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THE ARCHIVES  
OF THE PRESBYTERIAN  
CHURCH IN CANADA

# The Maritime

## Presbyterian

20  
Every Creature

unto all the World

**Preach the Gospel**

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

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JAMES CROIX, Montreal. This is a neat  
volume of over 200 pages. The Editor in  
his preface says that its chapters were  
prepared for publication in another form  
and have already had a large circulation,  
but that the favourable reception with  
which they have met from the Missionary  
Press, and the request of many friends  
that they should be given to the public  
in a more permanent shape have induced  
him to re-visit and reprint them. It is  
divided into eleven chapters, as follows:—

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sions in India, 3. Missions in Africa,  
4. Madagascar, 5. China and Missions,  
6. Christianity in Japan, 7. The Gospel  
in the South Seas; 8. The Sandwich Islands  
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# The Maritime Presbyterian.

Vol. III.

JULY 15th, 1883.

No. 7.

## STATE OF THE FUNDS JULY 1st 1883.

<b>FOREIGN MISSIONS.</b>	
Received to July 1st, '83.	455 37
Expended to	636 66
<b>Bal. Due Treas.</b>	<b>181 19</b>
<b>DAYSPRING, ETC.</b>	
Received to July 1st, '83	\$188 63
Bal. due Treas. May 1st, '83	832 21
"    "    July    "	\$743 63
<b>HOME MISSIONS.</b>	
Bal. on hand May 1st, '83	\$173 12
Received to July 1st, '83	285 48-457 61
Expended to " 1st '83	114 75
<b>Bal. on hand</b>	<b>\$328 66</b>
<b>SUPPLEMENTS.</b>	
Bal. on hand May 1st, '83	\$523 35
Received to July " '83	805 20 1135 15
Expended to July '83	1523 74
<b>Bal. due Treas.</b>	<b>\$420 69</b>
<b>COLLEGE.</b>	
Received to July 1st, '83	\$292 12
Bal. due Treas. May 1st, '83	\$3710 63
Expended to July " '82	1767 73 5473 25
<b>Bal. due Treas.</b>	<b>\$5183 13</b>
<b>AGED MINISTERS FUND.</b>	
Bal. on hand May 1st, '83	\$447 48
Received to July 1st '83	83 63 531 61
Expended to " " "	103 69
<b>Bal. on hand</b>	<b>\$123 51</b>
<b>RECEIPTS FOR THE MONTH OF JUNE.</b>	
Foreign Missions	\$237 70
Dayspring and Mission Schools	117 25
Home Missions	183 72
Supplements	204 29
College	237 57
Aged Ministers	33 45
French Evangelization	52 69
	<b>\$1275 69</b>

P. G. McGEEVER, Treasurer.

With gladness and with sadness we welcome home our missionaries. With joy because they can tell of such good work done in Etropole and Trinidad; with sorrow because Mr. Christie's ill health has compelled him to sever his connection with the mission, while Mr. Merton has been obliged from the same

cause to leave the field for a time at least. It is hoped that by a season of rest he may be restored to health and mission. Mr. and Mrs. Robertson are pretty well worn down but ascension of change, if not of rest will no doubt restore to wonted vigor.

## ANNUAL MEETINGS.

Spring seems to be the time for the Annual meetings of nearly all religious Societies. In the Old world and the New, Churches, Missionary Societies, and the great benevolent and philanthropic association have been holding their anniversaries, the meetings of their Supreme Courts, &c, reviewing the work of the past year and laying plans for the future. The year on the whole has been of great progress. The meeting of our own General Assembly was held in Hamilton. It was a pleasant one filled with earnest work. There were no burning questions. The warmth was a desire to advance the Master's kingdom. A full account of its proceedings is already in the hands of the Church in the Record.

The Great Assemblies of the American Presbyterian Church, North and South, have been in Session. The former in Saratoga, the latter in Lexington. The subject which most deeply moved all hearts in these was the interchange of fraternal relations between them. For the first time since the Church was rent in sunder by the Civil war, delegates from each Assembly were sent to the other; and the Church at large take it as an earnest of the time not far distant when the two great bodies shall again be one.

The General Assembly of the U. P. Church in the United States met in Pitts-

burg, the burning question was the use of instrumental music in churches. Hot was the debate, strong the feeling. The decision reached, virtually gives liberty to Sessions to do as they please in the matter, so that the prohibition of organs is no longer in force. One important question before the English Presbyterian Synod was the revision of the Standards. There was no evidence of want of loyalty to the Confession of Faith on the part of the Synod as a whole, but to satisfy the minority the very safe step was taken of appointing a Committee to consider and report.

The Assembly of the Established Church of Scotland, and the Synod of the U. P. Church, had neither of them any one question of great preeminence, and were therefore better able to do their duty in attending to the whole work of the House of the Lord. In the Free Church Assembly the great struggle was the organ question. Dr. Begg presented a petition against it with 78,000 signatures. After a long debate Dr. Rainy's motion granting liberty to sessions in the matter was adopted by a majority of 131 in a vote of over 640.

The Presbyterian Church of Ireland was exercised in like manner. For about a dozen years the contest has been hot on the organ question, and this year after a long and strong debate, the motion granting liberty to sessions to use instrumental music in churches of that body was adopted by a majority of eleven in a vote of over six hundred. A large majority of the ministers voted for the change and a large majority of the elders granted it. Thus in three large churches, the Free Church of Scotland, the Presbyterian Church in Ireland and the U. P. Church in the United States has the long struggle of opinion been virtually settled and the Church left free to concentrate all her energies toward the advancement of the cause of Christ.

The motions that have carried in all these bodies are probably the best ones. It is right that there should be liberty,

but at the same time there is no doubt that the Spirit which seeks its gratification in public worship in instrumental music is not an implantation of the Spirit of God.

More and more prominence is being given in all the churches to the great work of Missions, Home and Foreign and the work for which the Church exists, preaching the Gospel to every creature is being more earnestly and faithfully done.

### III MEMORIAL OF REV. JOHN GEDDIE.

SUGGESTED BY READING "MISSIONARY LIFE AMONG THE SAVAGES," BY REV. DR. PATTERSON.

These are deeds that never to oblivion shall give room  
When in flame earth's records perish at the thunder peal of doom;  
And of these, through endless ages, married to immortal fame,  
Some are linked forever, Sainted Geddie, with thy name!

O! thy faith has taught a lesson to the souls that dwell at ease,  
And we cease to look and marvel at thy saved Aneiteumese,  
For the weapons of thy warfare, which such victories achieved,  
Were all fashioned by the Master in whose might thy soul believed.

Ah? ye pastors that are sleeping, Douglas, Patterson, and Kier,  
To your ripe and hallow'd wisdom was that youthful impulse clear,  
For he felt the same voice called him to that wild and savage shore,  
That arrested Saul of Tarsus, and to Samuel spake of yore!

Not from man, or mortal purpose, rose his father's early prayer  
That his life to dying heathen should a Saviour's love declare,  
But at God's decree the fiat had already issued forth  
That the light on Southern islands should be kindled from the North;

That before that wasted infant, when to Christian manhood sprung,  
Should Pacific's hoary idols to the moles and bats be flung,

And the Church, that yielded slowly to  
his Heaven-born desire,  
Blessed, through his devotion, and a-  
new baptized with fire.

Amen!—On fancy's pinions we'll to An-  
elcauhat fly  
And read that glowing record\* when our  
zeal is like to die,  
And the saints unborn shall nerve them  
for some great deed to be done  
By the memory of Geddie, and the tri-  
umphs he hath won!

M. SWABBY.  
St. Thomas, Exeter.  
May, 1883.

\* Alluding to the inscription on the me-  
morial tablet to Rev. John Geddie D. D.  
in the church at Anelcauhat, Aneiteum  
New Hebrides, (recently quoted, *amidst  
great applause*, in the writer's hearing, at  
a meeting of the B. & F. Bible Society,  
in Exeter by Captain Morgan of the Mis-  
sionary ship "John William's").

"When he landed in 1843 there were  
no Christians here, and when he left in  
1872 there were no heathen."

M. S.

#### DEATH OF REV. C. D. McLAREN.

Many of our readers were acquainted  
with late Rev. C. D. McLaren,

He was a native of P. E. I. He studied  
in Dalhousie, and took part of his theo-  
logical course at Pine Hill, employing his  
vacations for several summers in labour-  
ing as a catechist on the eastern shore  
of Halifax County. He completed his  
studies in Union Seminary New York,  
was married last summer to a Miss Leck  
from Dr. Sedgewick's congregation, Mus-  
quodoquit, and went as a missionary to  
Siam in the service of the Presbyterian  
Church of the United States. He had  
just entered upon his work with all the  
ardor and enthusiasm of youth, when he  
was cut down by death. He was called  
one day to see a sailor dying of Cholera  
and himself fell a victim to the terrible  
 scourge.

His devoted wife has determined to re-  
main and labour in the field, Heavy in-  
deed is her trial, noble her resolution.  
The following letter from Miss Hartwell

a missionary there, published in the *For-  
eign Missionary* will be of interest to  
the many friends of Mr. and Mrs. Mc-  
Laren.

BANGKOK, March 16.

Our earliest and worst fears have been  
realized concerning our dear brother,  
Rev. C. D. MacLaren. His sufferings  
were terminated on Wednesday evening,  
the 4th inst., and yesterday afternoon we  
deposited his remains beside the dust of  
our lamented Miss Campbell. The casket  
was literally buried beneath the profusion  
of flowers contributed by loving friends.  
Although he had been here so short a  
time he had won many friends outside the  
members of the mission. The Siamese  
were also much pleased with him. I  
doubt if our mission ever had a man who  
seemed so to take all hearts captive. We  
hoped for such great things, through his  
instrumentality, among the foreign ele-  
ment in this iniquitous seaport city, as  
well as among the royalty and nobility of  
the capital! He was liked very much by  
the King and Prince Dewawougse, his  
Majesty's privat secretary, who stands  
next the throne in power. The common  
people liked him also. His Siamese teach-  
er, a rank heathen, was his devoted ad-  
mirer. Mr. MacLaren had endeavored to  
flash rays of light from the "Sun of Right-  
eousness" into that darkened mind from  
day to day, as opportunity offered, and  
we hope the poor man may yet be a star  
in Mr. MacLaren's "crown of rejoicing."

As I wrote you previously, Mr. Mac-  
Laren was taken ill about midnight. The  
teacher came as usual the next morning,  
not knowing of Mr. MacLaren's illness.  
When he heard of it he was greatly al-  
armed, and, although we did not intend  
to allow him to go into the sick room, the  
devoted fellow watched his opportunity  
and darted in when the door was opened  
to let some one to pass out. "Kit tung  
pra, Yesu, man; kit tung pra, Yecu!"  
(Think of Jesus, doctor, think of Jesus!)  
was his repeated injunction. It touched  
us to tears to see that poor heathen try-  
ing to direct the thoughts of our blessed  
brother in Christ to the God we worship.  
This Siamese does not understand Eng-  
lish, so he did not know the supreme  
restfulness in Jesus that already filled the  
soul of Mr. MacLaren. *Kru* (the teacher)  
came frequently and sat several hours  
each time and helped to fan his beloved  
master, although he lives quite a distance  
from us. Mr. MacLaren had the best of  
attention, both from physicians and his  
nurses. The brethren and sisters of the  
mission shared with each other unremitt-

ted care. Miss——took care of him every night. He was so very ill from the first that he required constant attention. Very often he would look into our faces and repeat "You are all so kind! I am in the best place in Bangkok in which to be ill." For the last seven days his sufferings increased hourly, and he was under the control of delirium for three or four days at the last. He knew us and frequently made sane remarks, but his agony was so great that his continuous and most piteous appeal was, "Lift me up." God answered that cry, and he has been "lifted up."

### THE TRINIDAD MISSION.

From Rev. K. J. Grant.

#### NOTES FOR THE MARITIME PRESBYTERIAN.

Correspondence between the Indian Immigrant and his friends in India, almost unknown a few years ago, is now becoming quite common. We encouraged it, because the desire to hear from friends is natural, it is a link of connection between the Eastern and Western home, it paves the way for sons in whose hands the needful is to assist parents who may be very needy, it encourages the flow of emigration to the Western world, it helps to create contentment here, for letters received, often contain little, save bits of distress. To address letters and receive and distribute those coming to our care sometimes gives considerable trouble but it helps to advance the objects of our mission.

A few days ago Lal Behari in passing from one Estate to another met three strange men who accosted him in a most friendly way and sat down with him for an hour under a tree by the road's side, to hear the Gospel. The explanation is this, he had addressed for one of them a letter to India, and an answer had been received. Some foolishly enough think that a safe transmission of a letter has a letter has a close connection with the person who addresses it. A quick reply gives the man who befriended them a status in their estimation.

