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

The Maritime Presbyterian.

PREACH CHRIST AND HIM CROSSED

HOW SHALL THEY PREACH EXCEPT THEY BE BAPT.

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JUNE, 1885.

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FOLLOWING CHRIST.—“A manual for church members,” by Joseph B. Stratton, D. D., is one of the recently published, and one of the best issues of the Presbyterian Board. It is a solid, earnest work, clearly and tersely written, and will be found of great practical value. It treats of Christian life under all circumstances and in all phases of it. It is well filled with practical, common sense, advice, and presented in such a way as to be most interesting as well as instructive. We would class it among the few books that should be found in every home. Where the means of the family can afford but few, it is well worthy a place as one of them. It is well printed, in large, clear type. Price seventy-five cents, at McGregor & Knights.

JUDGE GREENES NOTE BOOK.—By Mary C. Miller, published by the Presbyterian Board, has just appeared. It concludes a series, called the “Reformation Series.” It is written as its name indicates in the style of a diary or notes by a traveller, for the benefit of some young friends. He first visits London, tells of what he sees there, and gives some interesting stories of by gone days, of some of the martyrs and their times. Then he visits Paris, describes some of its grand buildings, and interweaves in a charming manner the stories of reformation times as connected with the history of these buildings. Thus he travels through the principal cities of Switzerland, to Rome, back to the Netherlands and through Germany, visiting many of the historic cities, such as Antwerp, Brussels, Dort, Utrecht, Strasburg, Nuremberg, Spire, Augsburg, Erfurt, Wittenburg, Worms, etc. and pictures as he goes some of the scenes that took place in them in connection with the Reformation. The book is written in an attractive style. It gives in small compass much information concerning reformation times and is calculated to whet the appetite for the study of history and more especially the history of Christianity. When the books for young people, consist in such great measure, of stories of boys and girls who never lived, it is a positive pleasure to be able to point at times to story books at once interesting and true, books which attract and interest, and at the same time instruct. Price \$1.15 at McGregor & Knight's.

It is a shame for a rich Christian man to be like a Christmas box that receives all, and nothing can be got out of it till it is broken in pieces.—*Dr. John Hall.*

The Maritime Presbyterian.

VOL. V.

JUNE 15th, 1885.

No. 6.

The whole receipts by our Treasurer for Foreign Missions, during the past year, were \$17,707.55, the largest sum ever raised in any one year, by the ordinary contributions in the Maritime Provinces. The whole expenditure for the year was \$18,117.55, or but 410.00 more than the receipts, the income of the year as stated in our last issue very nearly covering the expenditure. This is all the more cheering when we remember that there were two or three special demands upon the Fund last year, which would more than make this balance. As a church we have great reason for gratitude in reviewing the years work for Foreign Missions.

The Story of Missions, though getting to be an old, old, story, is ever new. Missionaries are with us nearly every year, telling of what God hath wrought among the Gentiles, and instead of wearying of it there seems to be a growing interest in the work. Mr. and Mrs. McKenzie came home, the first faces we had seen from the New Hebrides for many years, and all listened with deep and deepened interest to the story of God's work there. Robertson and wife were with us soon after, and the attention flagged not but grew, with increased knowledge, and now that the Annands are with us after their dozen years with the heathen, large gatherings welcome them and hear their story of the triumphs of the cross. The story of other things soon grows old, but that of Christ coming to save sinners, and that of sinners, heathen, coming to the Saviour are ever new, ever dear, to the Christian

THE CALENDAR OF THE PRESBYTERIAN COLLEGE, HALIFAX—has been received, giving full information with regard to the working of the college, the subjects of study for the different years, the examination papers of last year, shewing the thorough work done at the institution, etc., All students who require to pass the Board of examiners are to notify Rev. R. Laing. The examiners meet Oct. 31st.

Any student wishing full information can get a calendar by writing to any of the professors.

One thing about this calendar can be truly said, viz., that as a faithful exhibit of what the College *really is*, it has few, if any, equals, while the college which it represents, in breadth of study covered, and thoroughness of work done, will compare favorably with the best colleges in the land. It is to be hoped that the attendance of last winter will be followed by a still large number the coming session.

A singular coincidence, singular, speaking after the manner of men, but really a striking instance of the working of Providence, took place at a meeting of the F. M. Committee, Western Section, a few days since.

Rev. J. Fraser Campbell was addressing the committee and pleading for another missionary to India. Following that, a letter was read from the congregation of St. Pauls Church, Montreal, offering to contribute, in addition to their present giving, \$1500 a year to support another missionary in India. At the same meeting there was present a young man, Mr. R. C. Murray of Pictou Co., Nova Scotia, who has just completed his studies, and offered himself for Foreign Work. After conference with him the Committee appointed him to the post.

We call Britain "the old country," "the mother country," etc. Presbyterians for the most part look to Scotland as the land of their fathers. Until recently, next to the news of our own church, that of the Scottish Churches had for our people the deepest interest. This state of matters is changing. The interest is being transferred to the neighboring republic and the great Presbyterian church there. A generation since there were many living ties binding people to Scotland, few binding them to the United States. Now, the state of matters is completely reversed. There are few living ties between us and Scotland. Few of our people have near relatives or friends there. The tide of emigration from the Old land now goes farther West, and South, while Scotland dear to us only as the land of history and tradition. On the other hand when we look toward the United States by what a manifold cord are we drawn thitherward. Few families in all our church that have not their living representatives there. Scarce a member of our church in these Provinces, but has one or more strong, living ties, binding to the United States. Our interest in Church work and progress there should correspond to these ties, as upon the purity and progress of religion there depends to some extent the welfare of our friends. The success of their Home Missionary operations, means the carrying of the gospel the more speedily to our absent ones in the far West.

The news of the death of Rev. Charles Fraser comes with startling suddenness. A few weeks before his death he met with the Pictou Presbytery, and was deeply interested in the Mission Fields on the Eastern Shore of Guysborough County. He purposed with true missionary spirit going to labor for a time there with a view of building up a congregation. He was then the picture of strength. But his work was done. Work while it is called to-day.

Christ could send ten thousand angels to tell the heathen the way of salvation, but He has conferred the honor of doing so upon us.

Rev. A. B. Dickie writes as follows:—

"In my sketch of Princetown congregation I stated that three jubilees were held in the Presbyterian Church. I made a mistake. I omitted Mr. Crowe's jubilee. If not too late, would you insert in the paragraph concerning jubilees, Rev. T. S. Crowe's, Maitland, held in 1865."

We regret that the above note came too late to make the required correction.

The Christians of one age cannot be better than those of any other age, for they are all sinners saved by grace. The raw material, the natural heart is the same in every age, totally degraded, and the Spirit of God, the Divine workman who renews that heart, is ever the same, therefore the workmanship, the renewed heart, must be the same. Different manifestations of that Christian life are seen at different times. The martyr days had their giants. Why? Simply because their lot fell on evil times and "*As thy day so shall thy strength be.*"

Rome, when in power, is always intolerant. She will not allow freedom of worship to others. When in the minority she is the londest in crying out against the shadow of preference for others, and the foremost in assuming the role of martyr. They explain their position as follows:

Louis Vouillot, a Romanist, in the French Assembly says: "We demand toleration when you are in power because it is *your* principle; we refuse it when we are in power because intolerance is *our* principle."

"It is well, that Protestants while granting equal toleration to all and while showing towards all the Spirit of Christ, should not forget that the changeless principle of Rome, a principle which she is bound to carry out where she can do so, is intolerance. Whatever Rome may lack, she is in this sense, most thoroughly consistent.

FINANCIAL REPORT.

EASTERN SECTION, 1884, 1885.

The State of the Accounts at the close of the year, May 1st, was as follows.

FOREIGN MISSIONS.	
(1st account.)	Cr.
By Total Receipts.....	\$13517 72
	Dr.
To Bal. due May 1, 1884.....	\$ 618 48
" Total Expenditure.....	13690 04
	14308 52
Bal. due Treasurer May 1, 1885	\$790 80
DAYSRING AND MISSION SCHOOLS.	
(2nd account.)	Cr.
By Total Receipts.....	\$ 4189 83
	Dr.
To Bal. due May 1, 1884.....	\$ 957 25
" Total Expenditure.....	4497 51
	5384 76
Bal. due Treasurer May 1, 1885	\$1194 93
HOME MISSIONS.	
	Cr.
By Bal. May 1, 1884.....	\$ 81 30
" Receipts.....	5055 93
	\$5137 23
	Dr.
To Total Expenditure.....	4737 23
Bal. on hand May 1, 1885.....	\$400 00
AUGMENTATION FUND.	
	Cr.
By Bal. May 1st, 1884.....	\$ 2159 66
Receipts.....	11262 76
	13422 42
	Dr.
To Total Expenditure.....	8876 23
Bal. on hand May 1, 1885.....	\$4546 19
COLLEGE FUND.	
	Cr.
By Total Receipts.....	\$ 8843 54
	Dr.
To Bal. due May 1, 1884.....	\$4492 09
" Expenditure.....	9987 88
	14479 77
Bal. due Treasurer May 1, 1885.	\$3636 21
COLLEGE BURSARY FUND.	
	Cr.
By Total Receipts.....	\$ 876 98
	Dr.
To Bal. due May 1, 1884.....	\$360 78
" Expenditure.....	817 00
	1077 78
Bal. due Treasurer May 1, 1885.	\$200 80
AGED AND INFIRM MINISTERS' FUND.	
	Cr.
By Total Receipts.....	\$3764 80

Dr.	
To Bal. due May 1, 1885.....	\$ 73 55
" Expenditure.....	2260 00
	2333 55
Bal. on hand May 1, 1885.....	\$430 96

COMPARATIVE STATEMENT OF RECEIPTS FROM ALL SOURCES.	
Foreign Missions, 1884.....	\$15177 26
1885.....	13517 72
Decrease.....	\$1659 54
Dayspring & Mission Schools, 1884.....	\$4089 32
1885.....	4189 83
Increase.....	100 51
Home Missions, 1884.....	\$4233 60
1885.....	5055 93
Increase.....	\$ 822 33
Augmentation Fund, 1884.....	\$5166 10
1885.....	11262 7
Increase.....	6096 66
College Fund, 1884.....	\$8910 55
1885.....	8843 56
Decrease.....	66 99
College Bursary Fund, 1884.....	\$ 883 30
1885.....	876 98
Decrease.....	6 3
Aged & Infirm Ministers' Fund, 1884.....	\$1726 24
1885.....	2784 50
Increase.....	\$1058 26
Total Receipts, 1884.....	\$ 40186 37
1885.....	46511 28
Increase.....	\$6324 91

CURRENT FUNDS BALANCED MAY 1st, 1885.			
	<i>In Fund.</i>	<i>In Debt.</i>	
Foreign Missions.....	\$ 790 80	1194 93	
Dayspring & Mis Schools			
Home Missions.....	\$ 400 00		
Augmentation Fund.....	4546 19		
College Fund.....		5636 21	
College Bursary Fund.....		200 80	
Aged Ministers' Fund.....	430 96		
	<u>\$5377 14</u>	<u>7832 74</u>	

P. G. MCGREGOR, Treasurer.

J. C. MACKINTOSH, } Auditors.
JAS. FORREST, }

Halifax, May 30th, 1885.

One of the tendencies in the Christian church to-day is that towards union. This has its good and its evil side. It is good as it leads men to look less at that in which they differ, and to recognize the great fact that "all ye are brethren." It is evil if it leads men to give up for the sake of outward union truths of God's word, which though not essential, are important. The ideal unity of the church on earth is unity in spirit and in aim, not in outward organization.

It is far better to have the Christian church, consisting of different denominations each from firm intelligent conviction heartily attached to its own form of organization and its own special doctrines, and all living and labouring for Christ, cordially united in spirit and aim, than to have church life all run into one mould, merely for the sake of unity in organization. Christians to whom "all denominations are alike" are generally useless to any, while those who cordially love, and heartily approve of, the minor doctrines and the polity of some branch of the household of faith, and at the same time love all who love the Lord Jesus Christ, are those who do the most for advancing the Redeemer's kingdom.

One of the best illustrations of the true unity which should characterize the Christian Church was the congress of American Churches recently held in Hartford, Conn., attended by leading men from different denominations. Four real questions were discussed. :

1. The Relations of a divided Christendom to Aggressive Christianity.
2. The Functions of worship in promoting the Growth of the Church.
3. The Attitude of the Secular Press in America towards Religion.
4. The Historical Christ Considered as the True Centre of Theology.

When the Christian Church learns to "live and let live," when Christian people learn to work, not for denomination, but, in a denomination they think most Scriptural, and, for Christ, viewing other Christian bodies as brethren in Christ, members of Christ's body, and loving

them not the less because differing in opinion, then will be answered the prayer of Christ "that they all may be one."

The General Assembly of the Presbyterian Church in the United States, North, met in Cincinnati, May 31st.

The receipts of the F. M. Board from all sources during the year were about \$700,000, the expenditure, including a debt of \$10,723 from last year, has been \$767,834. Their debt is now a round \$50,000, a mere item in their expenditure, but nearly as much as was raised by the Presbyterian Church in Canada for Foreign Missions during the year. Though the crises is grave, the one feeling was that they must not go back, while the heathen are perishing, but more earnestly to work.

