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

THE MARITIME PRESBYTERIAN.

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WE PREACH CHRIST AND HIM CRUCIFIED.

WHY SHALL THEY PREACH EXCEPT THEY BE SENT

JUNE, 1887.

THE CHILDREN IN THE PEWS.

Looking back over a score or more of years we dwellers in this part of the world cannot help observing a change in the feeling of parents about the duty of taking their children to the house of God. Is it a sign of the decadence of family religion that we so seldom—in our cities, at least—see the whole family, father, mother, brothers, sisters, seated reverently together in the family pew? Certainly, the younger generation of parents do not seem impressed with the obligation of training the children in regular, constant attendance on the sanctuary, an attendance which in our day was never intermitted except by severe illness.

We do not usually discover that people act in other departments of education in precisely the way they do with reference to church-going. Quite the contrary is the rule. The little girl hates the drudgery of piano-practice, would far rather be out with her hoop or her skipping rope; but not on that account does her relentless mother allow the expensive lessons to cease, nor permit any neglect of the tiresome five finger exercises. "Dear madam," says the pitying friend, "your little one will detest that piano if she is forced to practice. Why not wait until she is old enough to see for herself the advantage of a knowledge of music, and to long for facility in fingering?" The wise mother smiles, superior to such silly blandishments. "It will then be too late," she remarks. "This is the golden time for training in technique. My child will one day thank me for my present severity."

It is terribly hard work to teach some children to read and write, but the teacher does not therefore dismiss them from school. Left to his own freedom of choice many a lad would prefer play to study, but his father puts no premium upon truancy. He knows full well that if his son is to receive educational discipline he must go to school every day, whether he likes it or not.

I believe that the weak and trivial behavior of parents in this matter is having an unfavorable effect on the characters of the children intrusted to them. Children ought, as a thing of course, to go to church, and to prayer-meeting too, with older people from the time that they are old enough to do so. They are old enough

as soon as they can talk and walk. Never mind their taking a nap, cuddled against the mother's arm. Never mind their occasional change of position. It is of the greatest importance that a habit of church-going shall be so formed that they shall never remember a time when the Sabbath bell did not summon them to God's house with an imperative emphasis in its sound.

We underrate the intelligence of our children when we fancy that they do not understand any thing of what they hear as they sit in the pew. There are often bits in the sermon which they do thoroughly comprehend and other bits which set them to thinking. A little talk at home, over the sermon, often brings out the children's interest. Then the sermon is not every thing; there are the prayers, the songs of choir and congregation, the reading of the Word. The whole service, at its longest, an hour and a half, is not so long that it need tax any child beyond his or her easy endurance.—*Interior.*

READING THE BIBLE FOR ONE-SELF.

Much is said nowadays, and very properly, about reading the Bible, becoming familiar with its history and doctrines, and being able to quote it correctly and pertinently. Ministers, theological students, Sabbath school teachers, parents, all Christians and everybody else, are urged to read and study the Word of God. The Scriptures cannot be perused and investigated too much. Because of the want of a thorough acquaintance with them a good deal of preaching that is orthodox is destitute of weight, force and flavor, and the personal piety of many is irresolute and feeble. But it is particularly in reading the Bible with a view to personal religious edification that we so often come short. We study its history, its blessed doctrines, its pure-precepts, the high duties to which it calls us, and the glorious glimpses it gives us of the future; but we fail to apply it to the states of our own hearts, our feelings, our desires and the ordering of our lives. Eminent saints have always fastened much upon the Word of God. To them it has been "profitable for doctrine, for reproof, for instruction in righteousness." It has been with them a prominent characteristic to desire the sincere milk of the Word that they might grow thereby. A soul not fed by God's truth will not be rich in grace.—*Pres. Banner.*

THE MARITIME PRESBYTERIAN.

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JUNE, 1887.

No. 6.

The Maritime Presbyterian.

A MONTHLY MAGAZINE DEVOTED TO MISSIONS.

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

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

All receipts, after paying expenses, are for Missions. Paid to date \$400.

The Children's Record.

A MONTHLY MISSIONARY MAGAZINE FOR THE CHILDREN OF THE

Presbyterian Church in Canada.

Price, in advance, 15 cents per year in parcels of 5 and upwards, to one address. Single copies 30 cents.

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

All receipts, after paying expenses, are for Missions. Paid to date, \$100.00.

