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THE ARCHIVES
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Go Ye Into all the World and Preach
The Gospel to Every Creature.

The Maritime Presbyterian.

CONTENTS.

PAGE

State of the Funds.....	2
Unable to Pay, The Ordinary College Fund.....	4
Prohibition or Abstinence.....	5
The New Hebrides:	
Letter from Rev. J. W. McKenzie.....	6
Letter from Rev. H. A. Robertson.....	7
Letter from Rev. J. G. Paton.....	9
Trinidad:	
The Work in Trinidad for 1885.....	11
Mr. Morton's Eighteenth year in Trinidad.....	12
Mr. Grant's Fifteenth year in Trinidad.....	13
Letter from Rev. J. W. McLeod.....	15
Letter from Mrs. Morton.....	16
Miss Semple's Story of her year in Tacarigua.....	17
Miss Hilton's Story of her first year's work in Trinidad.....	19
Extract of letter from Rev. K. J. Grant.....	20
Extract of letter from Rev. J. Morton.....	20
Destroying the Pillars, Won by a Smile.....	21
What Stanley saw in Africa.....	23
Heathen Horrors.....	23
Tested, Predestination.....	24
Learning Christ, Progress in the North West.....	25
Damascus.....	26
A Mother's Influence.....	27
Literary Notices.....	28
The Bell of Justice, The Sermon, Mother and Daughters.....	29
The Labor Traffic in the South Seas.....	30
Look Up, Working Christians.....	32
How to Live, A Mother's Character.....	32

HOW SHALL THEY PREACH EXCEPT THEY BE SENT

WE PREACH CHRIST AND HIM CRUCIFIED.

JANUARY, 1886.

The Principles of Christian Giving.

Giving, in the broad sense of the term, is, certainly, one of the most important of all religious duties. It squarely antagonizes that native selfishness which is one of the roots of sin. It severely tests the religious man's love of his neighbor, to see whether this can overcome the intense natural love of property. Accordingly, we are not surprised at John the Baptist's answer to the multitudes, when they asked: "What, then, must we do?" His subsequent replies to publicans and soldiers are sharply specific, and help us to understand that the first reply to the multitudes is also intended to be specific. He does not undertake to state all the duties which will give proof of repentance, but to present one that forms a characteristic and discriminating test: "He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise." (Luke iii.) To give to the needy, even when only a little less needy ourselves, is an elementary duty of piety, and a sharp test of its reality.

The Old Testament, which generally deals in rules, being therein suited to the childhood and youth of humanity, laid down a definite rule for religious giving, namely, the law of the tenth. The New Testament, designed to produce and maintain Christian maturity, does not present any particular rule for giving, but lays down general principles, illustrated by striking examples.

A most instructive example of Christian giving is afforded by the grand contribution which Paul gathered among the Gentile churches for the relief of the Christian poor at Jerusalem, as described in his Epistles to the Corinthians. The Jewish poor in the Holy City often received contributions from their prosperous brethren. Let us select some of the lessons which may be learned from this great collection:

1. It is right to give for the benefit of persons in foreign countries and of alien race. Christianity has so far softened the jealousies of nationality and race, that the duty of disregarding these in Christian giving has fortunately become a commonplace of our teaching, though it still needs to be often and earnestly enforced.

2. It is right for the most zealous preachers of the Gospel to spend much time and labour in organizing and adminis-

tering general religious contributions. They ought to have helpers, as the apostles wished the seven to help them (Acts vi.), and as Paul was aided by Titus, Timothy and others. But Paul did not think it incompatible with his own zeal as a preacher to work personally in gathering such a collection, and to make special instruction and appeal as to giving a part of his inspired epistles.

3. It is right to observe system in religious giving. System is necessary in every other department of life, in business, in the household, in study, in all personal habits; and it certainly ought to be fully employed in a matter so important as giving. Paul designated a system for the churches in Galatia and Achaia in regard to this great collection, which system becomes a valuable example for all times and undertakings. He did not say, as is often imagined, that a collection must be made in the church service on the first day of the week, but (1 Cor. xvi. 2) that "every one must lay by him in store," which evidently means at home; thus each one should gradually gather a private fund from these weekly additions, and would have it ready when the apostle came. To regard this as a law for literal observance among Christians of all ages, would be out of the question; and, as a law, it would not be strictly obeyed by weekly contributions in church; but it is a most suggestive and impressive example of systematic giving on the first day of the week.—*Rev. J. A. Broadus, D. D.*

Bitter Words.

A single word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household, while a smile, like a gleam of sunshine, may light up the darkest and weariest hour. Like unexpected flowers which spring along our path, full of freshness, fragrance and beauty, so kind words and gentle and sweet dispositions make glad the hardest spot called home. No matter how tumble the abode, if it be sweetened with kindness and smiles, the heart will turn lovingly towards it from all the tumults of the world; and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun.

Do not wait till you be holy ere you cast your confidence on the Saviour; but cast your confidence on him now, and you shall be made holy.

THE MARITIME PRESBYTERIAN.

Vol. VI.

JANUARY, 1886.

No. 1.

STATE OF THE FUNDS, JAN. 1st., 1886.

FOREIGN MISSIONS.	
Receipts	\$4323.28
Expenditure	8115.61
Balance due Treasurer	\$3792.33
"DAYSRING," ETC.	
Receipts	\$1732.07
Expenditure, including balance due Treas.	4577.99
May 1 st , of \$1104.93	
Balance due Treasurer	\$2794.92
HOME MISSIONS.	
Receipts	\$2272.26
Expenditure	2968.48
Balance due Treasurer	\$ 716.22
AUGMENTATION FUND.	
Receipts	\$6520.62
Expenditure	2085.02
Balance on hand	\$4435.60
COLLEGES.	
Receipts	\$5590.52
Expenditure, including balance due Treas.	13651.42
May 1 st , \$5636.21	
Balance due Treasurer	\$7460.90
AGED MINISTER'S FUND.	
Receipts	\$ 995.15
Expenditure	1928.47
Balance due Treasurer	\$ 633.32
RECEIPTS FOR THE MONTH OF DECEMBER.	
Foreign Missions	\$ 758.49
"Dayspring" and Mission Schools	409.40
Home Missions	389.87
Augmentation	424.20
Colleges	1329.26
Aged Minister's Fund	114.90
Foreign Evangelization	77.91
	\$3655.03

The Maritime Presbyterian

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All communications to be addressed to

REV. E. SCOTT, New Glasgow, N. S.

With this issue the MARITIME PRESBYTERIAN begins its sixth volume, wishing a good New Year to its readers and hoping for a steady increase in their number. All the promise we can make for the future is, that as in the past, we will seek to improve it as opportunity offers. May He who has spared us to enter another year, make it a year of increased usefulness on the part of the paper and its readers.

We regret the delay in this issue, but it was unavoidable. A circular was sent to all who kindly distribute it, stating that it would be so. Will those who have recently sent notes of inquiry please accept this as an answer.

In this issue there are letters from nearly all our Missionaries, and from them one may get a good knowledge of the work in the whole field.

Rev. H. A. Robertson writes under date Nov. 30th that when they were crossing the island, Mrs. Robertson and their little daughter were taken down with fever. They were enabled to reach their own cottage, which they have fitted up as a temporary home when laboring on that side of the island, and when he wrote were much better.

The Financial year of our church is again drawing toward a close. The Foreign Mission Fund is in need of all that can be done for it. The year has been one of success in the field, but the very success of the work means enlargement and increased expenditure. God is abundantly blessing our efforts. Let them not be relaxed. Any one who has dollars and cents to give to the Lord and is looking for a place to put them cannot do better than give them to the Foreign Mission Fund.

Rev. J. W. McLeod, of Trinidad, is not improving in health. He still instructs the teachers in all the fields and attends to matters of business, such as paying the teachers, &c., in his own field. He expects to return to Nova Scotia with his family in June.

To see what the Mission Fields in Trinidad are doing in the way of self-help, note the following. Last year the native congregation in Princetown, consisting of seventy members, gave about seventy pounds to the work, or an average of five dollars each.

In San Fernando, Mr. Grant's field, besides various expenses in connection with the church, the native congregation gave one hundred pounds sterling towards Mr. Grant's salary, and agreed to pay for this year one hundred and fifty pounds toward the same object.

In Couva, Mr. Wright has already secured a subscription of nine hundred dollars from planters, estate owners, agents, and East Indians towards the erection of a church.

While Mr. Morton has a subscription list of fifteen hundred and fifty dollars, of which eleven hundred dollars have been already paid, for the erection of a church at Tunapuna, the newest field in the island where he has been laboring for the last five years. Of this sum but ninety dollars was given in Nova Scotia, some by Estate owners residing in Britain, but the most of it in Trinidad.

The prospects of the Augmentation Scheme for the current year are good. Many congregations have given what they were asked, and others equally able will, it is hoped, not be behind.

Miramichi Presbytery has had two of its vacancies filled. Rev. A. O. Brown was settled at Campbellton, Jan. 5th, and Rev. J. H. Cameron at Bass River, Feb. 4th.

Rev. J. F. Forbes was inducted on Jan. 13th at West River and Green Hill, Pictou Co. That district, now happily united, making one of the best congregations in the Synod.

Rev. Thomas Stewart, son of the late Rev. Murdoch Stewart, has been ordained a missionary in connection with St. John Presbytery.

Our Ordinary College Fund.

Do not forget the collection appealed by the General Assembly and endorsed by Synod. The time we trust will come when we can dispense with the collection, but not yet or for some time to come. But for the large short-coming in an Endowment Fund the annual appeal would not be so indispensable. Amid some discouragements our Professors are doing their work manfully, thoroughly, faithfully, and merit the hearty sympathy and support of the whole Church. Notwithstanding the hostilistone power of other institutions in the West, and on the other side of the line, and the generally felt dearth of candidates for the Ministry, there are nineteen students in attendance and the boarding arrangements are in first class condition. Every congregation and mission station should contribute.

"Unable to Pay Before."

A cheque for fifty dollars was sent the other day to the treasurer of the College Endowment Fund, from one who modestly refuses to let his name be known, who through stress of circumstances was unable to make good his subscription sooner, but who, in all the hard experience through which he was called on to pass, which might have given him an honorable release from his engagement, felt it still binding upon him. Now that his sky is beginning to brighten again he remits this as a first instalment of his old obligation. This is no more than just and right, yet, judged by the ordinary course of procedure in such cases, it is highly to his credit. We do wish some others who have not had his excuse for delay would go and do likewise.

It is not to the credit of our Church in the Maritime Provinces that though about \$105,000 were subscribed to our College Endowment and Building Fund, not \$72,000 were paid. We expected a shrinkage of \$20,000 or so, but not like what it has turned out. Several congregations paid in little over half of what they promised. There are names on the books of those who would feel themselves insulted if included in the list of those "unable to pay," who are still owing \$100, \$200, or even \$300 each. Even though the Board felt disposed (which it does not) to employ legal processes in compelling payment of these large amounts, they are almost, if not al-

together, outlawed now. But are the consciences of such subscribers contented with this? Has a promise to pay no force because it happens to be given to a religious object? Are not debts of honor deemed binding even by those having no pretensions to character? We have reason to know that friendly reminders have been sent to several of these defaulting subscribers, but it is needless to have recourse to a system of dunning if the higher law has lost its power. Were but one fifth part of what is still justly due to this important Fund paid, it would be of very great service. Should this little article catch the eye of any "whom it may concern" let them "mark, learn and inwardly digest it," pondering the question "How much owest thou to my Lord!" and then "sit down quickly and write" — an order for the balance due.

How Prohibition Works.

At last there is some evidence adduced in regard to the working of the prohibition act of the State of Kansas. The Attorney General of that State lately addressed a series of questions to the county attorneys, and answers from sixty-two out of eighty-five counties have been received. The sum of the answers is as follows:

1. Fifty-two of the counties have no saloons.
2. In eight of the other counties the law is partially enforced.
3. In five counties at least prohibition is set at naught and no prosecutions have followed.
4. In a large proportion of the cases of arrest for infractions of the law convictions have been obtained. Juries have had no sympathy with offenders.
5. Public sentiment grows more favorable to prohibition.
6. The weak point is in the ease with which government permits can be had and the large number issued. The druggists can get them—must get them, and they sell liquors freely.

On the whole, the Temperance Cause is advancing, and the section of the Kansas Constitution which prohibits the sale and manufacture of liquors will stand.—*Nel.*

Life is a book of which we have but one edition. Let each day's actions, as they add their pages to the indestructible volume, be such as we shall be willing to have an assembled world to read.

Prohibition or Abstinence.

The Rev. Dr. Herrick Johnson, certainly one of the foremost in the Temperance movement, writes to the *Humane Review*:

"Is Prohibition right, as a principle? Its rightness can be determined intelligently only by a consideration of its ground and object.