Their Home Mission work has a still heavier debt. Its income for the year was \$494,000, its expenditure \$584,389, which, with former deficit, makes a debt of \$110,160. The falling off in receipts both in this and in the Foreign Mission Fund has been from legacies. The regular giving of the churches has been larger than ever before. For this fund alone the giving of the church has been \$30,000 larger than in any previous year. To show the work done by this Fund, they have no fewer than 1435 home missionaries in the field, and, during the past year, 192 new churches have been organized. We get some idea of the great work done, and the rapid growth of that church, when we remember that during the last year its increase, in number of congregations, exceeds our whole church in the Maritime provinces.

Rev. Dr. King, Principal of Mantoba College, in the course of his address to the graduating class, when speaking of leading in public prayer, made the following terse and pertinent remark :

"Devout soliloquizing, doctrinal amplification, may be interesting and even profitable, but neither is, properly speaking, prayer."

TRINIDAD MISSION.

Letter from Rev. K. J. Grant.

*To the young ladies Helping hands Society
of James Church, New Glasgow.
San Fernando, April 24th '885.*

Dear Mrs. McCurdy:—

I have been long in responding, pray excuse me. Life is busy. I trust your society presents as good an appearance as on the day I met it. As you are all at work for us, let me give a few facts to encourage you to persevere in well doing.

Yesterday a man said to my assistant Babu Lal Bihari, "for ten years I have been listening to Christian instruction and perhaps you did not think that your words made any impression on me, but I now wish to tell you that I have got new lights, new hopes, and by God's help I will walk in this new way."

On the same estate we have had in this year many tokens of interest. The attendance at service there on Sabbath has been growing, and last Sabbath, 50 Hindus gathered and listened as attentively to the message spoken, as a Congregation at home.

Yesterday an old man died there. For several years he too listened. In his sickness he gave more diligent heed. When the hour of death was on him he sent, beseeching that he might be baptized, but before the message was delivered the spirit was gone.

On the day previous Babu and I, leaving at an early hour, drove to Rusillac, a distance of 13 miles.

The settlers there are East Indians who have accepted Crown lands in lieu of a return passage to India. It is fortunate in these very trying times of unheard of depression in the Sugar market, and when the cultivation is being curtailed, it is difficult for labourers to find employment, that these lands are obtainable. Rice grows abundantly as also root crops, and none need want who work and manage as they ought.

Our school there, as at Fyzabad and Barrackpore is supported by a special grant from Government placed in our hands. The grant meets nearly our whole outlay, the balance being supplied by contributions from converts, so that whilst the work there and the other two districts named costs our church at home nothing, she gets full credit for whatever may be accomplished.

After spending an hour in the school we commenced family visitation amongst converts. We conversed, read, and

prayed with nine families. In every house save one we found the Bible, and the people of that house being unable to read assured us that they joined the family by them at worship every evening. Family worship is observed every evening.

At nearly every house heathen neighbors joined us. In one house occupied by a childless couple I counted sixteen persons who devoutly listened. A Christian whom I feared a year ago would have become deranged, continued with us all day. He talked freely of his depression, of his darkness and hopelessness which lasted several months, but now told of light, and hope, and peace. Said he, I not only pray, but I feel assured that God hears, and that daily as I walk with him I get strength and guidance and peace.

Altogether the day was well fitted to cheer us and we were cheered. We are hopeful that all these new Settlements will become Christian Communities, or at least that Christian influence will be paramount. But I must stop here.

With every good wish for the prosperity of your society and seeking still a place in your prayers, believe me

Yours faithfully,
K. J. Grant.

Letter from Rev. J. K. Wright.

In a private letter to a friend, Mr. Wright writes from Couva, Trinidad, under date,

May 6th 1885.

We have had a good deal of extra work lately. Learning that the Board had passed our estimate for the year, I set about making arrangements to open the new school. In Spring Village no suitable building could be obtained except at very high rates. At this junction the Lord opened our way at Perseverance.

Mr. Kiljour, the attorney offered a very nice house free of charge. Reporting this to the Council it was agreed to open this school on Perseverance Estate instead of Spring Village. The attendance has been over 30 since the opening. The generosity of Mr. Kiljour did not cease with this. At Waterloo, we had a very small and poor room. This gentleman gave us, free of charge, a house the same as at Perseverance.

Nor was this all, one day his butler came to my study bringing a subscription paper, and money amounting to \$52.00 for obtaining desks etc., for these two schools. You can imagine my surprise.

Mr. Kiljour had himself taken round

a paper among the managers and overseers of the Estates under his charge in Couva.

I could fill this letter in telling of the ways little and great in which this worthy man strengthens my hands. The Lord bless him.

I have opened a new station at Chandarnaggar. Some Christian Coolies had taken land in the neighborhood. They came to me three times asking if I could do anything for them. I visited the place. It is far away and the road is bad. I found the field large and populous. The need was great and pressing. There was an open door. How could we enter in? My hands more than already full in the ground already broken.

At length I resolved to send my Catechist Ram lal singh to live and labour there, having with him a young lad to begin a school in a small way. We secured a fairly suitable house for \$1.20 per month. A good work has begun. The average at school last month was 22. Some of the children know the Hindustanee alphabet, and can read a little in the 1st. English Book already.

My Catechist holds service stately at four points, and has a prayer meeting in his room almost every night. Mrs. Wright went with me last week. Pray for this work. Ram lal singh is very cheerful. The only thing is that the room is too small. I hope to get the people after a little to build an Indian house for us there. They can do this themselves and cheaply, and it will do nicely for the present.

All the other schools keep up their attendance well.

The young Scotchmen on the different Estates round about here, have begun to take a deep interest in church matters in Couva. I hold a service at 7 o'clock every Sabbath evening to meet their need. They come out well and are now moving for organization into a congregation. They have bought and very nearly paid for a new organ. We meet in the Couva School House which is 20ft. by 30. The height of the posts is about ten feet. The windows are of boards, and the walls unplastered. They are white washed, we can't afford paint yet. But these things are quite common in Trinidad.

We pack into this school house from 60 to 80 persons every Sabbath night. The young men very naturally wish for a church, and they say that they will help as much as they can. I suppose we will get this some day.

Mrs. Wright and I are pretty well.

The children, especially John, have had a good deal of fever lately.

With best regards

I am, yours very sincerely
JOHN HNOX WRIGHT.

Extracts of letter from Mrs. Wright.

Couva, Trinidad, May 6th 1885.

My Dear Mrs. McCurdy:—

Your very kind letter came duly to hand. * * *

Since the beginning of the year Mr. Wright has begun work in two new places, Perseverance and Chandarnaggar. Last week I went to the latter place with him for the first time.

Babu Ram lal singh, the catechist we had in Couva is there with a young lad who understands English well. In the mornings they teach a school of from 20 to 30 children in their house or room, for the whole house is simply one room, and not a very large one either. Then their afternoons they spend in going out amongst the people reading to them and teaching them.

As often as possible or about once every month Mr. Wright goes out and examines the children taking some sweets, for the little coolies are very fond of sweets, or books as little presents to encourage them in their work.

Last week we rose early, took coffee, and started off while it was cool, for we had a good journey before us, between eight and nine miles to ride, and part of the way over very rough roads. We took two of the children with us. We got along very nicely until within about half a mile of the school, when we came upon a huge tree which had fallen across the road. Just as we were wondering what we should do a Coolie man came along, and Mr. Wright borrowed his cutlass and went to work, cutting away the branches until he had made a road wide enough for the buggy to pass through. * * *

We got a parcel of nice clothes and cards for the children lately from the "Light Bearers" mission band, of Truro. * * *

With our kindest regards,
Yours very sincerely,
FLORENCE WRIGHT

ISTHIS THE WAY TO HEAVEN.

A poor child, straying into a Sabbath School one day, asked simply: "Is this the way to heaven?" The superintendent was for a moment startled. Was the school indeed the way to heaven? Was he trying to make it so? Were his teachers intent on the same object? The artless question struck home. From desk to desk the question went round with a thrill. What were they all doing? Whither were they all tending? The question was like an angel suddenly come into their midst to make a record of all that transpired in that school.

"Is this the way?" The question might profitably be asked in many a religious circle; not only in the Sabbath School, but in the prayer-meeting, in the place of public worship, in the sociable, the bazaar, the *soiree*, and all the different places where Christian people are assembled, the question is most appropriate—"Is this the way?" Is it the way of blessing, the way of life, the way of peace, the way of salvation? Is it the way to win the favour of God, and to secure the confidence of men? Is it the way to make men believe that religion is a reality and the world an empty show? or are men sometimes convinced by the conduct of those who profess godliness, that religion is the form, and worldliness the reality?

ANNUAL REPORT OF THE SUPPLEMENTING COMMITTEE OF THE PRESBYTERIAN CHURCH IN CANADA.

EASTERN SECTION.

Your Committee on Supplements, when submitting their report to the General Assembly last year, indicated the steps which had been taken at that time, with a view of introducing the operation of the General Assembly's Supplementing Scheme in the Eastern Section of the Church. They stated that Presbyteries had been requested to unite in a hearty effort to carry out the scheme of the General Assembly and raise \$750.00, with a manse for every settled pastor. The hope was expressed that if such an effort were universally made it would result in the attainment for the first year of a minimum of \$600.00 and a manse, with something at least additional from the Surplus Fund; and it was reported that in response to this request the Presbyteries had manifested a willingness to make early efforts, so as to approxi-

mate if not to reach the point at which the General Assembly was aiming.

These guarded statements show that your Committee at that date were not sanguine of complete success. In view of the facts with which they found themselves confronted, the General Assembly will not be surprised at their caution.

A careful examination of the statistics had revealed that, of the 180 congregations within the bounds of the Synod of the Maritime Provinces, only about 60, or one third of the whole number, were at or above the minimum of \$750.00 with a manse: that of the 95 others for which statistics were available about 35 were contributing between \$750.00 and \$600.00; 28 between \$600.00 and \$500.00; 11 between \$500.00 and \$400.00; and no fewer than 21, \$400.00 and under; and that the average contribution for ministerial support of the 95 congregations just specified was less than \$540.00 per annum.

It was discovered further that besides the half dozen organized congregations which were receiving grants from the H. M. Fund there were 8 or 10 which had not fulfilled the first condition imposed by the Assembly in order to entitle them to a place upon the list of Supplemented congregations viz., the payment from their own resources of \$400.00 and a manse, and that 42 congregations did not fulfil the second condition requiring an average contribution of \$450 per communicant.

On the other hand your committee found that there were no fewer than 34 of these congregations which by fulfilling all the required conditions, would be raised to \$750.00 and a manse by their own efforts, at a clear gain from this source, alone and without drawing any thing from the General Fund of from \$3000.00 to \$4000.00.

Further, they estimated that on the assumptions that all the congregations would qualify for receiving aid by the fulfilment of the conditions of the Assembly's scheme, that none of the congregations which had already more than fulfilled these conditions would fall back, and that some of them would make a moderate advance, they would require about \$5000.00 to level up all salaries to \$600.00 with a manse, and nearly \$7000.00 more to make them \$750.00 and a manse; in other words that the congregations in the Eastern Section of the church would require to raise \$12,000.00 for supplementing purposes about three times as much as they had been doing, and that as nearly as could be judged

by a comparison of the figures available, the task of the Eastern Section of the church was relatively nearly twice as difficult as that of the Western Section.

But your Committee are glad to be able to report that difficult as it seemed the work was undertaken with a determination if possible to succeed, and that the most gratifying success has finally been attained. A few statements will indicate what has been accomplished. No fewer than 26 congregations have advanced to the minimum with a permanent increase in the amount of their contributions to ministerial support of \$2354.00. Nine more which do not receive any money from the Supplementing Fund have approached the minimum by an increase in their contributions of upwards of \$500.90 and 26 congregations which are now or are likely soon to be on the Supplemented list have increased their contributions by \$2925.00 making a total of 64 charges belonging to the class which were below the minimum at the commencement of the movement, which have advanced in their contributions to ministerial support, and which have realized an aggregate increase of about \$5514.00. As this amount may be locked upon as a permanent increase, the advance in this direction will be regarded as peculiarly gratifying.

But your Committee have been equally successful in realizing the sum necessary to be raised for the past year for the General Fund. This aspect of the supplementing business was carefully considered by the Synod of the Maritime Provinces at its meeting in October and vigorous action was taken to strengthen the hands of the Committee. As the congregations likely to require supplement had by that time increased their contributions from local support by about \$2 000.00 as it was estimated that \$10,000.00 would be required for the General Fund, in order to cover the probable outlay for the year, and as it was very desirable to secure a moderate working balance the Synod unanimously agreed to ask the congregations within its bounds for \$12000.00 and that amount was apportioned to the various Presbyteries with the request that they would endeavor to raise the sums allotted to them as soon as possible. The action taken by the Presbyteries was for the most part prompt, vigorous, and well directed, and the response of the congregations has been very generous, hearty, and well nigh universal.

The following summary in a tabulated form will indicate at a glance what has been both attempted and accomplished.

