earnestly hopes that said Church may see its way to reverse its decision.

For six sessions the Synod continued its work and adjourned to meet next year at Kwamara, Tanna.

"LA CHARITE."

Two men were neighbors, and each had a wife and several little children whom they labored hard to support. One of these men became greatly troubled and said to himself: "If I should die or fall sick, what would become of my wife and children?" and this thought never left him, but gnawed at his heart as a worm gnaws the fruit in which it lies concealed.

Now, although this same thought came to the other father, he was not disquieted by it, "For," said he, "God, who knows all his creatures and watches over them, will also watch over me and my wife and children." And the latter lived happily, whilst the former enjoyed not a moment of rest or quietude.

One day he was laboring in the fields, sad and dejected on account of his fear. He saw some birds fly into a bush, and out of it, and then soon return. Approaching more closely, he saw two nests placed side by side, and within each one were several newly-hatched and unfledged birds. When he returned to his work he raised his eyes from time to time and watched the birds, which came and went, carrying nourishment to their young. But just at the moment when one of the mothers returned with her beak full of food, a vulture seized her and carried her

away, and the poor mother, struggling vainly in its talons, uttered piercing cries. At this sight the laboring man felt more troubled than ever, for, thought he, the death of the mother is the death of the children. Mine have no one but me. What would become of them if I should be taken away! And all the day he was very sorrowful, and at night he could not sleep.

On the morrow, when he returned to the field, he said to himself: "I want to see the little ones of this poor mother; no doubt several have perished already." And he went toward the bush. Upon looking he saw the little ones well taken care of—not one of them seemed to have suffered.

Being greatly astonished, he concealed himself in order to see what would happen. After a short time he heard a slight noise, and saw the second mother bringing hastily the nourishment which she had gathered, and she distributed it to all the little ones indiscriminately, and there was enough for all, and the little orphans were not abandoned to their cruel fate. "The father who had distrusted Providence, related to the other what he had seen; and that one said to him: "Why do you trouble yourself? God never forsakes his own. His love has secrets that we can not know. Let us believe, hope, love and do our duty. If I die before you do, you will be a father to my children; if you die before me, I will be a father to yours; and if both of us die before they are old enough to provide for themselves, they will have for a father, 'Our Father, who art in heaven.'"—*From the French.*

CAN NOT BE QUENCHED.

Some fifty years ago a gang of Belgian miners, angry with another set of underground workers, set a mass of coal on fire to smoke out their comrades. How well they succeeded let the record of a half-century tell. Years have passed away, a generation has faded, the angry passion of those who thus sought revenge has become a thing of the past; but the fire started in that long ago blazes on, and no earthly skill has yet found the way to extinguish it. Burning on, ever consuming, it is a fitting type of the unceasing power of sin and passion. "One sinner destroyeth much good." "Whatsoever a man soweth, that shall he also reap."

PROUD OF IT.

The following is narrated in the *Life of Dr. Norman McLeod*:—"Tom Baird, the carter, the beadle of my working-man's church, was as noble a fellow as ever lived—God-fearing, true, unselfish. I shall never forget what he said when I asked him to stand at the door of the working man's congregation, and when I thought he was unwilling to do so in his working clothes. 'If,' said I, 'you don't like to do it Tom—if you are ashamed —.' 'Ashamed!' he exclaimed, as he turned round upon me; 'I'm mair ashamed o' yersel,' sir. Div ye think that I believe, as ye ken I do, that Jesus Christ, who died for me, was stripped o' His raiment on the cross, and that I—. Na, na, I'm proud to stand at the door.' Dear, good fellow! There he stood for seven winters without a sixpence of pay; all from love, though at my request the working congregation gave him a silver watch. When he was dying from small-pox the same unselfish nature appeared. When asked if they would let me know, he replied: 'There's nae man leevin' I like as I do him. I know he would come. But he shouldnae come on account of his wife and bairns, and so ye maunna tell him!' I never saw him in his illness, never hearing of his danger till it was too late."

MISSION WORK IN EGYPT.

"A most remarkable history attaches itself to the mission-work in Egypt since its beginning. Along the Valley of the Nile, from Alexandria to the first cataract, are 79 regularly established mission-stations and 70 Sabbath-schools, numbering 4,017 scholars. The 65 day and boarding schools number over 5,200 scholars. A recent American traveller after looking into the faces of the 327 native students of Asyoot Training-school said: "This is the grandest sight I have seen in all the East." The steady growth in the evangelistic and educational departments is almost without precedent. The opportunity for such work is to-day greater than ever before, and never in the history of Egypt has there been such a demand for the Bible. During the past year 9,651 copies of Scriptures, 8,993 volumes of religious books, and 19,179 volumes of educational books were sold by colporteurs and shop-men."

THE OLD, OLD STORY.

Tell me the old, old story,
Of unseen things above—
Of Jesus and His glory,
Of Jesus and His love.

Tell me the story slowly,
That I may *take it in*—
That wonderful Redemption
God's remedy for sin!

Tell me the story softly,
With earnest tones and grave:
Remember, I'm the sinner
Whom Jesus came to save.

Listen and I will tell you:
God help both you and me.
And make "the old, old story"
His message unto Thee;

Once in a pleasant garden,
God placed a happy pair;
And all within was peaceful,
And all around was fair.

But, Oh! they disobeyed Him;
The one thing He denied
They longed for, took, and tasted;
They ate it, and—they died.

Yet, in His love and pity,
At once the Lord declared
How man, though lost and ruined,
Might after all be spared.

One of the holy angels
Had come from heaven above
To tell the true, true story
Of Jesus and His love.

He's come to bring "glad tidings:"
"You need not, must not, fear;
For Christ, your new-born Saviour,
Lies in the village near!"

And was it *true*—that story?
They went at once to see,
And found Him in a manger
And knew that it was He.

He whom the Father promised
So many ages past,
Had come to save poor sinners;
Yes, he had come at last.

'Twas His "delight" to do it
To seek and save the lost,
Although he knew beforehand—
Knew all that it would cost.

He heard each tale of sorrow
With an attentive ear,
And took away each burden
Of suffering, sin or fear,

He was "a man of sorrows"
And when He gave relief,
He gave it like a brother,
"Acquainted with" the "grief"

Such was "The Man Christ Jesus!"
The friend of sinful man;
But, hush! the tale grows sadder:
I'll tell it—if I *can!*

This gentle, holy Jesus,
Without a spot or stain,
By wicked hands was taken
And crucified and slain.

His hands and feet were pierced,
He could not hide His face;
And cruel men stood gazing
In crowds about the place.