"*The ground of Prohibition.* Why is any act prohibited by public law? There is but one answer to this question. The legal prohibition of an act is solely on the ground of its evil effects upon society, and not at all upon the ground of the inherent evil of the act itself. Public law does indeed make a distinction between the things it prohibits, classifying them as evil in themselves, and evils prohibited; but the ground of their prohibition is exactly the same. . . . I can destroy my house with pick and crow-bar, but I cannot set fire to it. Why not? Because the fire will endanger the property of my neighbor. The pick and crow-bar will not. But in each case the house gets destroyed. I can put my hand in my own pocket and pull out a gold piece, and toss it into the lake, and the law has nothing to say. But let me try that experiment on my neighbor's pocket and I run against a legal prohibition. The gold in my pocket is worth just as much as the gold in my neighbor's pocket, and just so much inherent value is thrown away in either case; but whose pocket the gold comes from is what determines the difference. Clearly, the inherent rightfulness or wrongfulness of an act has nothing whatever to do with the prohibition of it by public law. *The amount and character of the evil effects upon others* is what determines whether any given thing shall be prohibited or not.

"*The object of Prohibition.* It does not aim to make people good by law. Law is protective and restrictive, not reformatory. Its aim is to guard rights, not to produce righteousness. . . . It is not framed to reform the man, but to protect society. *Reformation* will come through other processes and agencies, but the law will give reformation a better chance. Prohibition aims at a thing, not a man. It means the drink-shops, first, and last, and all the time.

The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction.

New Hebrides.

Letter from Rev. J. W. McKenzie.

ERAKOR, EFATE, Aug. 4th, 1885.

My Dear Brother :

I wrote you a hurried note on July 2nd expecting that the *Danspring* would be well on her way to Sydney by this time. It was found, however, that there would not be time for her to go to Raratonga, so when the meeting of the Mission Synod was over, she returned the Missionaries to their stations, and then returned to Ambrim to gather mails, orders, etc., on her way South for Sydney. She will be here for ours in the course of a week. Our arrowroot is ready to send on board. We have 1618 lbs. this year.

Mr. Gray, one of the Tanna Missionaries, left his wife and two children with us, while he was away north at the meeting. As he was going away I said to him, "You need not feel anxious about your family, we will take good care of them." But how little do we know what a day may bring forth. He had not been gone very long when the elder of the children, a fine little boy of about three years, was taken ill of dysentery. It seemed to be an epidemic, as it was that our youngest child had, which prevented me from going to the annual meeting, and several of the native children had it, one of whom died. Ewm Gray's attack was not very severe, however, and with the blessing of God on the means used he soon recovered.

In the course of a week or so his little sister, about a year old, took it, and her's was a very severe attack. For a day or two I almost despaired of her life. Wishing to try a different kind of medicine, but of which I had none I sent a native across to Hav. Harbor to see if it could be got there and with a note for Mr. Gray, telling him to come round with all speed on his arrival there. But to our great delight the child began to improve before the native returned.

A week ago last Monday I went over land to Hav. Harbor for the first time. The distance is about twenty miles. The interior is very mountainous, rendering the walking somewhat fatiguing. As you approach the other side the sight that breaks on your view from the top of the last mountain is very fine. The harbor formed by Protection and Deception

Islands, like a placid lake, lies at our feet. Away beyond in clear outline lying on the bosom of the ocean, are islands beyond islands as far as the eye can reach.

The population inland is very sparse indeed. It was sad as we passed along to hear the natives who accompanied me point out one place after another as spots where villages once stood. As I already informed you, quite a number have moved down nearer us and received the gospel. The same is the case at Mr. Macdonald's side. I believe that before many years the few scattered villages left will all move down. We have an accession every few weeks.

When a native wishes to move he sends word to the Christian village, and they go in a body and bring what little property he has, and they supply him with food until he has a plantation of his own. It is for the like of these that we find Mission goods so acceptable, as they have no way of getting clothes for themselves.

My principal object in going to Hav. Harbor was to consult with Mr. Macdonald about the language, as we are only making one translation. Found him and Mrs. Macdonald well, but their children had been suffering a good deal from fever. At the Wednesday evening prayer meeting baptized the youngest.

Next morning we began to retrace our steps. Mr. Macdonald and a number of his natives accompanied us to his new village formed by the natives who moved down to his side from the mountains. There literally the halt and the blind have come to the feast. I only saw one of the latter class, an old man who was led here by the hand. It really did me good to speak to and shake hands with the poor old fellow. He seemed so happy and so pleased that we went to see him. They brought us a mat and we sat down under the shade of a tree. It was a beautiful spot for a village and nature was lavish with her gifts. At a little distance there was a fine stream of water, and some of them could get breakfast or dinner without moving a yard from their hut. They had only to get a long pole and knock down a breadfruit which possibly might roll into the hut as it fell. They knew of our coming and had food prepared for us.

As we were leaving they gave the natives who accompanied me a present of mats and other articles. When about

half way home we turned off the path to visit a Chief who, we heard, was talking about giving up heathenism, and moving down to one of the Christian villages. We found him along with some of his men sitting in the *fava* (men's house.) Finding him very friendly we remained all night at his village. He and his men went off to their plantations, and each returned with a bunch of yams which they laid in a heap. This, along with a small pig the Chief afterwards brought, was a present for us, and served us all for supper and breakfast, my share of it being put into a small sauce-pan which had found its way up there.

I found the dialect different from any I had met on the island and embraced the opportunity of writing down a number of words.

I had very comfortable quarters for the night. The Chief generously gave me up all to myself a small new hut he had. It was raining next morning when we left, which, owing to the nature of the soil, made the path very slippery. But enough, I am afraid I will weary you so I must say good-bye. Many thanks for the *MARITIME*, which quite posts us up in church news. Wishing you much of the Master's presence in every department of your work.

I remain,

Yours very sincerely,

J. W. MACKENZIE.

P.S.—I am now daily looking for the *Dayspring*. As soon as she leaves I intend (D.V.) to make another visit to the east side of the island. We live on the southwest side.

Letter from Rev. H. A. Robertson.

ERROMANGA, Aug. 20, 1885.

Dear Dr. MacGregor:

The *Dayspring* sailed from our Harbor only two days since *en route* to Sydney, and I am ashamed to state without a line for the Church in Canada from me. I think I never felt the general work of our large field press upon us more than it has done since our return, so that not only labor vessels but also our own mission vessel came and went and I did not get a note sent by any one of them. However, this morning a topsail schooner came into our Bay, partly for water and partly for shelter from the storm, and for ballast, and the captain is willing to take letters

for us. It is an ill wind that blows nobody good.

The *Dayspring* brought a letter from Mr. Ella stating that our children were quite well and attending well to their studies. We are very glad and thankful to get such cheering news, for we had not heard from them since we parted from them in Sydney. Mrs. Robertson, our youngest child, and myself enjoy good health.

Mrs. R. was not well for a month after our return. She caught cold lying on the deck of the *Dayspring* on the voyage from Sydney. To escape sea sickness she only went down to the little box cabin of the vessel when driven by rain or the cold at night, and caught cold in this way. As crowds of natives were coming every day to welcome us to Erromanga, much work needed to be done and she could not rest. But for more than two months since she has arrived here she has been very well.

We arrived here April 25th, and no people, white or colored, heathen or christian, could have been more willing or more obliging and kind than our Erromangans have been to us since we came back to them.

We had 600 natives here during the week of our winter Communion, and many remained about long after the Communion was over, and such an unusual gathering of strangers in our valley always causes us more work. Still we do not like to dismiss them until they feel like going themselves, for they seem to benefit by their contact with the more enlightened Christians here and the Mission family. We find it very uphill work to teach them order as to place or time. During Communion week and for a week previous and two weeks after we found it would perhaps further the Mission cause best if we did not make any very hard rule, so we gave them our whole time. For these three weeks our time was taken up, first in writing to the teachers to come and bring the Church members to Communion; then going over each name with the teachers to find out how they stood, and I am sorry to state we had some pruning to do; next to examine candidates for Baptism; then go over the teachers list with the hope of filling up seven blanks caused by death in our absence, and also to remove some who were unsuitable and appoint others to their districts, and one

man we were obliged to suspend from the position of teacher, he was so given to bitter and angry speeches.

Next week we take six teachers to districts from six to sixteen miles south of Dillon's Bay. Three of these have been here preparing arrowroot. One is going to occupy a village vacant by the death (of consumption) of my youngest teacher and best scholar, and one to the village from which I removed the man of unbridled tongue.

The week following we take a teacher to Warringee, about ten miles north of Dillon's Bay, where the teacher I left in charge died a few days before our return. He was one of my elders, and one of James Gordon's young men, who fired on Mr. Gordon's murderer but unfortunately (as he said) had forgotten in his hurry to put a ball in his gun, so the murderer only received a sharp pat on the back from the wadding as he was running off.

By the end of this or the beginning of next month I purpose going to Traitor's Head, our other station, in the boat, to put up in bags and then in casks the arrowroot they are making there, so that when the *Dayspring* calls it may be ready.

The thermometer lying on my study table just now (3 p. m. Aug. 21) marks 78 degrees; Friday evening, 8 o'clock, the glass is now at 72, but by morning it will probably be at 62. This and July are our coldest months in the whole year. Cold during night and early morning, and rainy, and very hot from 9 a. m. to 6 p. m.

I am very glad to tell you that at my request the Christian natives of Erromanga are busy preparing arrowroot as a gift to the Canadian Church. All that we make this year we intend sending to Sydney by the *Dayspring* and then transshipping it to England, and thence to Halifax for sale. It will be our peoples' contribution to the Board of Foreign Mission, Eastern Section, if you are still separate. Our arrowroot is very fine this year, for we have had beautiful bright, dry weather while preparing it.

What do you think, my teachers and the wives of some of them, gave me £10 sterling to remit as their first gift, a thank offering to the British and Foreign Bible Society. If we only had a market here for our pigs, fowls and vegetables, I could train my people to give as much per

Church member as you get from them, I mean those of them that are not rich, at home.

An Irishman, Michael Daly, has recently leased table land from the people here for sheep grazing, and another trader has settled at my door in Portinia Bay, so perhaps our people may get some money from Mich. Bone, the trader on the East side of the Island is making cobra (dried coconuts) and only pays tobacco and calico for them.

The poor natives were greatly rejoiced to see us back. They came from three to twenty-five miles on foot, men, women and children, to bid us welcome. We arrived Saturday evening at dusk, and so quick did the news spread that by Tuesday some hundreds of people had arrived. Soon after the *Dayspring* left us they sent for the boat, and between what was brought by boat and what was carried, they gave us one and a half tons of yams and twelve hogs, besides six hundred pounds of yams and ten hogs to the *Dayspring*. Had they those hogs and yams in any civilized port they would have got over \$100 for them.

Immediately before Communion I baptized 37 adults and 24 infants, and on Monday after Communion I married seven couples and on Wednesday the eighth couple.

There were 610 people present on Communion Sabbath and 177 sat down to the Supper. It was a grand sight. Our Communion took place on the 28th of June, exactly 13 years from the day we were settled here in 1872. What a delightful change has come over the Erromangans during these 13 years. Then we had only a handful of true friends and helpers, now we can count them by hundreds. Our teachers number 32 and our adult Church members nearly 200, besides a very large number of baptized children, and there is almost nothing our better class of people are not willing to do for us in forwarding the work or to oblige us personally, and when I came here I could not get a small piece of fence put up though I offered large payment for it. I had to get natives of Aneityum to build my first house with me and make the fence. Now, whether it be boating, church or school house building, or any other work I request their aid at, they give it willingly. Certain work I pay for,

and certain other work we tell them it is their duty to do freely for the carrying on of the Mission work. Of course there are *Christians*, and *Christians*, here as elsewhere, but I speak of them in the aggregate. There were twelve children born in Dillon's Bay while we were absent and I baptized them all the Sabbath of the Communion.

The Mission boxes arrived safely in Sydney and we brought them down in the *Dayspring*. Though the steamer by which they were shipped to Liverpool from Halifax caught fire our Mission goods were not injured in the least. It is well to ship goods from Canada in September, at the very latest, October, if intended to come by the *Dayspring* in April, and ship them from Canada in April or 1st of May, if intended for the winter trip of the *Dayspring*.

The Mission boxes have been of great service to us in Erromanga in carrying on more vigorously the Mission work, and we again tender our most sincere and hearty thanks to our many generous friends, East and West, who provided them for us. We are making the best use of them we can, and will be very thankful for any, small or great, that the same or new friends may forward to us.

I sent to Mr. McKenzie all the parcels entrusted to us for them. I have also delivered parcels for Mrs. Geddie, Mrs. Neilson, Rev. J. D. Murray, Rev. Geo. Sutherland and Mr. Thain. Mr. Annand's box of goods I have sent to care of Mr. Laurie.

I married a man to-day, of Maine, U. S., to a woman of Maralava, New Hebrides. They have been living together as man and wife for nine years, and until now have not had an opportunity of being married by a clergyman. The man said he had been living in a miserable way, (not immorally, but uncomfortable, alone on the island) and married this woman in God's sight, and prayed to God to make them true, till death, to each other, and bless them. But he says he feels that in the eye of law he would not be doing right if they were not publicly married. I married them in the Martyr's Church, in the presence of our Erromangans, and there were present native Christians of Fiji, Chili, Aneityum and Canada. The man himself, as I have said, is a native of the United States.

We had a short English service. After they were married our people came around, as is their wont, and shook the old-new bridegroom heartily by the hand. The man himself was weeping. How different from many Europeans in these Islands or sailing these seas. This man is a devout Christian and was so delighted to get some Christian books from us. He especially asked for Spurgeon's Sermons. Fancy, Spurgeon's popularity extends to these cannibal islands.