Summary of State of Matters with reference to Augmentation at close of Financial Yr.

NAMES OF PRESBYTERIES.	Amount Allotted by Synod to Presbytery	Amount Allotted by Presbytery to its Congrs.ons.	Amount Realized by Presbytery	Number of Congrs.ons Exceeding Allotment	Number of Congrs.ons Realizing Allotment	No. of Congrs.ons making Partial Payments.	No. of Congrs.ons that did Nothing.
Sydney.....	\$ 650	\$ 505	\$ 338 42	3	7	3	2
Victoria and Richmond.....	300	2,300	264 80	3	6	3	1
Pictou.....	1,750	2,010	1,904 42	3	13	3	1
Halifax.....	2,700	2,780	2,739 70	9	18	5	1
Lunenburg & Shelburne.....	475	485	480 00	9	8	1	1
Wallace.....	475	474	447 88	1	7	1	1
St. John.....	1,700	1,946	1,477 15	3	12	9	4
Miramichi.....	900	950	666 38	4	2	6	4
P. E. Island.....	1,350	1,950	1,185 00	3	17	4	3
Newfoundland.....	1,500	500	200 00	1	1	1	1

That all the Presbyteries with a single exception undertook to endeavor to raise the amount for which they had been asked by the Synod: that most of them came within measurable distance of realizing their allotments: that three of the Presbyteries actually exceeded their allocations: that of the 181 congregations within their bounds 28 exceeded their allotments, 102 more realized them fully, 36 more contributed as they felt themselves able to give and that only 15 congregations, of which 10 were vacant charges, have failed to send in a contribution, is a state of matters extremely gratifying, and one for which your committee and no doubt the Assembly also will feel profoundly grateful.

But the Committee would hasten to report to the Assembly the way in which the funds placed at their disposal have been administered. Last year your committee were authorized to give grants upon the terms prescribed by the regulations of the Assembly's scheme

The Supplemented list was prepared with a view to indicate the amount of the grants for a whole year, but as applications from Presbyteries were not at all fully before the Committee till their meeting in October, it was agreed that the operation of the new scheme should begin with July 1st 1884 and accordingly grants have been paid for the nine months ending March 21st 1885 at rates proportioned to these specified in the table in the appendix. The only exceptions are the case of two congregations in the Presbytery of Miramichi in which the payment of the grant from the Surplus Fund has been suspended pending certain action on the part of the Presbytery itself which has not yet been taken.

As the time for the Semi-annual payments in the Maritime Provinces has been the first of January and July and as the regulations of the General Assembly have fixed April and October as the dates of payment the required change has been made. This change has however necessitated the payments of supplements for fifteen months during the past year viz., six months at old rates and nine months at new Augmentation rates. The sums paid out therefore have been as follows. :

Supplements for six months from Jan. 1st 1884 to July 1st at old rates	\$1571.30
Grants for nine months from July 1st 1884 to April 1st 1885 under the new scheme from Supplementing Fund	\$2976.63
Grants for the same period from the Surplus Fund	\$3726.28

Total \$8284.21.

In addition to the foregoing the expenditure has been, for expense of administration \$267.62, proportion of Agents salary \$325.00; making a total outlay of \$8876.23

As the receipts from all sources during the year have been \$11262.76 there is a balance in favor of the Fund on the operations of the year of \$2336.53 which added to the balance on hand at the beginning of the year of \$2159.66, makes a total balance on hand at the present time of \$4546.19.

Your committee had the pleasure of welcoming a deputation consisting of

Messrs. R. H. Warden and D. J. McDonnell from the Home Mission Board Western Section at a meeting held in October last. Conference was held on the best methods of promoting the Augmentation work of the church and upon the desirability of its unification. In accordance with the intimation made the Assembly last year the question of the propriety of unification was laid before the Synod when the following resolution was adopted :

"That while the Synod anticipates with pleasure the prospect of unification in the Augmentation movement, yet we are of opinion that such union should be postponed for one year until the scheme is more fully developed in the Maritime Provinces so as at least to approximate to the dividend of \$750.00 and a manse."

As the object aimed at by the Synod has now been reached your committee have simply to report the fact and to leave the matter with the General Assembly to be dealt with as in its wisdom may seem best.

Your committee regret that they are not in a position to submit for the current year a list of the Supplemented congregations with the grants required by them for the approval of the Assembly. They are so deeply convinced of the importance of constantly increasing efforts on the part of the supplemented congregations themselves, and of the necessity of a steady diminution in the amount asked for for the General Fund, at least for a few years, that they felt some further time ought to be allowed to Presbyteries for the visitation of their congregations with the view of securing as large a reduction as possible in the amount asked for as supplements, and accordingly the committee have requested Presbyteries to have all applications placed in their hands early in September. Your committee have therefore agreed again to ask the General Assembly for leave to deal with and to decide on all such applications with the understanding that the regulations of the Assembly shall be carefully observed.

With reference to the question which may probably be raised respecting the likelihood of maintaining the position which has been gained in the E. Section of the church, the committee submit that in their judgement it would be impossible or at all events extremely difficult to obtain annual contributions on the same scale as during the past year.

They think however that if supplemented congregations exert themselves

so as to make a regular if moderate annual increase in their contributions for pastoral support; if Presbyteries exercise due caution in the erection of missions stations into congregations, and in the division of existing congregations; if they take order that even congregations which have fulfilled the conditions be not recommended to a place on the supplemented list without the most satisfactory evidence that they are contributing as largely as they might be fairly expected to contribute; and if the supplementing committee were clothed with such additional power as would enable them to secure the fulfillment of these conditions it is believed that it would be quite possible to realize an amount from year to year which would secure the continuance of the minimum to all our pastors. Your committee would however at this early stage in the history of the Augmentation movement desire to describe the prospects of permanent success with caution.

They would commit the cause which they have at heart to Him who has so freely shed abroad the spirit of liberality during the past year, and they would pray "The Lord keep this thing forever in the imaginations of the thoughts of the heart of His people and prepare their hearts unto Himself."

All which is respectfully submitted.

E. A. MCCREY,
Convener.

FUTURE PUNISHMENT.

The doctrine of endless punishment is Christ's doctrine. I will leave it to any intelligent reader whether there is anything more terrible than the words which Jesus Christ says he will address to a certain class of men who will stand up in his left hand on the day of judgement: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Hell is not my invention. Neither the Christian ministry nor the Christian church are responsible for the tenet. The alleged "fiendishness" of the dogma, clings, if to any one, to the Redeemer of sinners and the Judge of the world. If he had not taught it, it is absolutely certain that his ministers never would.

The real collision, therefore, is between the denier of the doctrine and God incarnate, and not between him and the Christian church. Exasperation against endless retribution is exasperation against God. Hatred of the tenet is hatred of its Divine author. When a minister

preaches the doctrine of endless punishment he is only Christ's mouthpiece. St. Paul says that when he beseeches men "to be reconciled to God" he is merely an "ambassador of Christ," and does it "in Christ's stead." It is equally true that when a Christian minister treats his fellow-men "to flee from the wrath to come" he does it in Christ's room and place. Christ, in his own person, and with his own lips, once said: "I will forewarn you whom ye shall fear: fear him who after he hath killed hath power to cast into hell. Yes, I say unto you, fear him." And his disciples simply repeat his words for him, now that he is no longer upon earth to do it himself. Opponents of the doctrine of retribution should use their common sense, and state the case fairly. It is unreasonable for them to try to fasten their odium against the doctrine upon their fellow-creatures, who have no sort of responsibility for it. *Prof. W. G. T. Shedd.*

A PRESBYTERIAN CHURCH IN MAINE.

A New Presbyterian church has just been organized in the State of Maine, the first church of our order in the State. Nearly thirty years ago an effort was made to establish a Presbyterian church in Portland, but it was not successful. The money then raised has been kept at interest, and now amounts to about \$2 000. The Boston Presbytery, at its last meeting, received a petition asking for the organization of a church, and appointed Dr. Wallace, of Newburyport, and Mr. Robert Gilchrist, of Boston, a committee to visit Portland, which they did in company with Rev. A. Baird, Synodical Missionary. A church was organized with twenty seven members, of whom eleven were received on profession of faith in Christ. Three elders were chosen, Kenneth McDonald, Donald Gunn and Allen McKinnon, and were ordained. The church is to be known as the First Presbyterian church of Portland, Maine.—*Phil. Pres.*

It is good to see the Presbyterian Church extending lengthening its cords in New England. While there were in the first church in Maine, in connection with the American Presbyterian church, it is not the first or only Presbyterian church in the State. There is a church and a flourishing congregation at Houlton in the north of Maine, belonging to the Presbytery of St. John, N. B., ministered to by Rev. Kenneth McKay.

HISTORICAL SKETCH OF THE CONGREGATION OF PRINCE- TOWN, P. E. I.

BY REV. A. B. DICKIE.

Long pastorates in one congregation at the present time are rather the exception than the general rule. Changes are now more frequent. A minister continuing in one charge until death is not so common as in days of yore. The first Presbyterian church in Truro has only had three pastors in 116 years and the congregation of Princetown which was the first organized on the Island enjoyed the services of Dr. Keir for fifty years.

This congregation owes its existence to Scottish immigration. On two different occasions families came out from the Fatherland and located themselves at Princetown, and on the east side of the Island. Soon after their arrival in their adopted home they received occasional visits from Dr. McGregor, Revds. Duncan Ross, and Matthew Driggs.

At this time however the country was very sparsely settled, yet in the year 1800 not a few of the people were permitted to enjoy the regular ordinances of religion. In a newly settled country when the means of intercourse was only by the rude path and congregations comprised a number of sections, service could not of course be held in each settlement every Sabbath.

The first minister who was settled over Princetown, the Rev. Mr. Urquhart, took under his pastoral care what now comprises some four or five congregations. At regular intervals a sermon was preached in each locality but the country being then almost an unbroken forest the labours of the minister were arduous, and the people had many silent Sabbaths. Elders however were ordained in each district, the sacraments were dispensed, and other pastoral duties performed.

Thus originated, 35 years ago, the small beginning of the Presbyterian Church in P. E. I. The tree at the outset was of stunted growth, but in 21 years three more branches were added when the P. E. Island Presbytery was formed which now numbers some twenty-six congregations. Mr. Urquhart continued to labour at Princetown about two years when he removed to New Brunswick. Shortly after coming to the latter province he was crossing the Miramichi River in the winter, fell through the ice and was drowned.

The congregation thus organized and

consisting of some four or five scattered sections became vacant and continued so for six years. They were not however wholly neglected. Dr. McGregor and Rev. Duncan Ross again visited them occasionally, though their visits were necessarily few and far between.

In the year 1806 another preacher arrived from Scotland, Rev. Peter Gordon. Having preached in the only two organized congregations on the Island and his services proving acceptable, calls were presented from each. The Princetown call was refused and accordingly set aside.

In the year 1808 the Rev. John Keir commenced his labours in this congregation and in 1803 received a call. In June 1810 he was ordained and inducted into the pastoral charge of the congregation. This call was subscribed by 64 persons and of these 64 only fourteen remained alive thirty years ago. For ten years Princetown continued to receive one half of his time and labours. The other half was divided in different proportions between New London, Bedouque, and West side of Richmond Bay. His labours during these ten years were very extensive. The comfortable modes of travel now enjoyed were then unknown. Carriages could not be used for there were no roads on which they could be driven. There was nothing but a foot path through the woods to guide the traveller on his way.

The following anecdote will serve to show some of his trials and difficulties in the way of trial and difficulties in the way of travel in the early days of his ministry. P. E. Island is much indented by inlets of the sea. When roads were few the route along the shore was considered the easiest and best. Mr. Keir was travelling at one time on foot to the place where he had appointed preaching. After passing over one or two inlets they reached one where there were no boats or other means of crossing. As Mr. Keir could not swim the only plan they could devise to gain the other side was for his companion to tie the clothes of both in a bundle upon the top of his head swim over with them, and then return to assist Mr. Keir across. In this manner they crossed over and proceeded on their journey.

For ten years the congregation continued as at first organized, but after that time three new charges were erected. In 1827 it comprised a district of country about ten miles square with the number of adherents, general attendance and communicants greater than before the se-

parations were effected. For more than 30 years the services of one minister were enjoyed and for 50 years, with surrounding localities, the same servant of God, broke to them the Bread of Life, a very rare occurrence in any of our congregations.

On the death of Dr. McCulloch, in the year 1844 Dr. Keir was, called to fill the chair of Systematic Theology in the Seminary of the Presbyterian Church of Nova Scotia. This position he held with honour until the year 1858. On the 22nd Sept. of that year while attending the classes at Truro he took ill and died. In presiding over the training of the ministry of the church he had not laboured in vain. Young men in studying ever found in him a sincere friend and he was always ready to assist them in their work. Some of the Presbyterian ministers now labouring in the Maritime Provinces received their theological training under him and were thus prepared to enter upon their life work.