Two days ago in Coova District I had a very pleasant interview with one of Mr. Christie's old friends. It was at Calcutta Village; it was my first visit and I hoped soon to return. A well-to-do Hindoo shopkeeper Gokul Maharaj placed a small house of his, mud walls and Carat roof, at the service of Mr. C. for a school

house, room No 2 under the same roof, affording accommodation for the teacher. Our worthy friend the shopkeeper expressed his shame at having our school in a place so unsuitable, and urged the breaking down of the present house and the erection of another on the same lot of land. He offering a site, all suitable material from old kindling wood for new frame and the cartage of frame, boards and carat for roof with \$5.00 in cash if we would only provide a suitable school room.

Notice who makes this offer. A Hindoo of the highest cast held in much esteem by his countrymen and without any children for school. He makes no profession of Christianity but listens respectfully. I found a mala or garland such as is worn by initiated Brahmins lying on the table, I humourously asked him if he had cast it off. Replying he pointed to the wall on which hung a picture of Jesus with a mala thrown over it and he said I have given my mala to your Guru. I have rarely met with meekness and benevolence of heart more apparent. He said that \$100 with the assistance he would render would be sufficient. I thanked him very heartily and promised to consider the matter but I can't act at present as we have no money.

K. J. GRANT.

In a private note Mr. Grant says, "I would be very thankful if the way were opened for the erection of a school house at Calcutta Village."

### INFANT CHURCH MEMBERSHIP.

BY REV. JOHN CAMERON, OF FRIDGE-WATER.

*And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.—GENESIS XVII. 7.*

(Concluded.)

#### VI. ADDRESS TO BAPTIZED NON-PROFESSORS.

I shall now proceed to address those who by baptism are recognized as members of the visible Church, but fail to acknowledge their membership by a public profession. Of these, there are two classes. First, those who are not parents; and secondly, those who are. I shall address them separately.

I. The young and others who have been baptized, but are not heads of families.

My remarks will embrace all who have arrived at years of understanding, and have made no profession of religion. Permit me to address you plainly and faithfully. You have been consecrated to God in infancy, and the shadow of God's protection has been over you to this day. Before you were old enough to act for yourselves, you were solemnly introduced by your parents as lambs into the same fold with themselves. True, in some cases, your parents had not by an act of their own, signified their desire to remain within the fold, and probably never will; nevertheless, they entered into an engagement for you, and the waters of baptism will never be removed from your forehead. The blessings that were then sealed to you:—the forgiveness of sins,—the holiness of your nature—an interest in God's benignant providence, and a title to Heaven, are however to be enjoyed only on the condition that you repent,—accept of Christ,—profess him before the world,—and pursue a course of life becoming such a profession. God has fulfilled his part of the engagement so far. He has restrained his anger, and has not executed his sentence of condemnation upon you. You have not been cut down and cast into hell, as many others have been. He has preserved you to this hour—has surrounded you with the restraining influences of His grace, and has reminded you by His word,—by His ministers,—by afflictions, personal and relative,—and also by His still small voice, that you are not your own; that you are neither in the path of duty, nor of safety. Now, what are these strivings of your conscience,—these occasional meltings of heart when alone,—these secret feelings and half resolves towards repentance, and towards God, which you sometimes feel? They are just the spirit of God given to you according to the baptismal covenant, exciting you to consecrate yourself to God, to whom you were consecrated by your parents. It is impossible to fix unalterably a time when this duty should be discharged. It is clear however that it should be performed whenever a person is old enough to comprehend the position which he occupies, and the duties required of him. As a general principle we may safely say, that when parents teach their children properly, they will be prepared to profess religion at an age ranging from twelve to eighteen years. Probably, nearly all who read these pages have passed this

age. Have you as young men and women assumed your baptismal obligations? You have now arrived at an age when you can act, and when you alone must act, if you are to be saved. Have you then done what the Saviour requires of you,—publicly declared your determination to adhere to the covenant? Perhaps you never before realized that you stood in such a relation to God,—that you were a member of His Church. Perhaps you are ready to say, "our parents never told us so. They never instructed us in the nature of baptism." Doubtless in many instances that is true. You cannot however from this time forward plead ignorance of your duty. But you may exclaim, as those who neglect their duty generally do, "we are not prepared for such a step,—we have neither the knowledge, nor the moral character requisite to profess Christ." Under what plea can you hope to shelter yourself because you have not a sufficiency of knowledge? Have you not had your Bible in your hands ever since you could comprehend anything? Have you not had ministers of the Gospel to expound and enforce the contents of the blessed book, ever since you were able to come to the house of God, and who went to your homes to instruct you before you were able to come to the sanctuary? I fear it is not so much your want of knowledge, as it is your love of sin, and an unwillingness to forsake what you know is inconsistent with such a step. You may say your "moral character is not such as to justify you in taking such a step." This is a sad acknowledgement, "that you are too wicked to obey the commands of your Saviour." I gain I ask, where lies the fault? Whose fault is it, that, instead of worshipping God publicly on the Sabbath, you are attending to your secular affairs on that day? Whose fault is it, that you set out on your ways to transact worldly business on the Lord's day, in opposition to God's positive prohibition? Whose fault is it that you spend the Sabbath visiting your neighbors, thus leading others as well as yourself into sin? Whose fault is it that you use so much profane, obscene language, that half the time your seat in the house of God is vacant, and that your nights are spent in card playing and gambling? You can charge these things which hinder your morality, to no one but yourself. Examine yourself honestly, and fully, and you will find that it is not so much the want of knowledge, as an unwillingness to obey the laws of Christ, and fulfill the conditions of your



baptismal relation to the covenant, [that keeps you from confessing Christ.

I ask you to pause and seriously consider, how such a course, if persisted in, must end. Is your soul of so little value that you can trifle with it in this manner from day to day? Is heaven a mere dream; are the torments of hell the figments of a bewildered imagination; that to secure the one, and avoid the other, you will give yourself no concern? Is there no danger that, in refusing to hearken to the call of God, Sabbath after Sabbath, He will place you beyond the call of the Gospel, and leave you to perish. Remember, that every day you continue as you are, the danger increases and also the probability that you will continue as you are. How is it with others, who are older than yourself? How is it with yourself? Has delay disposed you to more seriousness? No. Do you not observe some who are becoming less attentive to religious ordinances, and who are rapidly coming under the destructive influence of sins, to which a few years ago they were entire strangers? This however is the natural tendency of sin everywhere. "Evil men and seducers shall wax worse and worse, deceiving and being deceived, II TIM. III, 13. If you pursue your present course, it will cut you off from the Church, and from God, as a covenant God; and the result will be more terrible than if you never had had a connection with the visible Church. "If any man draw back my soul hath no pleasure in him." *HEB. x, 38.* To sink into hell, from the bosom of the Church, loaded with sermons, with prayers, with parental instruction, and Christian counsels, will surely be no ordinary doom. Is this the way you are going to requite your parents, who consecrated you to God,—who for many years entertained the hope that you would attend to religion, and come to possession of all its blessings with themselves: but are now silently mourning under crushed hopes? Perhaps some who read these pages have had parents whose last hours on earth were embittered by a consideration of their irreligious state.

Now, if you are determined to pursue this course, remember that God's seal is upon you in all the sinful wanderings of your unregenerate mind wherever you go. In all the days of prayer restrained,—days when the fear of God is no longer before your eyes; when you associate with the ungodly; and in all the scenes of reckless sin, the imprint of God's covenant has never been effaced. It will rest up-

on your dishonored head, and will overrest there; pointing you out a baptized person, as a spirit of no ordinary guilt, in the realm of woe.

Ye who are recognized as children of God by baptism, whether young, or old, let me beseech you, ere you become hardened through the deceitfulness of the world, in the name of Him to whom you have been consecrated, despise no longer His holy covenant; return to the God of your fathers, and follow in the footsteps of those who through faith and patience have inherited the promises.

II, Those who are parents, but non-professors; who have repented and entered into covenant with God for their children, but who have never publicly acknowledged their own covenant relationship.

It is to me no less a matter of astonishment, than of regret; that there are so many of this description in this congregation, and in the other Presbyterian congregations in this country. This state of things is largely due to incorrect teaching on the subject of baptism, or probably, to no teaching at all.

All that I have said to others is applicable to you; but with a peculiar, and increased responsibility, in consequence of your relation to your family. The blessings of the covenant are perpetuated by you doing your duty. By neglecting to assume personally the responsibilities which your parents assumed for you, you not only fail to espouse the Lord for your God, but you interrupt the flow of covenant blessings to your family. The covenant line that has come down from your parents to you, is broken by you, and does not extend to your family; They may, on arriving at mature years, enter into covenant with God themselves; but in the mean time, they are not in covenant with God, and have no claim to the blessings which the children of those have, who are brought in faith and consecrated to God. There must be a cause for every effect. Here is a fact which should be deeply pondered, there is not in these families of this congregation, one young person who has publicly professed religion, through the ordinances of religion have been enjoyed by them. To what then is such indifference to be ascribed? The parents have not done their duty. They have not owned their allegiance to God, and manifested a desire for their own salvation, and the blessing of God does not seem to rest upon their children. It is difficult to get the lamb to enter the enclosure, into which the sheep will not go. Sabbath School instruction and the

preaching of the Gospel in such cases do but little good.

The blessings of the covenant have come down in a stream of living waters from the Abrahamic fountain. A silver brook of these living waters, in all its wanderings, has found its way around your dwelling; supplying health and comfort to all in your house. But, by your own neglect parents, you have placed an obstruction in the stream, which has turned it off in another direction. Just as Esau of old did. Now, if the obstruction be not removed, the stream will remain in its changed course, and leave that beautiful inheritance which it entails, in all its loveliness, to others; but to your children and children's children, a barren and unproductive waste. Will your children in after years call you blessed? Will they revere your memory? Can a child venerate and love his parent, who negligently squanders the estate which came to him, with princely advantages from his father, and which he was bound by natural affection, and by a solemn oath to transmit unimpaired to his children? Is it impossible. Now, this is just what a great many parents do. Through their sins, they deprive their offspring, of privileges which they would otherwise enjoy. It is a fact which is not merely taught in the Scriptures, but which in every age of the world has held true; that religion flows in families, if the proper training is observed. Where there are pious parents, there are pious children; and when the parents are godless, their children generally imitate them.

Consider too, that it is your duty as parents to qualify yourself to confer the great privilege upon your children, of bringing them into covenant with God. Look at what God has said at the beginning of the Church, as a warning to all parents to the end of time. In the charter of spiritual blessings which he gave to Abraham the father of the faithful; amidst the blessings promised he uttered one terrific voice of warning. "And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people, he hath broken my covenant, GEN. XVII, 14. now, baptism having taken the place of circumcision, if a parent neglect to consecrate his child to God in baptism, without sufficient reason; he denies the child his birth-right, and hazards the displeasure of him who visits the iniquities of the fathers upon the children.

I do not know what allowance God

will make for the ignorance, or unintentional mistakes of a parent; but where there is knowledge, and the duty is acknowledged, it certainly cannot be neglected with impunity, "For him that knoweth to do good, and doeth it not, to him it is sin," JAMES IV, 17.]

Perhaps some parents having acquired correct views of the nature and importance of baptism, may begin to fear, that whilst they and their children have been consecrated to God in baptism, there was a failure on their part, of that faith which is necessary to make the duty acceptable to God. Nay more; that many of their family were baptized when they had not, by faith, laid hold of the covenants themselves. Of such parents there are three classes. First.—Those who have had their children baptized before they themselves laid hold of the covenant. Second.—Those who have had their children baptized, but have not yet exercised faith, and Third,—Those who have some of their children baptized, and others not. This manner of dealing with a Divine institution is well calculated to awaken serious reflections in the minds of those who administer the ordinance, and those who receive it. How can a parent expect the blessings of the covenant for his children, when, on his part; the element faith, essential to seal these blessings is wanting? Remember, the promise to the "seed," is through the believing parent. I will suppose you presented your children for baptism, in ignorance and thoughtlessness of that very solemn duty;—that all your thought respecting it was, what name the child should have, and that your desire in the matter was to be fashionable like others;—that you neither prayed to God beforehand to enable you to perform the duty in faith, nor afterwards, to enable you to fulfill your engagements. You would do well to mourn over such an act. "A broken spirit and a contrite heart," at this late hour, is, in the sight of God, of great price. It certainly is not required that you should present your children a second time for baptism. They have been recognized as members of the visible Church. The remedy for past defect is not to re-baptize; but, to "repent and do thy first works." Your duty is to enter into the closet and mourn, and then consecrate your children in prayer to God, exercising at the same time that faith which should have been exercised when baptism was administered. You have an additional duty which you owe your children. It is to inform them distinctly that the seal of God's covenant has been

placed upon them, and that their duty and interest demand an approval of the act, by publicly confessing Christ. Bring them to the family altar as you solemnly vowed to do, and there consecrate them to God. Give them such religious instruction as circumstances will permit. Acting in this way you will show that you are sincere, and secure for yourself and probably for them, the blessings of the covenant.