William Francis Heughan (for that is his name) is passenger, with his family, to Norfolk Island, by the schooner that lies in our Bay. He left the United States twenty years ago, in a whale ship, and has not been home since. He would make a good missionary, *i. e.* he would stick to the island. However, it did ourselves good to meet such a warm Christian.

Our Christian natives took great care of our Mission Stations in our absence. Our Mission buildings were beautifully white-washed, cleaned and painted, and the grounds like a well kept garden, and the boat painted, and the cattle and goats looking so well, and the grape vines bearing fine bunches of grapes. They built a new plastered school house at Traiton's Head, a kitchen for us, and fenced in the Missionary premises. The most of the teachers had done well during our long absence, and several high Chiefs had given up heathenism and are now attending church, but, alas, many Christians and heathens died during our absence.

The 300 bound copies of Matthew and Mark have long since passed into the hands of those who read or are learning, and this summer (your winter) I hope to get Luke and John printed in Sydney.

Yours faithfully,
H. A. ROBERTSON.

Letter from Rev. J. C. Paton.

Mr. Paton has been in Scotland trying to collect funds for the purchase of a vessel with auxiliary steam power for the New Hebrides Mission, so that the work of the group may be better overtaken. Though the matter has been much talked of, and though all are agreed that such a vessel is very desirable, yet neither the Mission Synod, nor the *Dayspring* Board in Sydney, nor any of the Foreign Mission Committees of the Churches engaged in carrying on the Mission, have pronounced

in favor of it, the chief objection being that after the purchase the running expenses will be greater than at present. Mr. Paton has, however, raised the money to purchase one, and his story will be best told in his own words, in a letter written to the Annands, when on board the steamer on his return to Australia.—Ed.

ON BOARD THE "POTOSI" OFF SUEZ.
Nov. 10, 1885.

My Dear Mr. and Mrs. Annand:

I am sorry I could not reply to your kind letter sooner, for I was kept more than occupied every moment up till leaving with my special work, in which my correspondence had become so great that at one delivery I had forty-five letters and the next two raised them to seventy, all needing replies and many of them receipts, for they brought me some £70, and every day brought its portion. Besides, since I landed I had meetings daily, Saturday excepted, and from three to four every Sabbath, sometimes five and six. But God sustains me as I hope he will sustain you and bless your labors in Nova Scotia. May God use you to awaken in your Church her first love for the New Hebrides Mission, so as to lead her to send us two or three more of her devoted sons and daughters to our islands to help us in our work.

A Mission which began by Nova Scotia, and so baptized in Nova Scotia martyr blood, and in which God has so honored and blessed Nova Scotia and the churches combined with her in the work until the whole field is white to the harvest, should surely be a first charge and obligation on Nova Scotia in sending additional laborers to reap that harvest. I do trust you will therefore be able to bring out with you one or two new Missionaries from Nova Scotia, to be supported by your church on our islands. The Lord grant it.

Pleading with Jesus to open my way and grant his blessing, I arranged my work by individual applications to friends, ministers, and public conferences, until by God's grace, my cause became so popular that so many invitations for services came, that I refused to address any without a retiring collection, etc., etc.

The result has been, in answer to prayer God has sent me, how much thank you, in money, and in men? I have been able to engage by a solemn written contract two very promising Free Church Divinity

students who are to follow me in April next. For them I praise Him. O that we had had means for three times the number.

The Lord has also given me about £3700 besides meeting all expenses, which shows how deep an interest God has awakened in our Mission. I hope it may reach £9000 clear, for on the day after I left Glasgow over £150 came in. I have not called privately on any man or woman for a subscription. I asked none privately for money, but in answer to prayer and public pleading, God has sent me all that, chiefly through the post office. I don't know the names of very many of the givers, but they are all known to Jesus, and he will reward.

I would have remained another month and tried to make it ten thousand, but I found the excitement, the exertion, and severe strains of daily meetings, many at last attended by two thousand and more, so that the largest places of meeting had to be got, in Edinburgh, Leith, Inverness, Aberdeen, Glasgow, Paisley, Greenock, Exeter Hall, and Mildmay Hall, London, etc., etc., showing great Missionary enthusiasm. And a great deal of my money has come from the Lord's Stewards outside the Presbyterian Church—Earls, Lords and Nobles being moved to get up drawing room meetings, and send me help all unmoved by me in any way. Surely I being in the way the Lord led me and opened such doors of usefulness for me. But by the onerous work so long continued I found my health giving way. Great weakness (except when before a meeting and God helped) and giddiness of my head, compelled me to see it was my duty abruptly to close up and be off, when the tiny stream of income at first had become a river, for during the last two months over £2000 was sent me. But fearing apoplexy I closed and left amidst the prayers and best sympathies of thousands of God's people. In gratitude I praise him and press on, and return with duplicate bank orders in my pocket for £8600 besides what came in the three days before I left and it was considerable.

Thank God we'll get our new steam auxiliary Mission ship, and two Missionaries. And O that He would now spare me to see a Missionary on every island of the group. This is the summit of my ambition for our Mission. Dear brother

and sister do try to bring out two or three like you good true blue Nova Scotians in our Mission already.

Wishing you both every blessing and success, and two Missionaries back with you.

I am yours, etc.,

J. G. PATON.

Letter from Rev. Robert M. Fraser.

BURUMBA, EPI, July 27, '85.

Dear Mr. Robertson:

We are glad to think of you as back again at Erromanga though we have not had the pleasure of seeing you at this time. I was indeed very sorry to hear that Mrs. Robertson had been so ill on her arrival, but trust that long ere now she is in the enjoyment of health again.

Before I say a word about things here let me make my excuses. I have not yet got an idol as you wish, partly on account of time, but principally because I only know of two villages near at hand which have them, and all trade on my part with both of these is suspended just now on account of the part they have taken in a foul murder some months ago. There is no law here to punish murderers, or arouse their consciences to a sense of guilt, but I do all I can to supply its place by speaking very plainly to all such and refusing to do any trade with their villages for six months or a year. The time of these villages will be up in October, and then I will try and procure you something of the kind you wish.

I send a copy of our two little books, bound together, all the literature Epi has got as yet, except three more hymns which we sing. My translation of Mark's gospel is nearly completed, and I have obtained permission to apply to the British and Foreign Bible Society to print three hundred copies. These are in the *Baki* language, that spoken around us here, but it is one of the smaller of the Epi languages. There are four or five different languages, and a number of dialects, on this island. Scarcely eight hundred speak the *Baki*, five hundred more may speak dialects of it.

The population of the island is very great, about ten thousand. I visit a number of the people speaking two of the large languages of the island but have not yet been able to do much in the way of reducing their tongues to writing.

We enjoyed very much the intercourse with our brethren and sisters at Synod time. You will be informed by the Clerk that you are appointed to write the Teacher's Fund Report. Kindly fill up the enclosed schedule as far as you can and return it to me by the *Dunspiring* in November, that I may complete the abstract for publication in the *Dunspiring* report. It would be a great pity to have Erromanga blank. We are well here now though I suffered a good deal from fever and ague during the hot season.

We are making some progress here. Good attendances at schools and church. A marked outward change on a number in the two villages close at hand. Clothing in great demand. Real interest shown in the Word by some. As far as those near to us are concerned the work is now very hopeful and pleasant to us. Some are coming out of the village of their own accord to live beside us.

I have two Efatese teachers settled at Tasiko on the south side of the island where a dialect of the Efatese is spoken. They have over one hundred attending Sabbath worship and over thirty at daily school. One or two of the people seem very much interested. Progress in reading good.

Very sincerely yours,

ROBERT M. FRASER.

There are now 194 native laborers connected with the Presbyterian mission in Syria, pastors, licentiates, and teachers. The contributions of the native churches were \$6,302. Total number of pupils in 144 schools, 5,881; of these 1,405 were girls. Three steam presses and six hand presses printed last year 19,000,000 pages, half of them Holy Scripture. From the beginning, 283,000,000 pages have been printed. In the Syrian Protestant College are eleven professors and tutors with a hundred and eighty-five students.

Secretary Clark, in reviewing the work of the American Board of Foreign Missions during the last twenty-five years, says: "As a result we note an advance in churches from 103 to 202; of church members from 3,500 to over 23,000; of pupils in common schools from 8,000 to 85,000; of native pastors from 25 to 147, not to speak of the growth of a large and efficient body of native preachers and teachers acting as co-laborers with us in the evangelization of their people."

Trinidad.

The Work in Trinidad for 1885.

The general Report of our Mission work in Trinidad, for 1885, may be summed up as follows :-

INCOME.	
From Presbyterian Church in Canada	\$9,120
“ Estate Proprietors in Trinidad	4,040
“ Government of Trinidad, as re- sult fees to the schools	4,450
“ Native Church	1,545
“ English Congregation	165
“ Donations	350
“ Sundries	270
Total	\$19,940

EXPENDITURE.	
Salaries of five Missionaries, four Canadian and one native	\$6,320
Catechists	1,180
Forty Schools	9,940
Buildings	2,275
Insurance	240
Incidentals	495
Total	\$20,450

SCHOOLS.
Forty schools have been in operation with an attendance of 1391 boys and 574 girls total 1965. Average attendance, 1309.

BAPTISMS.	
Adults	71
Children	62
Total	133
Marriages, 18; Communicants new en- rolled, 288.	

One pleasing feature of the work to which attention has often been called in the past is that more than half the whole cost of it is provided in Trinidad. Every dollar expended by our Church brings more than a dollar from the Mission field itself for its own support.

A manse has been built during the year for the Missionary at Couva, the debt on the new church at Princetown has been paid, and the outbuildings connected with Mr. Grant's house at San Fernando re-noved.

Rev. J. W. McLeod's health does not improve. He still continues the work of instructing the Native teachers, having forty-four enrolled, with an average attendance for the year of 32.

The year has been one of great depres-

sion in trade in Trinidad. The general Report says: "This year will long be remembered as one of great anxiety and trial to every interest in Trinidad. As Citizens and as Missionaries we have sympathized deeply with those upon whom these trials have fallen. And we close the year sincerely trusting that improved markets and favourable seasons may mark the coming year. Some of our subscribers have not been able to continue the amount of their former contributions, and there is also a decrease in the contributions of the native church."

Rev. John Morton's Eighteenth Year in Trinidad.

At the conclusion of his eighteenth year of labor in Trinidad, and the fifth in his present field, Mr. Morton writes:—

The work for 1885 has been continued so much on the lines of that for 1884 that the greater part of my last report might be re-read for this year.

SCHOOLS.

Miss Hilton arrived in Trinidad at the end of last year, and with the advice of the Mission Council and consent of Miss Semple it was arranged that the latter should take charge of the Tacarigua school and the former that at Tunapuna. These two teachers forward their own report. I have only to add that these two schools and their Sunday Schools have done good work during the year.

John G. Dharm remained at Arouca, and the school there has improved in attendance and efficiency. His wife taught the sewing, and Mrs. Dickson, wife of Rev. Wm. F. Dickson, kindly assisted in the S. School.

Paul Bhukhan, after acting as Catechist for a time, removed to Couva.

Miss Morton's class and Sunday School at Orange Grove has lately increased in numbers and along with other agencies is exerting a good influence on the Estate. The total attendance at the four week day schools in this district is 201, and the average attendance at the Sabbath Schools 150. The cost of these schools may to some minds appear somewhat aside from pure Missionary expenditure; but this is a great mistake. Christian Schools and Sunday Schools are the special agency for the young, and through the children they have a leavening effect upon the parents. They take time, but years pass quickly,

and looking back we can testify to the immense importance of the work done in our Mission Schools.

Dec. 23rd the children of Rev. Mr. Hendrie's schools and my own, to the number of 270, met in Orange Grove Sugar House for examination and their Christmas treat. Our Governor Sir William Robinson, Lady Robinson, The Colonial and Private Secretaries, and a number of ladies and gentlemen were present. His Excellency expressed himself as much pleased, and he and Lady Robinson presented the principal prizes.

The work of Mrs. Morton and myself among the adults was continued as in 1884. In this part of our work we have had some special difficulties. Commercial distress, extreme drought, and loss of means through one they trusted, told unfavorably on the minds of many. Notwithstanding, the good seed has not been sown in vain. Some have been gathered in, and the religion of Jesus the Messiah is coming to be known and recognized as a great fact and living influence that cannot be ignored.

Six adults and eleven children have been baptized and two couples married during the year. The number of Communicants in good standing is 13.

There has been an unusual demand for Hindu Books. When our new supply (nearly £40 worth) came in Nov. my old stock was all but exhausted, and this I believe was largely true in the other fields. The new stock is going quickly into circulation, and orders from India will need to be increased to meet the growing demand. Mr. Grant sent supplies to Grenada and I to St. Lucia to meet the necessity in these Islands.

My native teacher and monitors attended Mr. Macleod's training class regularly and profited by his instructions.

BUILDINGS.

At Tacarigua the School House has been painted on the outside, and a teacher's house erected.