They laughed at Him and mocked Him!
They told Him to "come down,"
And leave that cross of suffering,
And change it for a crown.

Why did He bear their mockings?
Was He "the mighty God?"
And could He have destroyed them
With one almighty word?

Yes, Jesus *could* have done it;
But let me tell you why
He *would* not use His power,
But chose to: ay and die.

He had become our "surety!"
And what we could not pay
He paid *instead*, and *for us*,
On that one dreadful day.

For you and me He suffered;
'Twas *for our sins* He died;
And "not for our sins only,"
But "all the world's" beside!

And now the work is "finished!"
The sinners debt is paid,
Because on "Christ the righteous,"
The sin of *all* was laid.

O wonderful redemption,
God's remedy for sin,
The door of Heaven is open,
And you may enter in.

* * * * *

This is "the old, old story;"
Say, do you take it in—
This wonderful redemption,
God's remedy for sin?

Do you at heart believe it?
Do you believe it's true,
And meant for every sinner,
And, therefore meant for you?

Then take this "great salvation,"
For Jesus loves to give!
Believe! and you receive it,
Believe and you shall live.

And if this simple message
Has now brought peace to you,
Make known "the old, old story,"
For others need it too.—*My Paper.*

THE BEST PROOFS OF CHRISTIANITY.

Renewed men are the best evidences of Christianity. It is not difficult to believe in the miracles of the Bible when one sees miracles wrought in the transformation of character. To make a saint out of a savage is more than to open the eyes of the blind. Professor Henry Drummond, in his new volume on "Tropical Africa," accepts this line of evidence in regard to the value of missions as he tells the story of an American convert connected with the Scotch Free Church mission on Lake Nyasa. "I never saw Moolu do an inconsistent thing. He could neither read nor write; he knew only some dozen words of English; until seven years ago he had never seen a white man; but I could trust him with everything I had. He was not 'pious'; he was neither bright nor clever; he was a commonplace black; but did his duty and never told a lie. The first night of our camp, after all had gone to rest, I remember being roused by a low talking. I looked out of my tent; a flood of moonlight lit up the forest; and there, kneeling upon the ground, was a little group of natives, and Moolu in the centre conducting evening prayers. Every night afterwards this service was repeated, no matter how long the march was nor how tired the men. I make no comment. But this I will say, Moolu's life gave him right to do it. Mission reports are often said to be valueless; they are less so than anti-mission reports. I believe in missions for one thing, because I believe in Moolu."
—*Scl.*

THE LIFE-SCHOOL, AND CHRIST'S LESSONS.

BY REV. THEODORE L. CUYLER.

"Ye call Me Master, and so I am," said Jesus to His disciples; at another time "One is your Master, even Christ." The word here signifies *Teacher*, just as the word *disciple* signifies a pupil or a learner. For three years the Great Teacher was instructing His crude and wayward pupils; the spiritual outpouring at Pentecost promoted them into a higher class, but their education never ended until they went home to heaven. That same school is open yet, and every young convert becomes a pupil. The term-time lasts as long as our earthly lives; we have no vacations, and school is never out until our loving Father sends His messenger for us to "come up higher." All that long list of eminent disciples, like Fleming Stevenson, Morley, Clark, Hodge, Mrs. Haines, Magoon, and many others who have had an asterisk set against their names during the year 1886, have graduated into the heavenly glory.

A celebrated Italian music-teacher took under his charge a bright young genius, to train him to be a public singer. He gave the youth one lesson, to be practiced over and over again throughout a whole year. When the second year began, the pupil hoped for a new course of instruction; but instead of that, the same lesson was appointed for twelve months more.

When the year was up, the teacher said to him "You may go now, for I cannot teach you anything more"; and the young man went forth after this long, steady drill, to be one of the foremost singers of Italy. It is on this same principle that our Divine Master, instructs His spiritual scholars in the training-school of life. We get the same lessons over and over again, year after year, until the time comes when we have nothing more to learn, and then the Master says to us "My child, your school is ended, and now you may come home." Happy will it be for us if we can respond "I have finished my course, and henceforth there is laid up for me the crown which the righteous Judge will give me at that day."

Two great purposes our Divine Superintendent seems ever to be carrying out in our expensive education: they are *instruction* and *discipline*. You and I are wretchedly ignorant, and we are often

most wickedly wayward; therefore we need both processes, and they are blended together. Part of our instruction we receive from the bible as our great textbook; a part we receive from the work of the Holy Spirit on our hearts; a part is hammered into us by the daily drill of experience; but no portion of our schooling costs so dearly or yields such precious fruits as the process of chastisement. At the very outset our loving Teacher frankly says to each one of us "Except a man deny himself, and take up his cross and follow Me, he cannot be My disciple." From that time onward, the delight of fresh discoveries of truth and the joys of doing good are mingled with the stern lessons of obedience and the rod of wholesome discipline. The "first honor" graduates are commonly the men and women who have known the rod. It is an expensive education which Christ gives to His ripest, richest and most royal scholars. Bunyan's school house was a jail; Payson had a tutor who made his nerves twinge with torture; old Richard Baxter, after his long career of splendid service and severe sufferings, exclaimed "O God, I thank Thee for a bodily discipline of eight and fifty years." If blood redeemed Christians were of no more value than brush-wood or gravel-stones, they would never be tried; it is only the silver and the gold which the Lord casts into the smelting-furnace.

How much have I learned during the past year? is a profitable question for each of us. Perhaps one might answer that the Master had given her a painful lesson in *subtraction*; the sad evidence of it was in the empty chair at the Christmas table. Another might say that he had been set upon a hard problem in *simple reduction*, for his property had nearly all been swept away. Still another has found that it is a tough sum in compound division, to make a small income go around so as to fill many hungry mouths, and have something over for empty book-shelves. Each one may recall some sharp lesson in the shape of sickness, or disappointments, or back-sets, or bereavements. Cipher away, my friend, as millions of the, pupils have done before you. Up on the walls of our training-school is inscribed in letters of gold "whom the Lord loveth He chasteneth; no chastening for the present is joyous, but grievous, nevertheless afterward it yieldeth the peaceable fruits of

righteousness."

Having worked at some of these severe lessons, often with tears blotting the pages, let us determine with God's help to begin the year with the blessed problem of *addition*. Let us with added wisdom and increased grace and spirituality, resolve to "add to our faith courage, and to courage patience, and to patience godliness." Put your time into the column for Christ that you used to waste. Put more of your money into Christ's column; that you will be sure never to lose. Set down your own heart, the whole of it, as *consecrated to Jesus*. Heaven is one year the nearer, and it is the dearer for the loved ones just gone there; put that down also in the column, and then gladly determine to make this year such a glorious addition to your usefulness, your power, and your Christian characters, that the dear Master looking over your shoulder shall say "Well done, good and faithful scholar: thou art so faithful over a few things, I will make thee the possessor of many things!"