In the history of our church three ministers reached a fifty years ministry. The Jubilee services of the Rev. John Brown were held at Londonderry in 1845 the Rev. Dr. Keir at Princetown in 1858 and the Rev. John Sprott in Musquodoboit in 1859. On the 20th July 1858, some 3000 persons assembled to do honour to Dr. Keir on the occasion of his jubilee. He was also presented with a purse containing \$548. Shortly after this event he passed away to his rest and reward in the 70th year of his age and received that happy plaudic, "Well done good and faithful servant enter thou into the joy of thy Lord."

He lived to see many changes effected on the Island and wrought well in the Master's service. In not a few localities he was the first to sow the seeds of Divine Truth and was afterwards privileged to see some of these localities spring into congregations. He was untiring in his efforts to advance the Redeemer's kingdom, taking a deep interest in the Foreign Mission enterprise and in every scheme that tended to the interests of Christ's cause.

After Dr Keir's death supply was given by the Presbytery and on the 22nd June 1869 a call was moderated in which came out in favour of Mr. William Keir son of the former minister. Mr. Keir, principally on account of physical debility, declined accepting it, and afterward entered the medical profession. Though the hopes of the people were disappointed, yet they did not give way to despondency.

In the following year another attempt was made which proved successful. Rev. Robert Laird was ordained, and inducted there, on the 12th June 1860 and continued to labour until the 12th Oct. 1879 when his demission took effect. For 19 years Mr. Laird wrought, attending diligently and faithfully to his duties. He is now the minister of Little Harbor and Fisher's Grant in the Presbytery of Pictou.

On the 30th June 1880 Rev. George McMillan, M. A. was ordained and still continues pastor of the congregation.

From this short sketch it will be seen that but three ministers have been ordained over the Princetown congregation since its organization in 1800. It has not been subjected to long vacancies nor frequent changes which often retard growth. Its communion roll is the largest of any congregation in the Island Presbytery with an attendance of 350 at the weekly prayer meetings which is not exceeded by any congregation in the Maritime Provinces.

In contributing to the schemes of the church it is the banner congregation in the Presbytery, raising last \$503. Of this sum more than half was contributed to Foreign Mission Fund and not a single blank is found in the statistical return. If growth in liberality be an evidence of spiritual life in a congregation then Princetown affords that evidence. During Mr. Laird's pastorate in 1870, \$14 per family was raised for all purposes and in the past five years there has been a marked improvement in the rate of contribution to the general schemes of the church. Conscientious, regular, and voluntary giving is what is required in every congregation and it is pleasing to note how the stream of liberality has of late risen. May it still continue to rise and flow on deeper and wider in all our congregations.

In a lecture delivered in Glasgow the Duke of Argyll said:—"In the last year of his life Mr. Darwin did me the honor of calling upon me in London, and I had a long and interesting conversation with that distinguished observer of nature. In the course of conversation I said it was impossible to look at the wonderful processes of nature which he had observed without seeing that they were the effect and expression of mind. I shall never forget Mr. Darwin's answer. He looked at me hard and said, 'Well, it often comes over me with overpowering force but at other times (and he shook his head) it seems to go away.'"

THE STRAIT GATE.

BY REV. THEODORE L. CUYLER.

Many of my readers will recall that turn-gate by which all the thousands of visitors were admitted to the Centennial Exposition at Philadelphia. However many came up, the gate turned for each person separately; they passed in one by one to the enjoyments and privileges provided for them. The managers of the Exhibition had a perfect right to stipulate the place, the terms, and the manner of admission.

In like manner, the Lord of heaven and earth has announced the terms and the method of admission into the privileges of salvation and the possession of eternal life. "Enter ye in at the strait gate" This is Christ's own invitation into the kingdom. Two ways into eternity are before every soul one of them is broad, and has abundant latitude for every opinion and license for every sort of practice; it is popular and crowded, but it leads to destruction. The other way is narrow, because it has its limitations as to conduct and character; God has set up walls of everlasting right, and whoever leaps over them is a transgressor. One is the wrong road, the other is the right road. One leads to perdition the other to heaven. And everybody is at this moment in one or the other of these roads. It does not require any effort to discover the broad gate or any self-denial to enter it. Simply follow out the devices and desires of the carnal heart, and you are there. Satan has many "criers," and all manner of alluring enticements are flaunted at the portals.

Dr. Thompson in "The Land and the Book," tells us that he has often seen the strait gates and narrow ways in Palestine, with here and there a traveller. They are sometimes in retired places, and are opened only to those who knock; when the night comes on, they are shut up and locked. How descriptive of the way of salvation; Bunyan has the same thought in his immortal allegory; no one enters the Celestial City who had not previously entered the "wicket-gate." There is no such thing as reaching heaven by cutting "cross lots."

Christ is the door, and the only door. When he says "Come unto Me" He invites and directs you to the strait gate. The Divine Spirit leads you only to Jesus, and the Word points to none other name by which you can be saved. You are shut up to salvation by the atoning

Saviour; and what a blessed thing it is that you are not diverted or distracted by having to choose between a dozen different roads. Is the gateway of life opened to everybody unconditionally? No. One term of admission is *repentance of sin*. Over that narrow gate God's hand has written, "Except ye repent, ye shall perish." When Peter proclaimed the original Gospel Message, he was careful to say that God had sent His Son Jesus to "bless you in turning away every one of you from his iniquities." Repentance is not mere sorrow, or mere change of feeling; it is a *change of purpose* in regard to your sins. With grief and hatred of sin, you must *turn from* it, with endeavor, after another, and a better style of character and life.

That gate is too narrow, my dear friend, to admit a thousand things which find a wide berth in the world's broad road. Pride cannot drive through in its coach and four. Sensuality cannot roll in its pipes and casks of favorite indulgences. Selfishness cannot smuggle through the gate whatever it craves; deceit will encounter a sharp-eyed detective there, for the All-seeing One reads the inmost thoughts of the heart. It is neither for your good or for God's glory that any of your favorite sins should be passed through at the gate. The cleaner and the clearer you can come in, the better. Yet how gracious and loving is the invitation to fling away your sins, and to hasten to Him whose blood cleanseth the soul from its deadly diseases and damning guilt!

The very act of entering through Christ as the appointed door is an act of *faith*. When I deposit my pence at the narrow entrance of the Brooklyn Bridge, I perform the most decisive act of belief and entire confidence in that solid structure, as my direct way over to New York. That step not only attests my opinion of the bridge, but puts me on it. Faith takes me through the gate, and while I had nothing to do with the building of the bridge, I have everything to do in walking across it. God's free grace constructed the strait road to eternal life; His love invites and entreats you to enter it, but faith is the vital indispensable step through that gate into a Christian character and Christian style of living. If any man be in Christ, i. e., inside of the strait gate, he is a new creature. Regeneration is right at that spot. Life begins there, for he that hath the Son hath life, and there is no condemnation to every one who is in Christ Jesus. If the gate is narrow the process of admis-

sion is not cramping to the soul, or belittling to the character; on the contrary, you will never know true freedom until you drop your fetters outside the doorway and feel your soul expand into the liberty and joy and power of a true child of God. Nobody who has once entered that gate of mercy with a penitent believing heart, has ever wanted to retrace his steps and go back into the broad flowery road to hell.

Strive to enter that strait gate, my friend. It is no holiday play to become a Christian, and there are scores of enticements to hold you back. If you even look back your mind is divided, and you never can go in with half your heart. All or none. No man having put his hand to the plough and looking back is fit (i. e., is well put.) for the kingdom of God. The whole question of your eternal welfare is to be settled right at that narrow door. Inside is salvation, outside is perdition! The night cometh soon, and at nightfall the gate is locked against you! Hasten your steps. When the Master hath shut to the door, no human hand can open it. Knock earnestly, enter quickly, enter gladly! The first step brings you into Christ, and the last step will land you in Glory.

ABSENTEEISM.

What shall we do with our absentee members? This question every church asks over and over. It is discussed in elder's meetings, in classes, in Synods, in formal and informal gatherings of pastors.

The Church is one and it ought to be enough to belong to any section of it. If in the providence of God a Christian removes from his church, it is far more loyal to the cause of Christ to transfer his connection to the church where he resides and go to work there. And there should be no difficulty in doing this. Denominational lines are so loosely drawn that one can readily find a place where he can do his Master's work and strengthen his brethren by nominal as well as actual fellowship. In very many, perhaps most cases, if this is not done interest is lost and the brother or sister becomes careless, lukewarm or back-sliding. It is a constant source of surprise to me that I find so many who have been members of churches, sometimes very active members, who are now seldom found in a church. And generally their indifference may be traced to their failure to identify themselves with some church near which they live. They are

thus largely without personal responsibility. And they fall away.

But this is not the only cause. All this must be admitted. But this is not all that must be admitted. Another cause is the inattention of pastors. We are too lenient in the matter. We allow ourselves to be flattered by the professed attachment of our absentee members, and we say "Well, when you find a church-home send for your letter;" whereas, we should insist upon their finding a church-home near their places of abode. And we should do more than this. We should learn the address of some pastor whose church is near them and ask him to call upon them. If we know some church which our absentees attend more frequently than any other, or habitually, write to the minister and express your desire that Brother A. or Sister B. should become a member of his church. We know of one pastor whose habit is it to write to all his absentees at least once a year and request them to send for their letters. And we know that this same pastor has more than once requested pastors to visit people who move into their neighborhoods and get them into their churches.

If we would systematically follow up this plan there would be more active and fewer dead church members; more helping forward the chariot and fewer riding; more carrying the load and fewer to be carried as so much dead weight; more truly attached members and fewer church tramps.—*Christian Intelligencer.*

THE TWO KEYS.

During the excitement of the Washingtonian movement, Dr. Chambers, of Philadelphia, delivered a temperance address at Mount Holly, N. J. The house was packed to its utmost capacity. Church people, drinkers, and saloon keepers were all there together. In the course of his address Dr. Chambers said that while walking along one of the streets of the town that day he had seen a sign over a saloon that had greatly impressed him. The sign was two great iron keys crossing each other at right angles, and that he had read the sign thus: "One key is to be used by the saloon-keeper to unlock the pockets of his customers so that he can get all their money; the other is to open the door of the bottomless pit, into which he can hurl his victims after he has robbed them." The saloon-keeper of '1' Keys,' who was in the audience, was so enraged that he took down his sign, changed the name of his saloon, and sent the keys to Dr. Chambers.

THE Children's Presbyterian.

THE TRINIDAD MISSION.

Letter from Mrs. Morton.

Tunapuna, Trinidad B. W. I.
March 22nd, 1885.

My Dear Friends:—

Time slips away so rapidly in these latitudes that without reference to my note-book I could hardly believe it to be nearly two months since I wrote you.

The Easter holidays are just over; they brought some interruption to our routine work, and yet we were none the less busy. The Trinidad Presbytery met at Tunapuna on Good Friday. Twelve ministers and two elders were present. They assembled at nine o'clock; some went home at four, while others proceeded to Arouca to assist Rev. Mr. Dickson with his missionary meeting which is held annually on the evening of Good Friday. All the travelling was done by train—not at all apostolic, is it?

Miss Blackadder was with us for a week; she is looking well and bright and cheerful as usual. Miss Semple is comfortably settled in her own house at Tacarigua; our largest school is thus well provided. Miss Hilton has taken Miss Semple's place in the Tunapuna School and lives with us, Bankha, or John Dharm, well known to some of you is in charge at Arouca; his wife Suggeeah teaches the sewing, rather imperfectly, no doubt, but the discipline of teaching is of advantage to herself.

I have some encouragement in my S. S. Class. It does not seem much to be able to say after more than three years labor in this class that I have six women sufficiently interested to attend pretty regularly, with enough Scripture knowledge to answer a number of questions, and brave enough to speak out what they do know; and yet this is all the fruit I can see; there are a number of others who come and go and no doubt receive some benefit; the regular attendants are in the habit of making appreciative remarks upon the lesson, which

may sometimes strike home to a sister's heart more than the words of the foreigner.

Miss Semple has a large Sabbath School at Tacarigua; she is greatly in want of Hindustani teachers; I long to assist her, but my day is occupied from half past ten till six, with only an interval of an hour at Arouca and Tacarigua.

I go to the houses and coax the women to come into the service, not always very successfully either; I grieve to say that they sometimes hide themselves about the time I may be expected to appear, or plead pains and aches that have not a shadow of existence. There is one very near the school-house who has never attended but two services; she is not opposed to us but only indifferent, and has a family of nice children some of whom attend our school. Mr. Morton and myself exhausted all our efforts on her; we then let her alone for a long time, but about three months ago I determined to ask her every Sabbath to come to church. She must be tired of hearing me say in a cheerful tone, "Well Mongerie are you coming to-day?" Her stock of excuses is getting low and worn out. If she tells me in a deprecating way that the children have gone, I say "Tho' the children eat, your hunger will not be satisfied." If she says she has to cook I tell her "Perhaps the Lord may deprive you of food if you make it an excuse for not worshipping Him." Last Sabbath a ray of hope dawned upon me; she said she had fully made up her mind to come but her feet and her chest pained her, and she would not be persuaded that they might not feel any worse sitting in church than under her own cow-shed. I have stated this that you may understand some of our difficulties.