As authorized by the Mission Council, a fund for the erection of a Church at Tunapuna has been established. Notwithstanding the hardship of the times encouraging liberality has been shown. The sum of \$1550.00 has been subscribed and \$1100.00 paid in for this object: but the list of contributors will not be published till it is complete. As my district is now almost

clear of debt I propose that my estimate for ordinary work be reduced from £400 stg. to £450, and a special grant of £50 stg. per annum be made to the above Church-erection Fund, till the balance of debt incurred be paid off in this or in some other way. If this proposal be agreed to by the Foreign Mission Committee the work will be proceeded with at an early date.

Cordial thanks are tendered to the many friends who in various ways have aided us in our work during the year.

JOHN MORTON.

Rev. K. J. Grant's Fifteenth Year in Trinidad.

At the close of his fifteenth year of labor in San Fernando, Trinidad, Rev. K. J. Grant writes:—

With a family circle unbroken, and compassed with mercies, we come to report the Mission work of another year, which shows progress and aggression for which we are thankful. At the close of last year we entered our new dwelling house. The erection of this house involved the removal and underpinning of two other houses, the removal of a considerable quantity of earth to prepare for the foundation, and the cost of this work together with an enclosed gallery and difference in exchange on Dom. Currency had to be met through my own exertions. Father a house on the premises and out-offices were in a dilapidated condition and had to be replaced. The old material was disposed of and a house 50x12 feet was erected. At Barrackpore a new School house became a necessity, and repairs had to be effected on seven, making the outlay in buildings for the year £232 and obliging us to close the year with an excess of expenditure over income of £134 stg. This debt we hope to pay off gradually, without applying to your Board.

In August a concert in which several ladies and gentlemen took part, under the management of Miss White and Dr. Eakin was given, the proceeds of which amounted to nearly £32. For the hearty good-will shown, as well as for the pecuniary results we thank our kind friends. Anticipating a falling off in income thro' the continued depression of the Sugar Industry, and observing that the distance of two of our schools from any Ward School fairly entitled the people

of these communities to a school supported by Government, we submitted the matter to the Governor Sir Arthur Havelock, and after many enquiries he agreed to place La Fortune and Point-a-Pierre Schools on the list of Ward Schools, we having placed our school house in each of these districts at the service of the Government during school days, and guaranteed the fees for Indian children, which will probably amount to £25 a year for both schools. This arrangement relieves from responsibilities without seriously curtailing our influence.

Several of the school children of Coeoye Village having removed, we did feel that in these times of retrenchment, the attendance did not warrant the expenditure, and hence closed the school there about the middle of the year.

In Belle Vue, Hindi alone is taught by the Catechist at an early hour, and then the children go to the Ward School for instruction in English, and the agent is free to instruct adults at their own houses.

With an eye to industrial education, we bought and placed hoes in the hands of scores of school children, to encourage them to work a few hours in the mornings, before going to school. In some cases we paid the overlocker, and this added to the cost of the school, but the experiment is admitted on all hands to be entitled to a fair trial.

The ordinary school work has been prosecuted with the ever-deepening conviction in the mind of your Missionaries, that adults as well as children should be taught to read.

Miss Copeland will report the work done in our town school. Its growing efficiency is obtaining for it a wider recognition. Several of our leading town-folk have sent in their boys and paid liberal fees. Miss Copeland has given extra instruction in Geometry and Algebra to a few pupils, and to a class of nine in Latin I gave 40 minutes nearly every morning; of these two are directly connected with the Mission, and are preparing to work in it. School statistics show an increase both on the roll and in daily attendance. Your Missionaries feel devoutly grateful to those proprietors of estates, who in these times of great losses, continue to provide so liberally for the instruction of those who till their fields.

Without lessening the efficiency of the

Central School, and to widen its influence for good, it is decided not to employ an expensive master for the intermediate department, as Mr. Corsbie now, at his own request, retires from the school, but to employ several monitors selected chiefly from country schools, who will teach two-hours daily, and receive a small remuneration for these services, the rest of their time to be given to study. And as they will reside on the premises, it is proposed that extra lessons in the evenings be given them by Miss Copeland, LalBihari, and myself in higher branches. This arrangement in this district will, to some extent, sustain the work prosecuted this year by the Rev. Mr. McLeod, and from which we regret he is so soon to withdraw.

On every Sabbath services are regularly held at seven out-stations, which may be regarded as centres, and the Word is preached in scores of small circles every week besides.

In our new Church at Oropouche (the Church for which friends at Newfoundland and elsewhere contributed so liberally) the Lord's Supper was twice dispensed, and a Communion roll of about 40 members is there formed—this includes those in good standing at Fyzabad and Rusillac.

At the opening of our new school house at Barrackpore a few weeks ago, 70 were present, 5 were baptized, 17 partook of the Communion, and \$26 were contributed towards the building fund.

The work for the year has been prosecuted vigorously and harmoniously by teachers and catechists. In referring to helpers it would be ill-judged to compare them in this report, but of my ordained assistant the Rev. LalBihari I can affirm that he continues to be the same able, zealous, godly, and acceptable workman as in earlier years, with a weightier influence for good amongst his countrymen.

On Christmas day the Annual Congregational meeting was held, and rarely has the sentiment of gratitude more entirely possessed my heart, than in witnessing the cordial, hearty spirit exhibited by the members of the Church; and their resolution further to relieve the F. M. Board in Canada by paying £150 next year to salary account, indicates a self-reliance that is most commendable.

During the year 38 adults and 39 children have been baptized and from our Baptism Roll of 680 we have 144 Com

municants in good standing. School Roll 942, Daily Average 657.

If space permitted we could tell of Sunday School and other work done by my family and others, but I forbear.

Grenada came across 100 miles of sea to us in the person of the Rev. James Muir of the Church of Scotland and minister of a small Presbyterian Congregation in the town of St. George, seeking Indian helpers. This district I am happy to say supplied the men. My assistant was appointed to go with the young men and inaugurate the work, but subsequently through the urgency of Mr. Muir I went also, remaining but 5 days, and LalBihari a month. As in Trinidad, friends of other denominations came forward to help in the good work and the prospects of success are good. I may mention that when it was decided to begin work at Belmont, Messrs. Alexander and DeGale, both Episcopalian, kindly gave a house for the school and two large rooms in another house for the teachers. Mr. Sargeant sent them in a barrel of sugar and many were the expressions of good will.

A year ago one of our young men went as Interpreter to St. Lucia 230 miles distant, and the Assistant Protector of Immigrants tells of the good service he renders in making known the way of life. It is quite probable that in a little time an agent will be sought from Trinidad to carry on an Indian work there, and a worthy man has expressed his readiness to go if appointed.

Our plan for next year contemplates the appointment of a Christian worker or Catechist to every centre of importance. This will increase our draft on the F. M. Board to a small extent, but as the contribution of converts in this district to salary alone has relieved the funds of the Board to the extent of \$2769 during the last five years, and as we do not expect to employ more laborers in future, and believing that the better cultivation of the field will secure immediate returns, pecuniary and otherwise, we feel very confident that your Board will grant the trifling increase sought as per estimate enclosed.

We very cordially thank the members of the W. F. M. Society of Pictou, New Glasgow, Stellarton, and Toronto for their gifts and Mrs. McRae of Galt for \$100 towards the salary of Tilaksing. And we

have abundant cause from the treatment we receive from proprietors abroad and successive Governors and all under them here, to thank God and take courage.

K. J. GRANT.

Letter from Rev. J. W. McLeod.

Dear Mr. Editor:

As I saw a recent reference to myself in the October MARITIME I think of writing you a few lines.

We are all sorrowful on hearing of the death of Mr. Christie. I heard from him about two months ago. He then was so ill that the news was not a complete surprise.

We are drawing to the close of another year, a year of drought and financial depression in this island. Yet these trials have taught lessons which should have been learned long ago, lessons of industry and economy in labor and money.

We have had four governors in about a year. One went home on leave and did not return till his time of office expired, another came and shortly after was carried off by death, another, a nephew of Gen. Havelock, was, after a few months, ordered to Natal, and now we have another. According to custom in these important little colonies we called as a presbytery to pay our respects. He promises well, and especially, in proposing, among other reforms, to tax tobacco to pay revenue now derived from school fees and breadstuffs, making the latter free.

Mission work is going on steadily. I am not able to preach on account of my chest, but every second Sablath is supplied by one of my brethren. The intervening Sabbaths are occupied by Annagee, in Hindustani, and by Mr. Brown, and sometimes by Mr. Thomson, of San Fernando, in English. The schools have kept up pretty well. I am able to visit them occasionally, save one or two of the more distant ones. Mr. Grant frequently visits those towards San Fernando. Soodeen regularly conducts an afternoon service in Mt. Stewart or Palmyra village, while Annagee and all my teachers are doing their allotted daily and Sablath work in a praiseworthy manner.

Yesterday I baptized a man who has been a candidate for more than a year. His name is Ramghutana which is "Servant," or rather, "Slave of Ram." Ram is a very popular demigod and the word

is used with them as we use the word "God." If a man sneezes you hear him say "Ram, Ram." The first expression of friends at death is "He Ram." The common orthodox Hindu salutation is Sita-ram. Sita is Ram's wife.

It may not be amiss to say that Ram is a legendary hero and King of Oude and conqueror of Southern India and Ceylon. He has been sung and deified in a long epic called the Ramayana, or "goings of Ram." The Hindus feast on the pleasant poem and do not worry about anterior facts or fancies.

My health is fair, for me. Although unable to speak or read continuously, I still have been able to attend to all the machinery of my field, to superintend the work of my teachers and catechists, and I have been able also, with God's blessing, to continue the training of all the Mission teachers. I have only lost one day since January. We had all assembled in Sanfernando for a week in April and again in August, for study revision and written examinations. Though the latter, with between forty and fifty teachers involved a good deal of labor, yet the results are more satisfactory. We will have examinations again next month.

We take up Bible History, Ancient History, Stalker's Life of Christ, (an excellent book for such classes) Grammar, Geography, Arithmetic, Algebra and Elementary Mensuration.

In San Fernando Lalbihari aids me often in taking a class in the "Life of Christ." I go to Couva on Fridays, meet Mr. Hendrie's and Mr. Morton's teachers on Saturdays in Tunapuna, take the Princetown and Sanfernando teachers, in San Fernando, on Saturdays, giving each class a day once a fortnight and work to study in the meantime. This lighter labor has been favorable to my health, so that Dr. Hormund who recently examined me, said that he could detect no worse symptoms than I had when he last examined me, about ten months ago. I do hope a man will soon be sent out to take up the work here. I now must draw to a close.

Yours very faithfully,

J. W. MACLEOD.

Princetown, Nov. 16, 1835.

Some give according to their means; others give according to their meanness.

Letter from Mrs. Morton.

TUNAPUNA, TRINIDAD,
Jan. 5th, 1836.

My Dear Friends:

Accept the best wishes of your Missionaries in a far country for the opening year. May it be to each and all a happy and prosperous one. May we all be more earnest in our work, and if it be the will of God may we see greater and more encouraging results.

In reviewing the work of the past year we are not discouraged. Though we may not be able to proclaim any grand or crushing victory in this part of the battle field, yet we feel that our position has been strengthened and ground has been won.

It has been a depressing year commercially, and those who study the signs of the times do not expect any immediate rise in the price of sugar. The present low rate of labor is therefore likely to continue.

With industry and frugality our laboring population might prosper, but these are sadly wanting. Idleness and intemperance are far too prevalent. The climate does not necessitate forethought. There is no winter to prepare for. If there be holes in the roof of the dwelling it is no serious matter; the bed can be moved out of the way and allow the rain to fall on the mud floor and the sun will soon come out and dry it, and the dry season will soon be here. If the walls threaten to fall in there are no gales or earthquakes to hasten their destruction. If the larder be empty a stray ear of corn or a handful of parched rice will allay the pangs of hunger, a plaintain with a morsel of Nova Scotta salt fish as a relish, both roasted in the ashes, is considered a comfortable breakfast. Clothing to the E. Indian laborer is quite a trifling matter. No tailor's or dressmaker's bills disturb his nightly rest. If he can afford to buy a shirt it is gratifying; if not the piece of cotton will do as well; and the same remark applies to the lower garments. Coconut oil he *must* have to anoint his head and skin, and if he can afford it, to add relish to his food; after these wants are supplied he will either waste his surplus in rum, tobacco, or ganja, or deck his wife and children with jewelry and lay up for a rainy day. Families owning

a few hundred dollars often live in the primitive way indicated.

You will notice from Mr. Morton's report that he has been begging to some purpose. The Mission Council resolved that a church is needed in Tunapuna. We have much reason to be gratified by the kind and generous way in which his appeal has been met in this Island and by proprietors resident in Britain. \$1550 has been subscribed and \$1100 already paid. Of this sum \$90 came from Nova Scotia. While the F. M. Board is in debt we do not wish to make any appeal. On the 20th Nov. we gave an entertainment in the Tacarigua School House to assist the fund, by which we cleared \$60. Friends in the district kindly assisted."

On the 23rd December we had a grand Christmas gathering of the schools in this district; Rev. Mr. Hendrie, Missionary of the U. P. Church of Scotland, joined us with the children of St. Joseph and Caroni schools. The Governor, Sir Wm. Robinson, K. C. M. G., and Lady Robinson, were present and expressed themselves highly pleased. Lady Robinson is a Presbyterian.