NINE HUNDRED YEARS OLD.

"Vast preparations are being made in Russia, under the authority of the Czar, for the celebration, next July, of the ninth centennial of the Greek Church in his empire. The scene of the grandest pomp and chief ceremonies will be in the ancient city of Kieff, the capital of Christianized Russia, and in the magnificent old cathedral of St. Sophia, near which stands the palace of the Greek Metropolitan and the Petchorskou Monastery. It was in the year 988 that Vladimir the Great, who captured Kieff, was baptized, and it was soon afterwards that he ordered the introduction of Christianity into the entire empire which has been mainly pagan. The imperial dignitaries, the army, the nobility, the ecclesiastics, and other officials will take part in the great celebration for which preparation are being made. In view of the event the Czar recently expressed the hope that this might be a year of peace for his empire."

The Mormons are reported to have completed their negotiations for the purpose of 400,000 acres of land in the State of Chihuahua, in Mexico, with a view to establish a Mormon settlement in that State.

HISTORY OF MISS HAVERGAL'S NOTED HYMN.

Miss Havergal one day in the Spring of 1878. (about a year before her call home), while walking around her garden at Leamington, said to her nurse, "I want to tell you of the gentle way by which the Lord led me to Himself whom I have long known. He had for years avoided all services. But in the first year of this leading he began to come to the church, sitting just inside the lobby. The next year he sat just inside the church. The third year he began seating those who came, and took a comfortable seat himself. A short time after this I went by invitation to stay with his family. As I alighted from the carriage he met me at the door and said, 'Miss Havergal, I hope you have come to be a great blessing to us.' On his saying that, I went straight to my room and asked God to give me every soul in that house, and before I left my prayer was answered. Ten in number, they all became anxious about their souls and found peace. The night this transpired I was so overjoyed I could not sleep. As I lay awake, the lines of the hymn—

Take my life and let it be
Consecrated, Lord, to Thee;
Take my moments and my days,
Let them flow in ceaseless praise.

passed through my mind, and I put them down in pencil. The next morning I was writing to Rev. _____, the head of the Irish Society, and I enclosed these penciled lines. He had, strange to say, just been preparing an address on consecration, which he delivered to several hundred people. In the middle of his discourse he read these lines aloud. After the service a gentleman came to him and asked if he might have them printed. He did so; and thus within three weeks after they had passed through my mind thousands of copies were circulated in England and Ireland."—*Times of Refreshing*

THE FIRST CHRISTIAN MARTYR IN CHINA.

In the city of Pok-lo, on the Canton East River, a confucian temple-keeper received the Scriptures from a colporteur of the London Mission, became convinced of the folly of idolatry, and was baptized by Dr. Legge. He gave up his calling, and set to work among his acquaintances and

friends as a self-appointed Scripture reader. He would go through the streets of the city and country round with a board on his back containing some text of Scripture. So successful was he, that in three years' time about 100 people were baptized; and so mightily grew the word of God and prevailed, that surprise and hostility were excited, and a fierce persecution broke out. The Christians were driven from the villages, and their property was plundered. The colporteur was seized, and twice within forty-eight hours dragged before the *literati* and called upon to recant. This he refused to do. He was therefore tortured by being suspended by the arms during the night. The next morning he was brought forward in an enfeebled state, pale, and trembling, for a second trial. The officials and mandarins were cowed into submission by the gentry; but this brave old man was still firm in his resolve to cleave to his Bible and Christ, and expressed a hope that his judges would some day embrace the new doctrine. This was more than they could tolerate, and, like the judges of Stephen, they ran upon him with one accord and killed him on the spot by repeated blows of their side arms, and threw him into the river. Thus perished the first Protestant Christian martyr in China.—*Sel.*

AN OLD HYMN.

The hymn that contains the line, "Curb Thou for us the unruly tongue," was written by Ambrose of Milan, translated by E. Caswell. It is a beautiful morning prayer.

Now doth the sun ascend the sky,
And wake creation with its ray;
Keep us from sin, O Lord, most high,
Through all the actions of the day.

Curb Thou for us the unruly tongue;
Teach us the way of peace to prize;
And close our eyes against the throng
Of earth's absorbing vanities.

O may our hearts be pure within;
No cherished madness vex the soul;
May abstinence the flesh restrain,
And its rebellious pride control.

So when the evening stars appear,
And in their train the darkness bring,
May we, O Lord, with conscience clear,
Our praise to Thy pure glory sing,

PROGRESS OF CHRISTIANITY.

More than eighteen centuries have elapsed since the first missionaries of the cross, in obedience to the command of their Divine Master, began the glorious work, which has been continued ever since, of carrying the gospel of Christ to a world estranged from God and lost in sin. God had revealed no purpose to save any except those who should believe on his Son. Hence, salvation was possible only through the Lord Jesus Christ. Firmly convinced of this great truth, feeling the great responsibility resting upon them, and with hearts all aglow with love to God and their fellow-men, these heralds of salvation went boldly forth proclaiming the glad tidings to the Gentiles. Others have taken up and carried on the unfinished work until to-day "the good tidings of great joy" have been published in every land.

What progress has Christianity made during these centuries? Out of a total population of 1,410,000,000, but 410,000,000, it is estimated, live to-day in Christian lands. There are 1,000,000,000 human beings in heathen lands dying without God and without hope, perhaps, at the rate of 30,000,000 a year. Many timid souls are ready to give up in despair when they consider the magnitude of the work yet to be done in bringing the gospel to these perishing millions. The faithful servants of the Lord, however, see many reasons for encouragement, and have the assurance that in God's own time "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

1. The rapid growth of Christianity. It would seem that every device has been tried for the destruction of Christianity. Assailed on every side and in every way by its opponents, persecuted by its enemies, betrayed like its founder, by its professed friends, yet to-day we see Christianity the mighty power in the world. We see its followers, in the strength and spirit of their Master, everywhere adding to their numbers, and marching forward as a mighty host—"terrible as an army with banners"—to the conquest of the world for Christ.

In the year A. D. 100 there were 500,000 Christians. In the year 1000 there were 20,000,000 in Christian lands. In the year 1500 there were 100,000,000—doubled in five hundred years. In the

year 1800 there were 200,000,000 in Christian lands—doubled in 700 years. In the year 1880 there were 410,000,000 in Christian lands—more than doubled in 80 years.