As the sign of blood on the door posts of ancient Israel was a safeguard from the angel death on that awful night of slaughter, when the first born of the Egyptians perished; so, the name of the Father, and of the Son, and of the Holy Ghost, with the emblem of that sanctification which secures fellowship with God, is a sign of infinite mercy and protection from the destroyer. But, as in favored Goshen, no head of a family might expect protection who neglected the command to gather his family beneath the shelter of that holy sign; so no head of a family has reason to look for his family now, who disobeys the command to bring them into the family of God, and place upon them the token of the covenant. The path of duty is the only path of safety. "If ye know these things happy are ye if ye do them," JOHN XIII, 17. "O that there was such an heart in them, that they should fear me and keep all my commandments always, that it might be well with them, and with their children forever:" DEUT. V, 29.

Jesus! and can it ever be?

A mortal man ashamed of thee?  
Scorned be the thought by rich and poor;

Oh may I scorn it more and more!  
Ashamed of Jesus! of that friend,

On whom for Heaven my hopes depend?  
It must not be—be this my shame,

That I no more revere His name.

Ashamed of Jesus! yea, I may,

When I've no sin to wash away;

No tear to wipe, no joy to crave,

No fears to quell, no soul to save.

Till then (nor is the boasting vain),

Till then I boast a Saviour slain:

And Oh may this my glory be,

That Christ is not ashamed of me.

## THE TWENTY-ONE MILLION WIDOWS IN INDIA.

According to the late Census returns taken by the Government of India, the astounding fact has been discovered that

there are in this country no less than *twenty-one million widows*. And it would be well for us at home to know something of the miserable and degraded state in which so many poor women drag out a wretched existence in India.

It is true, that the strong social influence of the Christian religion, brought to bear by missions in India on the British Government in the land, has done away with at least all open scenes of *Sutteeism*, or widow burning; but that has not put an end to the misery of the poor widows, whose condition of life is even worse than death itself; in truth, it is a kind of living death.

When a wife is deprived of a living husband in a Christian family, there are sympathizing friends at hand to do all they can to soothe her sorrow, and to comfort her bleeding heart; and all that human tenderness can do is done to alleviate as much as possible the terrible affliction. But how very different the case with the poor afflicted widow in India! As the last embers of life are about to die out, and the sick Hindoo is expected to depart this world, the poor afflicted wife feels as if her own death-knell is about to sound, and that her future life will be to her something worse than death. Instead of having dear friends by her to cheer her sorrowful heart, she is not to be approached by any relative or friend, but instead of this, can be seen waiting not far off (as we often, in this land, see a flock of vultures waiting to see the last move of a dying animal), a number of women—called in for the purpose, to pounce upon the poor widow, and strip her clean of all her ornaments as soon as the husband's last breath is drawn. These wives of barbers (a class kept for this special work) make a perfect rush at the poor widow as soon as the word "*He Ram!*" is uttered in the dying chamber—by which exclamation it is known that death has come. The poor broken-hearted widow sits in a corner far off from all friends, and, if of rich family, she is covered by a silk shawl, which is at once snatched away from her, as well as all her other fineries, and this cruel act is done in the most heartless and ruthless manner. The rings in the ears and the nose are often wrenched off with such haste that the blood flows freely from the broken cartilage. The neck ornament, which is generally a solid band of gold, or silver, or brass, as the case may be, is snatched away with such force as to half choke the poor victim for the time being. Ornaments plaited in the hair are in like manner torn off in haste,

and the gold or silver bracelets and anklets are all stripped off one by one, in such a way as often to cause bleeding wounds. These heartless despoilers often put the widow's arms on the ground, and, if the bracelets will not slip over the hand, they hammer away on them with stones until the cast metal of which they are made is broken; the barbers' vixens caring but little whether the poor widow's flesh is torn or not, as she is now looked upon as a *wretch*, to be insulted and treated with contempt and scorn. And now, mark, this may be the case—and often is—with a poor *young child* of eight or ten years old who, as yet, does not know what a married life means—though she lives with her husband's mother.

When the body is carried away to the funeral pile, the widow is to follow *last of all*, led on by the barbers' wives, who speak insultingly to her all the way as they go. She is to be kept at such a distance from the funeral *cortege* that her shadow is not to fall on any of the women present, lest that should cause them to become widows too. But from this curse it is said that her tormentors, who are the barbers, wives, are exempted on account of the *religious duty* in which they are then engaged! One of these is to march on in front of the widow to warn all passers-by to keep out of the way of the "accursed thing," lest her ill-fated shadow should happen to fall on them, and the other women drag her along after the funeral procession until they arrive at the river or the pool by the side of which the body is to be consumed. After the body is set on fire, the widow is pushed into the water, in which she has to lie until the body of her husband is burnt, and all the party have bathed and washed their clothes and dried them. When all is ready to start for home, the widow is taken out of the water, and led back in her wet clothes, which she is not allowed to change, but they are to dry upon her, and in them she is to work and sleep.

For a whole year after the death of her husband she is only to get one meal a day, and that of the coarsest food served out on green leaves, with a pot of cold water. All day long, rude and insulting remarks are made by all in the house and about her; and though they think it too great a disgrace to speak to her, they speak of her. One will say, "*horrid viper!*" She has stung her poor husband to death." Another will say, "*Miserable wretch!*" I can't bear her. Why was she born?" A third will say, "How well it would have been if she had died, cursed

creature why was she sent to kill her husband?"

On the eleventh day, the holy priest, or Brahmin, pays the widow a visit, not to comfort her, but to demand his fee. However great her riches, she is to have no enjoyment whatever. From the social or national or religious festivities she is strictly excluded. She is to wear but one piece of coarse cloth, night and day the same, and her bed is a piece of straw-mat on the bare ground. She is never to laugh, never to sing, never to appear happy, and by all to be treated with shame and contempt all the days of her life.

And what does all *this lead to*? Generally speaking, to one of two sad, sad results. Either the poor degraded creature, driven to *desperation*, *life becoming* a burden too heavy to bear, takes a dose of poison, or a plunge into a deep well, to end all misery on earth; or else (as is more often the case), as re-marriage is impossible, and she has but the dark prospect of the life of a slave at home, she plunges into a course of licentiousness and sensuality, from which she can never have the least chance of recovery or reformation! And to all this misery, the *twenty-one millions* of widows in India are all more or less subjected?

What wonder that an intelligent Hindoo widow, who could commit her thoughts to paper, wrote at the end of her account of the misery of a widowep life—

"The only difference for us since *Suttee* was abolished, is that we then died *quickly*, if cruelly, while now we die miserably all our lives long, in lingering and deadly despair."

May the voice of a Hindoo widow, from a far-off heathen land; arouse the heart-felt sympathy of thousands in Christian lands to their oppressed sisters and lead to the more abundant support of all branches of Zenana missions, is the hope of the writer.—THOMAS EVANS, Monghyr.

*The Missionary Herald.*

## A REMARKABLE GATHERING OF JAPANESE CHRISTIANS.

REV. W. M. IMBRIE.

During the second week in May, what amounts to an Evangelical Alliance among the Japanese Christians held its third biennial meeting in Tokio. The meetings were a very great success. No

meetings held since I came to Japan have been comparable with them. I never before had the feeling that Christianity was really planted in this land. Delegates from all over the Empire were present. The churches and public halls where the meetings were held were packed. The speeches were admirable, and the whole spirit exhibited was everything that could be wished for.

The meetings were very much what would be expected—business sessions, addresses and discussions. One afternoon the subjects for discussion were Faith, Theological Training, and Self support. To give a specimen: The man who opened on faith took for his starting point, "The just shall live by faith;" then followed the discussions. According to one speaker, the fundamental point in faith is "confidence in the veracity of God." Let God be true and every man a liar." According to another, true faith says, not that Christ is a Saviour, but that He is *my* Saviour. According to another, the instrument which awakens faith is the truth; the agent is the Holy Spirit, the results are justification and sanctification. To another, the origin of faith was a mystery; he only knew that faith came, and with it came peace; how it came or *whence* it came he could not tell; and so on.

On Friday morning the Lord's Supper was administered. Nijima preached the sermon and old Mr Okuno presided at the table. Nijima was greatly moved and Mr Okuno could hardly speak: sobs were heard all over the room.

Perhaps the most characteristic feature of the conference was the expression of love and gratitude to the churches which had sent the Gospel to Japan. No such expressions have ever been heard before. This Conference is a thing which Nijima especially has been labouring to bring about; and at the close of one of the days one of the Japanese said to him, "I suppose you are satisfied." "Yes," said Nijima, "and it has been all our own fault before; we have never before felt what it was to be one in Christ."

The Christians are greatly encouraged and, according to report, the Buddhists feel that they are on the losing side. In a public meeting one of the speakers related a conversation with a Buddhist priest. He had said to the priest that their days were numbered. "Yes," replied the priest, "I know it; but I shall die with the temple." To-day, in a crowded hall, some one cried out, in reply to what one of the speakers was declaring, "No, no." "Some of you say

"No, no," replied the speaker. "Now is the time to say 'No, no; now or never.'"

On the way home we passed by the old place where, for so many years, the edicts were posted that it was death to be a Christian. But we stopped also at the great temple at Asakusa, and it was crowded.

## CARDS.

Many say that they cannot see why the Church should oppose "a snug and friendly game of cards." We suppose for the following, among other reasons:

1. Card playing is the common method of gambling.
2. The young who learn to play cards are liable to be tempted to gamble wherever they go. Commercial travellers, constituting a large and important class of young men, are very liable to temptation by these means. A vast amount of gambling is practiced among clerks and boys all through the country.
3. To play cards may, for the reasons above given, though not specially detrimental to ourselves, influence others to their harm.
4. The associations of cards are generally degrading; at the best, almost invariable irreligious.
5. When the ungodly see Christians playing cards, they always conclude they are persons without much religion, and always consider that they have made a point against the Church and against such professors.
6. There is a powerful fascination about all games of chance, which over a large portion of the youth is deleterious in the extreme.
7. The safest point to draw the line in the matter of amusements, is where chance is a prominent element. Chance opens speculation, excites the imagination, develops fascination, inspires perpetual hope, even against reason, and is but a partial test of intellectual power; whereas amusements not involving chance to a great degree are of necessity so restricted as to be much less liable to abuse.
8. It is folly to say that we ought not to defer to the general sentiment of the public with regard to these things. It is pitiable to see a Christian man who might have a great influence, throw it away by devotion to cards. "Dead flies cause the ointment of the apothecary to send forth a stinking savor: so doth a little folly him that is in reputation for wisdom and honor" (Ecc. x. 1).

We could give the name, if we were disposed, of a prominent man whose influence in the institution where he is employed has been almost wholly destroyed among the students by his devotion to cards. They have no confidence in his spirituality, and it has been a great question whether he ought not to be dislodged from a position where his influence is so questionable.—*Christian Advocate.*

## CRUCIFIXION IN CHINA.

(From *Le Christian Belge.*)

On a beautiful summer morning a large crowd was assembled in front of the mandarin's house, near the gate of the city of Amoy. Merchants were passing to and fro displaying their goods, and calling for customers, or offering refreshments for sale, thus giving to the scene the appearance of a fair. But all eyes were directed towards one point, where, close by the entrance gate of the Governor's house, guarded on the right and left by bands of soldiers, a man hung on a cross, nailed by the hands and feet. During the whole hot day, under the burning rays of the sun, he hung there, groaning under the terrible agony produced by the extreme tension of nerves and muscles, devouring thirst, and the fever which raged through his frame. In the evening the cross, with its sad burden, was removed into the court, and the crowd dispersed. With the dawn the crowd again assembled to gaze through another long day at the hideous punishment of the poor wretch. On the evening of this second day the British consul interfered, and at his request the criminal was strangled and the torture ended.

It is seldom that punishment by crucifixion is inflicted in China, and then only upon highwaymen. The criminal in this case was the chief of a band of robbers, and had long been a terror to the country. He has been guilty of every imaginable crime. In the opinion of the Chinese population this punishment was merited.

The presence of many Europeans was noted and remarked upon by the Chinese. Many were heard to say, "Look at the foreigners who come to see how their God was crucified." And without this reason it is probable that no Christian would have looked upon a sight so revolting. It was the remembrance of the crucified Divinity which gave the scene so great an interest to them.

## RELIABLE ESCAPE OF THE MISSIONS IN EGYPT.

During the Egyptian war, last year, great anxiety was felt for the missions of the United Presbyterian Church in Egypt. The following brief report concerning those missions, is from the pen of Rev. Dr. Lansing, of Cairo.

"We have now heard from all the mission stations in the interior. I will collate a few general statements drawn from the whole correspondence;

"1. In all places, with two exceptions, the regular meetings were kept up (during the rebellion of Arabi Pasha), and in many places they were increased. At these two places the fear was so great, that the Christians were all scattered for a time.

"2. Though the Christians suffered much in property from the stoppage of business and the exactions of the war party, and though a number were forced to join the army of the rebels, we have as yet heard of but one person who is missing, and he, we believe, was not a communicant, but only an adherent to the Protestant Church.