Mrs. Hendrie and myself exhibited the sewing. Lady R. asked who was the best sewer. I told her ladyship it would be difficult to say but that I could show her a very small one. I then summoned Latchmin II of Arouca school. As there is no surname we sometimes have to distinguish them by numbers. The little woman, scarcely four years old, made her way to the front, holding a proportionately small muslin apron with a frill and strings sewed by herself. Mrs. Hendrie produced another equally small who had hemmed a handkerchief very neatly. Lady Robinson was greatly pleased, and wished to reward them, but her husband advised her not to do so without consultation. Our distinguished visitors thought the children extremely well-behaved. They did not appear to note the guava wands which some of us waved, at times frantically, over the restless heads of the younger fry.

Our bodies were weary on Christmas day, but our hearts were light, therefore the plum pudding did not go begging. In the early evening we gathered roses in the garden, and thought of friends at home buttoning up their overcoats, or surrounding the cheerful blaze. What a

pity the time-honored hearth is going out out of fashion. No endearing recollections, no poetic ideas can ever attach themselves to a furnace, or to steam pipes.

We have had some rain since I wrote you last. We are thankful for a very little now. We had a shock of earthquake lately at midnight; some of us started up thinking it might be pleasanter down stairs, but no damage was done. Two men of color, speculating thereupon, decided that it was caused by the "earth slipping off its axis." We received a valuable box of clothing from the Ladies Sewing Circle of United Church, New Glasgow, containing a share for each Missionary, just in time for Christmas rewards. Also, parcels of Christmas Cards and S. S. papers from Truro, and from Sydney, C. B., with some patchwork from the latter place, for all of which we beg to return thanks.

SARAH E. MORTON.

Miss Scemple's Story of Her Work in the Tacarigua School for 1885.

Writing a statement of the first year's work must always be difficult, but I think I may say it is particularly so for me, on account of my having so much on hand, however, I will try to state as clearly as possible what my work as a whole has been.

My work in the Tunapuna district closed with my Report for 1884. It was thought better that Miss Hilton should take the Tunapuna school, hence I was removed to the new field. I began teaching in Tacarigua on the 13th of January. The school here had only been in operation six months. During that time it had been taught by Paul Bukhan. For two months he continued to teach as my assistant and proved invaluable. As I had not yet removed to Tacarigua, I could do nothing outside of my school hours: hence the work of visiting and looking up absentees fell to him.

At the commencement, my work presented many discouragements and difficulties, some of which I have already mentioned in letters to the Societies and therefore need not dwell upon them now. The same difficulties have, I believe, been felt by all who have attempted to establish schools among the Indian people. Gradually these difficulties were surmounted

and I soon became very much interested in my new charge.

During the year, I registered over 170 children. The daily attendance, for a new school, was singularly regular. Out of 80 enrolled, I have several months had an average of 63. Average for the year was 60, and in Sabbath school also 60.

The work, as you may suppose, has been of a very elementary nature. Religious instruction, reading, writing, arithmetic, and dictation. On the whole, the progress on these subjects, is very satisfactory. I am proud, and indeed I think justly, of some of my boys. I have four now reading nicely in the Fourth Book, English, who were spelling out little words of one syllable in their First Books in January. Two of the same boys I took from the alphabet in Hindustani and on examination day they were presented before the Governor to read in the New Testament. In Arithmetic, my highest class is working in Proportion. The first hour of the day is given to religious instruction, to many of my boys, the most interesting part of the work. Many of these Hindu children already know the Bible as well as the average school children at home. During the year we have gone through the Catechism several times, and some of my children know it perfectly.

At present I have two monitors, one a Christian boy from the Arouca school. He has improved very much and has become quite a help to me. The other is a Mohammedan. He is a good-natured fellow, fairly smart and promises to do well.

I am happy to report an increase of girls in our schools for this year. I have twenty-five. I taught the sewing myself. We had a very good display of needle work, too, but I hope next year it will be still better. I had also a night school for working young men, with an average attendance of twenty. I have had much satisfaction in teaching this class. They were all anxious to learn, and consequently got on well. I have two reading the Gospel of Mark with me, in their own language, who began in the alphabet. Four reading Second Book Hindi. Five reading Second Book English. The others are plodding. I might here mention that on Friday evenings, instead of taking up secular studies we have a Bible Lesson, and I have been cheered with the

interest that these young men take in this lesson. We spend a little time singing hymns, then open with prayer. I tell them a Bible story and encourage them to ask me questions, which they do quite freely now. For some time we closed by repeating the Lord's prayer simultaneously until they learned it. We are now learning the Creed. Through the means of this class, I have been enabled to get most of these young men to attend the Sabbath School. At the first of the new year I purpose forming them into a class by themselves, and taking them myself. I have a large Sabbath School but the work done has not been very satisfactory for want of proper assistance. I have frequently between eighty and ninety, almost too many to manage. At present I have a valuable assistant in Mr. White. He was a school teacher in Barbadoes for many years—has been long associated with Sabbath School work and takes a very deep interest in my school. I trust the coming year will record better results from this department of the work.

Owing to so much increased responsibility and work, I have had to some extent, to discontinue village visiting this year, and have only managed to go out twice a week to see the sick.

My Sabbath mornings are spent in hospitals and on estates. I have spent some very happy hours in the hospitals, singing, reading and talking with the inmates. They are always glad to see me—but whether or not my words are an idle tale to them is another question. It is for us to sow the seed. God will give the increase. I was encouraged last Sabbath morning, by one woman in the hospital coming to me and asking me where my book was to-day? I asked her if she wished me to read to her? She said yes! I sang a couple of hymns and then read the 2nd chapter of Matt. When I bade her "good-bye" she asked me if I would not come the next Sabbath.

When I think of the darkened state of the heathen mind and how slow they are to receive any new spiritual impressions, I am almost tempted to look upon any little efforts I can put forth as hopelessly inadequate to make any impression on such a mass of heathenism. And yet I must not get discouraged. Was not this the very same state of matters the Apostles had to face when they began to

christianise the world—only in a much more aggravated degree! And now behold the wonderful results of their efforts. No, God has promised that his blessing will accompany the Mission work of the Church, and with that assurance we go forward and look forward with hope and confidence to the future.

In conclusion, I must just say a few words about our examination, and prize distribution. This came off on Wednesday, the 23rd, with great *eclat*. We had the children of six schools together. The Rev. J. Hendrie's *two* and Mr. Morton's *four*, in all about 270 children. They met in the sugar house on Orange-Grove Estate, that being the only building large enough in the quarter. It was particularly interesting sight. Many of the girls were most picturesquely dressed, apparently carrying all the family jewels on their little persons. The building was decorated with cocoanut leaves, wreaths of flowers, flags and pictures, adding brightness and color to the black walls. His Excellency the Governor of Trinidad and Lady Robinson were present, and took part in the examination of the children. At 2 o'clock we began by the singing of "God Save the Queen," after which, all the children repeated simultaneously the Ten Commandments and the Lord's Prayer, in Hindi. They were then examined in reading, Hindi and English, writing, mental arithmetic and catechism. On the whole, we thought the examination a creditable one, and His Excellency expressed himself as highly pleased. According to custom, our *principal of giving away the prizes* was explained by Mr. Morton. Those who had made over 400 attendances received their prizes from the hand of Lady Robinson. Gift after gift was distributed as Mr. Morton read out the names, and I wish you could have seen the eagerness with which the little girls came forward and held out their hands to get the pretty dolls that had been provided for them. The others received according to merit. Those who got nothing were encouraged to continue in attendance, and if spared they would receive a present next time. As they retired in the order in which they received their prizes each child was supplied with a bun, an orange, and some sweets.

Hearty thanks are hereby tendered to all, who in any way, have contributed to make my school a success. A. A. SEMPLE.

Miss Amy Hilton's Story of her First Year's Work in Trinidad.

THE TUNAPUNA SCHOOL FOR 1885.

My first year's work in the Mission field is ended. When I left home it was with the understanding that I was to teach in Arouca. But when I arrived in Trinidad arrangements were made by which I was stationed at Tunapuna. Miss Semple agreeing to give up her school to me.

I arrived last year just in time to be present at the closing examination of the schools and get introduced to the children. At the first of the year I began my work. I had an assistant monitor. I had not to begin on unbroken soil as the children had already received two years of Miss Semple's training. I took up her work, with the exception of a class she had in St. John Village. I could not take charge of this as the greater part was in Hindustani and then I knew nothing of it. Even if this difficulty could have been removed it was not thought advisable to undertake too much the first year on account of being a new comer and not yet acclimatized.

The children of the school were all fond of Miss Semple and did not at all relish the thought of parting with her. They fell in with my ways, however, after a little. A number are far enough advanced to take an interest in their studies and have a desire for knowledge. This keeps them regularly in school. Others are not, and they come only when they are obliged. The average attendance for the year in the day school was thirty-five.

Although we gather the children into the school and give them the advantages of a common school education, our chief aim is to implant in their hearts the incorruptible seeds of God's glorious truth.

The first lesson of the day is one from the Bible. To me it is the pleasantest lesson of the day. The general attention and interest of the scholars is good. They love to hear the Bible stories and often ask for a long scripture lesson. I hope and pray that they may not receive the story simply as a story, but that from it some word of truth or ray of light may enter their hearts and dwell there to the saving of the soul. We long to see the heathen brought from darkness into the marvellous light of the gospel of Christ. We must wait and trust our harvest-giver. There have been four of my school children baptized during the year. Two were

small but the others were two of my largest boys.

Our work for the year closed with a public examination of all the schools. There were, in all, six schools represented, four of Mr. Morton's and two of Mr. Hendrie's. The Tacarigua school house which is the largest building Mr. Morton has for a gathering of the kind would not hold them all, so they gathered together at the Sugar House on Orange Grove Estate. This is a very large building but as you may suppose not very elegant. It took some time to clean it. The cobwebs had to be cleared away and a floor laid. When that was done the doors were decorated with palm leaves, wreaths of flowers were hung up and flags were suspended from the beams. The examination began at two o'clock. There were a large number present. His Excellency, the Governor of Trinidad and his Lady, were with us by special invitation. The children numbered 270. It was a pleasing sight to see so many. As the Governor entered they all sang "God save the Queen." Mr. Morton then gave an opening address. He spoke of the time when, years before, he had come to Tunapuna, and remarked that the children now assembled were then attending no school. The children were examined in reading (both English and Hindustani), spelling, writing, mental arithmetic, and catechism. They sang an English and a Hindustani hymn very nicely. When the examination was over the Governor and Lady Robinson presented the prizes to those who had made over 400 attendances. This pleased them very much. The Governor then gave an address in which he expressed himself very much pleased with what he had seen and promised that the Coolie Mission would receive encouragement from the Queen's representative in Trinidad. After the Governor was gone those of the children who had not yet received any rewards were attended to and all received a treat. They went home thinking Christmas a happy time.

May the God of peace dwell with you and bless you more abundantly and teach us all to be faithful and cheerful workers in His vineyard. Yours faithfully,

AMY B. HILTON.

Those who intend to go to heaven with a cheap religion are likely to fail of heaven.

A New Church for Couva.

(For the Maritime Presbyterian.)

Mr. Wright, at the meeting of the Mission Council, reported that about \$900 had been subscribed in Trinidad towards a new church in Couva—that the subscriptions were taken up by himself and some of the Scotch gentlemen in the community—that the church is intended both for the English speaking congregation (Scotch) and for the Indians; and that such was the heartiness shown by the Scotch Presbyterians that he anticipated that the building would be carried forward without any heavy call on the Church at home.

K. J. GRANT, Sec.

Progress at Princetown, Trinidad.

BY REV. JOHN MORTON.

TUNAPUNA, Jan. 4, 1886.

Five years have passed since I dispensed the Communion at Princetown before handing over the district to Rev. J. W. Macleod. On the 21st Dec. it fell to my turn to take the same service there, and it was pleasant to note the signs of progress. We met then, a band of about twenty members, in a confined school room; now about seventy in a commodious and comfortable church. Everything was orderly as in a home congregation. The Session met to receive new members. The Elders (all East Indians) served the elements, took the collection, counted and entered it in the Church Book. Throughout the whole service the people listened most attentively, and our Communion was solemn and affecting. (When ordained over my first charge in Nova Scotia I found only 60 members and no Elders.)

Though most of the people are poor and times have been unusually dull, this congregation contributed within a fraction of £70 stg. during the year—nearly \$5.00 per member. A few weeks before, one member called and asked to see the collection book. He took a note of the amount he and his wife had fallen into arrears by being absent, or otherwise, and on the following Sunday all was placed on the plate with his usual weekly amount.

Before the church services I examined some classes of the Sunday School on the International lessons for the quarter, it being Review Day, and prizes were given to quite a number who passed the tests successfully.

Destroying the Pillars.

A coal mine near Wilkes Barre, Pa., had long been suspected of being unsafe, but one morning in early September, the watchman hastened to give the alarm, "The roof is working." All the men must leave without delay. They made haste to obey; not even taking time to get out the poor animals employed in the works. A few minutes later the black ceiling fell with a terrific crash, and the air was expelled with such violence that timbers and ventilating doors were shivered into kindlings, and loaded cars blown from the track like autumn leaves. Over a hundred acres of the surface above was affected, a long strip of half a mile sinking from three to five feet, and the whole was seamed by deep fissures. The men were all saved, but the poor mules were left to their fate. Yet all this danger and destruction was caused by cutting away the great coal pillars which had been left here and there to support the roof. All overhead looked so firm and strong that it seemed foolish to waste so much good coal in those unnecessary supports! So one by one the careless workers picked them away, and ran the risk.