One of the estates I visited in Bonair; one day as I was sitting on a box under a shed talking to some women there, a tall Hindu with very little clothing came toward me, offering me a handful of mixed spices and gesticulating in a manner that led me to suppose he must be dumb;

I understood his signs to mean that he gave me the apices for the sake of the God whom we both worshipped. The women informed me that he was a very holy man, and had taken a vow of silence for twelve years, one of which was nearly completed, and that he was accustomed to lie buried in the earth for hours at a time with only a part of his head out; I asked what he did that for? they said "Oh that is the way he praises God, you praise one way, and he praises another," and they seemed to think his way was probably as good as mine. Our sex has become quite courageous in the latter days, but I scarcely think one of us would be so rash as to take upon herself a vow of silence for twelve years.

We lately paid a visit to La Brea where is the great Pitch Lake. We left port of Spain by steamer at seven A. M. The morning was lovely, but to have made that remark would only have caused a smile as all our mornings are lovely in the dry season and only a newcomer remarks it. The weather is a much less fruitful topic of conversation here than at home, and yet there is quite an amount of grumbling about it. Each season is apt to be described as "frightfully hot," or "unusually trying." This year has so far been an exception; all seem to agree that it is "terribly dry" and "uncommonly cool." This is rather a digression from pitch but we shall take such liberties as we go along. Rev. Mr. Falconer's daughter and two sons were with us, and when the steamer touched at San Fernando, Mr. Wright, Mr. Gibson and other friends joined our party. We reached La Brea about eleven o'clock.

"Such a quantity of people" as the negroes lounging on the beach remarked, who see very few from the outside world except on the two days in the week when the good steam ship "Alie" lands her few passengers, calling back for them in about four hours. The only vehicles about the place are the carts in which the raw pitch is conveyed in blocks to the boiling house on the shore, a distance of about a mile. Mounted in one of these with a superannuated looking horse and a tin pan for a seat we were conveyed in state over a rather rough road, rising all the way to the lake and appearing as tho' the pitch had at one time streamed down it and been hardened in its flow.

As we heared the lake the heat which had been intolerable near the shore, aggravated as it is by the fumes of pitch, became less overpowering and we were soon standing on the lake itself. I cannot tell you how the pitch came there,

nor why it will never grow less, for the hole where it is taken out in blocks never grows any larger, I cannot say why the surface of the lake is intersected with large and long hollows filled with water, nor how it is possible for clumps of trees and islands covered with rich vegetation to exist in the midst of a lake of heated pitch, but in plain language I can give you my own impression of it,—wonderful in the extreme, much like a great kettle of jam, the notes, which the housekeeper carefully skims off, being well represented by the logs and roots which near the centre of the lake are seen on or near the surface as tho' they were floating, covered with a coating of pitch—only the La Brea kettle is about a mile in diameter.

One curious thing about it is that the hottest part, where it would not be safe to step, has the outline of a branching stream with rippled surface, to the well defined edge of which you can walk with perfect safety, but if you remain standing a few seconds anywhere near the centre of the lake your feet begin to sink and to feel uncomfortably warm. Expectant negroes followed our party, relieving us of baskets of oranges and sandwiches and placing planks by which we stepped across the larger of the watery hollows. After resting on one of the islands where the dried leaves afforded a soft couch, and the living ones a friendly shade, we set forth on our return, fully satisfied that we had seen one of the wonders of the world. We made acquaintance with an agreeable old gentleman David Jarvis Esq. of New York, who was on the same errand with ourselves that day. He with his lady afterwards spent a day at Tunapuna, and were much interested in our mission work. They have since returned to their home in New York.

SARAH E. MORTON.

LETTER FROM A PASTOR.

Dear Children:—

The following interesting extracts are taken from late letters received from Mrs. McLaren, Fitchaburi, Siam, I hope you will read them with pleasure and profit.

"I want to tell in as few words as possible about cremation or rather a merit making after the cremation. When a man woman or child dies they place the body in a box and bury it and after a time say two weeks or two months the body is taken up and burned. A frame of bamboo sticks is made some four or

five feet from the ground and on this is piled fagots of wood. All around this the relatives sit with shaven heads, (a badge of mourning here) and dressed in white. Near by is a band of musicians with their drums and other instruments. When the hour for cremating arrives a procession of priests come in their yellow robes, bearing the box in which the body has been placed. After marching around the pile several times they place the box on the top of the pile and one of the relatives breaks over the corpse a cocoanut thus anointing the face and body with the juice which it contains. Some betelnuts is then placed in the box or coffin and the clothes which the dead had worn are made into a bundle and tossed back and forth over the coffin some half dozen times and finally placed inside. Then more wood is put on the top of the coffin and the relatives and friends come with lighted torches and set fire to the pile. After the wood is burned they rake the body (what remains of it) from the ashes and give it to the vultures and other birds which are sure to be hovering near at times of burnings. It is a terrible sight to behold though I have never yet witnessed it myself. I can easily understand how disgusting it must be to enlightened minds to look on such things. Some people even take pieces of the burned body and eat it thinking they make merit by it and will never die of the same disease that took the poor victim off whose body has been burned. How thankful we ought to be that we were born in a christian land and have been taught to love a Saviour who has been pleased to show us the true light and that we need not trust in our own merits for salvation but in the merits of Jesus.

There is a heathen temple adjoining our compound and for three days there has been music and festivities etc., going on there until we are quite tired of the noise. They keep it up all night as well so that we cannot sleep. You will want to know what all this noise is about. Well I will tell you. About six months ago a man died and was buried and last week his wife had his body taken up and burned or cremated. All this noise is made over his bones which have been placed in a box in the heathen temple. The widow is making merit by giving money to people for playing on their instruments, beating drums, and also to priests for praying over the bones of her departed husband. This is called a funeral but it does not seem much like a funeral, for go any time you like and you

find them playing, laughing, and having all sorts of fun. We went one evening to see the fire-works. They were very beautiful, and the old woman dressed in white (their sign of mourning) with her head shaven seemed to enjoy the fun as much as any one.

I am glad to know that my niece is already a little missionary and succeeded so well with her Dayspring card. I hope you will lose no opportunity of doing little things for the Master, and that every year you may do a little more until you grow up to be a very useful woman. Only think of these poor women here trusting in their own merit to reach Heaven. They think that by giving of their gold and silver they can purchase eternal life. They must be very miserable who have no Saviour to work for and love. Pray for them and for me that I may be enabled to teach many the plan of salvation.

A young lady has lately come to Siam to assist me in the work. She is a Dane born in Denmark but educated in America. She will not be able to do much for a year or two as she cannot speak a word of the language yet.

At our last communion 19 made application to unite with the church. One of the baptized converts was an old man upwards of seventy years of age. Another, a woman about forty-five who had been a noted gambler all her life. She has been cook in our boarding school for several months, and she seems so changed since her conversion. She sold all her children and her own person in order to carry on her terrible practice of gambling. She is going to redeem her girls and has already got two of them with her. What a powerful weapon the gospel is when it can change the hearts of such creatures and lift them up from such depths of degradation and heathenism. Oh how encouraged we feel to go on giving the plan of salvation to a people who need it so much."

LITTLE WORKERS.

For the Children's Presbyterian.

Two years ago some of the Sabbath Schools in Connecticut planted six ears of corn for missionary purposes. From these six ears a harvest was realized of \$120. Beside the money value there have been spiritual results and God's kingdom has been advanced. Six new flourishing Sabbath Schools have grown from this seed corn and five others have been aided. One of these Sabbath Schools

has become a church, and in a revival in another 40 persons have joined the church.

How much little workers for Jesus can do when the heart is willing. And if willing God will open up ways and means by which you can work for him. He put it into the hearts of the children in Connecticut to plant corn, and see the results.

Our Dayspring funds needs help and you can all do something for it if you put forth an effort. How many of you have planted some potatoes for Jesus this spring or have your mission patch in the garden, your mission hen or tree. Let all try and see what you can do, and I am sure you will find a great deal of happiness in working for Jesus. You may not see great results here as you thus work but the day of Judgement will show how much you have done.

D.

THE PENITENTES.

This Society, until it is crushed out, will remain an effectual barrier to the progress of morality and good order in New Mexico. It was founded at Santa Cruz in 1593 by the old Franciscan missionaries. It was originally intended as a means of bringing the whole population within the pale of the Church, and its principal dogma was that no sin could be forgiven without confession and expiation. As the time wore on and the Society became independent, it added dogmas of its own. One of these, the inverse of the above, was that no sin could be so great but that a sufficient expiation could purge it away. There are 20,000 Penitentes, and as they are mutually sworn to assist and protect one another, even to the extent of perjury, it will be readily seen what a formidable hydra the New Mexican judges have to deal with. It is only the powerful influence of their priests that keeps them at all within bounds.

The public services of expiation are held once a year in Holy-week. There is never any lack of expiants. An image of the virgin is placed in the centre of the church, or in the campo santo before it, and the ground for many yards in front of it is strewn knee deep with cactus, whose poisonous vines will sometimes pierce the heaviest-soled shoe. Through this bed of living thorns the Penitentes march with naked feet or crawl along on bare knees, calling piteously the while on the Virgin for forgiveness of their sins. As if this were not sufficient, they

scourge themselves with great bunches of cactus tied together on a thong, and slash themselves with knives. The natural result of these horrible exercises is a death now and then, and many maimed and pitiable creature who drag out a miserable existence for the remainder of their days. In one of the little chapels we visited, the whitewashed walls were splashed with blood to the height of six or eight feet. Monsignor Lamy, the present enlightened Archbishop of New Mexico, has made strenuous efforts to abolish this evil, but so strongly is it entrenched in the customs of the people that he has met with but little success in his efforts. — *Birge Harrison, in Harper's Magazine for May.*

A FRENCH CHILD'S FAITH.

Mr. Greig, of the McAll Mission in Paris, stated the following fact at a meeting of the Sunday School Association :

Having heard of the Petit Montrouge as one of the suburbs most in need of the Gospel, he resolved to open a Sunday School there if he could hire a suitable place at a moderate price. He had looked in vain for some months. At last discouraged, he was about to give up all hope, when on his way homeward he was stopped by a poor little humpback girl, who said to him : "O, Mr. Greig, have a Sunday School here ! We had such a nice one in the Faubourg St. Antoine ! I was so sorry to leave it, but my parents left Paris to come here, and I had to come with them." "My little girl, there is not a place to be had in Montrouge. I have been several months looking for one without success." "O but you will find one," she replied, "for I have asked God for it." Mr. Greig smiled and said, "May it be so, my child ; continue to pray."

Returning to Paris, he thought much on the faith of the little girl. Two days after he was informed that the owner of a drinking shop had failed and a place was offered at a low rent. He returned to Montrouge, found it was so, hired the shop and opened a Sunday School. The prayerful little girl was one of the first scholars. The second Sunday she brought eight other children. Having placed them in a row she exclaimed, pointing at them and looking at Mr. Greig, "See, sir, I have brought all these." That school is now prosperous. — *N. Y. Observer.*

THE PRICELESS TREASURE,

BY W. E. HARRIS.

"But one has to give up so much to become a Christian," said Charles to Edward.

They were walking home from church together. The beautiful scenery on every hand, the river at their side, and the white-flecked, azure sky over all, led naturally from thoughts of the beauty of God's works to God's goodness, and to the question whether we ought not to love and obey so loving a Father.

"Yes, certainly there is much to give up. But is not what one receives worth the sacrifice? Did not Jesus know the value of this salvation? You remember that striking parable in which He compares our salvation to a field in which a man discovered a treasure of great value.

When he understood the value of it he made haste to sell all that he possessed in order to purchase that one field."

But, Edward, will it cost me as much as it did him? Must I give up every thing?"

"Why, yes, every thing that by giving up will help you to obtain this salvation. Every thing that hinders you from having it now. There were some things that this man possessed that he could not sell—his life, his faculties, his family perhaps—but every thing that would contribute towards his possession of the desired treasure he gladly gave up. "How earnestly he desired it! Yet he never would have been able to obtain it if he had been obliged to pay its real value. He paid the price for an ordinary field; its owner supposed that was what he was selling; but the purchaser received many times more in value than he did or ever could pay for. With all our giving up—and this is our part, which we must do—we must not imagine that we can pay the full value of salvation. That is as far above our reach as the clouds overhead. We never could possess it at all if it depended wholly on us. But Jesus has paid the price, and God is now waiting to bestow this treasure on—well, Charlie, on you. Won't you have it?"

"I have known for a long time that I ought I am ashamed of myself, now that I should look so much at what it costs me as to forget, what its true value is. Yes, I will say

"All for Jesus gladly resign,
All for Jesus; He alone is mine."

DEAD! WITH A STRAW IN HIS HAND!