And the progress is growing more and more rapid. Can any system of heathenism, even though it existed centuries before Christ, show such a marvellous advance?

Less than a 100 years ago the directors of the East India Company solemnly declared that "The sending of Christian missionaries into our Eastern possessions is the maddest, most expensive, most unwarrantable project that was ever proposed by a lunatic enthusiast." Nevertheless, in spite of this solemn declaration, Christianity has increased in British India during the last decade 30 per cent., while Mohammedanism has advanced during the same period but ten per cent. And Sir Rivers Thompson, Lieutenant Governor of Bengal, says: "In my judgment Christian missionaries have done more real and lasting good to the people of India than all other agencies combined:

11. The promise of God. Is not the Word of God full of assurances that "all the ends of the earth shall see the salvation of our God?" Has not God promised the heathen to his Son for an inheritance? And is it possible for his lightest word of promise to fail? Did not the Ser of Patmos as he looked down the ages see "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues standing before the throne, and before the Lamb?"

But what of our responsibility and duty with regard to the unsaved? There are, besides the thousands of unevangelized in Christendom, 1,000,000,000 souls starving for the bread of life. Christ says to every follower of his, "Give ye them to eat." 1,000,000,000 souls are perishing for the water of life. And to every one of his disciples the Master says, "Give ye them to drink." What shall be the response?—*Presbyterian Observer*.

WORLDLINESS A SUBTLE ENEMY.

Worldliness is a great curse to the Church. Its evils are vividly pictured by Jesus in the parable of the sower: "And some fell among thorns; and the thorns sprang up and choked them." Worldliness has two methods for storming the soul—the open assault and the hidden mine.

The latter is, if anything, more dangerous. Worldliness, is, then, a pervasive, insinuating influence—an influence that lowers ideals and sets base standards of judgment. As Drummond has put it, life in this world “may not mean pursuing worldly pleasures, or mixing with worldly sets; but a subtler thing than that—a silent deference to worldly opinion, an almost unconscious lowering of religious tone to the level of the worldly religious world around.”

How does this subtler form of worldliness work? We can best illustrate by supposing a case. Here is a young man of godly parents. Breathing an atmosphere of religious culture, he is early led to faith in Christ. As he approaches manhood, the peaceful surroundings of his youth are exchanged for college or foreign travel. Now he meets with men who, though they may sneer at religion or but nominally profess it are yet men of bright intellect, of unquestionable probity. He is fascinated; he suffers loss of religious fervor. Many of the writers, whom he now learns to admire, exert, perchance, a like evil influence. He sees in them the heroic struggles of unaided human nature, and the generous longings of the natural heart, depicted in glowing colors, and genuine religious experience left out of account or critically treated as a product of temperament simply.

It is a dangerous crisis. If the young man be thoughtful and conscientious, a severe mental struggle is sure to follow. Is a deep, religious experience necessary? Must he live up to the precepts of the Sermon on the Mount? Other men have been successful, respected, beloved, and yet not deeply pious. Why not imitate them? Such and kindred questions keep his mind in a turmoil of agitation. It is, indeed, a time of languishing in the dungeons of Doubting Castle. So long as our young Christian was refreshed by the soft airs that play about a religious home he prospered. Now that the raging tempest of worldliness has enveloped him, can he stand firm? May God help all such in the hour of need!

Well for him if there be a godly man near by to lend a helping hand. Well for him if he appeal in his agony of doubt to the holy word, wherein dwelleth the truth, a satisfying portion to the soul. Well for him if he flee for refuge to him that can solve every doubt. May he apply the

words of Mrs. Browning to himself:

“Thou who hast thyself
Endured this fleshhood, knowing how as
a soaked
And sucking vesture it can drag us down,
And choke us in the melancholy deep,
Sustain me, that with Thee I walk these
waves
Resisting! breathe me upward, Thou in
me
Aspiring, who art the Way, the Truth,
the Life.”—*Sel.*

HOW THE BIBLE IS PRIZED.

“Among the most touching incidents recorded in the letters from our various foreign mission fields are those which evince the eagerness with which converts receive the gospel and the care with which they treasure up its truths. Dr. Corbett, in another part of this Banner mentions the case of two Chinese girls in a wild, incultaneous, poverty stricken district, who, though never having been in school, had memorized the entire gospels of Matthew and John and more than half the book of acts; and the still more moving story of a blind man, who, fifty-one years old when he first heard of Christ, eight years ago, has stored his memory with all of Matthew, John, Acts, Romans and Revelation, and who sometimes with a leader and sometimes without, gropes his way from village to village, in a perilous mountain region, to his countrymen who are spiritually blind to the light of the gospel. Should not such instances of zeal arouse Christians in their more favored homes to greater earnestness, activity and liberality in obeying their Lord’s last command, to preach the gospel to every creature?”

“At the last Calcutta missionary conference, Mr. Ball said:

The most cheering thing in this work to-day is the demand for the Scriptures. A Hindu doctor bought 100 copies of the Gospels recently to distribute among his friends. And a still more extraordinary fact is that a Hindu priest has bought some Bibles and given them away. The missionaries who have attended *melas* this year report an unprecedented sale of Bibles.”

Negotiations have been re-opened for union between the Original Secession and the Reformed Presbyterian churches in Scotland.

THE LARGEST OF THE MISSIONARY SOCIETIES.

Modern Protestant Missions are about a century old. In this hundred years over one hundred societies have been organized and are now carrying on work among the heathen.

THE LARGEST OF THESE

is the Church Missionary Society. It was formed in the first year of the present century.

Before this time there had existed in the Church of England two societies which had for their object the spread of the Gospel in foreign lands. One of these was the Society for Promoting Christian Knowledge, the other was the Society for the Propagation of the Gospel in Foreign Parts. Both of these societies, however, had confined themselves chiefly to foreign parts where Christianity was already planted.

The Society for the Propagation of the Gospel had received its charter from William III, in 1701, and in the charter its two great objects were stated as being, "to provide for the ministrations of the Church of England in the British Colonies, and to propagate the Gospel among the native inhabitants of those countries." The principal efforts of the Society, however, had been directed to the British colonists, rather than to the conversion of the heathen, and the Society had more the character of a Home than a Foreign Missionary enterprise.