All communications to be addressed to

Rev. E. Scott, New Glasgow, Nova Scotia.

We are sure that all our readers will sympathize deeply with Mr. and Mrs. Mackenzie in their trial. Between the prospect of their having Jesuit priests as their neighbors, the enmity to the gospel yet manifested by the natives of Mali, the sickness, the loss of their little one, and no friend near except those lately won from heathenism, and the prospect of having to send away their children in a little time, not to get them back after they have completed their education but to meet them seldom again in this life, these things make up a burden that to the eye of sense seems heavy indeed. But He whom they serve and trust will fulfil His promise. "As thy day so shall thy strength be." May we not hear in fancy coming from that lonely island the cry to the church at home "Brethren pray for us."

Miss Semple's many friends will be glad to learn that her health is re-established. She is to return to Trinidad immediately to take charge of the school at Princetown. Miss Semple has proved herself a most efficient laborer, having done excellent work during the four years that she

was in the mission, and now that her health is restored she is most anxious to return to the work to which she is so much attached.

Rev. W. L. Macrae writes from Princes town, Trinidad, under date March 31st: "We had two marriages to-day in Princetown, which caused quite an excitement, viz.: C. C. Soodeen, our catechist, and Rupandyal, one of our school teachers. They married two of the girls which Miss Blackadder brought up. The name of the one Soodeen married was Jessie Campbell, called after Miss Jessie Campbell of Halifax," now Mrs. Dr. McLeod of Torburne, Pictou Co

The Mission Council in Trinidad is anxious to extend the work of the mission in that island and throughout the group. There are yet two districts in Trinidad which they have not been able to overtake, viz.: *Cedros* and *Chaguanos*. The district of *Cedros* lies about 30 miles by steamer from San Fernando, is the South West point of Trinidad, and has a population of about 4000. *Chaguanos* district lies on the Railway between Caroni and Couva, and has a population of nearly 4000 immigrants from India, or as they are so often called Coolies.

Mr. Morton, secretary of the Mission Council, writes:

"One principal reason why these fields have not been pressed on the attention of your Board, has been the State of your funds. Now we feel it our duty to press for the appointment of Soodeen and to bring forward Cedros also, lest the responsibility of delay rest in any way upon us. These fields are now open to us and if we can take them up we will co-operate with our work all the important districts of the Island, except one to the West of Port of Spain.

Our Indian population is now estimated at 60,000."

A large item in the income of the mission in Trinidad is the amount given by the government of Trinidad for schools under the supervision of our missionaries, and by the Estate-owners, for the support of missionaries, and by the native converts, the whole amount thus given in Trinidad last year, amounting to more than was sent by our Church to that field. For the last two or three years, about half the expenses of that mission has been contributed on the field.

Taking both sections of the Church it will be seen from the statements given in another column that while the giving for Foreign Missions has been larger than ever before it is not yet quite large enough to meet the claims upon it. The demand and success of the work in the mission field both call for a heartier response on behalf of Foreign Missions.

In the Island of Trinidad alone we have about 60,000 immigrants from India. An India in miniature, with this exception, that in Trinidad the bonds of Casta which hinder to such an extent the work in India, are broken. And the people are much more accessible. Many of these people remain in Trinidad and will constitute a permanent church there, many of them when the term of years for which they came to labor has expired, go back to India, and taking with them the gospel which they have learned, are practically missionaries among the millions of that land. This one element, the influence of returning emigrants upon the future of India, while not a very conspicuous agency, is one of the things that will play no small part in leavening that mighty Empire with freedom, knowledge, and Christianity.

The report of the Mission Council in Central India as given in this issue brings vividly before the church that the harvest is plenteous and the laborers few. But one missionary for every million and a half of people! Five missionaries among eight or ten millions! What are these among so many? Surely the church should give herself no rest until she has set in every considerable town or city a light in their darkness.

The Presbyterian Church in the United States, North, has for some years had a heavy burden of debt in its Foreign

Mission Fund. They are now rejoicing over the removal of that incubus. This has been accomplished in two ways. First by an earnest effort in the way of larger giving, and, secondly, by a way that is not so much a matter for congratulation but which, though done with regret, seemed necessary, that is, lessening their expenditure. The diminishing of the grants to the different fields was keenly felt, both by the workers abroad and by the Church at home, but it seemed imperative, and now that Church starts another year of mission work with a clean sheet.