We look with surprise at these foolhardy miners; yet they were wise men compared with those who would take away the Bible pillars which alone make this world a place of safety and comfort.

A company of young men who hated the doctrines of the Bible resolved one evening to burn the book with suitable ceremonies. One of the gayest of the company had the part assigned him of laying it upon the coals. He advanced with an indifferent air and was proceeding leisurely toward the fire when he glanced down at the book. Suddenly a trembling seized him and his whole frame seemed convulsed. He returned it to its place, and said with emphasis, "We will not burn that book till we get a better."

Some English officers spoke disparagingly of mission work among the South Sea Islanders, and said the natives "only repeated like parrots what the missionaries had taught them." They asked a company of them why they believed the Bible was from God.

"See what it has done for us!" was their triumphant reply. What else could have cast down their idols and transformed their land and their once savage nature!

Take the Bible from our land and all our learning and culture will not save us from disaster here and eternal ruin hereafter.—*Mrs. J. E. McConaughey, in Youth's World.*

Won by a Smile.

In London, in 1872, one Sunday morning a minister said to me, "I want you to notice that family there in one of the front seats, and when we get home I want to tell you their story." When we got home I asked him for the story, and he said, "All that family were won by a smile." "Why," said I, "how's that?" "Well," said he, "as I was walking down a street one day I saw a child at a window; it smiled, and I smiled, and we bowed. So it was the second time; I bowed, she bowed. It was not long before there was another child, and I got in the habit of looking and bowing; and pretty soon the group grew, and at last, as I went by, a lady was with them. I didn't know what to do; I didn't want to bow to her, but I knew the children expected it, and so I bowed to them all. And the mother saw that I was a minister, because I carried a Bible every Sunday morning. So the children followed me the next Sunday and found I was a minister. And they thought I was the greatest preacher, and their parents must hear me. A minister ~~was~~ is kind to a child, and gives him a pat on the head, why, the children think he is the greatest preacher in the world. Kindness goes a great way. And, to make a long story short, the mother, and father, and five children were converted, and are going to join our church next Sunday." Won to Christ by a smile. We must get the wrinkles out of our brows and must have smiling faces.—*Moodie's Stories.*

A young Japanese, says the *Christian Union*, had been imprisoned for being too outspoken. In his prison at Tokio he set to work to preach Christ to his fellow sufferers, and the news of these efforts attracted others, till he had three hundred hearers. When released he laid the neglected state of the prisoners before those in office, and he has been appointed governor of a new prison, with the consent of the authorities to pursue his religious work—an evidence of the value of words spoken in season.

What Stanley Saw in Africa.

Stanley, so late as 1883, writes as follows of what he saw in the Congo, in Central Africa :

"We pass a clearing that was once a market place. It is not used now, a change having come over the people of the land. There are ruins of predatory Bahungu floating through the surrounding districts, and distrust, fear, and suspicion, lie heavy on men's souls.

"We have discovered that we ourselves are not above suspicion. We may be related to the fierce kidnapppers who roam about at midnight on the wide waters and pounce upon sleeping aborigines. So think the natives, while we, utterly ignorant what strange tribe this is, keep pressing on nearer and nearer to the kidnapppers, in bewilderment as to who they may be. We see a clearing. The site of the village is there but it is empty. Not a house or a living thing to be seen anywhere.

"A few miles higher up we come abreast of another scene of desolation, where a whole town had been burnt, the palms cut down, bananas scorched, many acres laid level with the ground. In front of the black ruin there were a couple of hundred people crouched down on the verge of the bank looking woefully forlorn and cheerless, some with their hands supporting their chins, regarding us with a stupid indifference, as though they were beyond further harm; while all seemed to say by their indifference, "Cruel man has done his worst. Having lost all we are beyond your spite."

"Our guide was told to question them as to what was the cause of this dismal scene, and one old man stood out and poured forth his tale of grief and woe with an exceeding volubility. He told of a sudden and unexpected invasion of their village by a host of leaping, yelling men, in the darkness, who slaughtered the people as they sprang out of their burning huts into the light of the flames. Not a third of the men escaped; the larger number of the women and children had been captured and taken away, they knew not whither.

"And where are these people?" we asked.

"They are gone up river about eight days ago."

"And have these people burnt up all the villages?"

"All, everywhere on both sides of the river."

"What are they like, these strange people?"

"They are like your people in your boats, (native servants) and wear white clothes."

"But go way, go way, strangers are all bad. We have nothing, nothing. And the old man's gesture with open palms was painfully expressive.

"We continued our journey, advancing as rapidly as our steamers could breast the stream. Every three or four miles we came in sight of the black traces of the destroyers. The charred stakes, poles of once populous districts, scorched banana groves, and prostrate palms, all betokened ruthless ruin.

"One day we saw some object floating down stream. We were shocked to discover the bodies of two women bound together with cord. The tragedy, by the appearance of the bodies, must have occurred about twelve hours previously. Wondering what could have caused the committal of such a crime, we continued to follow the shore, where the current was slack. At the close of an hour we were rounding the point when looking up hastily we saw white tents. The Arabs had been overtaken. They were evidently in force. I felt conscious for a short period of an internal struggle against an impulse which was almost overpowering to avenge these devastations and massacres of a sleeping people.

"We learned that this horde of banditti had started sixteen months previously and had been raiding an extent of country embracing nearly 35,000 square miles, larger than Ireland and containing a million of people. Their captives were rows upon rows of dark nakedness. There are lines or groups of naked forms, upright, standing, or moving about listlessly; naked bodies are stretched under the sheds in all positions. Countless naked children, many mere infants, forms of boyhood and girlhood. And occasionally a drove of absolutely naked old women bending under a basket of fuel, or cassava tubers, or bananas, and driven through the moving groups by two or three musketeers. On looking more closely I observe that nearly all are fettered; youths with iron rings around their necks through which a chain is rove securing the captives

by twenties. The children over ten are secured by three copper rings, each ringed leg brought together by the central ring which accounts for the apparent listlessness of movement I observed on first coming into presence of the curious scene. The mothers are secured by shorter chains around whom their respective progeny of infants are grouped, hiding the cruel iron links that fall in loops on festoons over their mamma's breasts. There is not one adult man captive amongst them.

Little as my face betrayed my feelings, other pictures would crowd upon my imagination. I walked about as in a kind of dream, wherein I saw through the darkness of night the stealthy forms of the murderers creeping towards the doomed town, its inmates all asleep, when suddenly flashed the light of brandished torches, the sleeping town is in flames, while volleys of musketry lay low the frightened and astonished people, sending many through a short minute of agony to that soundless sleep from which there will be no waking. * * * * *

To obtain these 2300 slaves out of 118 villages they must have shot a round number of 2500 people while 1300 more died by the wayside. How many are wounded and die in the forest we do not know, but if figures are trustworthy then the outcome from the territory covered by this raid with its million of souls is 5000 slaves obtained at the cruel expense of 33,000 lives. And such slaves. They are females or young children who cannot run away and who with youthful indifference will soon forget the terrors of the capture. Yet each of the very smallest infants has cost the life of a father and perhaps his three stout brothers and three grown up daughters.

"These are my thoughts as I look upon the horrible scene. Every second the clink of fetters and chains strikes upon my ears. My eyes catch sight of that continual lifting of the hand to ease the neck in a collar, or as it displays a manacle being exposed through a muscle irritated by its weight or want of fitness. My nerves are offended with the rancid effluvia of the unwashed herds within this human kennel. For how could poor people, bound and rivetted together in twenties do otherwise than wallow in filth. Only the old women are taken out to forage for food. They dig out the

cassava tubers and search for the banana, while the guard with musket ready watches for the coming of the vengeful native. Not much food can be procured in this manner, and what is obtained is flung down in a heap before each gang, to at once cause an unseemly scramble. Many of these poor things have been already months fettered in this manner, and their bones stand out in bold relief in the attenuated skin which hangs down in thin wrinkles and puckers. And yet, who can withstand the feeling of pity so powerfully pleaded for by those large dark eyes and sunken cheeks?

"What was the cause of all this vast sacrifice of human life, of all this unspeakable misery? Nothing but the indulgence of an old Arab's 'wolfish, bloody, and ravenous instincts.' He wished to obtain slaves, to barter away profitably to other Arabs, and having weapons, guns and gunpowder, he placed them in the hands of three hundred of his slaves and despatched them to commit murder wholesale."

Heathen Horrors.

Stanley, in his recently published work on The Congo and the founding of its Free State, gives the following terrible picture of what was witnessed by the officers at one of his stations.

"An old chief died, and according to custom, slaves had to be massacred to accompany him to the land of spirits. Accordingly the relatives and freemen began to collect as many slaves as could be purchased. The mourning relatives finally secured fourteen men from the interior, and being notified by the villagers that the execution was about to begin, M. Vangele and his friend proceeded with a few of his men to view the scene.

They found quite a number of men gathered around. The doomed men were seen kneeling with their arms bound behind them, in the neighborhood of a tall young tree, near the top of which the end of a rope had been lashed. A number of men laid hold of the cord and hauled upon it until the upper part of the tree was bent like a bow. One of the captives was selected and the dangling end of the rope was fastened round his neck. The tree sprang several inches higher, drawing the man's form up, straining the neck and almost lifting the body from the ground.

The Executioner then advanced with his short, broad-bladed falchion, and measured his distance by stretching his weapon from the position he intended to strike across the nape of the neck. He did this twice. At the third time he struck, severing the head clean from the body. It was whipped up to the air by the spring of the released tree, and sent rebounding several yards away. The remaining captives were despatched one after another in like manner. Their heads were unflashed by boiling, that the skulls might decorate the poles round the grave. The bodies were dragged away and thrown into the Conge; the soil saturated with the blood was gathered up and buried with the dead chief."

When shall the Gospel lighten these dark lands, and deeds of darkness and cruelty cease?

Tested.

Adoniram Judson, the apostle of Burmah, graduated from Brown University an avowed infidel. His most intimate friend, a brilliant student, was also a sceptic.

The two friends often talked over the question—momentous to one on the eve of graduation—"Whall shall we do to make for ourselves a career?" Both were fond of the drama and delighted in the representations of plays. Each wrote with ease and skill, and so, after many discussions, they almost determined to become dramatists.

Judson graduated in 1807, with the highest honors. A few weeks later he went to New York, to study the "business" of the stage, so that he might be familiar with its requirements in case he should become a play-writer.

His dramatic project did not, however, retain him long in the city, and prompted by a love of adventure, he started on horse-back to make a tour of two or three of the New England States.

One evening, he put up at a country tavern, and was assigned a room adjoining one occupied by a young man sick unto death. The dying man's moans were distinctly heard by Judson, whose scepticism was not strong enough to keep him from musing on the question, "Is that young man prepared to die?"

During the night the groans ceased, and early next morning Judson arose, sought the landlord, and asked:—

"How is the young man?"

"He is dead."

"Who was he?"

He had recently graduated from Brown, and his name was _____."

Judson was stunned, for the name was his sceptical friend's.

Abandoning his journey, he returned to his father's house, a dazed, stricken man. The shock unsettled scepticism. He determined to make a thorough examination of the claims of Christianity upon his faith and conduct.

He entered Andover Theological Seminary, not as a student for the ministry, nor even as a Christian, but simply as a truth-seeker. What he sought for he found in Him who is the truth. He found more, the life and the way. He submitted to the truth, received the life, and walked in the way, with a martyr's spirit, and nigh, often, to the martyr's crown, until he heard the call, "Come up higher!" Then he departed from his earthly apostolate.

He wrote no drama, but his life was a sublime spectacle. No crowds laughed at his wit, or were thrilled at his delineation of human passion; but hundreds of men blessed him as their father in God.—*Youth's Companion.*

Predestination.

The man who is working *in order to be saved* is anxious, nervous, hesitating, inefficient. When brought to the test of a great principle he lacks courage, decision, anvil-like endurance. He, on the other hand, who is working *because* already saved, because predestined to a glorious career for God, works, it may be, with less ostentatious bustle, but with a force ever concentrating, ever accelerating and augmenting, till it reaches an intensity and volume which suggests something almost, if not altogether superhuman. The idea of destiny involves the idea of duty; and when these two ideas coalesce in one subject the effect is truly stupendous. This explains on natural principles the careers of Mohammed and of Napoleon. It explains on spiritual principles the careers of St. Paul, of Augustine, of Calvin and of Knox. Predestinarians, whether on the platform of nature or of grace, are invariably the foremost winners of the crown of life.—*Rev. G. S. Bishop, D.D.*

Learning Christ.

A Sunday-school teacher writes to us from a manufacturing town in Massachusetts: "Our superintendent told us that he had been invited to open a school at the S. Factory, and if two others would go with him he would do so. The school was opened and I was one of the teachers.