It seemed, therefore, that there was need for another society which should consider the heathen as its principal care, and so the Church Missionary Society was organized. Since the beginning of the present century the Society for the Propagation of the Gospel has enlarged its work among the heathen, and is now regarded as a Foreign Missionary Society. It receives in general the gifts of the High church people in the Church of England; the Church Missionary Society has in general the support of the Low Church or Evangelical party.

The original design of the Church Missionary Society was to send the Gospel to the heathen in Africa and the East. Its chartered title is, "The Church Missionary Society for Africa and the east." But it has extended its operations far beyond these bounds. It has missions not only in

Africa, Egypt, Palestine, Persia, Arabia, India, Ceylon, and Mauritius, but also in China, Japan, New Zealand, North West America and the Islands of the North Pacific.

At first the Society was like the grain of mustard seed. Its average annual receipts for the year were but \$1,600. It has now grown to a great tree. The total receipts for the year ending March 31st, 1888, were \$1,100,000. Its missionaries occupy 266 stations. Its staff of European workers comprises 262 clergymen and 65 laymen and female teachers. The native helpers in its employ number 280 clergymen, 3,660 laymen and female teachers. In the native churches under its care there are 47,300 communicants. It has 1,937 missionary schools, in which are about 77,000 scholars.

The church of England, as all know, has within its communion immense wealth and many high titles. Yet, it is not to the rich and the noble the Church Missionary Society is indebted for its support. The backbone of the Society, to quote the language recently used by its chief organ, is "the mass of what may be termed relatively the inferior clergy, the middle class gentry, farmers, and others in a similar category." "Throughout its existence the Church Missionary Society has been upheld and carried forward by the warm and earnest sympathy of the evangelical clergy and laity, who have found in it a medium corresponding to the profound convictions and earnest desire of their souls, the proclamation of the Gospel of Christ in its purity, in its fullness, and its simplicity. Our readers may recall a statement by the Bishop of Rochester—a melancholy fact he termed it—which went the round of our church papers not long ago. He declared that out of the million and more of dollars subscribed to the Society, not more than five thousand dollars had been contributed by persons with titles to their names. This is not because the aristocracy of England have not been appealed to; but they are deaf to the appeal.—*Sel.*

Little by little, sure and slow,
We fashion our future of bliss or woe.

As the present passes away,
Our feet are climbing the stairway bright,
Up to the region of endless light,
Or gliding downward into the night,
Little by little, and day by day.

"IN, BUT NOT OF."

BY REV. A. M'ELROY WYLIE.

Such is the brief Christ-delineation of the believer's attitude in the world. There is a vast difference between the position of a vessel *in* (or *on*) and *within* the sea—in the sea, moving through it upon her transmarine errand of profit toward the expectant harbor; or down beneath the wave, submerged, sunken, dead to all the designs cherished by builder, owner and passengers. "In" or on upon the one side and "of" on the other, furnishes the contrast between the voyage of triumph and the run of disaster. In the one case the vessel, as a living thing, uses the tides beneath to insure her progress; in the other case the tides, breaking over and within, carry her down into the depths of death. The world, kept without, the believer may ride over in safety; admitted within he is betrayed and weighed down to his eternal undoing.

"Of!"—how short, yet how significant! Of the same nature, same sympathies, same aims, ready to respond, ready to associate with, ready to seek the same profit, ready to seek the same sources of honor and pleasure. So, as the Master sums it up, loved by the world and sought for as its own. Here there are no distinctions in color; no antagonism, in currents, but all mingle in friendly harmony and move in the same direction.

But "in and not of" reveals, at once, a different attitude. This may be looked at from two different view-points.

That of the world itself. The world at once levels its examination at the position of one who has gone into the church. It approaches with a little caution to see whether the new professor unfurls the banner of challenge. In most cases the world finds only "blaker" guns. There is nothing to fear. The form is set up, but mettle, and force, and fire are all wanting. It soon discovers that the profession is only a setting up of painted logs for guns, and the enlisted one has no serious notion of antagonizing his former friends. They are just as welcome now as they ever were, and are not made doubtful by any aggressive devices whatever.

The world is not slow at discovering this and is quite willing to be on good terms with a profession whose life and tes-

timony have, manifestly, undergone no change whatever.

But how quickly the front and visage are altered when the disciple shows, "with blood earnestness," that he is "in, but not of." "Ye are not of the world, therefore the world hateth you. If ye were of the world would love its own."

No deeper explanation, and yet one more simple, could be given. The world is just as prompt to discover in this case as in the other, and just as prompt to reveal its want of harmony which will soon develop into hatred before that Christly spirit that knows no compromise.

Then there is the standpoint of the believer's own heart and inner nature. He expects to arouse the world's opposition; he expects to break with former friends; he carries within himself the consciousness that the world and he cannot be reconciled. He knows he is appointed to pass through the world and yet not be of the world. So, as a most comfortable consequence, his soul is more and more weaned from the world and he settles into that attitude of content which looks forward, calmly, to an entrance into that home and inheritance where both his society and possessions shall all produce the most perfect harmony, and call out the freest and most unrestricted play of sympathy and affection, which compose the communion of the blest.

Meanwhile he takes comfort in this thought that the most dangerous place is the debatable ground between the contending lines, and he keeps well away from this whole region in question. We often wonder why compromising Christians are not deeply impressed with this view, that the ground in dispute is far better avoided—better for safety; better for happiness; better for one's influence for good. Is it any harm to patronize the theatre, the opera, the dance? Any harm to take a hand at cards? Or to attend the parties where fashion and frivolity reign? It is quite sufficient to reply, *it will be no harm to let them alone*, while peril is incurred by him who forgets that "whatsoever is not of faith is sin." The safe, as well as both the happy and useful course, is to deal in no compromise whatever—get away from the lukewarm attitude—be in the world, but *not of the world*.

Prayer is the work of the soul, and not of the lips only.

HOW MAMMON VIEWS MISSION WORK.

An American traveller in India writes as follows:—

On my way up the mountains I fell in with an intelligent English gentleman, a large tea-planter and a resident of the region, whose views of missions and mission work may be taken as illustrating the feelings of many in this country. In answer to my inquiry as to what was being done for the instruction and elevation of the native population in this hill-country, he coolly remarked that it was "useless to attempt to do anything for them"; "they were better off as they were"; "a little education spoiled them"; "Christian instruction, especially, gave them ideas above their station, and made them proud, less docile, and harder to manage." "As soon as the Gospel touched them," he remarked, "they wanted more clothes, and that meant more wages," and then they began to assert themselves, and to think and talk about their rights, "so that he had concluded that it was better that they should be left where and as they were.