"3. While in some places they abstained from singing, and in others from ringing their bells, so as not unnecessarily to excite Moslem fanaticism, they held many special meetings for prayer and fasting. In one place we were informed (not by themselves, but by a person from a neighboring village), they observed during the war twenty-two fast days, and this almost speaks of God's special providence over them.

"4. Generally, while acknowledging the great work by the English army, the confession is yet full and explicit that they owe their deliverance to the special interposition of God.

"In conclusion, while many at home feared the mission work would be utterly broken up and scattered, we are convinced that the evangelical cause is to-day stronger in Egypt than it was six months ago."

## THIS CENTURY AND MISSIONS

There are 300,000,000 of women now on the planet, who have only the Buddhists' hope of being borne again as men, instead of toads or snakes. There are 80,000,000 of women in Moslem harems. There are uncounted millions of men and women and children growing up in the most degraded superstitions, and suffer-

ing in mind, body and estate from inherited pagan customs. In the name of mere philanthropy and secular prudence, Christian Missions ought to receive a support, immediate, abundant, permanent, unflinching.

All that United Christendom together raises annually for Mission would not pay the liquor bill of the United States for three days, nor that of the British Islands for two. At the opening of the century all Protestant Christendom expended only \$250,000 (50,000*l.*) annually for Missions. It expends to-day \$7,500,000 (1,500,000*l.*) for that purpose. This is a large sum, you think. It is a bagatelle. The Churches are penurious toward Missions. We pride ourselves on having paid off great debts, and on having received some mighty legacies for Missions, but I believe we shall be, as Earnest Renan says, 'an amusing century to future centuries,' and one of the things that will smuse our successors on this planet will undoubtedly be our unwarranted self-complacency in this day of small things in Missions. In China there is not an ordained Missionary to-day for a million people. In the population accessible to the American Board, there is as yet only one Missionary for some 700,000 inhabitants. Modern Christendom has thrown one pebble into the great ocean of Missionary effort, and stands with an amused childish conceit on the shore of history, on the wide ripples produced by that pebble, and supposes that it is reforming the world. Another century will sneer at us for our conceit and our penuriousness.—*Joseph Cook.*

### A FEW CHEERING WORDS FOR MOTHER.

Dear good mother has been reading the stories and poems to the children, and now she wants a few cheering words for herself. When evening comes, how often we hear the mother say "O I am so tired, and yet I have accomplished nothing to-day? The children take all my time; there is always something to be done for them." Tired, faithful mother, instead of accomplishing nothing, you have accomplished a great deal of good work.

There is a record of your day's work kept in the upper courts of the King of all the earth. If you could see it, you would find recorded little acts of love and patience which you never thought worth while to mention, and scarcely remember.

Very near to the comforter are the

tired mothers. He sees all their self-sacrifices, all their patient suffering. When they feel their weakness, He giveth them strength.

Don't be discouraged or disheartened, good mothers; you have the most important office of trust given to mortals. Faithfulness brings its own reward. By-and-by the little ones will grow to be men and women. They will arise up and call you blessed. The fruit of your good teachings and example will be seen in them. The children will never forget their loving, patient mother, and the memories of their home life with you will be the sweetest and dearest of all their childhood. Whittier has beautifully described the patient, faithful mother in these words:

"The blessing of her quiet life  
Fell on us like the dew;  
And good thoughts, where her footsteps  
pressed,  
Like fairy blossoms grew.

Sweet promptings run to kindly deeds  
Were in her very look;  
We read her face as *one* who reads  
A true and holy book.

And half we deemed she needed not  
The changing of her sphere,  
To give to heaven a shining one  
Who walked an angel here."

### Asia.

The Viceroy of Nankin has issued a proclamation to the effect that Missionaries may purchase lands and build houses in that city. This marks advances in Chinese public sentiment in the direction of religious toleration.

Seeing that the people of Japan will have the Bible, the Roman Catholic missionaries have resolved that they will translate the Vulgate, and circulate it among their converts and the people around.

Japan has now, it is said, seventy-five ordained foreign missionaries and about fifty ordained native pastors, also about two hundred native evangelists and colporteurs. So says Rev. D. Davis, D. D., of Kioto, in the *Missionary Herald*.

The Bible is having free course in Japan, Dr. Gulick, of the American Bible Society, calls attention to the facts that during his agency in Japan of five and a half years, 322,573 volumes of Scriptures were printed at Yokohama, and that the

Society's publications now, in the main, pass directly from the agent into native hands, the mass of them being disposed of through Japanese booksellers.

There are forty five Missionary societies labouring within the bounds of India, Burmah, and Ceylon, if we include in the number, seven so-called "Isolated Missions." Eleven of these societies belong to the United States, and two to Canada. Denominationally, these societies are divided as follows: Church of England, 5; Baptist, 3; Presbyterian, 12; Lutheran, 6; Methodist, 3; Congregational, 2; Moravian, 2; Seven of them are female Missionary Societies.

Lest we should sometimes seem to exaggerate the difference between the condition of the women in our country and that of various heathen lands we need only quote the figures given by various heathen teachers and writers. A Chinese author, in preparing a method of keeping accounts of merit and demerit between the human soul and the powers above, sets down 100 demerit marks for lewd conduct in a man and 50,000 marks for the same offence in woman. The Buddhist teachers maintain the sins of one woman are equal to the sins of 3,000 of the worst men that ever lived. How can we exaggerate the atrocious cruelty of such teachings?

Rev. Spencer Compton relates the following incident: "During a voyage to India I sat in my cabin, feeling thoroughly unwell, the sea was rising, and I was but a poor sailor. Suddenly the cry 'Man overboard!' made me spring to my feet. I heard a tramping overhead, but resolved not to go on deck, lest I should interfere with efforts to save the poor man. 'What can I do?' I asked myself: and instantly unhooking my lamp, held it close to my window, that its light might shine on the sea as near the ship as possible. In half a minute I heard the cry 'It's all right.' The next day, however, I was told that my little lamp was the means of saving the man's life; it was only by the timely light which shone upon him that the knotted rope could be thrown so as to reach him. Christian, never think there is nothing for you to do in the dark. Looking unto Jesus, lift up your light; let it so shine that men may see, and in the resurrection morning, what joy to hear the 'Well done!' and to know that you have saved some soul from death!"

Some parents who have a little grave made not long ago may perhaps have moisture in their eyes as they read and reflect upon this little conversation.

"Mamma, do you really think I'm a much better boy since little sister died?" "Why, I dont know that you are my dear. Why do you ask mamma such a question?" "Cause I hardly ever now get sent to Maggie for making noises, and papa dont all the time wish I was asleep right after supper, jes' cause I ask him things when he's readin', and lots 'o other things makes me think I'm bein' better."

Morality is the body, of which the faith in Christ is the soul—so far, indeed is his earthly body, as it is adapted to its state of warfare on the earth, and the appointed form and instrument of its communion with the present world; yet not terrestrial, nor of the world, but a celestial body, and capable of being transfigured from glory to glory, in accordance with the varying circumstances and outward relations of this moving and informing spirit.—Coleridge.

The doctrine of eternal punishment is proclaimed with increasing clearness as we advance through the Old Testament, and is most definitely announced by Christ. If there were hope beyond the grave we should especially look for the mildest and most loving of all men to modify the seemingly harsh teachings of His predecessor, instead of making them more severe.—Professor Park.

In a town in Upper Egypt, failing to secure one of their own people to expound the Scriptures, the Copts engaged the services of a young man recently licensed by the Mission Presbytery. So great was the interest in his first sermon that he was compelled to give it three times. Women disguised themselves in male attire in order to get into the street to hear the preaching.

The combined efforts of four policemen were required to carry into the House of Commons, on April 10, the petition in favor of closing public houses on Sunday—one of the largest documents of the kind ever presented to Parliament. It contained 590,322 signatures upon a continuous roll of paper, which was 4,333 yards long, and weighed 360 pounds.

"Defer not charities till death: for certainly, if a man weigh it rightly, he that doth so is rather liberal of another man's than his own."—Bacon.



Gratitude is a means of grace. Many a mortal would be consoled in his mere annoyance could he get a glimpse of the real trouble from which God saves him. Others, in comparatively light affliction, would cease murmuring could they realize the heartbreak that abides with some one else. There is always firm ground for thanksgiving to God for deliverance from that always possibly greater trouble.

I do wish that all tired people did but know the infinite rest there is in fencing off the six days from the seventh—in anchoring the business ships of one daily life as the Saturday draws to its close, leaving them to ride peacefully upon the flow or the ebb until Monday morning comes again,—*Anna Warner.*

In Bengal alone, out of a population of sixty-three millions, there are, according to Dr. W. W. Hunter, the government statistician of the Indian Empire, ten millions who suffer hunger whenever the harvest falls short, and thirteen millions who do not know the feeling of a full stomach, except in the mango season.

A satisfactory statistical report has been presented to the Synod of the Presbyterian Church of England. The entire income of the Church for the twelve months shows an advance upon the total for the previous year. While the Church has made rapid numerical progress during the year the membership has increased.

Dr. S. F. Smith says it is noticeable that when a heathen is born into the kingdom he is never "still born." The heathen converts are always ready to take part in their devotional meetings. Long pauses, with their accompanying incentives to dulness, are unknown among our brethren and sisters in the antipodes.

Should Christians dance? Well I think if a person has got plenty of Christian work to do he will neither have the time nor the desire for dancing. Christ does not call upon us to give up this or that amusement. He gives us something far better, and those other things go of themselves.—*Moody.*

A letter from India says that the past year has been the most prosperous in the history of the United Presbyterian mission in that country. The increase in membership has been over fifty per cent. More than two hundred have been baptized in the district of Sealkot alone.

Out of a population of 25,000,000 England sends only 5,000 students to her great Universities. Scotland with a population of 4,000,000, has 6,500 university students, and Germany, with a population of 43,000,000, has 22,500 students in her various Universities.

The Dutchess of Sutherland was among the many persons of social distinction, who, during Canon Wilberforce's mission in Torquay signed the total abstinence pledge, and decided to wear henceforth the blue ribbon pledge.

The love of Christ is like the blue sky into which you may see clearly, but the real vastness of which you cannot measure. It is like the sea, into whose bosom you can look a little way, but its depths are unfathomable.

### JESUS AS A BOY.

There are a great many things connected with Jesus when he was a boy that we know nothing at all about. But the Scriptures tell us one thing about Jesus which is very important, and about which you may be very sure. I cannot tell you whether Jesus was a tall boy; whether he was a stout or slender boy; whether he was a pale-faced or a rosy-cheeked boy. But there is one thing more important than all these put together, that I can tell you; it is this—Jesus was an obedient boy.

He went to Nazareth with his parents and was "subject unto them." He was twelve years old at the time this was said of him. He had been obeying his parents there for twelve years. He kept on obeying them after this for eighteen years longer. Eighteen and twelve makes how many? Thirty. Jesus obeyed His parents for thirty years. Some children think that when they get to be eighteen or twenty they are too old to obey, and have a right to do just as they please. But Jesus didn't think so. He obeyed his parents till he was twenty-one years of age; and he didn't stop then, but went on obeying them for nine years longer.

How wonderful this was! They knew Jesus had made this world, and the sun and the moon, and all those beautiful worlds around us; and when they saw him going forth, day after day, to work at the trade of a carpenter—to do just what his father Joseph told him, and just what his mother Mary wished—how much astonishment they must have felt.—*Rev. Dr. Norton.*

# THE Children's Presbyterian.

## ROBERT'S CERTIFICATE.

"Have you a recommendation?"

"Yes, sir."

Robert had been seeking a situation for almost a week; and now that he had at last met with something that promised success he was as nervous as a boy can be. His hand went down in his jacket pocket—a handkerchief, a strap, but no recommendation. He emptied another pocket, and another and another without success.

"Ah, there it is, I suppose; you have dropped it on the floor," said the gentleman, who was standing by, waiting, as a bit of paper fluttered to the floor.

"No, sir; that's only my pledge," Robert answered, stooping to pick up the paper.

"Your pledge?"

"Yes, sir. My temperance pledge."

"May I see it?"

Robert handed it to him, and continued his search for the missing paper, growing more nervous as the search proceeded.

"Never mind, my boy. I don't need any further reference," said the gentleman, after reading the pledge. "I am willing to trust a boy who puts his name to a promise like this. That boy is his own reference."—*Royal Road.*

## "JESUS WOULDN'T DO IT."

It was Sabbath mornig, and as was our custom, the missionary box was placed upon the breakfast table, for servants and children to give in their weekly offerings.

My little Blanch had tripped away to her nursery to fetch nurse's forgotten penny, and she lingered on the way down again.

I was wondering a little what could have delayed her, when a flushed little face appeared in the doorway, and two tear-filled eyes looked imploringly into my face.

"Come here, Blanch," I said. "Where have you been? What has made you so long?"