Some time ago, while standing at a railway station, my attention was attracted by a number of persons passing in and out of what seemed to be only an ordinary tool house. My curiosity becoming excited, I crossed the track and entered the house. There, awaiting identification, I saw the body of a man, which had been found early that morning at the foot of a steep embankment not far from the station. As I viewed the remains I discovered that in one hand there was a straw. The man evidently had grasped it while falling, in his natural endeavor to get hold of something by which to save himself. It was only a straw, and hence it was no help for him. There he lay, dead! with a straw in his hand! Since meeting with this incident, which remained in my mind and made me sad for many days, I have frequently been reminded of it as I have met with persons who were clinging to some false hope, or some trivial excuse, in place of accepting the Lord Jesus Christ. It has been often suggested to me, as I have conversed with men, and have ascertained what they are holding to for their eternal salvation, in place of that strong hand which has never lost a soul—the negative guesses of Universalism, or their mere intellectual assent to the truth, or their prayers, or their professions, or their morality, or their philanthropy, or their superiority to many professing Christians—straws! mere straws! "O that they were wise, that they understood this, that they would consider their latter end!"—*Sel.*

The best missionaries agree that controversial preaching, while necessary on certain occasions, is not the preaching that wins souls to Christ. Among the one hundred and fifty Roman Catholics who have been united with the Presbyterian Church in Valparaiso, South America, about one-third have said that the turning-point in their religious experience took place while witnessing our celebration of the Lord's Supper. No word of controversy there! Prayers, exhortations and worship, all breathing of our deep need and unworthiness, and of the glory and beauty of Christ Jesus. Is not His promise thus fulfilled daily: "And I, if I be lifted up, will draw all men unto Me?"—*Presbyterian Recorder.*

THE JOY OF HAVING CHRIST WITH US.

BY REV. THEODORE L. CUYLER.

"They have sent me to this prison to feast with my King. The bridegroom hath run away with my heart; I am drowned over head and ears in His love. We children of the bride-chamber have cause to leap for joy, for we have gotten the bridegroom's love-ring, and the marriage supper is drawing nigh. O time run fast! O sun hasten on the banquet! I wonder what the marriage supper of the Lamb will be in God's dining palace of glory, since a kiss of Christ in this poor wilderness is so comforting."

In such rapturous expressions as these did the devout Samuel Rutherford pour forth his soul during his imprisonment for Christ's sake in Aberdeen. They seem extravagant even to Christians, who seldom realize what the Master meant when He said "Can the children of the bridegroom *mourn* as long as the bridegroom is with them?," No illustration that he could use would set forth more fully the privilege and the duty of His people to rejoice evermore as long as they have Him abiding in their hearts. It was the custom in Palestine for the paronyms or companions of the bridegroom to spend the whole week of the wedding in such unbroken festivities that they were excused from devotions in the Temple, and from all ordinary labor.

Such was to be the joy of every believer; and such may ours be if we will give Christ Jesus His right place in our hearts and in our lives. The fault is ours entirely that our lives are not more glad-some: there ought to be vastly more of sunshine and serenity, and sweetness in the lives of all who are possessors of the greatest treasure of the universe. The sin smitten care-laden world needs the example and the inspiration of a joyous religion in order to attract it to Jesus. We owe it to ourselves, we owe it to Him to wear a sunnier face, and even amid heavy trials to beam forth brightness, as the waves of the ocean phosphoresce with sparkles of light at midnight.

What do we think of a newly married couple whose faces wear an illconcealed frown or cast of sadness when in each other's company? We pronounce it an ill-matched match. There is no love between them. Must not a sharp-eyed world conclude that there is no depth and reality of love for Christ in our hearts when we go worrying, and groaning, and *meaning* on our road to heaven? If we

will persist in living on mere externals, and at the mercy of outward circumstances, we cannot expect to be happy. But if we make Christ actual and real, if we walk in constant fellowship with Him, we may defy all the powers of darkness to disturb our joys.

Only think what Christ may be to us, and what He promises when He says "Lo, I am *with you always*." This means heart-fellowship. It is not *where* we are, but *what* we are that determines our happiness. The joy of wedlock does not depend on a fine house or a splendid equipage, but on the perfect union of two pure hearts. Such never tire of each other; the oil of love prevents all friction. My beloved is mine and I am his, that is enough. Paul in spite of poverty, and toil, and bonds, and persecutions, marched along his up-hill road shouting "Who shall separate me from the love of Christ?" Strip him, whip him, lock him up in the dungeon and yet that joy no man could take from him. He had his Saviour always with him. The honeymoon of his nuptials with Christ never came to an end. Why should ours? It need not if we are true to our vows and do not lust after adulterous alliances with sin. Our blessed Master will give us just as much of His close, loving fellowship as we ask for, and the measure of Christ is the true measure of both happiness and power.

There is a wonderful exaltation and transformation of character produced by the intimate society of a noble, gifted and stimulating friend. This has saved many a boy in college. This has been the making of many a man; he was gravitating downward until a brave, godly woman got hold of his heart and lifted him up with her to a higher plane of life. If such be the lifting power of a human associate, O what limit shall we set to Christ's power to elevate, and enrich, and ennoble our characters? Jesus seems to say to us, Keep fast hold on Me, and I will carry you up, up into a purer atmosphere, up from grovelling thoughts, up into a higher view of life, up into the peace of God that passes the understanding of the slaves of this world. While He is with us we cannot go astray. We do not lust after unclean enjoyments while He is ever before us, any more than a true husband wanders after wantons, while a pure wife fills his eye and heart. The only real conqueror of sin is an ever-present, ever loved, and ever followed Saviour. It is not Christianity that keeps us, it is Christ.

Then too if we enjoy His favor what matters it how many shall praise us, or

shall turn the cold shoulder to us? Sometimes our best undertaking do not seem to succeed. No matter. If we are sure that we are pleasing our Master, that ought to be enough. Brother, don't be discouraged with your hard, up-hill work, and with your apparent failures. Jesus is looking at you as He was at His disciples when "they toiled all night and caught nothing." The real goal of your endeavor is to honor Him and serve Him. Do not be distressed as long as you have the joy of His smile and the approval of conscience.

Finally, there is not a single soul wedded to Christ Jesus that ought ever to be wretched. Every day ought to bring some fresh view of the bridegroom. Every sacrament ought to be a wedding feast. We ought to look oftener at our marriage ring. While He is with us our joy should be full. O ye who are longing for a love that can never change, and for a lover who can never die, come and give yourselves to One who says "I will never leave you, and where I am ye shall be also. My joy shall remain with you, and no man shall take it from you."

PRESBYTERY MEETINGS.

HALIFAX PRESBYTERY.

The Presbytery met on Tuesday May 16th, in Chalmers' Church, at 10 o'clock, Rev. E. Macnab was appointed to moderate in a call at Windsor, June 10th, at 7:30 P. M. The list of delegates to the Assembly was changed by substituting Rev. Messrs. Jack and Anderson for two brethren who reported their inability to attend. Elders Isaac Creighton, W. H. Waddell, W. Reid of Montreal, and G. Ferrier Burns of Toronto, were elected as commissioners. It was left with the moderator and Clerk to complete the list. The Presbytery agreed to ask leave of the General Assembly to receive Rev. T. C. Gilmour and Rev. G. A. Howie as ministers of the Canada Presbyterian Church.

A special meeting of the Presbytery will be held at Chalmers' Church, Halifax, June 23rd, to receive report of moderation at Windsor. Adjourned to meet for general business on the second Tuesday of July, at St. Matthew's Church, at 10 o'clock in the morning.

ALLAN SIMPSON, Clerk

PRESBYTERY OF ST. JOHN.

The regular monthly meeting of the St. John Presbytery, was held May 6th.

The session records of the different congregations were submitted and referred to committees to examine. On their being examined the Committee reported all the records to have been kept in a satisfactory manner.

Rev. Dr. McRae presents the application of Calvin church for moderation in a call. The application was granted.

The statistical report was presented by the clerk.

The number of churches and stations supplied within the bounds of the Presbytery during the year was 84.

Sittings in these churches, 12,975.

Number of families, 2,550.

Number contributing to support of ordinances 1,618.

Number of single persons 281.

Number of communicants, 3,146

Baptism of infants, 328.

Of adults, 34.

Number of elders, 140.

Number of other office-bearers, 225.

Average number attending weekly prayer meetings 186.

Number in Sabbath school and Bible class, 3126.

Number engaged in Sabbath school work, 401.

Number of vols. in school and Congregational libraries, 7,522.

The stipends promised by the congregations amounted to \$18,951.

Stipends paid by congregations, \$19,734.

Arrears due by congregations \$729.

Total stipends from all sources, \$19,977.

Amount expended on churches or manse during the year, \$18,281.

Amount expended on other incidental congregational objects, \$15,350.

Total expenditure for strictly congregational purposes, \$52,854.

Total payment for all purposes, \$59,998.

Rev. Dr. Macrae submitted a report on Home Mission Work. Twenty students have been appointed to the different fields for the summer. An ordained minister Rev. D. Macrae has been placed in Kin-cardine.

Resolved that application be made to take Mr. Cahill on trial with a view to his being ordained as missionary.

Messrs. Murray, Carson and Fiske, candidates for the ministry, passed satisfactory examinations, and received license to preach the gospel.

The clerk read a call from the congregation at Harvey, to Rev. Mr. Ross of Prince William. Mr. Ross declined the call.

On motion Dr. Bennet, and J. D. Murray were made clerical substitutes for two delegates to the general assembly. Mr. A. Millan, Dr. James Walker and Judge Stevens were appointed the lay substitutes.

The remit from the general assembly on the deceased wife's sister question was submitted. The committee who have the matter in hand make three recommendations on which they ask the opinion of the Presbytery.

The first of these, that the Mosiac law of incest is of permanent obligation and that the marriage ought not to be of the degree of consanguinity or affinity forbidden in the Word, was approved of.

The second, that the proposition, viz., "a man may not marry any of his wife's kindred nearer in blood than he may of his own, is, in the opinion of the committee not sufficiently sustained by the authority of Scripture," was passed over.

The third, that church discipline shall not be exercised in regard to marriage with a wife's sister, wife's aunt and wife's niece, was adopted.

Rev. Dr. Macrae submitted a report of the committee on church erection, in which it was suggested that shares of \$1 each be disposed of to those who will buy, and in this way money sufficient for the needs of the presbytery could be obtained. The wants of the fund are immediate, the Presbytery being pledged to assist two congregations who have already built a church and on motion of Dr. Smith the shares were placed at 50 cents each, and a committee, consisting of three members from each of the congregations in St. John, Dr. Macrae to be the convener, was authorized to be formed and given authority to prepare a circular to be sent to the different congregations of the presbytery, with a request that efforts be made to raise money by this means to meet urgent demands.

The following memorial from the session of St. David's church was presented:

That your memorialists have for some time past viewed with sorrow and alarm the very great increase in the amount of desecration of the Lords's Day induced by the running of railway trains and steamboats, and the carrying on the business of livery stables and of cigar and other stores and shops and the consequent breaking down of the requirements of the fourth commandment and the depri-

vation of so many persons of the privilege of worshipping God, and the enjoyment of the rest guaranteed by the institution of the Sabbath.

Your memorialists would therefore respectfully ask that it may please your reverend body to take such action in the premises as may seem best to you, in order to bring the matter before the local authorities, and also which further action as may aid in this cause through the superior courts of the church.

G. BRUCE,

Moderator Session

After some further discussion, a committee on Sabbath observance was appointed as follows: Mr. Bruce convener; Dr. Macrae Mr. Hogg, Messrs. Forbes, Milligan and Johnston.

A conference on the state of religion was held in the evening in St. Andrew's Church, at which the report of the committee on the state of religion was read and short addresses delivered. There was a good attendance.

PRESBYTERY OF WALLACE.

This Presbytery met at Wallace on May 5th.

The Presbytery expressed their satisfaction with the progress and success of the augmentation movement within their bounds. Since their last meeting the congregation of Linden and St. Matthew's Wallace, had been visited in the interests of the scheme and had responded liberally. While the amount, i. e., \$475 allocated to the Presbytery, had been nearly realized, there being at this date a deficiency of only Twenty-Five Dollars.

Mr. MacKenzie was appointed to moderate in a call at St. Matthew's, Wallace, should occasion arise.

The Clerk having resigned his appointment as commissioner to the Assembly Mr. Boyd was appointed in his stead.

The Presbytery then considered the remits of the General Assembly. As regards marriage with a deceased wife's sister, it was agreed to *approve* of the first-finding of the Committee's report and to *disapprove* of the second and third. In other words in the Presbytery's judgement the law and practice of the Church on the marriage question should remain unaltered.

It was agreed to approve Recommendation No. 5 in the report of Committee of Aged & Infirm Ministers Fund, Western Section.

As regards the Assembly Fund it was agreed to object to any diminution of the

copies presently circulated of the Minutes of Assembly.

It was also agreed to recommend that the fullest publicity should be given to the statistics of the Church and that if possible they should be published in the *Record*.

The next meeting was appointed to be held at Tatamagouche, on the first Wednesday of August next, at eleven, A. M.

THOS. SEDGWICK, Clerk.

PICTOU PRESBYTERY.

The Presbytery of Pictou met at the Vale Colliery on the 26th inst.

A call from the congregation of Sharon Church, Stellarton, signed by 162 communicants and 38 adherents, and addressed to the Rev. T. A. Nelson, recently of the congregation of Dunbar, in the Presbytery of Brockville, was sustained, and ordered to be transmitted to Mr. Nelson. Mr. Cumming, who had moderated in the call, reported unanimity, and the Commissioners stated that the congregation offer a stipend of \$1000 and a manse.