"Among the children was a lame boy named Oliver. He had no use of his feet, and moved about on his hands and knees. His sisters, who were in my class, told me Oliver could not learn anything, but it amused him to come. At first he came only within the door, but gradually he came near my class.

"One day as I entered and took my place, Oliver said to me: 'Oh, tell me about Jesus.' My class had no lesson that day, and with tears rolling down his cheeks, and my own, I told him all I could of Christ.

"A few days after, Oliver was taken sick of fever. He was not disposed to talk much, but he kept saying to himself; 'He died for me, she said so; he died for me, she said so,' and Oliver died saying these words. It may be that the boy who, it was said, could not learn anything, was the only one in that school of thirty to forty scholars who learned to take Christ as a personal Saviour, I cannot say, but he was the only one who acknowledged Him."—*Sel.*

Progress in the North West.

Within the bounds of the one Synod of Manitoba during the past year services were held at 308 points, with an average Sabbath attendance of nearly 14,000. The additions to the communion roll were over 1,000, largely from the young people. There were about 100 Sabbath schools, with an average attendance of nearly 3,000. Ten wholly new fields are occupied this summer. Several neglected last year, through want of men and means are now supplied. Settlers are anxious for a preached gospel, and God has blessed His Word to the edification of His people and the conversion of sinners. The presence of a minister in a settlement is a moral force that cannot be represented by figures. Forty per cent. of the settlers are Presbyterians. The Superintendent of Missions testifies—"The Indian and Half-breed uprising has scarcely interfered with our work, not three per cent. of our fields being affected. Manitoba was not disturbed at all. Our Mission Indians were all loyal."—*Report.*

The Missionary and the Indian.

I remember, says the Bishop of Saskatchewan, many years ago listening with great delight to a story I heard from a missionary in North Canada. He said that some years before then an humble missionary was travelling through the Canadian backwoods. He lost his way, but presently was rejoiced at the sight of a glimmering light. Soon reaching it, to his surprise he found a large congregation of settlers gathered round a fire listening to an able discourse. To the horror of the missionary he found the man was trying to prove that there was no God, no heaven, no hell, no eternity. A murmur of applause went through the audience as the orator ceased.

The Missionary stood up and said: "My friends, I am not going to make a long speech to you, for I am tired and weary; but I will tell you a little story. A few weeks ago I was walking on the banks of the river not far from here. I heard a cry of distress, and to my horror, I saw a canoe drifting down the stream and nearing the rapids. There was a single man in the boat. In a short time he would near the water-fall and be gone. He saw his danger and I heard him scream—'O God, if I must lose my life, have mercy on my soul!' I plunged into the water and reached the canoe. I dragged it to land and saved him. That man whom I heard, when he thought no one was near, praying to God to have mercy on his soul, is the man who has just addressed you, and has told you he believes there is neither God nor heaven, nor hell."—*Sel.*

Heathen at Home.

A gentleman who had been at a missionary collection was met the next day by a man of opposite habits, who began to chaff him with the folly of sending out such sums abroad, when there was so much to be done at home. The gentleman calmly replied: "I will give you five pounds for our poor at home if you will give the same." "Oh, I didn't mean that," said the objector; "but if you must go from home, why so far? Think of the poor in Ireland." "I will give you five pounds for the poor in Ireland," said the gentleman, "if you will give the same." "No, I don't mean that either," said the man.—*N. C. Presbyterian.*

Hear, O my son, and receive my sayings; and the years of thy life shall be many.

Damascus.

Two things make Damascus interesting. One is that it is the oldest city in the world. The other, that yonder on the road leading to the city Paul was stricken blind. Here in the city he received the command to go unto the Gentiles. Here then was the starting point of Paul's life of service to God.

But is it not strange that the nations that were then savage heathen are now sending the gospel back to Damascus.

The Presbyterian Church in Ireland, which contributes every year to our own Home Mission fields, has a missionary in Damascus, who writes as follows:

"Let me ask you to accompany me to our little church on a Sabbath morning. The church, a neat stone building, stands a little distance back from the street, and is surrounded by an open space several feet in width, with no high walls near it, so that the air circulates freely through the building, a matter of some importance during the warm season. The service commences at 9.15 a.m.

As you enter you notice that the men are seated on one side of the building, the women on the other. The custom of the country makes this necessary. For a good many years it was even necessary to keep a curtain stretched, during the service, the whole length of the church, separating the men from the women, so that none but the preacher, who stood in the pulpit at the end of the building, could see the faces of all on both sides of the curtain. As shewing the change that has taken place in this respect, the curtain was removed a number of years ago, with little objection on the part of anyone.

The order of the service is that with which you are familiar at home, though (to you) in a strange language. The most of the congregation unite in singing the Arabic version of the Psalms, the preacher usually leading in the singing, in which he is assisted by the teachers and pupils of the girls' school. All seem to join reverently, with the exception, it may be, of a few strangers, who have dropped in out of curiosity, to see what a Protestant service is like. The attention given to the sermon is as close and devout as in most of your churches at home.

You will observe that the congregation is largely made up of

YOUNG PEOPLE

and that among these are a number of persons who from their style of dress and general appearance manifestly do not belong to the city. These last are natives of villages, or other towns in Syria. Some of them are here for a short time on business, and may not be seen in the congregation again. Others have come to the city seeking employment, and have taken up a temporary residence here.

Among them you will notice, first of all, a man considerably advanced in life, with a heavy grey beard and a broad forehead. This man was formerly a priest of the Greek Church, living in a village in the district of Hauran, three days journey to the south of Damascus. A number of years ago, a Bible and some Protestant books came into his hands. In the study of these his eyes were opened to the soul-destroying errors of his own Church, and the way of salvation through faith in a crucified Redeemer. After trying for a time to quiet his conscience while continuing in his office as priest of the village, he felt compelled at last to throw off his priestly robe and make an open confession of his faith in the simple truths of the Gospel. He was obliged to leave his village, even his own family turning against him and disowning him. His life was for a time in danger. Few in these days have suffered more for the truth's sake. He held among his people a position of great influence, and was in comfortable circumstances. From a worldly point of view he had nothing to gain by the course he has pursued. He gave up all for Christ and the Gospel's sake. And he has borne all with great cheerfulness, and does not seem to think he has done anything remarkable. He has been employed a part of the time as a teacher and colporteur among the Belaween—the Arabs of the desert.

Not far from him sits a young man, of dark complexion, a native of one of the northern villages of our field, and, when a boy, a pupil in the mission school in his village. He has come to Damascus, seeking employment as a weaver, and has now for several months been very regular in his attendance upon our Sabbath services. A short time since he expressed a desire to become possessor of a Reference Bible, for the better study of God's Word. Now, a Reference Book in Arabic is a large book, and costs about three times as

much as a smaller plain Bible. Mrs. Crawford, who had lately received from a friend a small sum to be used in the circulation of the Scriptures, offered to pay the half of the price, if he would pay the other half. He gladly accepted this offer, and thus secured the coveted book.

Near this man is another whose dress and general appearance are indicative of poverty and toil. He is a poor weaver living in a village close to Damascus, and from which, a distance of between two and three miles, he has come for more than a year on Sabbath morning in all weather to attend the service. You will notice with what eager attention he seems to listen to the truths preached. He cannot read, and he has told me that at first everything was so new and strange in our service, and he was so unaccustomed to attend to a connected discourse, that he found it difficult to follow the course of the service, simple as it is, or to take in the sermon so as to comprehend or remember much of what he heard. He was brought up in the Syrian Catholic Church, the services in which are in the Syrian language, hardly a word of which he understands, and he had never heard a sermon before in his life. But now he is able to understand the most that is said, so that he can repeat to me the main topics of the sermon.

I shall call your attention to only one other, a young man about twenty years of age, from a respectable Damascus family connected with the Greek Church. He is at present a student in the Syrian Protestant College at Beyrout. His early studies were pursued here in the school connected with the Greek Church. One of our teachers, coming at times in contact with him, endeavoured to drop in his mind some seeds of saving truth, but without any apparent good result at the time. Last winter, during a season of deep and widespread religious interest among the students of the college, he was led to embrace the Saviour, to dedicate himself to His service, and to make a public profession of his faith, in connection with the Protestant Church. His relatives and friends here, when they heard of the step he had taken, were greatly displeased. An elder brother was sent to Beyrout to try to reclaim him, but without effect. When he returned home at the close of the college year for the summer vacation,

some anxiety was felt in regard to the reception he would meet with in his father's house, and the influence of former teachers and associates in the Greek Church. He has, however, remained firm against all opposition and in spite of all arguments and persuasion, and strong hopes are entertained that the Master is preparing Him for much future usefulness in His service.

A Mother's Influence.

In a railway car a man about sixty years old came to sit beside me. He had heard me lecture the evening before on temperance. "I am a master of a ship," said he; "sailing out of New York, and have just returned from my fiftieth voyage across the Atlantic. About thirty years ago I was a sot, shipped while dead drunk, and was carried on board like a log. When I came to, the captain asked me, 'Do you remember your mother?' I told him she died before I could remember. 'Well,' said he, 'I am a Vermont man. When I was young I was crazy to go to sea. At last my mother consented I should seek my fortune. 'My boy,' she said, 'I don't know anything about towns, and I never saw the sea, but they tell me they make thousands of drunkards. Now, promise me you'll never drink a drop of liquor.' He said, 'I laid my hands in hers and promised, as I looked into her eyes for the last time. She died soon after. I've been on every sea, seen the worst kinds of life and men—they laughed at me as a milksop and wanted to know if I was a coward. But when they offered me liquor I saw my mother's pleading face, and I never drank a drop. It has been my sheet anchor; I owe it all to that. Would you like to take that pledge?' said he." My companion took it, and he added, "It has saved me. I have a fine ship, wife and children at home, and I have helped others."

That earnest mother saved two men to virtue and usefulness; how many more He who sees all can alone tell.—*Wendell Phillips.*

An old-fashioned evangelist used to say to his converts, "Now we have dragged you into the life-boat, take an oar each of you, and pull and help us to save others. That is the best way for you who were drowning just now and are yet wet and cold to get warm and dry."

Literary Notices.

"ABUNDANT GRACE," by the author of "Grace and Truth," pp. 232, Toronto, S. R. Briggs, the Willard Tract Depository. Price \$1.00. It is a sufficient testimonial in favor of this neatly got up volume that the author of the "Selected Addresses" it contains was the late Dr. W. P. Mackay, of Hull, whose praise is in all the churches, and whose name is familiar as a household word. Sad that we have to write "the late." His was a sudden translation, but he was ready, "looking for the blessed Hope." Now Hope has risen to "full fruition." It seems but a short time since he was in Halifax with his excellent wife, "a true yokefellow." Who that was privileged to hear him that memorable Communion Friday evening in Port Massey, and at Pinehill in his unique talk to the students, can ever forget his sturdy build, his genial, glowing expressive countenance, and his fresh, forcible, burning words. It is one of the mysteries of Providence that a treacherous hole in the wharf at Portree, a few weeks ago, should have been the occasion of snatching away, from his field of increasing usefulness, and in mid-time of his days, this gifted worker. This book is what one would expect from such a man, and is suitably introduced by an appreciative preface from the pen of Dr. Brookes, of St. Louis; racy reminiscences, by Miss Annie Macpherson, and a brief biographical sketch. R. F. B.

"THE PRESBYTERIAN REVIEW" begins its seventh year with the January number. It is now published by Charles Scribner & Sons, under the editorial management of the Presbyterian Review Association. Among Presbyterian Theological magazines it stands first, and alone.

Its staff of editors and writers are some of the ablest men in the Presbyterian Church, in Britain and America; Dr.'s Flint, Calderwood, and Blakie, representing the three Presbyterian Churches in Scotland; Dr. Crosskerry, the Presbyterian Church of Ireland, and Dr. Caven, the Presbyterian Church in Canada; Dr.'s Briggs and Patton with several others, the Presbyterian Church in the United States. The January number contains articles as follows: *The Ministry*, by Prof. F. Witherow, D.D., giving very clearly, simple, and forcibly, the teaching of the New Testament with regard to the office of the Ministry. Then follows, II. *John Todd of Virginia*, and *John Todd of Indiana*, a Home Missionary sketch. III. *The Missionary Problem in Japan*, by Prof. Geo. W.

Knox, of the Union Theological School of Tokyo, Japan. The Progress of Christianity in Japan is one of the most wonderful triumphs of the Gospel in modern times. Thirteen years ago there was but one church formed, now there are one hundred and twenty. It may almost be called a Christian nation. About a dozen different societies are laboring there, and the question is, should these remain as Mission Churches connected with the Societies that founded them, or be united as the Christian Church of Japan. This question is one of the interesting problems in connection with F. M. work, and is ably discussed by Prof. Knox. IV. *The Revised Version of the Bible as a whole*, by Principal Caven of Toronto. All who have listened to the calm, clear words of Dr. Caven in our General Assembly, will not be disappointed in his masterly discussion of this subject. V. *The Ordination to the Christian Ministry*, by Rev. Henry J. Van Dyke, Senr., presents, from a different standpoint, the question of the first article. VI. *The Metaphysics of Oughtness*, by Prof. F. L. Patton, D. D., for those who have a liking for Philosophy. Then follow *Critical Notes, Editorial Notes and Reviews of Recent Theological Literature*. We cannot too strongly recommend this Quarterly, not only to ministers but to the membership of our Church. True, as in some of Paul's Epistles, there are some things "hard to be understood," but most of the articles are by the most able, practical, men of the Presbyterian Church, on live religious questions of the day. Price \$3.00 per annum.