"Oh, mamma," said the little penitent coming and standing before me in an at-

titude of deepest humility—Oh mamma I went into your room to steal some pennies from your table to put into the missionary box, and—and then I thought Jesus wouldn't do it, so I came running away, and I am so 'shamed to think I thought of it!"

Dear little woman! Her chest was heaving, and the tears rained down her cheeks now as she buried her head on my shoulder, and I answered soothingly:

"I am so glad you thought of Jesus, darling. If you never do anything you do not think Jesus would do, you will be such a happy little girl. It was the Holy Spirit who made you think of Jesus."

Jesus would not do it. What a lesson for all who love the Lord Jesus Christ! If Christian lives were regulated by this principle, how many things would be left undone that are now done; how clear and definite would be the life-utterance of believers!

Reader, pause, and put a question in place of a statement—not "Jesus would not do it," but, "What would Jesus do?" Are there not many times in this day when, thus bringing your deeds to the light that they may be made manifest that they are wrought in God, you would feel obliged to exclaim with my little daughter, "I'm so 'shamed to think I thought of it!"

## NOT SINKING.

Spurgeon recently gave an anecdote of James Smith. Mr. Smith visited one of the members, who was dying, and said to her:

"You are failing?"

"Yes," said she.

"Do you feel yourself sinking?"

"What did you say, Mr. Smith?"

He asked whether she was sinking.

"No! my dear minister," said she, "never ask such a question of a child of God. Did you ever know one to sink through the rock? If I were standing upon the sand I might sink; but I am upon the Rock of Ages."

## LETTER FROM A PASTOR.

Dear Children :—

In the last number of the Maritime Presbyterian, we had a short talk with you about the subject of child marriage in India. The missionaries in that country find that these marriages are doing a great deal to hinder the progress of the Gospel. Through this evil great cruelties are inflicted. The young widows live miserable lives, and often die miserable deaths.

I am pleased now to be able to tell you that a good deal of sympathy is being felt for your poor suffering sisters, of whom we talked last month. And we ought to pray long and earnestly that their cruelties cease.

Toward the last of May, the General Assembly of the Presbyterian Church, in the United States, met at Saratoga, at the same time the Women's Foreign Mission Society, of the same church held a meeting. A lady of New York, made a statement of the great evils resulting from the custom of child marriages in India. She then stated that a movement had been made among the women of the United States, to petition Queen Victoria, to do away with this custom. Our Queen you know is the Empress of India, and she is now asked to do what she can by law to put a stop to the woes of the children of India. No doubt her heart will be touched as she reads the petition, telling of their cruelties. We know that her ear will be open to the appeal now made on their behalf. She cannot listen to the tale that will be told her of their fearful sufferings and be unmoved. Many of them take their lives in despair, and not a few seek refuge in a life of sin.

You ought to feel thankful that God has put it into the hearts of the women of the United States, thus to petition Queen Victoria. Your prayers should follow this movement. We are told that if two of you shall agree on earth as touching any thing that they shall ask it shall be done for them of my Father which is in Heaven.

What encouragement for united prayer. Earnest pleadings on behalf of the present movement, will bring about grand results. Tens of thousands of poor victims are crying for help in that far off land. Oh plead children for those who have not the light that you possess. Cry mightily to God that the evil of which we have been talking may soon be removed.

There comes a wail of anguish!  
Across the ocean wave,

It pleads for help! O Christians?  
Poor dying souls to save;  
Those far off heathen nations,  
Who sit in darkest night;  
Now stretch their hands imploring,  
And cry to us for light. D.

## "SUCH A SPLENDID WAY OF DYING."

The young preachers of Japan are beginning to use with effect the argument in favour of Christianity, to be drawn from the changed lives and happy deaths of Christians. They do not hesitate to affirm openly that heathen religions have no such power.

Many instances are occurring to convince the people of the truth of the statement.

"One of these—a woman whose home was in the house of the head man of the village—sickened and died early last month, and her death was so serene and happy as to have made quite a profound impression on the community.

'How is this,' people asked, 'that without even naming an idol, one can have such a happy death?' literally, *such a splendid way of dying?* The Buddhist priest of the village was aroused, and protested against the introduction of the 'foreign religion,' especially into the very house of the head man of the village. The latter replied that he was not a Christian, but that a religion which did so much for one in this life, and gave such a promise for the life to come, could not be very bad."—*Dr. Gordon, Kioto.*

## THE CAUSE.

A Kentuck paper puts it in this way—  
Whiskey is the cause of nearly all crime, disorder and misery.

Strike it out and strikes will end.

Tramp it out and tramps will be few.

Murder it out and murders will cease.

Stab it to the heart and hearts will no longer be stabbed.

Put an everlasting end to the mean thing and meanness will be the exception, instead of the rule.

Set fire to it—burn the last bottle and barrel, and fewer souls will burn in hell.

Away with the cruel curse forever.

That is true, every word of it; it is to-day blighting the brightest prospects, and withering the finest intellects in the land. Genius is a babe, and manhood the veriest weakness in the hands of this monster.

## WHAT A LITTLE VINE DID TO A BIG STICK.

The Rev. Mr. Howe, of Iowa City, Iowa, has just called at the Mission house, and as he is something of a veteran he brought with him a curious walking stick. He said that he inherited from his father, who cut it with his own hands many years ago. From end to end it shows a spiral groove, evidently produced by some little vine, which wound itself around it as it grew, and partially embedded itself in the trunk which it had chosen for its support. It struck me as a beautiful illustration of the fact that there is scarcely any person or thing in the world that does not exert some influence. I was reminded of one little child and another of my acquaintance who had clung with twining affection to a father until a deep groove of influence had been made in the strong man's character. More frequently, perhaps, it is a dear little girl who exerts this wonderful power. I believe that every good child leaves more or less of a groove on those about him. But the most remarkable thing about this cane was not the groove, but the fact that the little vine had given its own twist to the trunk itself. The cane, which would naturally have been a mere stiff straight stick, is bent—the entire body of it—into the same graceful spiral as the groove itself.

In other words, it was not the thick trunk which controlled the form of the little vine which, in seeming weakness, clung to it for support; but, on the contrary, it was the tender, pliant vine which took the stiffness out of its big neighbor and finally had it all its own way! This seems almost like our Saviour's representation of the weakest things as the strongest, and the humblest as most exalted. If it were possible for a vine to love, I should say that this thick cane had been conquered and moulded by a clinging affection. Anyhow, that is the lesson that my mind seemed to draw from it as my eye followed its graceful curves while I talked with my friend.

Are my little readers forming any grooves in anybody or any thing? Perhaps some leave only the scars and blemishes of an evil influence. But this graceful spiral can only be produced by *entwining*. It is very form and nature it speaks of love. Yes, you have a thousand opportunities all around you and some far away in distant lands. You can bend the stiff obstinacy of the ignorant and degraded if you entwine around them your sympathies and your prayers. Here

is a wicked world for which Jesus even died. After His example wind your love about it and try it.

## BE LITTLE SUNBEAMS.

Children, you are household sunbeams; don't forget it, and when mother is tired and weary, or father comes home from his work feeling depressed, speak cheerfully to them and do what you can to help them. Very often you can help them most by not doing something, for what you would do may only make more work for them. Therefore, think before you speak or act, and say to yourself "Will this help mamma?" or "Will this please papa?" There is something inside of you that will always answer and tell you how to act. It won't take a minute, either, to decide, when you do this, and you will be repaid for waiting by the earnestness of the smile or the sincerity of the kiss which will then greet you. One thing remember always—the effect of what you do lingers after you are gone. Long after you have forgotten the smile or cheerful word which you gave your father or mother, or the little act which you did to make them happy, it is remembered by them, and after you are asleep.

## HOW JOSEY WAS CAUGHT.

Josey liked to keep office for his "Uncle Doctor," as he called him. But the doctor did not always like to trust him there when he was called away, for Josey was a meddlesome boy. One day, however, Josey found himself alone, and began to look at everything on the table. The electric battery pleased him most.

"Ho! I know how to fix this, he said. "If any man came in that wanted electric treatment I could do it as well as Uncle Doctor. There! Now it's all right! Now you take hold of these handles."

The taking hold was easy enough, but letting go was quite another matter. Any little boy or girl who has ever tried it will know how Josey's arms jingled and ached, but he had to hold on—he could not let go; and there he was, tears running down his face, when his uncle heard his screams and came in.

"You got caught that time, Josey," said his uncle when he had set him free. "Now, bad habits hold to a boy worse than an electric battery does, and are harder to get rid of. And meddling is a very bad habit."

"I won't have anymore to do with either of them," said Josey.—*Sunbeam*.

## GOLD AND BREAD.

The Rev. W. Hay Aitken of London tells this story :

"Some time ago a friend of mine was coming home from Australia—or rather a brother of a friend of mine was—and when they were about half way home the ship took fire in the mid-ocean. Two boats were lowered, and into these boats all who were on board were put. One was a large boat, and into that they managed to fling a considerable quantity of stores—casks of bread, bacon; barrels of water and so on; and into the smaller boat, in the confusion of the moment, they cast a considerable number of cases containing solid gold, which they were bringing home from Australia. When every one had got into the boat they found that they had got a very slender stock of provisions in the small boat, and a large amount of gold, while the large boat had got nearly all the provisions and no gold. As night came on a stiff breeze sprang up, and it was probable that the boats would separate before morning, and my friend said he never should forget the moment when four or five stalwart sailors stood up in the small boat and lifted up a huge box containing about £14,000 or £15,000, as they shouted across the water to the occupants of the other boat, "Here's £15,000 to be divided amongst you if you will only give us a cask of bread;" but they would not do it. A good price, was it not? But the gold could not purchase the bread that perishes.

How much less will the rich man's gold avail him in the shipwreck of this world, in the day of judgment to purchase the bread from heaven which endures unto everlasting life! Blessed, indeed, are those who, leaving the unsatisfying husks of this world's pleasures, arise and go, like the prodigal son, to their Father, and are admitted by Him to sit down in the kingdom of God.

## BOYS AND THEIR MOTHERS.

Some one has written beautifully to the boys in the following manner. Here is a whole sermon in a few sentences: "Of all the love affairs in the world, none can surpass the true love of the big boy for his mother. It is pure and noble, honorable in the highest degree to both. I do not mean merely a dutiful affection. I mean a love which makes a boy gallant and courteous to his mother, saying to everybody plainly that he is fairly in love with her. Next to the love of hus-

band, nothing so crowns a woman's life with honor as this second love, this devotion of a son to her. And I never yet know a boy 'turn out' badly who began by falling in love with his mother. Any man may fall in love with a fresh-faced girl, and the man who is gallant with the girl may cruelly neglect the worn and weary wife. But the boy who is a lover of his mother in her middle age, is a true knight who will love his wife as much in the *sere-leaved Autumn* as he did in the *daisied Spring-time*."—*Gospel Advocate*.

## PRIZE THE BIBLE'

*For the Mar. Pres.*

*Dear Children,*

I often think how thankful we should be to God for the Bible that blessed book that reveals Christ's love to us. How often we get words of comfort in it when in distress. Christ said search the Scriptures for in them ye think ye have eternal life and they are they which testify of me. Search it children when young that you may learn about Christ, and if spared to grow old it will be a great source of comfort to you. I remember of lying down one night in great distress under a sense of guilt and sin. I felt miserable thinking over my condition by nature. But like a flash came to my mind these words:

"Let Christian faith and hope dispel  
The fear of guilt and woe;  
The Lord Almighty is our friend,  
And who can prove a foe.

He who his son most dear and loved  
Gave up for us to die;  
Shall he not all things freely give,  
That goodness can supply."

Oh what comfort I received from these words. I felt as if in a new world. Let us then Prize the Bible because it is the Book of God. Let us search it because it is the Christians rule of life, and by the blessing of God it will teach us how to live and how to die. May the Lord enable us by His Spirit to love the Bible and to live as nearly as we can according to its teachings. C. L.

## TRINIDAD FINANCES.

The following is a part of the Foreign Mission Report which was omitted in last issue.

The subjoined table gives the fullest information respecting the whole finances of the Trinidad Mission, and the most striking feature is that the sum of £1583 13s 7d drawn from Canada is met by the sum of £2034 15s given in Trinidad.

ACCOUNTS OF THE TRINIDAD MISSION FOR 1882.

EXPENDITURE.

For	Missionary and Rent.		Catechists.		Schools.		Insurance.		Incidental.		Buildings.		Total.		Excess for Year.		Debt. Jan. 1, 1882.		Debt. Dec. 31, 1882.	
	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.
Tunapuna.....	350	0 0	15	0 0	181	2 5	7	7 5	7	11 4	200	2 7 1/2	761	3 9 1/2	448	3 0	28	19 4		
San Fernando....	300	0 0	135	12 6	870	12 8 1/2	10	17 4	20	12 3 1/2	46	16 2 1/2	1402	11 0 1/2	311	7 2 1/2				
Couva.....	300	0 0	50	0 0	187	12 10	8	13 3	7	14 7	82	1 8	636	2 4	82	1 8			82	1 8
Savanna Grande.	300	0 0	87	10 0	380	0 0	8	0 0	10	15 3 1/2	24	5 5	910	10 8 1/2	9	11 7			117	6
Total.....	£1250	0 0	288	2 6	1619	7 11 1/2	34	18 0	46	13 6	371	5 11	3610	7 10 1/2	91	13 3	480	0 2 1/2	372	18 3 1/2

For the whole Mission..... £472 6 1 1/2 172 12 3 1/2

RECEIPTS.