This same church has another cause for joy. One of its mission fields is in Siam, and both the King and Queen of Siam have recently shown great interest in both the school and hospital work, giving substantial aid and, what is of more importance in such a country, their hearty and cordial good will and wishes, fulfilling the prophecy that kings shall be nursing fathers and queens nursing mothers to the church. The missionaries in Siam are in great joy over the bright prospects of their work.

FRANCE IN THE NEW HEBRIDES.

The Free Church of Scotland monthly speaks of the French aggressions in the New Hebrides as follows:

"We learn from Sydney that the French continue to strengthen their position in Fate or Sandwich Island, and that the Maristo priests have renewed their aggression. The Government agent of a labor schooner reports:—

'When in Port Sandwich on 9th December the French officers told me they were about to erect forts for the protection of the port—one at the north head, one at the end of the harbor facing the entrance, and one near the company's store; also, that the number of soldiers was to be increased to two hundred and twenty, and new barracks were to be built. Whilst in Uraparapara, on the 8th January, the natives reported that a French warship had been there and had pegged off land near the entrance to the harbor, on both sides of the heads, on which it was said they intended to erect small batteries. Whilst at Port Oloy, Sauto, the French despatch vessel *Griichen* came to an anchorage and landed a white missionary priest. I boarded her, and

was told by the commander that they had, within three days prior, landed three other priests—two at Mali, in the harbor of Sandwich, and one on private property at Proctor's Bay."

FRENCH EVANGELIZATION.

TO THE FRIENDS AND SUPPORTERS OF
THE POINTE-AUX-TREMBLES MISSION
SCHOOLS.

At the close of another session we wish to let you know about some of the work being done here through your liberality. We believe that we have had not only your money but also your prayers—for, like Moses of old, we have felt our hands sustained all through our winter's work.

Maximum number of pupils, 120; average number, 113. Of this number there were 71 converts and 49 Roman Catholics.

Our schools are divided into four classes (boys and girls taking their lessons together). The lowest class is composed of 53 beginners, half of whom did not know their letters last October—now all of them can read fairly well, excepting four. The second class is taught all the subjects found in our common school curriculum. The third class takes, in addition, Algebra, Euclid and Latin; while the fourth and highest class, in addition to these last, takes Greek, Literature and Universal History.

Twenty-eight of our pupils have been hopefully converted to the Saviour during the session, and 15 have applied for work during the vacation, either as teachers or colporteurs. As the Board were well satisfied with most of the work done by them last year, they propose employing quite a number of them again.

Our "Temperance Society," established thirteen years ago, still flourishes, and was augmented this year by the names of a large number of our new pupils.

A "Debating Society," started three years ago by the boys, is still carried on. We find that these debates have been of great benefit to many of them—1st, by causing them to read more; 2nd, by giving them greater fluency in speech. Now a number of them take part in our prayer meetings, etc., which were formerly entirely carried on by the masters.

This year, feeling that enough interest has not been shown by our former pupils in French Evangelization, we have started a Missionary Society, which all old pupils

are invited to join, and we hope that this may be a rallying point—a bond of union among us—and that by our united efforts we may be able to spread the knowledge of the Gospel among the French Canadians that are still without the true light. The pupils of this year have already subscribed \$130, to be employed in some branch of French Evangelization. Our Scholars are showing more independence, i. e., a greater desire to pay their own way. Now we receive ten times the amount of school fees that we used to receive some years ago; and, considering that thirty-five of our pupils are entirely dependent on themselves, we think it speaks well for their perseverance. Not that we are receiving pupils from a higher class than we did formerly, for we have twenty here this year who are the children of the first pupils of this mission, and many others belong to families whose names have appeared on our registers for several years past. This leads us to believe that the religious training that has been received here has not been in vain, and that it is lifting the people up.

Another fact we would bring before you is this: Although four evangelical denominations are engaged in this work of educating French Canadians, yet last year we had a larger number of applications for admission than ever before, so that we feel, and we are sure that you also will see, the necessity of an effort being made to increase our accommodation for the reception of a larger number of pupils. Last year we rejected over 150 applications for want of room, and for several years large numbers have been sent away for the same reason. Shall we then let these grow up in ignorance of the Gospel? Shall we let them go to Roman Catholic colleges or convents, or shall we pour of our abundance into the treasury of the Lord, and that right early?—so that before another session opens such additions may be made to our buildings that we may be able to receive all that come.