I could not but answer in reply that in a country where the people were well nigh naked, and compelled to live and support their families on from two to three annas (from four to six cents) a day, that more clothes and more wages were just the thing most needed, and as to a clearer conception of their manhood and a better understanding of their rights, such knowledge could not but be advantageous and helpful to a people reduced as these were to a condition of the most abject poverty and servitude. But such is the hard, avaricious and utterly unchristian views of things which I have several times met with in this country on the part of men who are here simply for the purposes of gain.

I find business-men here sometimes very arrogant and overbearing in their treatment of the natives, as well as very severe and exacting in their demands upon them. Such men are, of course, out of sympathy with, if not positively antagonistic to, any and everything which may tend to restrict their imperious rule, or diminish the profits of trade, and so in any way prevent the speedy realization of their hopes of fortune. They are here to make money, and before that one controlling purpose everything else must

bend. They treat Christian principle as a mere useless sentiment, and the natives of the country as though they had no rights which they were bound to respect. Before this avarice and love of gain their humanity, as well their piety and Christian principles, go down.

THE BETTER WAY.

The celebrated William Pitt, statesman and prime Minister, was in the habit of getting through any speech more important than usual in this manner:—Before he went down to the House he would take a whole bottle of port wine, the excitement caused by which would raise his nerves to the required pitch, and make him equal to the occasion. He thus exhausted his constitution, and died comparatively young.

Lord Shaftesbury tells us how, when engaged in the Ten Hours Factory Bill, he had to make statements which in all likelihood, according to his power of putting them forward, would decide its fate in the House of Commons, he felt more than usually depressed and fearful. But he had committed it to God in prayer, and when he got up to speak, this verse came to his mind—"Thou art my strength, O Lord!"—so strongly, it was like a voice in his ear, and after that, he says, "I spoke for two hours, and was as easy as if I had been sitting in my armchair."

Such is God's peace and God's presence to His own people. "Thy love is better than wine."—*Good Words*.

MISSIONS IN MEXICO.

According to statistics there are in Mexico, including all evangelical workers and work, the following elements and agents for evangelizing this people, 86 centres of operation, 393 congregations, 48 foreign missionaries, 44 unordained native preachers, 96 teachers, 49 other helpers, 12,000 communicants, 503 pupils in graded schools. Besides this, we have ten Protestant papers, and several presses that are actively engaged in scattering religious literature over the land. Altogether, there have been issued 50,000,000 pages of religious literature in Spanish since Protestantism first entered Mexico. There are 10,000,000 inhabitants in Mexico; this gives them five pages of religious literature each. The value of missionary property is nearly \$600,000.—*C. P.*

MISSION ITEMS.

A number of Dundee gentlemen have purchased a bark to be sent on a commercial and missionary expedition next July, into the Arctic Seas about Pond's Bay, to Christianize the natives. If the report from this expedition is favourable a Polar mission will be carried out!

"The Lutheran mission among the Tamils of South India amount to 14 000 adherents, 22 European missionaries, 12 ordained natives, 6 candidates, 56 catechists, 241 teachers, 149 schools, and 3,653 scholars."

"On the 20th of November, 1867 in the suburbs of Algiers, was opened the first Presbyterian church of Northwestern Africa. The beautiful edifice of freestone and marble is the gift of Sir Peter Caats to the Synod of the United Presbyterian Church of Scotland."

"Native converts in Japan, with average wages of less than twenty-five cents a day, contributed last year \$27,000 to mission work. During the year, 3,640 adults were baptized, making a total membership of 14,815. There are now 193 organized churches, 64 of them self-supporting, 93 native ministers and 269 theological students."

"Bolivia, which has an area of 500,000 square miles and a population of 2,000,000 is without a single protestant missionary. Two American teachers, encouraged by Bolivian gentlemen and recommended by the Presbyterian Board of Missions, expect soon to establish a school, in La Paz, the capital."

There are now eight mission vessels cruising in the North Sea, each a combination of church, chapel, temperance hall and dispensary.

Hudson Taylor and his associates in the China Island Mission covenanted to pray for 100 laborers, or two each week, for 1887. October 26 with six weeks to spare, they had 94.

Spurgeon has recently borne loving testimony to the influence which his mother had in shaping his character and life.

KIND WORDS.

Here are four good reasons why we should use kind words when we speak to others:—

1. *Because they always cheer him to whom they are addressed.* They soothe him if he is wretched; They comfort him if he is sad. They keep him out of the slough of despond, or help him out if he happens to be in.

2. *There are words enough of the opposite kind, flying in all directions*—sour words, fretful words, insulting words, cross words, over-bearing words, irritating words. Now, let kind words have a chance to get abroad, since so many and so different are on the wing.

3. *Kind words bless him that uses them.* A sweet sound on the tongue tends to make the heart mellow. Kind words react upon the kind feelings which prompted them, and make them more kind. They are fresh fuel to the fire of benevolent emotion in the soul.

4. *Kind words beget kind feelings.* People love to see the face and hear the voice of such a man.

Kind words are, therefore, of great value. As good old George Herbert says: "Good words are worth much and cost little."—*Sel.*

BIBLE STUDY.

"Thy word is a lamp unto my feet," said a psalmist of old. You want your lamp to burn as brightly as possible. You trim the wick; you wash, dry and polish the glass chimney; you keep the shade clean. Let the dust gather and the smoke make its sooty deposit, and the wick become crisp and hard and black, and the light upon the open page is flickering and weak. The lamp is your friend, but you must take good care of it. It will treat you as you treat it.

The figure may be homely, but it is true. What the Bible brings to you will depend in large measure upon what you bring to it. You may have a crumb, or a loaf, or a granary full to bursting, just as you choose. There is gold on its surface, there are jewels in its mines, there are royal pearls in its depths. All are not equally equipped for its study; but every one of us can do his utmost in its patient, loving study, and no labors will bring a surer or a richer reward.—*Dr. A. J. F. Behrends.*

WHERE TO FIND HEAVEN.

There was a Methodist preacher who preached one day on heaven. The next morning he was going down town and he met one of his old wealthy members. This old fellow met the preacher, and he said: "Pastor, you preached a good sermon about heaven. You told me all about heaven, but you never told me where heaven is."

"Ah," said the pastor, "I am glad of the opportunity this morning. I have just come from the hill-top yonder. In that cottage there is a member of our church. She is sick in bed with fever. Her two little children are sick in the other bed, and she has not got a bit of coal, or a stick of wood, or flour, or sugar, or any bread. If you will go down town and buy fifty dollars worth of things, nice provisions, and send them up to her, and then go up there and say, 'My sister, I have brought you these nice provisions in the name of Our Lord and Saviour.' You ask for a Bible, and you read the 23rd Psalm, and you then get down on your knees and pray,—if you don't see heaven before you get all through, I'll pay the bill."