THE PASTOR'S DIARY AND CLERICAL RECORD, for 1886, by Rev. Louis H. Jordan, B. D., Montreal, is a book that is valuable not for what is in it but for what it has room for. To those who have used it as a pocket companion it needs no recommendation. Those who have not, will best learn its value by giving it a trial. Part of it is a diary, ruled and dated for the record of more prominent events. Then follows a congregational directory, which is of great value, more especially in towns and villages, for keeping a record of visitation. Then a record for the list of sick, inquirers, candidates for Communion, sermons preached, texts for sermons, baptisms, admissions to the Lord's Table, marriages, burials, statistics, &c. Having tried it for last year we have found it a great help in the method and consequent ease and effectiveness which it unobtrusively and almost unconsciously introduces into the work. Sold by Funk & Wagnall, 10 & 12 Dey St., New York, and Drysdale & Co., Montreal. Price \$1.00

ROLAND'S DAUGHTER, A MAIDEN OF THE NINETEENH CENTURY, by Mrs. Julia McNair Wright, is one of the late issues of the Presbyterian Board of Publication. The different characters in the story illustrate different phases of life. There is a picture of faithful, unselfish devotion to duty meeting at length its reward. There is the misery and ruin wrought by the demon drink. The name of the writer is a guarantee that the aim and tone of the book is noble, pure, healthful, stimulating, and the style attractive. Whatever Mrs. McNair does, is well done in every sense. Sold by Macgregor & Knight. Price \$1.25.

The Bell of Justice.

It is a beautiful story that in one of the old cities of Italy the king caused a bell to be hung in a tower in one of the public squares, and called it the "bell of justice," and commanded that any one who had been wronged should go and ring the bell, and so call the magistrate of the city, and ask and receive justice. And, when, in the course of time, the lower end of the bell-rope rotted away, a wild vine was tied to it to lengthen it; and one day an old and starving horse that had been abandoned by its owner and turned out to die, wandered into the tower, and trying to eat the vine rang the bell. And the magistrate of the city, coming to see who had rung the bell, found this old and starving horse; and he caused the owner of the horse, in whose service he had toiled and been worn out, to be summoned before him, and decreed that as his poor horse had rung the bell of justice, he should have justice, and that during the remainder of the horse's life his owner should provide for him proper food and drink and stable.

The Sermon.

It is a great mistake to undervalue the sermon in the services of the sanctuary. It pleases God by the simple means of preaching to save the world. As a consequence every preacher should give diligence to his preparation for the pulpit, so as to be able to present the truth with power. It may be necessary for preachers to examine themselves and see whether they are moving in ruts; and if so to arouse themselves to renewed effort. The Gospel is old and yet ever new and fresh. Let it not be made to seem stale because of the indolence of the preacher.—*The Messenger*.

Excuses for Not Going to Church.

Overslept myself; could not dress in time; too cold; don't feel disposed; no other time to myself; put my papers to rights; letters to write; tied to business six days in the week, no fresh air but on Sundays, mean to take a little exercise; new bonnet not come home; don't like a liturgy, always praying for the same thing; don't like extemporary prayer; don't like an organ, it is too noisy; don't like singing without instrumental music, makes me nervous; can't bear a written sermon, too prosy; dislike an extemporary sermon, too frothy; nobody to-day but our dull minister; don't like a strange one; can't keep awake when at church, fell asleep last time I was there, shan't risk it again.

Mother and Daughters.

A well known pastor, who is giving a series of Sunday evening lectures to young women, recently received an anonymous communication asking that he would say something for the "poor martyred mothers," whose daughters are sweet and smiling when young men are present, but sour and snappish at other times, willing only to work tatting and making slaves of their mothers in the kitchen. Referring to this at the subsequent lecture the preacher said, "I have only to say that that mother is weak, and those girls are wicked.—*Congregationalist*."

Faith's life is a song. She marches to battle with a psalm. She suffers with a hymn upon her lips. She glorifies God in the fires. She passes out of the world to the music of the *Te Deum*, and not to the dolorous notes of a dirge. She thrusts out the wailers and laments from the chamber of her departed, and enters the room, having none with her but the Lord, who is the Resurrection and the Life. Does Doubt compose sonnets or chant hosannahs?—*Lutheran*.

There are now seven Protestant churches in Rome and it is reported that the Pope is both anxious and indignant at the fact. But that is very foolish, in the holy father, for those seven churches are there to stay, and, in addition, there are many more to follow.

A lady was once lamenting the ill luck which attended her affairs, when a friend wishing to console her, had her "look upon the bright side." "O!" she sighed, "there seems to be no bright side." "Then polish up the dark one," was the quick reply.

The Labor Traffic in the South Sea.

The Queensland Government, through a royal commission of three distinguished persons, has made a strict inquiry into the fraud and cruelty of the labor traffic carried on in the Pacific Islands by the Queensland sugar planters. After a three months' investigation, in which about five hundred witnesses were examined, they have published a report of 150 pages, which is characterized as "the blackest and most villainous tale of the sea and of the traffic in human beings which has been read for nearly a century past." The testimony of the 500 witnesses has "disclosed a system which rivals in wickedness and cold-blooded treachery the worst features of the old African slave trade."

Every species of infamous device is employed to get unsuspecting natives on board the "labor ships." Children are bought with guns, knives, calico, gowgaws and tobacco. Friendly natives are invited to visit the ships and then made captives. Boats of curious and venturesome natives are wrecked in order to get an opportunity to "rescue" them with the ships' boats. Some are hired for brief periods, and for what object they know not, but only to learn that the period is indefinitely long and the service the most galling. The poor natives die in great numbers of despair and a broken heart. Of one ship load over 24 per cent. died in a year, and of another ship 16 per cent. in ten months. Of the "recruits" of the ship *Hopeful* 11.6 per cent. died in seven months, of the ship *Sybil* 16 per cent. in four months, of the *Heath* 26 per cent. died in two and a half months.

The Queensland Government has attacked this system vigorously as a disgrace to the British civilization. Its purpose is announced to send back the whole of those wretched people to the islands from which they were taken. As usual, the threat of the North Queensland planters is secession. Measures of separation are being threatened. — *For. Mission.*

The crown of patience cannot be received where there, has been no suffering. If thou refusest to suffer, thou refusest to be crowned; but if thou wish to be crowned, thou must fight manfully and suffer patiently. Without labor none can obtain rest, and without contending there can be no conquest. — *Thomas A. Kempis.*

Peace.

One of the most wonderful things in the divine nature is its tranquility, serenity, peacefulness, rest. In being made "partakers of the divine nature" we share this tranquility, serenity, peacefulness and rest. And the perfection of these is heaven, or the "full enjoyment of God." The believer, when "in the Spirit," is tranquil in thought, peaceful in feeling and restful in action. He is at rest when no one praises him, and when he is blamed and despised. With God he has a home and a world in himself. "Thou wilt keep him in perfect peace whose mind is stayed in Thee, because he trusteth in Thee." Perfect in its ground, perfect in its nature, and rising to perfection in degree. To such the beginning, middle and end of the year are the same. Instead of resolving to begin a new life with the new year, he begins a new life every day. — *Sel.*

What Our Eyes Have Seen in Burmah.

Let me give you an instance of what I have myself seen of the miraculous results which God's Bible distributed among untutored tribes may effect. — Burmah is now exciting great interest and attracting much attention, and in Burmah we found scattered many years ago certain wild tribes called Karens. They were immersed in ignorance and superstition till the Bible came among them, brought by devoted missionaries, principally American. At least 50,000 of these tribes have become Christian, 20,000 being communicants, and a group of them came to the Calcutta Exhibition under the guardianship of Dr. Vinton, an American missionary, who, with no possessions and no badge of sovereignty but a well worn Bible, is regarded as a sovereign among them. It was a sight never to be effaced from the memory. — *Prof. Williams.*

The worst kind of religion is no religion at all; and these men, living in ease and luxury, indulging themselves in the amusement of going without religion, may be thankful that they live in lands where the gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French Revolution. — *James Russell Lowell.*

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In Ulster, Ireland, at the last census there were over 463,000 Presbyterians and over 329,000 Episcopalians.

The Free Church of Scotland numbers 1,035 separate congregations, with a membership of 324,000, and 221,501 teachers and scholars in Sabbath Schools.

The United Presbyterian Church of Scotland has 557 congregations, a membership of 179,891, and 103,578 teachers and scholars in Sabbath Schools.

Missionary work began in Japan little more than twenty years ago. During the first seven years there was but one convert. In 1875 there were ten. Since then 120 Protestant congregations have been organized with a membership of 8,000.

Dr. Cuyler's church, in Brooklyn, has a membership of 2,069, a net gain, during the year 1885, of 140 members. The Sabbath School numbers 1,134, with an average attendance of 679. The contributions during the year, in aid of missions and other charitable objects, were \$17,951.89.

The Sunday special delivery of letters from the Philadelphia Post-office did not pay and has been abandoned. In the four Sabbaths of January one hundred and eighty-four letters were delivered. The government received \$3.08 from these letters and this did not pay clerk-hire and expense of delivery. In Baltimore an attempt has been made to obtain a Sunday delivery of letters, but the Postmaster-General denied the application.

Never Think of Yourself.

A friend told me that he was visiting a light-house lately, and said to the keeper, "Are you not afraid to live here? it is a dreadful place to be constantly in." "No," replied the man. "I am not afraid. We never think of ourselves here." "Never think of yourselves! How is that?" The reply was a good one. "We know that we are perfectly safe, and only think of having our lamps burning brightly, and keeping the reflectors clear, so that those in danger may be saved." That is what Christians ought to do. They are safe in a house built on a rock, which cannot be moved by the wildest storm, and in a spirit of holy unselfishness they should let their light gleam across the dark waves of sin, that they who are imperilled may be guided into the harbor of eternal safety." John xxi: 15-17.—From "Notes for Bible Study."

Look Up.

There are many poor burdened afflicted souls who have entered the new year with a multitude of troubles they could not leave behind them. Some have hobbled over the line almost bent double with rheumatism, others have crawled over with the weight of years resting upon them, some have come with the flush of consumption upon their cheeks, mothers with hearts bleeding because of wayward sons and daughters, while others come with secret troubles which cannot be told. To all we say :

Keep looking up, keep looking up,
The mists will clear away,
In God's own time his loving hand
Will brighten up the way.

Keep looking up, keep looking up,
The eternal hills are there ;
Far, far beyond these gloomy clouds
Are treasures rich and rare.

Keep looking up, keep looking up,
With faith's aspiring eye ;
The promise is that help will come
From him who dwells on high.

Working Christians.

Learn to be working Christians. "Be ye doers of the Word, not hearers only, deceiving your own selves." It is very striking to see the usefulness of many Christians. Are there none of you who know what it is to be selfish in your Christianity? You have seen a selfish child go into a secret place to enjoy some delicious morsel undisturbed by his companions. So it is with some Christians. They feed upon Christ and forgiveness ; but it is alone, and all for themselves. Are there not some of you who cannot enjoy being a Christian, while your dearest friend is not, and yet you will not speak to him? See how you have got work to do? When Christ found you, He said, "Go to work in my vineyard." What were you hired for, if it was not to spread salvation.

What blessed for? O my Christian friends! how little you live as though you were the servants of Christ! How much idle time and idle talk you have! This is not like a good servant. How many things you have to do for yourself! How few for Christ and his people! This is not like a servant.—*McCheque.*

How to Live.

Life is wasted if we spend it
Idly dreaming how to die ;
Study how to *use*, not *end* it ;
Work to finish, not to fly.

Godly living—best preparing
For a life with God above ;
Work ! and banish anxious caring !
Death ne'er comes to active love.

Death is but an opening portal
Out of life to life on high ;
Man is vital, more than mortal,
Meant to live, not doomed to die.

Praise for present mercies giving,
With good works your age endow ;
Death defy by Christlike living,
Heaven attain by service now.

—*Newman Hall.*

A Mother's Character.

Coming home from years of study abroad a young man, one evening, in conversation with his only surviving parent, shocked him with a sneer against the religion of Christ. Not a word of reproach came from the lips of the grieved father. He took his little lamp and went to his chamber. All night that young sceptic heard the tramp of the feet of his sleepless father, and the sound was a knell of sorrow, the cause of which he well knew. In the morning the father brought to his son the well known Bible of a sainted mother, and desired him to read and compare its teachings with the memories of her life. He read, and found a tear-stained and deeply underscored verse, "By their fruits ye shall know them." Conviction seized him. The beauty of her character, the patience, purity and fidelity she had showed, were convincing evidences of the unspeakable superiority of Christian character over the hollow fruits of scepticism. He cast away the toils of the tempter, knelt and consecrated his life and his splendid talents to his Saviour, whose voice then and there seemed to say, "This is the way ; walk in it." The surest way, therefore, for us to conquer the unbelief is to live the faith we profess, and thus hasten the day of its grand coronation.—*Sel.*

The feelings and views which do not prompt us to virtuous conduct are no evidence of piety.