Yours faithfully,
J. BOURGOIN, *Principal*.

Pointe-aux-Trembles, May 2nd, 1887.

P. S.—All contributions should be sent to the Rev. R. H. Warden, 198 St. James Street, Montreal. The friends who have not yet forwarded their scholarships for the session just closed are respectfully asked to do so as soon as convenient.

THE FOREIGN MISSION FUND.

EASTERN SECTION.

In our last issue the State of the Foreign Mission Fund was given, up to April 28th. During the following week a considerable sum was received so that the close of the accounts shows the Fund to be in a much better condition than it was a week previously.

The whole expenditure for the year in the fields under the charge of the Eastern Division has been	\$20,752.78
The receipts have been	20,401.56
Deficit on the year	351.22
Former Debt	2,030.23
Total deficit at present on the work under the charge of the Eastern Division	2,381.45

On the whole the state of the work during the year has been encouraging. The receipts have not quite equalled the expenditure. The adverse balance has slightly increased but the increase has been very trifling. There is room for encouragement when we can look at a year's work done and feel that it is paid for, and thus be quit of the disheartening cry of debt. Men and women are the more encouraged to give because they feel that their offerings do not have to go to pay old debts but to do new work for the Lord.

This expenditure, besides the old fields of the New Hebrides and Trinidad, includes the newer field of Demarara, where Mr. Gibson is laboring, whose salary has been paid in part by the Western Section of the Church, and partly by the Presbyterian Missionary Society of West Coast, Demarara, but is under the charge of the Eastern Division of the Committee, and the monies are transmitted to it through the Eastern Agency. This sum of £200 paid by the Western Section of the Church and transmitted through the Eastern Agency is included in the above account.

Of the remaining nearly \$20,000, the Church in the Maritime Provinces raised about \$17,000. The remaining nearly \$3,000 was made up as follows:

From the Free Church of Scotland as part payment for the mission premises in Aneityun, one hundred pounds sterling, say	\$ 500
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From the Woman's F. M. S. in the West	800
Contributed by Sabbath schools and friends in the West, through Dr. Reid and Mr. Warden, chiefly for special objects	1000
Collections at Mr. Anmand's Missionary meetings, about \$500 in the East and \$200 in the West, marked for Santo	700

While the fund is in almost as good a position as at the beginning of the year it is partly owing to good friends in the West.

Of the remaining \$17,000, \$1,740 was from the Woman's F. M. Society, E. D., \$1,600 of this being the amount they had undertaken in support of four lady teachers, and \$140 in addition to what they had promised, paid by them into the Fund. Besides this there was the aid given by ladies' societies within several of the congregations.

FOREIGN MISSION FUND.

WESTERN DIVISION.

The Foreign Mission Fund, Western Division, stood as follows at the close of accounts on the first of May.

The whole receipts for the year were	\$49,817.13
The whole expenditure	55,981.76
Making the deficit on the year's work	\$6,164.63
To meet this there was a balance on hand from last year of	3,258.20
So that the debt upon the Fund in the West amounts to	\$2,906.43

While this is the state of the running account it may be mentioned that there is a sum of \$5000 at the disposal of the Committee which has not yet been appropriated and which is not included in the above statement.

P. M. WIDOWS AND ORPHANS FUND, MARITIME PROVINCES.—Contributors to this fund are requested to forward their contributions to James M. Carmichael, Esq., Agent of the Bank of Nova Scotia, New Glasgow. Correspondence may be addressed to the subscriber at Ottawa Ladies College, Ottawa.

GEORGE PATTERSON,
Secy.

THE NEW HEBRIDES.

EXTRACTS OF LETTERS FROM REV. J. W. MACKENZIE.

The many friends of Mr. and Mrs. Mackenzie will, we are sure, join with us in hearty thanks to the friends for kindly permitting the publication of these interesting extracts from private letters.—Ed.

To his brother, Rev. J. C. Mackenzie, of Puyveash :

ERAKOR, EFATE,
Dec. 2nd, 1886.