From	Canada.		Pro-prietors.		Native Church.		Donations in Trinidad.		Government.		Sundries and Rent.		Total.		Excess for Year.		Bal. Cr. Jan. 1, 1882.		Bal. Cr. Dec. 31, 1882.	
	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.
Tunapuna.....	418	16 8 1/2	226	16 6	60	15 1	140	9 2	10	0 0	62	10 0	919	7 5 1/2	158	3 8			1	6 2 1/2
San Fernando....	517	1 3	392	0 0	188	15 6 1/2	18	5 2	319	12 6	554	0 8	1435	14 5 1/2	33	3 5				
Couva.....	147	16 7	380	0 0	28	4 1			166	5 0	29	2 7	800	18 1 1/2			7	14 1		
Savanna Grande	499	19 0 1/2	65	0 0	40	12 6														
Total.....	£1583	13 7	1063	16 6	316	7 2 1/2	158	14 4	495	17 6	91	12 7 3/4	3710	1 8 1/2	191	7 1	7	14 1	1	0 2 1/2

For the whole Mission..... £39 13 10 1/2

The Committee would respectfully ask the General Assembly to express appreciation of the liberality of the Christianized Orientals, connected with the mission, and of Proprietors of Estates, and other christian men in Trinidad, whose joint contributions, supplemented by government aid to schools, make the grand total of \$10,000, a sum not far short of what was raised for Foreign Missions by the Presbyterians of the Maritime Provinces at the Union, and about the half of what was raised for the same object, by the ordinary contributions of all the Congregations of Quebec and Ontario. And let the resolution also acknowledge the willing efforts in the same direction of the New Hebrideans, "whose deep poverty has abounded unto the riches of their liberality."

## REPORT

OF THE

BOARD OF THE PRESBYTERIAN COLLEGE,  
HALIFAX, 1832-33.

The Session was opened on the evening of November 1st, in Fort Massy Church, with a Lecture on the importance of the Study of Hebrew, by Rev. Professor Currie; and was closed at a public meeting held in Chalmer's Church on April 26th, when the Report of the Senate was read, prizes given and degrees conferred. Dr. Burns, Chairman, presided, and the Students were addressed by the Principal, followed by Rev. Messrs. Thomas Sedgwick, J. C. Burgess and Dr. McRae.

### REPORT OF SENATE.

The Senate of the Presbyterian College Halifax, beg leave to submit the following Report.—

During the term which had just closed fourteen students have been in attendance,—one of the first year, five of the second, seven of the third, and one past-graduate:—

*First Year.*—J. K. McLure. *Second Year.*—G. S. Allan, Thomas Stewart, W. H. Spencer, George Fisher, John Ferry. *Third Year.*—J. M. Robinson, A. W. Mahon, C. S. Lord, William Dawson, R. D. Ross, R. C. Quinn, S. Rosborough. Past-Graduate, William C. Herdman.

Through a kind Providence both Professors and Students have enjoyed uninterrupted good health, and have been enabled to overtake the usual amount of work. The following is an outline of the studies prosecuted in the several classes:

In the class of *Systematic Theology*, attended by fourteen students, the topics of lecture were the doctrines concerning God, Creation, Providence, the Creation of Man, the Fall and its consequences. The second volume of Hodge's *Systematic Theology* was also used to some extent as a text-book. The usual discourses were read and criticised. A small class was formed for reading ecclesiastical Greek and Latin, meeting on an average, about once a week, and attended by four students.

In *Hebrew*, two classes were conducted. The Junior Class, attended by thirteen students, of whom only one was of the first year, overtook the usual amount of elementary work, mastering paradigms of nouns and verbs, and reading selections from the easier portions of the Hebrew Scriptures. The Senior Class, composed of the second and third year students, met four times a week, and read extracts from Joshua, Psalms, Isaiah, Amos, Micah and Zachariah. These passages were selected with a view to their difficulties, and were studied exegetically. Special attention was given to construction; and in this exercise aid was derived from such works as Driver on the Hebrew Tense, Muller's Hebrew Syntax, Ewald's Syntax of the Hebrew Language, and Kautzsch's Gesenius's Hebrew Grammar. Besides the study of the above passages, many portions, selected for the purpose, were read *at sight*. Exercises in Hebrew composition were prepared as formerly. In Chaldee three chapters of Daniel were studied; also, extracts from the Targum of Onkelos. During the last part of the term lessons were given in elementary Syriac.

To the *Exegetical Class*, composed of all the students, a course of twenty-three lectures was given on Inspiration and Hermeneutics. A text-book on Biblical Interpretation was also used once a week. Students of the first and third years prepared Critical Exercises on subjects from the Greek and Hebrew Scriptures. These were read and criticised in the presence of the class. In addition to the foregoing work, conducted by Prof. Currie, Dr. Pollok delivered an exegetical lecture once a week on the First Epistle to Timothy, and at the close of the term a competitive examination was held which was attended by two candidates,—a prize of twenty dollars having been offered for this subject. Principal McKnight also delivered to this class a weekly exegetical lecture on the Epistle of the Colos-

nians.

In the *Church History Class*, the third period of the history of the Church in its ancient and classic form, and the three periods of the history of the Church in its Germanic development; were carefully studied by means of examinations. On three days of each week, of the earlier half of the Session, lectures were given on the subject of the Reformation and the complete establishment of the Protestant religion in Scotland. In the latter half of the Session, two lectures in each week were read on the subject of the Worship and Services of the Church, particularly Psalmody, Hymnology and Public Prayer, in continuation of lectures on the same subject, given during the previous Session. In the department of Homiletics, students delivered lectures and sermons on subjects previously prescribed. These exercises were as usual criticised before the class.

In all the departments of the work of the college, weekly reviews were held; and the two written examinations which were conducted, one at the middle, and the other at the end, of the term, yielded very satisfactory results.

#### DEGREES.

Of the candidates who completed for the degree of Bachelor of Divinity, which in pursuance of the action of the General Assembly, and in the exercise of powers granted by the Legislature, this College has been authorized to confer upon qualified persons, two gentlemen have obtained the average of marks in the examinations prescribed by the legislature of the Senate. This degree has accordingly been granted to Messrs William Dawson and C. S. Lord.

The Professors have pleasure in attesting to the diligence and exemplary behavior of the students.

#### PRIZES.

The following prizes have been awarded:—

1.—The St. David's S. S. Prize of \$40, for the highest general average in all the classes, A. W. Mahon.

2.—The McMillan Prize of \$25, for the highest marks in Systematic Theology, A. W. Mahon.

3.—The Pollok Prize of \$25, for the highest marks in Church History, Samuel Rosborough, A. M.

4.—The Fort Massy Prize of \$25, for the highest marks in Hebrew and Ex-

egotics, Thomas Stewart, A. B.

5.—The St. Matthew Prize of \$25, for the best examination on the Epistle to Colossians, Wm. Dawson.

6.—The Pollok Prize of \$20, for the best examination on the First Epistle to Timothy, A. W. Mahon.

7.—The Forrest Prize of \$10 for the best examination on the Rules and Forms of Procedure, Samuel Rosborough, A. M.

8.—The Wiswell Elocution Prize of \$5 to the best reader of the Scriptures, Geo. S. Allan, A. B.

9.—The McGillivray Prize of \$14 and \$10, offered to junior students, for the best and second best entrance examinations in Hebrew, were not awarded.

A special service for students, on the second Sabbath of each month, at 7 o'clock, was conducted by the Professors in rotation.

#### LITERARY.

The Senate would gratefully record obligations for the following valuable contributions to the Library:—

To the Rev. Dr. Burns, for McClintock and Strong's Cyclopædia of Sacred Literature, 10 vols.; to the Rev. Thomas Duncan, for 35 volumes on Literary and Theological subjects; to Mrs. Munroe, Wallace, for 13 volumes and 54 numbers of various Quarterly Reviews; to Dr. Patterson, for two bound volumes of letters of New Hebrides Missionaries; and to the late Mr. James Barnes for a bound copy of the *Presbyterian Witness* for 1882.

#### PORTRAIT OF DR. MCCULLOCH.

The Board acknowledges with thanks the receipt, per Dr. McCulloch, of a portrait of his father, being a bequest from Miss Isabella McCulloch, lately deceased. This excellent likeness of the first Professor of Theology in British North America, Rev. Thomas McCulloch, D. D. of Pictou, and first Principal of Dalhousie College, was placed in the Library, and is very highly valued as a memorial of departed learning, zeal and worth.

A likeness of the late Dr. King has been on the Library wall for some time, and the Board hope that the students taught by the late Drs. Keir and Smith will, ere long, provide portraits of their Theological instructors.

#### THE YUMNI.

of the college have organized quite recently, choosing Rev. N. McKay, of



Summerside, as their President; and have commenced their work by engaging to expend, at least, sixty dollars this year for the benefit of students, the specific object to be made known in due time.

#### BURSARY FUND.

The Bursary Committee report as follows:—

Balance due May 1st, 1882 . . . . .	\$191.46
Bursaries paid five Students, one being in his Arts Course . . . . .	335.00
Boarding benefit to 14 Students . . . . .	340.00
Prizes . . . . .	180.00
Paid call to Merchants Bank . . . . .	50.00
	\$1096.46

#### RECEIPTS.

Interest . . . . .	\$253.50
Friend, Newfoundland . . . . .	200.00
“ New Glasgow . . . . .	60.00
J. F. Smith, British Columbia . . . . .	60.00
J. K. McElmon, “ . . . . .	10.00
Sixteen Congregations . . . . .	171.54
From Congregations and Individuals for special prizes . . . . .	180.00
Balance due Treasurer May 1st 1883 . . . . .	156.42
	\$1096.46

The reduction in debt has been very small, but this arises from a special call for fifty dollars, drawn from current fund as noticed above. Thanks to the two British Columbian Graduates who shew such a lively interest in the welfare of our institution.

#### COLLEGE ENDOWMENT.

Last year the sum of \$69,000 was reported as collected of the \$100,000 subscribed some years ago. During the year \$200 more have been gathered in, which the Committee regard as a very poor exhibit. Some of the subscriptions can never be collected, because the subscribers have died, moved away, or have become reduced in their ability by unexpected losses. All this was anticipated, and the Committee are neither surprised nor greatly disappointed at the result. But they had not anticipated that men of honor, ability and position, members and Office Bearers in the Church, should, in so many cases, trifle with their voluntary engagements, and leave pledges unredeemed for three and four years to the great embarrassment of our college firm-

ces. Still we are making some progress; our permanent investment from this fund being over \$32,000 this year, as against \$23,000 last year, with \$1,600 in fund, which will be placed at full rate of interest in a few days. The Committee will feel it to be their duty towards subscribers in arrears during the year to stir up their pure minds by way of remembrance.

#### CURRENT ACCOUNTS.

Receipts . . . . .	\$3,834.39
Disbursements . . . . .	9,475.31
Loss in the year . . . . .	640.93
“ previous years . . . . .	3,069.59
Total debt . . . . .	\$3710.52

There has been progress both in congregational collections and interest so that the deficiency which, in 1882, amounted to \$1,378.39, in 1883 is not half that amount, being \$650.93.

The increase of Congregational Contributions is pretty steady, as the subjoined figures shew:—

In 1879, 96 Congregations gave . . . . .	\$1,608.01
89, 107 “ . . . . .	1,959.02
81, 117 “ . . . . .	2,037.81
82, 118 “ . . . . .	2,211.24
83, 126 “ . . . . .	2,483.39

Besides the 126 Congregations 10 Mission Stations responded to the Synod's request for their aid, giving sums varying from one to fifteen dollars, making in all not less than seventy dollars.

#### SMALL NUMBER OF STUDENTS.

The Board are much concerned to notice that the attendance of students has during the last two years, diminished, instead of, as they had hoped, increased; and they are grieved that their efficient Professorial Staff have not twice the number, all of whom would be necessary to meet fully the requirements of our Home and Mission fields. Of course, besides the fourteen reported above, there are six or seven others in Montreal, Kingston and American Colleges, making in all about 21 or seven per annum, if all getting their education elsewhere, should return. As it is certain they will not, the Board would bring before the Church the fact of insufficient home supply of ministers, notwithstanding the increasing facilities and encouragements given to students. They would present as appropriate the subjoined resolution passed, when at their November Meeting they found only one

single applicant for the first year.