Mr. James McKay, of Riverton, was appointed a Commissioner to the General Assembly vice Mr. D. McDonald, resigned.

The evening sederunt was chiefly occupied with the induction of Mr. McLeod. There was a large congregation present. Mr. Munro preached an appropriate sermon from the text, II Cor. V : 14, 15 :—"The love of Christ constraineth us," &c. The Moderator, after putting the questions of the Formula, led in prayer and inducted Mr. McLeod. Mr. Blair in suitable terms addressed the newly inducted Pastor, and Mr. Cumming the people; after which the congregation had an opportunity of welcoming Mr. McLeod in the usual way. The Treasurer paid the first quarter's salary in advance and Mr. McLeod was introduced to the Session by the interim Moderator.

E. A. MACCURDY,
Presbytery Clerk.

Evil will repeat itself. A father afflicted over a dissolute son said, "The bitterest pang of all is, that he is doing the very things I did at his age." This is not an arbitrary law inflicted upon humanity, but the necessary result of cause and effect; to change it would require an annihilation of the universe. Righteousness and wickedness alike have genealogies and produce results according to the nature of their several causes.

TRAIN UP A CHILD.

Timothy was what James Mill would have esteemed extremely unfortunate, having been biassed in favour of revealed religion in childhood. Mill brought up his son, John Stuart, as he thought, in absolute freedom from bias; in point of fact, with an intense prejudice against all Christian belief. Bias cannot be escaped. How much to be preferred that received from Lois and Eunice! A friend said to Coleridge that in his opinion children ought to be allowed to grow up as they would, entirely without prejudice in favour of religion. The philosopher took him out into a neglected garden, full of weeds, and pointed to it as a garden, full of weeds, and pointed to it as a garden allowed to grow up as it would, not pre-occupied by flowers and fruits. Absence of bias in the direction of God and holiness means so much the more likelihood of complete enslavement to unbelief and error and sin.

HOW TO BE MISERABLE.

In the first place, if you want to be miserable be selfish. Think all the time of yourself, and of your own things. Don't care about anybody else. Have no feelings for any one but yourself. Never think of enjoying the satisfaction of seeing others happy; but the rather, if you see a smiling face, be jealous lest another should enjoy what you have not. Envy every one who is better off in any respect than yourself; think unkindly towards them, and speak lightly of them. Be constantly afraid lest some one should encroach upon your rights; be watchful against it, and if any one comes near your things, snap at him like a mad dog. Content earnestly for everything that is your own, though it may not be worth a pin; for your "rights" are just as much concerned as if it were a pound of gold. Never yield a point. Be very sensitive, and take everything that is said to you in playfulness in the most serious manner. Be jealous of your friends, lest they should not think enough of you; and if at any time they should seem to neglect you, put the worst construction upon their conduct you can. Thus will you keep yourself unhappy.—*Christian Commonwealth*.

Satan always rocks the cradle when we sleep at our devotions. If we would prevail with God, we must wrestle; and we would wrestle happily with God, we must wrestle first with our own dulness.—*Bishop Hall*.

SUNDAY NEWSPAPERS.

The Sunday paper problem is undoubtedly assuming huge proportions. Whatever means of check have already been used, nothing yet has been sufficient to stop this evil in its long strides toward becoming a fixed social feature. Now I want to suggest a remedy. It is that Christians apply their Christian principles. I would ask Christians to meet the Sunday paper problem. Let them refuse to read it. These evils always respond to a demand. Then, if possible, refuse to patronize a daily paper that has a Sunday edition. The nerve of the Sunday paper would be cut if the management of the daily paper understood that the Christian public would not wink at its sin. This would be applied Christianity.—*Boston paper.*

Among the most intimate friends of David Hume was Sir James Stuart Denham, one of the early illustrators of political economy, and a man of humor and pleasantry. He was much addicted to that favorite amusement of last century, then termed cramming, and which is now better known as hoaxing. He used to find in Hume one of the best of all possible subjects for his favorite exercise, as the philosopher, it must be understood, was in all common affairs the most credulous of mortals. One day, after having run the philosophic sceptic to a considerable length, he could keep up the joke no longer, but burst out with, "Ah, Davy, Davy, you would believe any thing, man, but what's in the Bible!"

FAITH.—In the Medical Press Dr. Spanton tells of a young man who attended the Salvation Army meetings in order to be cured of heart disease. Eight or ten of the "soldiers" placed their hands upon his head, and the "Major" talked earnestly with him and crossed his forehead with oil. He was asked if he did not feel healed, and replied in the negative. The process was repeated, and the bystanders shouted to him that he was healed. But he was still obliged to deny the fact, and was at last ignominiously dismissed with the observation from the Major "You don't understand faith."

None have more pride than those who dream that they have none. You may labor against vain glory till you conceive that you are humble, and the fond conceit of your humility will prove to be pride in full bloom.—*Spurgeon.*

LONDON CITY MISSION

According to the *Christian* the London City Mission, by its 461 missionaries, visits half a million of the poorest people in the metropolis. The annual report mentioned that on May 16 the City Mission would complete its fiftieth year. The Jubilee Fund, for which it was hoped \$100,000 would be raised, has only reached \$80,000, but is not yet closed. Happily this extra effort has not lessened the ordinary receipts of the year. The report speaks in a most cheerful tone about the work and prospects all round.

One of the most graphic, as well as one of the most instructive parts of the report, is that which deals with the public house visitation. Here it is stated that "whereas at first hard blows and an ignominious expulsion from the house had often to be endured, such events in the present day are of rare occurrence." Many will rejoice, on the authority of such a report as that of the City Mission, to have the assertion that "Information received from various districts tends to prove that the public-house trade is on the wane."

"A district is referred to where in eleven years the population has increased by over 70,000, whilst the public-houses have decreased by twenty-three, and the coffee-houses increased by fifty-two. Another much-needed branch of operations is that amongst the foreign residents, for whom small provision is made by the churches of their own countries; and were it not for the nine City Missionaries who address them in their own languages, "many thousands would live and die in London ignorant of Christ and his gospel."

The report summarizes the happy results of the united efforts of all Christian bodies and agencies in the last fifty years in London thus: "Crime has decreased; brutal sports have diminished; drinking habits have been to some extent checked; the gospel has gained for itself not only a patient hearing, but even earnest attention, and multitudes have been eternally saved."

Dr. Davidson, the most learned of English rationalistic critics, says:—"Bad exegesis may attempt to banish the doctrine of eternal punishment from the New Testament Scriptures, but it is still there; and expositors who wish to get rid of it, as Canon Farrar does, injure the cause they have in view by misrepresentation."

CLIPPINGS.

United States.

There are over thirty Mormon churches in Colorado, sixty in Idaho, and about seventy in Arizona.

A native high-caste Brahmin was ordained to the ministry at Princeton, N. April 22nd. He is to go to India as missionary.

Washington is well provided with churches. Statistics show 180 with 49,351 members. Of this total membership, about 21,000 are in the coloured churches.

The receipts of the Board of Foreign Missions of the United Presbyterian Church in this country during the past year were \$71,666, 74, an advance of over \$8,000 on the previous year.

The Foreign Board of the Presbyterian Church contemplate locating a Chinese mission for southern California, with Los Angeles as a centre, where they already have a Chinese church with between forty and fifty members.

Bishop Stuart and four other Mormons, who pleaded guilty to polygamous practices, were each fined \$300 and sentenced to four months in prison, on Saturday, recently in Blackfoot, Idaho. These are the first convictions in the territory.

There are over thirty Jewish synagogues in New York. Some of them, like the Temple on Fifth Ave., are among the most imposing edifices in the city, but great numbers of their congregations meet in hired rooms. The total Hebrew population is about 100,000.

The conscience fund of the United States Treasury continues to swell. During the two months of the new administration eight persons with consciences have rendered up their big and little thefts, varying in size from five to nine hundred dollars and amounting in all to \$2,233.80. The last contribution was by a Washingtonian and the amount refunded was \$600.

Dr. Arthur Mitchell, one of the Secretaries of the Board of Foreign Missions of the Presbyterian church said in a speech made in New York last week, that the Board had received during the last year over \$700,000, which was over \$7,000 more than in any previous year. Nevertheless, the year ended with a debt of about fifty thousand dollars.

Very reliable authority places the number of evangelical preachers in this country at 76,760, the congregations at 126,109, and the communicants at 10,561,648. Of various miscellaneous sects the preachers number 38,791, the congregations 10,783, and the adherents 7,169,855. The Roman Catholics report 6,225 priests, 7,863 congregations, and 6,800,000 souls, including their entire population. They are very far from possessing the land, though they love to have people think so. These statistics are for 1884.

Britain.

The Wesleyans in England have decided to start a mission fund for work in the worst rookeries of London, and to raise a fund of \$125,000.

At the last annual meeting of the Tabernacle congregation, Mr. Spurgeon's, of London, the report showed the total membership to be 5,399, the same as last year. The baptisms during the year numbered 310.

The enemies of the Welsh Sunday closing act persist in declaring that it is a failure. Let the facts speak. One of these is that in Wrexham alone thirteen breweries have been closed.

The United Presbyterian Church of Scotland has only 558 congregations, with a membership of 178,195 members, composed of by no means the wealthy classes, and yet it has contributed, for its various schemes of Christian benevolence £84 243. Last year the entire income of the Church was £397,238.

Professor Henry Drummond, with a party of seven students from Edinburgh, conducted a crowded meeting of men in the circus at Greenock on a recent Sabbath evening. A profound impression was made on the vast audience by the testimonies of the students and the address of the Professor.

At a recent meeting in Westminster Abbey, London, a member of the Universities' mission in Zanzibar stated that they had thirty-five native evangelists, formerly slaves, and among their converts was an earnest Christian youth, formerly page to the Sultan of Zanzibar. The released slaves had printed at their printing-office the whole of the New Testament and a large portion of the Old in the Swahili language, understood throughout the interior.

In his report presented to the annual meeting of the English Baptist Missionary Society, Mr. A. Baynes stated that they had had more conversions, larger reinforcements, and larger contributions than ever. Twenty-two missionaries had been accepted by the committee during the year—a larger number than in any previous year of the Society's existence.

Europe

There are now 161 Baptist churches in Germany.

There are fourteen Protestant congregations in the city of St. Petersburg, Russia. During the year 1884 there were 2,131 children baptized and 1,084 confirmations.

Australasia.

The sustentation fund of the Presbyterian Church of New South Wales has yielded an equal dividend during the past three years of \$1,500. The total amount contributed last year shows an increase of \$6,940.

Asia.

It is said that recent deciphering of the cuneiform inscriptions on the Babylonian tablets in the British Museum revealed twenty-six names mentioned in Genesis, and confirmed the Biblical record of the migration of Abram from Ur of the Chaldees.

The Rev. Dr. Henry H. Jessup, of Beirut, Syria, writes that the Turkish government is becoming more hostile towards the mission work. They have already closed six of the village schools, and it is feared that they will interfere still further.

Lord Radstock writes to the London *Christian* that prejudice against Christianity seems to be dying out all over India. There are more students in the Christian College in Madras than in the Government and Hindoo College together. Christians in India are convinced that a great preparatory work is going on, to be soon followed by large results.

One question discussed at the late Missionary Conference at Osaka, Japan, was whether it is better that missionaries should be sent out married or single. Not only was the sentiment decidedly in favor of their being married, but statistics from one society showed that the term of service for single men was five years shorter than that of the married.

A place in Tokio, Japan that was built for a Buddhist pacchay service has just been rented to the Presbyterian Mission, to be used as a church. A hall built to propagate infidelity is also rented by one of the churches. The priest of one of the largest temples in Tokio have tried to raise money by offering a mortgage on the temple, but no one will accept of their offer.

Since the close of 1884 the Rev. Narayan Sheshadri, a converted Brahmin, now a Protestant minister has been privileged to receive into the Church of Christ by baptism more than twenty persons, fourteen of these being adults. In his next missionary tour towards the city of Paitan, in the native State of Haidarabad, he expects to admit about a hundred who are under training for baptism.

There are many that say, "Give us the morality of the New Testament; never mind about the theology." Aye, but you cannot get the morality without the theology, unless you like to have rootless flowers and lamps without oil. And if you want to live as Paul enjoins you will have to believe as Paul preaches.—*Standard of the Cross.*

See this liquor oligarchy! It has our great cities by the throat. It holds in the hollow of its hand hundreds of thousands of votes and can hurl them this way or that, at its own arbitrary will or dictation. It assaults our Legislatures and corrupts our legislation. It is the chief cause of the nation. It pauperizes and demoralizes and wastes and blights and kills.—*Rev. Herrick Johnson.*

The *Congregationalist* says:—"A brother well-known for his evangelist work says that he had talked with fifty persons within a few months who felt that their Christian love had grown cold, and in every case they admitted this had followed the neglect of secret prayer. With many the next important downward step was the omission of family prayer. Certain causes inevitably lead to certain results, and this sliding backward was just what must be expected. The "means of grace" is an expression that seems to be going out of use, but the fact remains no less true now than in past years that every Christian is in real danger as to his spiritual life whenever he neglects these means, such as the reading of God's Word, daily secret prayer, attendance upon the prayer-meeting, and devout observance of the Lord's day."