My Dear James :

Received your letter about a fortnight ago. Glad to hear of your welfare, and delighted to learn that the Master's work is prospering under your care. See that there is no reaction. Try to keep up to boiling point. I was telling my poor people here what great things God was doing for you. When will we have a time of refreshing from God's presence. As a matter of course with such a people as this, religion is a matter of form with many. They attend regularly and punctiliously on the means of grace, but know little experimentally of the power of the Gospel. But not being an emotional people they may feel more than one would imagine. Many of them are, I believe, trying to do well. Considering their advantages they would shame many in Christian lands. But there is just that want of fervor about which characterizes Christians at home. One does not see that deep contrition for sin one would like, nor does one see them melted under a sense of God's pardoning love as one would like.

Those on sick beds often tell me that when the rest of the natives are away and they are left alone they are praying to God, but how far they are correct in saying this I cannot tell. It may be the case, or they may say so just to please me. We never see them with hearts yearning after a closer walk with God.

Still there is much in them that would indicate a change of heart, that would give evidence of their having passed from death unto life. If I were to ask any church member to accompany me to a distant part of the island to visit the heathen he would agree at once, and would do so gratis. They all worked well at the new church, church members and all. To-day some of them are finishing the plastering

and the rest are cutting wood for a fence round the church. The fence is one of my own idea, and looks very well, besides being most suitable for keeping out the pigs and goats, the only animals we have, your worthy brother being the sole owner of the latter. They supply us with abundance of milk and butter and fresh meat. It is not equal to mutton, but serves very well when we have nothing else. Of course it is principally for the milk we keep them.

But this is off the fence. They first cut the posts, and for these they had to scour the bush to get those that would not quickly rot in the ground. To-day they are cutting a hard kind of palm, they call it *nibu*, for rails and pickets. This palm is very easily split up. The centre of it is soft and fibrous, but the outside is very hard, about an inch in thickness, so they split it up and hew away the centre. I have a fence of this all round our premises.

Our new church is a vast improvement on the old, and our natives are proud of it. We never had a board floor before. We have now, and it is so much cleaner. Thanks to the ladies of Durham we will be able to get seats for it. They sent us fifty dollars which will go a long way towards getting it seated. The Fila people have also built a new church, but theirs is of native wood. Still it is a good substantial building.

Lately I have begun to visit Meli regularly. Until recently it was not safe to visit them. Some of them are still opposed and order us away, but we do not pay any attention to them. He who has the hearts of all men in His hands can change their hearts when He pleases. And then we have this to encourage, we know what the Gospel has done for Fila, and the Fila people were once just as opposed as the Meli people are now.

We were all there last Sabbath. Went in the boat after early service. Had a fine breeze, and sailed all the way. Returning we always have head wind. Left the boat in Fila harbor and walked across to the lagoon where we had canoes waiting for us. This reminds me to say that Fila harbor is becoming quite a public place. When we were returning, a steamer, French of course, was just leaving for Noumea. It now comes once in two months. Besides this there were two vessels at anchor.

I am getting a boat house built at the landing in the harbor, as I intend to visit Meli regularly, and it is too much to ask the natives to bring round my boat, as there is generally a bad sea, you know we have the windward side of the island.

I don't know what the French intend doing, whether they intend to annex the islands or not. No doubt you heard that they established a military post on this island and on Malikula. I believe they lately withdrew part of the troops, but I don't think they mean to withdraw them all. It is now reported that priests are to be settled on Meli. As you can imagine this is not very gratifying intelligence to us. But the Lord reigneth. He can thwart their crafty counsels.

Since last July about sixty have come in from heathenism, and about one-third of these have moved away from the interior and settled at a village much nearer us.

I have been kept very busy. I have superintended the building of two other churches, taught school, translated Philippians, 1st Thesalonians, 1 Timothy, Titus, Phileman and James, since July, besides dispensing medicine, itinerating, and attending to other duties too numerous to mention.

Three new missionaries came down this trip, but there is not time to settle any of them this season. Their names are Morton and Leggatt, supported by the church of Victoria, and Landels supported by that of New South Wales.

I remain,
Your affectionate brother,
J. W.

ERAKOR EFATE, Jan. 11, 1887.

My Dear Father and Mother :

I expect to have an opportunity in a day or two sending away a mail, so I am getting a few lines ready for you. Amanda is feeling the heat very much this hot season, and looks as if she needed a change. We are not thinking, however, of going to Sydney before the end of 1888, and then a sore trial will await us. We will have to leave Norman and Morrison, at school, and so the thought of this will make a trip to Sydney anything but enjoyable. We are entitled to a change this year, on account of the boys we do not intend availing ourselves of this privilege.