The next morning he said, "Pastor, I saw Heaven, and I spent fifteen minutes in heaven as certainly as you are listening."

AVOID DISCUSSING SERMONS.

"Avoid discussing sermons—raising a wind to blow away the seed," These are golden words. Would, that all Christians would remember them! How often a harsh criticism has destroyed the effect of a sermon that otherwise would have blessed the hearer! "I thought it was a good sermon," said a young girl, "till I heard them talk about it at home." Who can tell the harm such talking does? How quickly will Satan take advantage of the effect it produces to snatch away the seed? "Avoid discussing sermons." Listen, pray over them, but never by a hasty expression of your opinion undo their work on the souls of others.

PREPARING FOR CHRIST.

"In every corner of the world," says Mr. Froude, "there are the example phenomena of the decay of established religions. Among Mohammedans, Jews,

Buddhists, Brahmins, traditional creeds are losing their hold. An intellectual revolution is sweeping over the world, breaking down established opinions, dissolving foundations on which heroic faiths have been built up." This condition constitutes the summons to the church of the Living God to bestir itself to the grandest opportunity which it has ever had to conquer the nations for Christ. No nation can long survive the decay of its religion, and the decadence which Mr. Froude points out is the indication that the world is preparing for Christ.—*Spirit of Mission.*

"There is no false estimate of men than their possessions. There is no worth about a bad man or woman. The glory of God is not in what he owns but in what he is. There are men to-day who rejoice in their wealth, but cannot bear to think themselves or have others think how it was obtained. 'Better is the little which a righteous man hath than the riches of many wicked.'" No subsequent titling of ill-gotten gain can secure condonation of crime, and it certainly will not bribe the Judge of all."

It was night in a hospital. Suddenly a poor sufferer cried out, "There never were such sufferings as mine." "Once," was faintly spoken from the next bed. "Nobody knows what I pass through," said the first voice. "One," was the whispered answer. "Do you mean yourself?" said the first speaker, angrily. "No, indeed," was the emphatic answer; "I mean the Lord Jesus." St. Peter writes: "Christ also suffered for us." And those intense, agonizing sufferings were borne "that He might bring us to God."

A TEST.—A native merchant in Foo Chow, who has in his employment one thousand Chinamen, was converted. A total cessation from Sunday trade being insisted upon by the missionaries as a test of Church fellowship, Mr. Ahck gladly complied. Although, his non-Christian partners in business naturally objected, he went so far as to offer on his own account full seven days' wages to all who would abstain from Sabbath toil, and who would give attention to the religion that he had learned to prize so much.

"WHO LOVED ME AND GAVE HIMSELF FOR ME."

"God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."—Jno. iii: 16

Eternal God! thou lovedst me,
And gave Thine only Son,
Believing, now my heart is free,
And life eternal won.

Oh, Son of God! Thou lovedst me,
And left the throne on high,
Descended to th' accursed tree,
For me to bleed and die.

The cruel thorns, the nails, the spear,
Wounded and bruised Thee sore,
Thy breaking heart, in love and fear,
Its burdens meekly bore.

But deeper woe that pierced Thy soul
When God in wrath forsakes,
His waves and billows o'er Thee roll,
His sword 'gainst Thee wakes.

Thou who hadst been His sole delight,
Now smitten of Thy God
While powers of death and hell unite
To wield the avenging rod.

"Made sin for us"—oh, wondrous thought!
Made sin for sinners lost!
Who with Thy precious blood are bought,
And saved at such a cost!

Redeemed by that precious blood,
Th' unjust are justified,
And "made the righteousness of God,"
In Him who for them died.

Oh, sing, then, of this wondrous love!
Strike high the notes of praise,
Till with the ransomed host above
We sing through endless days.—*Sel.*

VESSELS OF GOLD AND CLAY.

A company of pilgrims, faint with the heat, and longing to repose under the shade of a group of palm-trees, arrived at an oasis where a fountain bubbled up amidst the sands of the desert. With eager haste the first thing they did was to run to the side of the well, and dip their vessels in the water. Now I noticed that some of the people were rich, and others poor; and accordingly I saw those who were well-to-do going with golden and silver chalices, whilst their poorer neigh-

bours were obliged to content themselves with earthen cups. At first I was grieved to think there should be so much difference in their drinking vessels; but when I reflected for a moment I remembered that the water was the same for all, as cool and refreshing for the poor man as for the rich.

What does this parable signify?

It teaches us two things. First: there are some who have the wine of salvation given them in a golden cup, others in an earthen vessel, but each one *has* the wine of salvation. Second: Jesus the Lord is not a jeweled chalice, from which only a few favored ones may drink; no, He is a fountain, the Fountain of Living Water, from which every vessel may be filled, whether it be of clay or of silver.—*My Paper.*

BLESSING THE LITTLE ONES.

One of the most tender and beautiful scenes in the Saviour's life, it seems to me, was when He laid His hands upon the heads of the children brought by their faithful mothers to Him. How sternly, yet gently, he rebuked the disciples who would have sent them away. "Suffer the little children to come unto Me and forbid them not." Why? "For of such is the kingdom of heaven." We must have the loving, trusting nature of a little child if we would enter the kingdom.

How careful we ought to be in dealing with children. Woe be to him who causes them to stumble or turn aside into a wrong path. It is sad to think that as they grow older and come in contact with the men and women of the world that many of them will lose that confiding spirit and become distrustful.

How much more patient we would be with them oftentimes if we knew that they were slipping away from us. Ere we realize it the messenger has come for them and they are gone, leaving our hearts desolate. How we then treasure up everything connected with them.

Blessed little ones. We do not wonder that Jesus knowing you, loved you.—*Sel.*

"Live to be useful; live to give light; for those who are enabled through grace to shine as lights here, shall, in the world to come, shine as suns and stars forever and ever."

"CURSES COME HOME TO ROOST."

The London *Daily News* says: "Indian opium, which the Chinese in other days fought so hard to keep out of their country, is now reported to have become a very small and still diminishing article of import at the Chinese port; but, unhappily, this is only because the Chinese have taken to growing this pernicious drug themselves. Mr. Holland, Acting Consul at New-chwang, a Chinese port in the extreme north of the Gulf of Pechili, states that the cultivation of the native opium appears to be a profitable labour among the poorer classes, and pays as well again as millet, their chief staple of food, or any other grain. It was the extra tax of eighty teals per chest on foreign opium that gave to the native drug such an impetus. Mr. Holland thinks it may safely be prophesied that not only will the foreign drug cease ere long to figure as an import, but the native drug will soon appear as an export."