"The Board, fully impressed and humbled with the present fewness of candidates for the ministry, would seriously and affectionately call the attention of the Church to this matter. They would urge upon our young men to consider their duty in the present emergency. Especially would they call upon the Ministers to look out for young men of piety and promise, and to bring under their notice the urgency of the Church's work and the claims of Christ upon their services. Above all they would call on the Church to make this matter the subject of earnest prayer, that the Lord of the harvest would send forth labourers into his harvest."

Our Theological Students being thus small, and our expenditure large, it has been said that each student costs four or five hundred dollars annually. Such a statement, however, can be made only in ignorance or forgetfulness of the fact that more than one third of the whole expenditure is applied to support Professors in Dalhousie College, so that the students benefitted by the outlay just reported are four times the number referred to in the calculation, and embrace men studying for all the professions.

CONNECTION WITH DALHOUSIE.

"At the same time the Board are unanimously of opinion that the time has come, arising mainly from large benefactions to Dalhousie College, when, in perfect consistency with the original agreement, the question may and should be raised, should this expenditure for general education be continued, and should not measures be initiated for a gradual withdrawal from direct pecuniary responsibility?"

The opinion of the Committee has been thus expressed, That in the opinion of the Board a change is imperatively required in the relations of this Church with Dalhousie College; and therefore agree to bring the whole question of the relation of this Church to that College before the Synod at its next meeting, with a view to the Synod's taking such action as may be necessary in the circumstances; and that notice of this resolution be given to the Governors of Dalhousie College.

The reference in this case is to the Synod, rather than to the Assembly, on the understanding that the Assembly declines to adjudicate on matters connected with the maintenance of Courses in Art, and relegates the connection with Dalhousie to the Maritime Synod, as alone responsible for support and best ac-

quainted with all conditions of the arrangement.

BOARDING.

The Board have to report a change in the occupancy of the college premises, and the management of the boarding department. The connection of Mr. James Barnes as lessee closed on May 1st, by notice from him; and on his retirement the Board tendered to him a unanimous expression of their thanks for the great care taken of the whole premises, and for the excellent condition in which they left them. This retirement has been unexpectedly followed by his decease, the end of a useful life, closely associated with the Periodicals and Missionary and College schemes of this Church, in all of which he evinced deep interest.

After an offer had been made to, and declined by, the Principal, to live in the building, Mr. and Mrs. James S. Fraser have been appointed to succeed the late occupant, and are now in possession of the premises, on the same terms, with the exception of an outlay from the funds of the Board for about \$300 for refectory and kitchen furnishing, which, probably should have been provided when the experiment of boarding the students was first tried.

The Board would close its Report with an expression of gratitude to God, that seven young men have gone forth this Spring to preach to congregations ready to appreciate their services, and that they have good reason to expect a decided increase in the numbers to enter this year.

Respectfully submitted,  
R. F. BURNS, *Chairman*.  
P. G. MCGREGOR, *Sec'y*.

Halifax, May, 1883.

REPORT OF COMMITTEE ON SUPPLEMENTS, MARITIME PROVINCES, 1882-3

The Committee are thankful to present to the General Assembly a report more favourable than usual, inasmuch as for the first time, for several years, they have been able, in addition to payment of supplements, in full, to discharge their debt, and still have a balance on hand.

Last year the Committee reported:  
Receipts ..... \$4183.84  
Expenditure ..... 4035.97

Balance on the year..... \$ 130.87

This was felt to be a gratifying result, because it was the first time, since the withdrawal of all Scottish aid that a deficiency has been avoided. The year just closed shows a further advance, not indeed in ordinary receipts, which have, no doubt, been deranged slightly by a special effort, soon to be referred to, but in bringing expenditure within expected revenue.

The receipts have been..... \$3942.86  
Disbursements..... 3862.65

Balance on the year.....\$ 80.21

It should not be overlooked that this has not been done without a helping hand from a distance. The Presbyterian Church of Ireland has kindly sent £100 stg., \$188.66. The difference between this sum and our balance is over \$400 but there has been paid for interest, which it is hoped may, in future be avoided, \$90; so that we are not far from self-sustaining at present rates of receipts and disbursements.

#### REMOVAL OF DEBT.

But in addition to ordinary revenue, the Committee are able to report the removal of their debt of \$1990.94; and the existence of a balance on hand of \$628.35 which, it is hoped, will enable the Committee in future, to meet payments without loans, except to a very limited extent. The removal of the debt was accomplished by inviting the ministers to send, without call, voluntarily, \$500, and then, by appealing to the people for \$2000 in addition to ordinary contributions. The Committee thus asked for a working balance of \$500 besides the extinction of debt.

One hundred-and-fifteen ministers responded with... \$ 498.64  
Individuals and congregations..... 2040.44 \$2539.08

The combined statement will be:

Ordinary revenue .... \$3942.86  
Special effort ..... 2539.08 \$6481.94

Amount of old debt... \$1990.94  
Expenditure for the year 3862.65 \$5953.59

Balance on hand..... \$628.35

There were laymen who did not wait

for a call, but sent their aid most gracefully, one excelling all others, by remitting first one hundred and again fifty dollars. The Committee would express their thanks to the brethren in the ministry who helped, and to all who co-operated, whether by work or gift.

They would respectfully suggest that the thanks of the General Assembly should be tendered to the Presbyterian Church of Ireland for, their fraternal sympathy and generous aid.

The Committee has carefully considered all applications from Presbyteries, and these were found, in a good many cases, to be for increased amounts. In a few cases the grants were increased, as when the settlement of a pastor turned upon such encouragement being given; and where the congregation has been demoralized by a protracted vacancy. But these cases were few, and many Presbyterian requests for larger grants were refused. Such refusals were painful, but the Committee had to refuse or to violate the pledge of "no more debt," virtually made to the contributors; with the prospect of, at the least, mild censure, from this Assembly. The presbyteries and congregations partially disappointed, may feel assured that the committee have expressed no disapproval of the sums asked for, but found themselves simply unable from past experience to provide them.

The subjoined list shows the grants made last year, the amounts asked for 1882-83 and the amounts promised. The blanks may be thus explained: For Tabusintac, Hammond River, Hopewell and Salisbury, nothing was asked, because these congregations are vacant and an early settlement not expected. For Buctouche nothing was asked. For Gagarus and Cape North, in the Presbytery of Sydney, and Carleton and Chebogue transferred within the year to Halifax Presbytery, no application was made in time, and the Committee ask authority from the General Assembly, to dispose of such applications for grants in these cases, on the same principles on others were passed. They ask the same privilege in reference to Nashvaak, and Stanley, the application for which was laid on the table till the Presbytery should be again heard from. The congregation of Acadia Mines has gracefully retired from the list; and thanking the Committee cordially for past aid, have expressed their readiness, in future, to provide for their pastor out of their "own proper good," an example which the Committee fully expect to be followed by

several congregations during the current year. This course is not open to all, for they have not the numbers requisite to warrant the step; but there are a few that would really benefit themselves, while setting free money to help the really weak, if they would put forth their own energies more decidedly, and attempt to walk without aid.

Shediac and Shemogue, in the Presbytery of St. John, and Port Hastings and River Inhabitants, in the Presbytery of Victoria and Richmond, have been added, at \$150 and \$200 because, on enquiry, it was found that these sums were necessary to enable the congregations named to obtain settled pastors.

PRESBYTERY OF MIRAMICHI.

	Grant 1882	Asked 1883	Granted for 83
Tabusintac	\$ 100		
Redbank	150	200	150
New Carlisle	150	200	150
Black River, Presbytery to look after arrears	100	100	100
	<u>\$500</u>	<u>\$500</u>	<u>\$450</u>

PRESBYTERY OF ST. JOHN.

Sessex	\$ 100	100	100
Springfield, arrears to be seen to	100	100	100
Carleton	100	100	100
Bocabec	100	120	100
Buctouche	100		
Chipman	100	100	100
St. Andrews	200	200	200
Woodstock	200	200	200
Nashwaak and Stanley	120	120	Deferred
Hammond River	150		
St. James (with notice of reduction)	100	100	100
Hopewell and Salisbury	100		
Shediac and Shemogue	150	150	150
	<u>1470</u>	<u>1290</u>	<u>1150</u>

PRESBYTERY OF P. F. ISLAND

Cove Head	150	150	100
Tryon and Bonshaw	150	200	150
Tignish, Montrose, &c.	150	150	100
	<u>450</u>	<u>500</u>	<u>350</u>

PRESBYTERY OF LUNENBURG & SHELBURNE

New Dublin	\$ 160	200	150
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PRESBYTERY OF SYDNEY.

Gabarus	\$144		
Cape North	80		
	<u>\$ 220</u>		

PRESBYTERY OF VICTORIA & RICHMOND.

Lake Ainslie	\$ 50	100	50
N. E. Margarae. &c.	100	100	100
Ma'ou	100	100	100
Strath Lorne	75	75	75
Port Hastings and River Inhabitants		200	200
	<u>\$325</u>	<u>575</u>	<u>525</u>

PRESBYTERY OF WALLACE.

Amherst	\$ 125	125	125
Eugwash	100	100	100
Spring Hill	100	100	100
New Annan	40	75	75
	<u>\$365</u>	<u>\$400</u>	<u>\$400</u>

PRESBYTERY OF TRURO.

Acadia Mines	\$50		
Parrsborough	200	200	150
	<u>\$200</u>	<u>200</u>	<u>150</u>

PRESBYTERY OF HALIFAX.

Richmond	\$200	200	200
Musquodoboit Harbor	180	180	180
Kempt and Walton	120	120	120
Annapolis	150	150	150
Carleton and Jeboque	150		
	<u>\$650</u>	<u>\$650</u>	<u>\$650</u>

Amount voted for 1883 \$3625  
Amount probably to be voted 494

\$4119

The Committee cannot close this report without a record of grateful acknowledgment to the Lord for His blessing on their efforts during the year. They have been relieved from a weight of care and anxiety. They have been cheered by the sympathy of many warm hearts and cheerful givers. They have obtained evidence of a generous appreciation on the part of the Church, as a whole, of the work and self-denial of brethren who, in trying circumstances, are bearing the

burden and heat of the day. They would rejoice if the Assembly, in its wisdom, should see its way to a sustentation fund; but if difficulties should bar the way, they are persuaded that steady and substantial progress will still be recorded of the strong helping the weak and thus, according to the will of the good Lord, bearing one another's burden and so fulfilling the law of Christ.

Respectfully submitted,  
 THOMAS SEDGWICK, *Chairman*.  
 P. G. McGregor, *Secretary*.

### Britain.

Earl Cairns, in a missionary meeting held in London under the auspices of the English Church, said that \$1,126,000 was a large sum to be paid by them in one year for missionary purposes, and yet it was small compared with the \$300,000,000 paid out by Englishmen for intoxicating drinks.

A terrible calamity, involving the death of over two hundred children, occurred in the town of Sunderland, England, on Saturday evening. An entertainment had been given in Victoria Hall by a conjuror, which was attended almost altogether by children, several thousand being in attendance. The accident occurred at the close of the performance. The body of the hall had been entirely cleared of its occupants when some twelve hundred of the little ones came rushing down stairs from the gallery. At the top of the first flight of stairs there was a door which opened only twenty inches, and thus only one child was permitted to pass through at a time. At this point, while the mass of children were pushing forward, some fell and were unable to rise, owing to the others crowding on. The result was that this great number were pushed down, trampled on and suffocated.

The Jews in London number, it is said, about 100,000. They have three weekly newspapers, fifteen synagogues, and a rabbinical college with the finest Jewish library in the world. It has been calculated that there are no fewer than 3,000 converts from Judaism in the various Christian Churches of England.

Englishmen are wont to speak of England as being prolific in religious sects and sects; but the latest annual record shows that there are no fewer than 180 denominations or sects. Thirteen new bodies were registered last year at Somerset

House, and these include "Army of the King's Own," "Hosanna Army," "Redeemed Army," "Royal Gospel Army," and "Salvation Navy."

The receipts of the London Missionary Society for last year, reported at the late annual meeting, amounted to £126,627 16s.7d.

Moody and Sankey are great workers. At Liverpool they hold eleven meetings a day, and at the close were in good health. About the first of November they will begin their Fall campaign in London, where two large portable iron tabernacles, with a seating capacity of 5,000, are being built for them, and meetings are to be held in several portions of the city. While meetings are being held in one, the other will be taken down and put up in another place.

The Rev. George Muller of the Bristol Orphanage has lately returned home from a preaching tour in Russia. Though now 78 years of age, he intends shortly to proceed to India on an evangelistic tour.

The receipts last year of 52 of the principal religious societies of Great Britain, including 16 Foreign and Colonial Missionary, 20 Home Missionary, 8 Religious Educational, and 9 miscellaneous Societies were £1,776,284, or \$8,881,420, an increase of \$565,930 over the previous year.

### United States.

Rum rules pretty effectually in New York city. Twelve of the thirteen aldermen elected are stated by the *New York Times*, to be or to have recently been proprietors of drinking saloons.

They are getting up a Presbyterian College in Salt Lake City, in the heart of Mormondom. Already they have a Collegiate School there with 240 pupils. This is a good and fair way to fight Mormondom.