We have received three dollars from a "Friend" in Fall River, Mass., for Foreign Missions. This same friend sent three dollars not long since for the same object.

Collection for the schemes of the Church from St. Matthew's Congregation, Pugwash. Pugwash \$19.25; Pugwash River \$19.44; Rockley and Eel Creek \$18.30; Victoria \$19.60; Oxford \$12.80; Total \$89.39.

It is the minority in congregations that keep up prayer-meetings, Sabbath-schools and other means of growth. It is the minority that does most of the giving for religious and benevolent purposes. It is the minority that does most of all the personal work for the church.

One important work that the Church has before her is the mission to the Freedmen of the South. Twenty years ago at the end of civil war there were but 4,000,000 of negroes in the South, now there are 7,000,000. Of these 5,950,000 are illiterate. There are among them over 2,000,000 of school age, of whom only 803,000 are in school.

The people of Rev. J. Herdman's congregation, Campbellton, presented him with an address and a purse of \$200 at a farewell Social a few days since. He goes to Calgary to labour in the Home Mission Field, carrying with him the cordial love of the congregation, the high esteem of his copresbyters and the church at large.

In one of Bulwer's novels the man of the world asks a minister, "You believe in the efficacy of a death-bed repentance, when a sinner has sinned till the power of sinning be o'?" "I believe," replied, the preacher, "that in health there is nothing so unsafe as trust in a death-bed repentance; I believe that on the death-bed it cannot be unsafe to repent."

JESUS CHRIST THE SAME YESTERDAY, TO-DAY, AND FOREVER.

There's nought on earth to rest upon,
All things are changing here.
The smiles of joy we gaze upon,
The friends we count dearmost;
One friend alone is changeless
The one too oft' forgot,
Whose love has stood for ages past,
Our Jesus changeth not.

The sweetest flower on earth
That sheds its fragrance round
Ere evening comes has withered,
And lies upon the ground.
The dark and dreary desert
Has only one green spot
'Tis found in living pastures
With Him who changeth not.

And thus our bark moves onward,
O'er life's tempestuous sea,
While *death's* unerring hand,
Is stamped in all we see,
But *faith* has found a living one,
Where hope deceiveth not;
For life is hid with Jesus,
And Jesus changeth not.

There's nought on earth to rest upon,
All things are changing here,
The smiles of joy we gaze upon
The friends we count most dear,
One friend alone is changeless,
The one too oft' forgot,
Whose love has stood for ages past,
Our Jesus changeth not.

Said Justice Field of the Supreme Court of the United States: "Laws setting aside Sunday as a day of rest are upheld, not from any right of the government to legislate for the promotion religious observances, but from its right to protect all persons from the physical and moral debasement which comes from uninterrupted labor. Such laws have always been deemed beneficent and merciful, especially to the poor and dependent, to the laborers in our factories and workshops, and in the heated rooms of our cities; and their validity has been sustained by the highest courts of the States."

NEW HEBRIDES MISSION.

We have a letter from Rev. H. A. Robertson dated, Sydney, Australia, April 1st. The *Dayspring* was to sail that day for the Islands. Our Missionary with his family had an exceedingly pleasant voyage from San Francisco to Sydney. Mr. Robertson's children are left at School at Sydney. Rev. Mr. Laurie of Aneityum, and Rev. Charles Murray for Ambrym sailed in the *Dayspring* with Mr. R. In Sydney Mr. R. secured a horse, cart, and harness for use on Erromanga. Mr. Murray, late of Ambrym, is in poor health, and failing rapidly. Rev. Charles Murray, who proceeds to fill his station is his brother.—*Witness.*

A Karen woman offered herself for baptism. After the usual examination I inquired whether she could give up her ornaments for Christ. It was an unexpected blow. I explained the spirit of the gospel; I appealed to her own consciousness of vanity; I read to her the apostle's prohibition (1 Tim ii 9) She looked again and again to her handsome necklace, and then, with an air of modest decision that would adorn beyond all ornaments any Christian in the land, she took it off, saying, 'I love Christ more than this.'—*Dr. Judson.*

There was an old man on a quiet country road, whose habit was to shut his gate at night, and take his nap. One wet midnight I knocked at his door, calling, 'Gate, Gate.' 'Coming,' said the voice of the old man.

Then I knocked again, and once more the voice replied, 'Coming.' This went on for some time, till at length I impatiently jumped off my horse, and opening the door, demanded why he cried 'Coming' for twenty minutes, but never came.

'Who's there?' said the old man in a quiet sleepy voice, rubbing his eyes; what do ye want, sir? Then awaking, "Beg your pardon, sir, I was asleep I got so used to hearing 'em knock, that I answers 'Coming' in my sleep, and takes no more notice of it.'

So it is with many hearers of the Gospel who hear it by habit, and at length die with their souls asleep.—*Selected.*

"There is not a more effectual way to receive the true spirit of Christianity in the world than seriously to meditate on what we commonly call the four last things—death, judgment, heaven, and hell."—*Bishop Sherlock.*

Plain, straitforward morality and every-day righteousness are better than all emotion and dogmatism and all churchiam, says the world, and Christianity says much the same; but plain, straightforward righteousness and every-day morality come most surely when a man is keeping close to Christ.—*Maclaren.*

To run a few steps will not get a man heated, but walking an hour together may; so though a sudden occasional thought of heaven will not raise our affections to any spiritual heat, yet meditation can continue our thoughts and lengthen our walk, till our hearts grow warmer.—*Baxter.*

The good results of educating the youth in the family into the habit of going to church may be well illustrated by a remark attributed to an ex-mayor of Boston, to wit:—"When I was a boy I went to church because I had to; later on, I went because I felt I ought to; and now I go because I enjoy it."

Every beautiful thought that enters into a child's mind adds to the strength and loveliness of the character in after days. The educating influence of the best books and papers is in valuable, and no parent can afford to lose it in the training of his family.—*J. R. Miller, D. D.*

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THE SNARES OF SOUTH WINDS
AND SMOOTH SEAS.

BY DR. CUYLER.

Sin, ever since its first entrance into this world, has owed its chief power to the fact that it presents allurements and conceals consequences. Satan, in the Garden of Eden, promised only south winds and smooth seas. "The serpent said unto the woman, *Ye shall not surely die; ye shall be as gods, knowing good and evil.*" So when the woman saw that the tree was pleasant to the eyes, and to be desired to make one wise, she took of the fruit thereof and did eat. So has it ever been from that hour to this; the power of sin lies in its *deceitfulness*. When I was in the East I saw a most attractive tree laden with blossoms of a delicate lilac tint. The beauty of the flowers attracts insects, and bees are drawn to them to gather honey. But from the blossoms the insects extract a fatal poison, and often drop dead under the branches. It is called the Judas-tree, and is a vivid emblem of the deceitfulness of sin. For sin always has two aspects; the one is that which she assumes before the deed is done, the other is that which she puts on after she has ensnared her dupe and is ministering the retribution. She approaches with her allurements as Jael came to Sisera, bringing "butter in a lordly dish;" but the hammer and the nails she keeps out of sight until her victim is fast asleep in her power. The wages of sin are paid promptly; they are *death*.

The danger with every unconverted person who reads these lines lies in this very direction. Because you see now only a smooth sea, and hear only the siren song, "There is no danger," you feel no alarm. Because God spares you and mercies are around you, and no retribution visible, you shut your eyes to the fact that God is just, and will yet punish sin and the rejection of his grace with a tremendous penalty. You do not see yet what lies behind and beyond the "Cape Matala" of the Day of Judgement. The captain of that corn ship would not believe that there was anything ahead but fair winds and a prosperous voyage to Rome. He would not heed Paul's warning. After the tempest had burst forth in its fury, and no sun or stars appeared for many days, Paul reminded him, "Ye ought to have hearkened unto me and not have loosed from Crete, and to have gotten this injury and loss." Then it was too late. And so may you

find it if you presume on the smooth seas of God's present forbearance and shut your eyes to the sure and inevitable punishment that awaits every life of impenitence.

I write in this strain from the promptings of love. There is a temptation which besets both pulpit and pen and tongue to prophesy smooth things" and shirk unpopular truths. Paul did not make himself popular in that corn ship by predicting storm and opposing a venture before a treacherous south wind. (Before the gale was over he was the most trusted and respected man on board.) There is a theology of south wind and smooth sea that is becoming very current, and it "takes" prodigiously in these days. It suits human nature exceedingly. It sets a low estimate on the exceeding sinfulness of sin and its desert of retribution. It treats very gingerly the justice of God. It hoists no storm-signals in the direction whither so many souls are heading; it practically ignores hell! Even if the voyage here be with some "loss of lading," it holds out the hope of a possible second probation in the unseen world.

However seductive or popular this un-Pauline theology may be, I do not discover it on God's charts or in his weather-tables. If I receive a soul with any such delusions may not God hold me to a fearful account? *Love demands fidelity*. However smooth the sea, and however fair the wind before any and every soul yet out of Christ, let such soul be lovingly warned that the voyage will be with terrible loss both to lading and to life. In the penitent acceptance of Jesus Christ is the only absolute, complete, perfect and everlasting salvation. Run no risks when your soul is at stake.

Paris is the centre of this world's taste, fashion, gayety, luxury and splendor. What is its moral condition? We know something of its history, and its religion; and a religion that neglects the Bible, leads to a scepticism which rejects it. And what are the fruits? What is the harvest?

Public statistics have shown that more than one third of the children born in Paris were illegitimate. In 1863 the bodies of ten thousand infants were fished out of the public sewers of the city. In 1883 it is stated that more than three thousand children were abandoned by their parents, and were adopted and cared for by the civil authorities.—*Sel.*

"THERE WERE TWO."

People say sometimes, "I shall take my chance with the dying thief" Ah! but which one of them? There were two."

These were the words I heard from some one preaching in the open-air as I passed the railway station at—, and my mind has again and again recalled that solemn story of Luke xxiii. *There were two*" Yes, indeed. One went from the side of the Lord Jesus to the paradise of God, the other went to reap eternally the wages of his sins.

Reader, "*there were two.*" With which of them will you spend eternity? Ah! ponder the solemn thought, the awful alternative; and eternity of unsullied bliss with Jesus, or the blackness for ever with the devil and his angels.

"*Be reconciled to God.*" That gracious Saviour's heart is the same today as when He hung upon that cross. He says still, "*Come unto me*" Reject not this offer of mercy; it may be your last.

A BROKEN HEARTED FATHER.

An affecting scene—one of the saddest—occurred lately at the visiting window of the goal in an American city. A boy about eighteen years old was imprisoned, awaiting transportation to the penitentiary, where he is to serve a six years' sentence. The prisoner was a fine-looking young fellow. His father—an aged minister—had come to visit him. The son stood with shamed face on one side of the grating, and the grief-stricken father on the other. Drink had been the cause of the boy's trouble. The father pleaded earnestly with his child to reform while in prison, to read his Bible, and improve all spare time in study.

"Son," continued the father, "if you had the grace of God in your heart you wouldn't be here. If those cursed grog-shops were swept away, I'd have been spared all this. Let it be a lesson to you, boy. This is the last time you will probably ever see me. I am old, and probably won't live to see your six years out. O, my boy, promise me to give yourself to God, that I may see you over yonder."

The boy promised, and the old man went his way.

While this father returns to his home to go down to a premature grave in sorrow, the man who ruined his son is now engaged in ruining other sons. Which shall we have, "the home or the saloon?"

THE MOTHER'S INFLUENCE.

During the examination of one of the candidates for the gospel ministry before the Presbytery of Osage at its late meeting the young man was asked to state what peculiar influence, if any, led him to seek the gospel ministry. He said there was one influence which no doubt had been leading him to this choice, although he was unconscious of it. "After I had decided to seek the ministry I was informed that my mother, who died many years ago, had dedicated me to the gospel ministry. And although I knew it not, my mother's prayers and devotion were prevailing to lead me to offer myself, as she had offered me in my infancy, to this work of the Lord."

All present were profoundly impressed with this added testimonial to the faithfulness of the covenant-keeping God, and to the value and efficacy of a mother's prayers. "Who will go for us?" would find an answer in an enlarged number of young men devoting themselves to the gospel ministry, if Christian mothers were to dedicate their sons thus to the Lord.

"THE SUN OF RIGHTEOUSNESS."

Going into her flower garden one bright, warm day, a lady remarked to the gardener how she admired the sun.

He did not reply but on her repeating the words, said:

"Oh, ma'am! how you would admire 'the Sun of Righteousness,' the Lord Jesus Christ, if you only knew him."

The lady made no answer; the Holy Spirit had touched her heart. Returning to her house, she opened the Bible, and continued to "Search the Scriptures" until "the Sun of Righteousness," the Lord Jesus Christ, arose on her soul, "with healings in His wings."

SORROW.

The sorrow which appears to us nothing but a yawning chasm or hideous precipice may turn out to be but the joining or cement which binds together the fragments of our existence into a solid whole! That dark and crooked path in which we have to grope our way in doubt and fear maybe but the curve which, in the full day light of a brighter world, will appear to be the necessary finish of some choice ornament, the inevitable span of some majestic arch!—
Dean Stanley.