Upon which the *London Christian* remarks as follows: "Thus the poisonous plant which we forced upon China degrades and ruins the Chinese who use it; we derive no permanent advantage, even in money; and China will export to other nations, including England, her dependences and colonies, that mischievous drug with which England obliged China to curse herself. Can we for a moment doubt that, under the righteous government of God, a terrible penalty will fall to the lot of England?"

CHRIST'S CALL.

In the courts of law if a man be called as a witness, no sooner is his name mentioned, though he may be at the end of the court, then he begins to force his way up to the witness box. Nobody says, "Why is this man pushing here?" Or, if they should say, "Who are you?" it would be a sufficient answer to say, "My name was called." "But you are not rich, you have no gold ring on your finger." "No, but that is not my right of way; but I was called." "Sir you are not a man of repute, or rank, or character." "It matters not, I was called. Make way!" So make way, ye doubts and fears, Christ calls the sinner. Sinner, come; for though thou hast not to recommend thee, yet it is written, "Him that cometh unto Me I will in no wise cast out."—*Sel.*

CHINA ISLAND MISSION.

Mr. George Williams presided in the Conference Hall, Mildmay Park, at the twenty-second annual meeting of this mission.

The report, presented by Mr. B. Broomhall, the secretary, was very encouraging. One hundred new missionaries had sailed for China last year, making in all 286 now employed, including 53 wives of missionaries, most of whom were missionaries before marriage. The income was £33,717, an increase of nearly £11,000 over the previous year. The Rev. J. Hudson Taylor, the founder of the mission, stated that the expenditure had been more than the receipts, but the year had commenced with £2,390 in hand. The mission had 15 occupied provinces, 65 stations, 65 out-stations, 110 chapels, 294 missionaries, wives and associates, and 132 native helpers; 2,105 communicants, 66 organized churches, 8 boarding schools, with 88 native pupils; 10 day-schools, with 80 pupils; 3 hospitals, 5 dispensaries, and 16 refuges for the cure of opium smoking. —*M. W.*

LOOKING AT JESUS.

Take a good look at Jesus as often as you can. You expect soon to behold him in open vision, but they who look most to him here will see most glory in him hereafter. In heaven some will see far deeper into Christ than others. The deeper you see into his grace now, the deeper you will see into his glory then, for glory is measured by grace. Linger at the place of secret prayer. If you do not know just what to pray about, look to Jesus for him to give you a prayer. Look to him for your prayer and your faith. After you have opened all your heart to him, take time to linger for his answer; to listen for marching orders; and should he choose not to speak, trust him just the same, and take time to adore him. Go away from your closet with the clear image of Jesus hanging in your mind.—*Dr. G. D. Watson.*

THE COST OF SIN.

"No commodity ever in the market costs like sin; it requires the surrender of conscience in the beginning; it costs money for gratification; costs in penalties, and keeps on costing everlastingly, after men are bankrupt, dunning them in the end for unsettled bills."

FOR MOTHERS TO PONDER.

BY ONE OF THEM.

It is generally without thought, seldom with attention to inflict pain, that children's misdemeanors are kept fresh in their memories when they might be forgotten. But that it is sometimes done, even by parents, no careful observer can doubt. It is none the less real that the harm thereby done, to the child is unrealized.

A hard sullenness is engendered in some natures by this mistake, an unhealthy tendency to brood over their own failures, and a sense of discouragement as to their future comes to others.

Forgiveness which does not forget, nor allow the offender to forget, is of small value. It brings no peace. It will be prized lightly, and slowly sought, by any keen witted child. "Let bygones be bygones" is a maxim won from the wisdom of the ages. What need to probe a well-healed wound? If the discipline which follows a child's offence is wise, and his own repentance is sincere, the lesson has entered into his life. That is enough. He has taken a step forward, but it was by a rough, hard road. Let him forget the path as far as he can. Do not keep vivid before his mind the thought that he has been naughty, and therefore, can be again. He will soon begin to feel that he is rather expected to be so, and he will be prompt to fulfill the expectation. Your child will find out soon enough that he is one of a race of "poor, miserable sinners," without taking care to emblazon the fact upon the walls of his inner consciousness. Make him feel that rectitude is expected to be the rule of his life; that lapses from it are not to be tolerated, only as to expectations, which shall prove to him the beneficence of the rule. Their lesson learned, they are to be cast behind his back—and yours.

THE THEATRE AND CARD-PLAYING.

Is it not true that on the whole, the theatre as an institution is injurious to morals? is it not compelled to draw its attractions, if not from absolute vice, at least from a border-land that lies very near to it? Is not the character of the men and women who do its work such, as a class, that we are scarcely shocked at the roughest scandals in their private life, but

regard them almost as a matter of course? This being the fact beyond dispute, can you afford by your money or your example to help sustain such an institution?

The same argument holds good again at card-playing. The card party in the private parlor may be but a harmless evening diversion to the young lady who gives it, an innocent refuge for the emptiness and stupidity which cannot converse because it will not take the trouble to think, but to some of her guests be fatal food for a passion which grows to an insanity not second to the appetite for strong drink, and which its victim will gratify at any cost. The whole interest of a game of cards, in the parlor or the saloon, turns upon the chance involved, whether it be the mere delight of winning or the more substantial stake, and what essential difference is there between playing for five dollars in a saloon and playing in a parlor for the prize bought with the five dollars? Do you say a difference in the demoralizing surroundings? But the passion acquired and encouraged in the one place has led many a young man to the other.

—Golden Rule.

HAVE YOU A BOY TO SPARE.

The saloon must have boys, or it must shut up shop. Can't you furnish it one? it is a great factory, and unless it can get about 2,000,000 boys from each generation for raw material, some of these factories must close out and its operatives must be thrown on a cold world, and the public revenue will dwindle. "Wanted—2,000,000 boys," is the notice. One family out of every five must contribute a boy to keep up the supply. Will you help? which of your boys will it be? The minotaur of Crete had to have a trireme full of fair maidens each year; but the minotaur of America demands a city-full of boys each year. Are you a father? Have you given your share to keep up the supply for this great public institution that is helping to pay your taxes and kindly electing public officials for you? Have you contributed a boy? If not, some other family has had to give more than its share. Are you not selfish, voting to keep the saloon open to grind up boys, and then doing nothing to keep up the supply?—*P. P.*