The new license bill which the Illinois House has passed, after a prolonged struggle, makes the license to sell whiskey, &c., \$500, and to sell beer \$150.

The Presbyterians of Carleton and Chebogue presented Rev. J. K. Bearisto and his wife with a very kind address and a handsome purse of money on the occasion of Mr. Bearisto's retiring from the pastorate of the congregation.

According to the *Missionary Review's* tables the Foreign Missionary Societies of the world show a gain of 503,643 communicants in the past year. They spent

a little less than \$8,500,000. The home churches could not show a corresponding increase for their outlay.

Dr. Storrs, the eminent New York preacher, says that more men are demoralized in the United States by the running of Sunday trains, than are converted in heathen lands, and they are among the very best men in the country. Railroad men want the Sabbath and need it quite as much as other men. But remember the fault, the chief blame, rests on "the infidel, worldly pressure that causes those trains to run Sunday after Sunday every week in the year." There are probably fifty thousand railroad men in the United States at work on Sundays, —and a large number in Canada. Surely, something must and shall be done to secure to railroad men one day's rest in the week for thought and prayer.

Sir Richard Temple, said lately in London:—"As an old Finance Minister of India, I ought to know, if anybody does, when the money's worth is got by any operation, and myself having also administered provinces which contain, from first to last, 105,000,000 of British subjects—that is, nearly half British India—I say that, of all the departments I have ever administered, I never saw one more efficient than the missionary department; and of all the hundreds of thousands of officers I had under my command—European officers and gentlemen—I have never seen a better body of men than the Protestant missionaries. And I say also, that of all the departments I have administered, I have never known one in which a more complete result was got than in the great department—the grand department—which is represented by the Protestant missionaries."

### Europe.

Among the 300,447 inhabitants of Rome there are 117,991 who cannot read or write.

The Roman Catholics of Germany protest against observing the fourth centenary anniversary of Luther as a great *fete*. They call it persecution.

Religious liberty in Austria is a minor. A Sunday-school in Vienna, under the care of the Scotch Presbyterians, has just been closed by temporary orders from the police, who are dominated by the Catholic clergy.

Revivals continue to be reported from

various parts on Franco. Among the latest is that in the Cevennes, called the Sinci of France, from the fact that it was once a refuge of the persecuted Huguenots.

The forty-fourth annual report of the *Evangelical Society of Belgium*, enumerates twenty-five churches and stations, and forty-five Sabbath-schools with an attendance of 1,759 scholars. The members of the churches are mostly converts from Roman Catholics.

Belgium appears to be at present to be the most drunken country in the world. There is, it is said, one drink-shop to every twelve inhabitants. And little or nothing is being done to check the evil. In Great Britain and Switzerland people have become alarmed, and the temperance spirit is growing. But the Belgians do not appear to have wakened up as yet to realize that their national life is in danger.

Progress in Italy is indicated by the recent decision of the courts that the Vatican is under the control of government and by the recent taxation of the Pope, a bill having been made out in the usual form, "to citizen Joachim Pecci, by trade or profession, Pope, doing business at the Vatican Palace, Rome." The taxes were duly paid, and the receipt made out accordingly.—*Baptist Missionary Magazine*.

### Africa.

According to the *London Freeman*, the native Christians of Madagascar have given more than half a million dollars, during the past ten years, for the spread of the Gospel.

The Moravians, one of whose characteristics has been to enter the most uninviting and inhospitable of all the mission fields, have reaped a blessed harvest on the Musquito coast of Central Africa during the last year. In Mid-summer there were evidences of a powerful work of the Holy Spirit among their care. There was much excitement in and around Blewfields, and the missionaries were apprehensive of a superficial result. The interest, however, continued month after month, improving in quality, until more than 400 are said to have united with the church, persons in whom the missionaries have the greatest confidence. At Harata alone 211 persons have applied for instruction and baptism. The little church was found too small, and a large tent was erected outside for "overflow" meeting.

### TAKE THEM TO CHURCH.

Parents should not only train their children at home and take them to Sabbath school, but they should take them to church. It is a sad commentary upon the state of religion if children cannot endure the service of sanctuary for an hour or more, when for week after week and month after month they can sit six hours daily in the common school. We have sadly degenerated from the practices of our fathers. What was more beautiful than to see a whole family led by a parent enter the church and seat themselves in the same pew. Getting away from the family pew is often the child's first step towards getting away from the church altogether.—*Bz.*

### CESAREA, ANCIENT CAPPADOCIA.

Cesarea is a collection of rudely-constructed stone houses built on the site of the ancient capital of Cappadocia. It cannot boast of architectural beauty, or of pleasant streets, or of any attractive appearance. The city of the dead is many times more populous than the city of the living. Burial places are everywhere. In all parts of the town little corners, are filled with graves; and by whatever road you go out, you must pass through, or near, extensive grounds, which for centuries have received the bones of the departed. The graves of the Turks are distinguished from those of other nationalities by their upright stones. No one but a Mussulman may erect a stone at the grave of a friend.

In respect to the early introduction of Christianity into this region, there are many interesting legends that find credence among the people. One is that the Gospel was first brought to Cappadocia by the soldier that pierced the side of the Saviour.

The Bible was brought here in 1823 by an agent of the British and Foreign Bible Society, and now we are cheered by receiving

#### GOOD NEWS FROM ANCIENT CAPPADOCIA.

A correspondent to the *Illustrated Christian Weekly*, writing from Cesarea in February last, says,—In the Cesarea field, including nearly the whole of an ancient Cappadocia, and parts of Pontus, Galatia, and Lycaonia, some 2000 pupils were under instruction during the past

year. From 2500 to 3500 persons listened to the preaching of the Gospel in about thirty congregations every Lord's day. We now have six churches with 668 members. But these members are by no means a complete inventory of the work accomplished. The increasing demand for good books proves that the heaven is working. The past year we sold of Bibles, New Testaments, Psalms, and other portions of sacred Scriptures, an aggregate of more than 4000 volumes, besides tracts and some 5000 volumes of other books. Very many of these volumes go into families that are never visited by the preacher of the Gospel.

The demand both for the Word of God and better instruction is so strong that religious teachers, whether Greek, Armenian, or Papal, are compelled to heed it. Within a few days the Catholic bishop called at our book-store and asked, as a very great favour, for some 500 Scripture cards to use in his school. There is also a society in Cesarea now, numbering several hundred intelligent men, which has for its object the reformation of the of the Armenian Church. This society seems to be getting more and more thoroughly evangelical, and they are very earnest in the study of the word. A great work has been accomplished, and with God's blessing it will go on.—*Ill. Miss. News.*

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### THE SPIRIT OF CHRIST.

The *Advance* says:—"Let no mistake be made concerning what is meant by a Christian spirit. Let us not, as is too often done, take one side of the character of Christ in forming an estimate of the whole. The passive virtues of meekness and forbearance and suffering for righteousness sake are properly brought forward as illustrations of his spirit. But is this all? Then love is added, and men speak of the loving kindness and gentleness in Christ as though these virtues made up his whole life. This is a great mistake.

An English writer said he had found boys enough who loved God, he wanted to find one who hated the devil. The wrath of God against sin was incarnate in Christ. It was he who denounced the hypocrisies of the Pharisee, laid bare the sins of society, stripped men of falsities pronounced woes on the heads of evildoers. It was he who overthrew the tables of the extortionate money-changers he who made a whip of small cords and drove them as thieves out of the temple. Any spirit which exalts love and forbearance out of their relation to justice and hatred of sin is not the spirit of Christ. It is a weak and flabby sentimentalism without a body and without a soul."

### LIVING IN HOPE.

What hope? The hope of perfect resemblance to Christ in heaven. But let us remember that this is awarded only to such as delight in spiritual things here. "Every man that hath this hope in him purifieth himself, even as He is pure." This is the day of His appearing. He invites us to look unto Him. Obeying Him, we become like Him in as real a sense as are the glorified in His immediate presence. We are now "the sons of God," though the feature completeness of moral conformity baffles our power of conception. Still, the resemblance begins here; and "from glory to glory," even as by the Spirit of the Lord, we advance in likeness to him.

If you stand a quarter of a mile off from your father you will be sorely puzzled to know what he says or what he means; but if you go within five feet of him every thing will be plain. So, my Christian brother, if you stand off and away from God, your Heavenly Father, in the midst of earthly absorptions, you

will undoubtedly be much at a loss to know what is his will; but if you live near to Him, walking with God (as the Scripture expression so significantly gives it), you will have no difficulty of this sort.—*Howard Crosby.*

Kind looks, kind words, kind acts, and warm handshakes, these are secondary means of grace when men are in trouble, and are fighting their unseen battles.—*Dr. John Hall.*

### A LESSON FROM SIR JOHN.

When Sir John McDonald dismissed the deputation of liquor dealers, who waited on him some months ago, he is credited with given them a piece of advice, which, if true, shows him to be possessed of profound knowledge of men and things. "Friends," said Sir John "go home and make money, and learn how to use it wisely; don't howl so much at churches and preachers. The preachers are generally good men; but they are mostly simple and innocent men. Their weakness lies, first, in a too great love for their own branch of the Church which prevents unity of action, and second, the majority of them have pet schemes, which they are anxious to further. Judicious liberality on your part in helping along these schemes, will keep things pretty smooth. Very few of the preachers like your business; but it is also hard to resist money judiciously placed. When the churches shut out all connected with your trade, refuse your help for their schemes, and unite as one in demanding the prohibition of the liquor traffic as illegal, you may make your preparations to migrate—your time will have come. Remember I have told you."

No thoughtful man can gainsay this opinion. The small shot with which we pepper the tavern keeper and bar-tender, will have to give place to the boom of the cannon of a united Christian army, united under the captain of our salvation, before the stronghold of Satan can be captured and destroyed.

It will be a sad day for the Church of God should she allow any other agency to precede her in carrying out the great work; it is her work, and must not be delegated to others.—*Watchman.*

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God.—*Spurgeon.*



## SALVATION.

Reader! you may be clothed in purple and fine linen, and fare sumptuously every day, as Dives did, and not be saved. You may rule vast provinces, and command vast armies, as Pharaoh and Nebuchadnezzar did, and not be saved. You may be fair and lovely to behold, as Absalom was, and not be saved. You may belong to a Church, pure and simple and apostolic, and blessed with holy ordinances, as Ananias and Sapphira did, and not be saved. You may live under the highest blaze of Gospel teaching, as Judas did—nay, you may bear witness to the truths of Jesus as he did, and not be saved. You may be exalted unto heaven in privileges and opportunities as Chorazin, Bethsaida, and Capernaum were, and not be saved. You may have the shrewdest intellect as Ahithophel had, and not be saved. But you cannot believe in the Lord Jesus Christ and fail of salvation. The word abides for ever: "Whosoever believeth in Him shall not perish, but have everlasting life." Let the rich man believe, and he is saved. Let the poor man believe, and he is saved. Let the young believe—let the old believe—let the wise believe, and all are safe. Christ is theirs, and Christ is Salvation.—*Miss, News.*

## "IF I WERE A GIRL"

"If I were a girl," said a well-known New England clergyman recently, "I wouldn't parade too much in public places." He mentioned a number of other things that he would not do. He would not think too much about dress, or about parties, or about fashionable society. But in regard to the folly of parading in public places he was particularly emphatic. A good many girls, acquire the habit of parading the streets before they comprehend how objectionable it is. Their motive at first is simply amusement; afterwards they like thus to draw upon themselves the notice of others. But notice so attracted is seldom respectful, and the very young man who will look admiringly at the girls he meets under such circumstances will probably rejoice in his own heart that his sister is not among them. There is too much of this sort of thing in many of our smaller towns and villages, and we are glad that the practice has been publicly denounced from the pulpit.—*N. Y. Ledger,*

## THE MOST ALARMING SINS.

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

## WHAT SIN WILL DO.

There was but one crack in the lantern, and the wind has found it out and blown out the candle. How great a mischief one unguarded point of character may cause us! One spark blew up the magazine and shook the whole country for miles around. One leak sank the vessel and drowned all on board. One wound may kill the body.

One sin destroys the soul.

It matters little how carefully the rest of the lantern is protected, the one point which is damaged is quite sufficient to admit the wind, and so it little matters how zealous a man may be in a thousand things if he tolerates one darling sin; Satan will find out the flaw and destroy all of his hopes. The strength of a chain is to be measured not by the strongest, but by its weakest links, for if the weakest snaps what is the use of the rest? Satan is a close observer, and knows exactly where our weak points are; we have need of very much watchfulness, and we have great cause to bless our merciful Lord who prayed for us that our faith fail not. Either our pride or our sloth, our ignorance, our anger or our lust would prove our ruin unless grace interposed; any one of our senses or faculties might admit the foe; yea, our virtues and graces might be the gates of entrance to our enemies. O, Jesus, if Thou hast indeed bought me with thy blood, be pleased to keep me by Thy power even unto the end.—*Spurgeon.*