My own health is very good. Am very busy at present, and have been for some time. You are probably aware that we built a new church. It was completed some time ago, all but the seats, and these we are getting from Sydney. Our natives will look quite civilized when we get the seats. I do not like to see them sitting on the floor, and it would not do to bring in the logs we had for seats in the old church. The natives seem quite proud of it.

I am now busy translating my part of the New Testament. Mr. Macdonald and I are translating alternate Books. He has Matthew and I have Mark and so on. Then we meet once in a while to go over it together. He was round here a few weeks ago, and I intend going round to Hav Harbor about the middle of next month.

There is a great deal of sickness at present amongst our natives. The chief of Eratap lost a nice little girl from dysentery about ten days ago. Several more children have had it, but no one else has died so far.

We had the Communion in our new church for the first time about a fortnight ago. The church was crowded to its utmost capacity. The women were seated in rows as close as we could get them, on one side of the church, and the men on the other side, with only room enough between for one to pass along. Admitted 6 for the first time. One of them was a young man whom I baptized some twelve or perhaps thirteen years ago. He was then a little boy. Last Sabbath I baptized his child. When I look back and think of him as a little boy the first time I saw him, it makes me realize that I am getting old, and that I have been here a long time. It is a solemn thought for me that should I be spared to arrive at the allotted span, the three score years and ten, more than half of my time is already gone. And yet I feel as if only beginning life. Another circumstance which makes me feel that I have spent a long time in the mission field is, that a few weeks ago I married a young couple, and the bride was a wee bit baby, perhaps a month old when we came here.

We are still anxious about the French, lest they should annex the group. So far they have not interfered with our work, but we know not how soon they may. I saw it stated somewhere that they have

taken possession of Fila, one of our out stations. Such, however, is not the case. They have not, so far, taken possession of any place except what they have purchased.

I have lately begun to visit Meli regularly. Our teachers have been going there occasionally for some time. A few of them are friendly, but some of them are bitterly opposed, and would not hesitate a moment about taking our lives, if it were not that they are afraid lest a man-of-war should punish them. I never was, to all appearance, so much in danger of being clubbed, since coming here as last Sabbath. It is difficult just to know what to do. Should anything happen me I should probably not get much sympathy as they have forbidden me time and again not to go back. But on the other hand how are we to get them in—how can they desire the Gospel unless they hear it? See how long we have been here, and they are still opposed. How much longer must we wait for them to be willing to listen to our message? So that I feel it to be my duty to take my life in my hand, as it were, and go amongst them leaving the result in God's hands.

Your affectionate son,

JOHN W.

HAVANNAH HARBOR, EFATE,
February 26th, 1887.

My Dear brother Thomas :

An English man-of-war leaves here to-morrow morning for Noumea, so I am availing myself of the opportunity of sending you a hurried note.

Our heavenly Father has seen fit to bereave us again. A fortnight ago to-day our dear little Walter was taken from us. Dysentery, a terrible epidemic, again visited us, and a great number of the natives took it. Only one of them died of it so far. Dear little Walter took it on Tuesday, and by Friday we managed to get it checked, but inflammation of the brain set in, and then we could do nothing for him. He was within a day or two of being thirteen months old.

Some two months ago he was very ill from teething, and we thought he would not be spared long to us, but he got nicely over it, and was getting quite fat. On Saturday about dark his sufferings were ended.

The same night two of my young men and I made a little coffin. About eleven

o'clock p. m. I retired feeling sad and weary. During the night felt miserable, and had a very poor night's rest. Next morning Alice had dysentery very bad, and I had it too, but not so bad. Nothing would do but I must go to bed. It was hard to do this, as my little lamb was not buried, but to please Amanda I took a hot bath and went to bed. Perhaps it was well I did, for dysentery is such a terrible complaint in the tropics, that a person is wise to use every precaution at the commencement. Amanda brought me the medicine I wished and with God's blessing on it, and remaining as quiet as possible, I got up on the third day quite free from it. Not so with dear Alice. We had painful watching with her for over a week, at times expecting every moment she would breathe her last. We felt quite reconciled to God's will, whatever it might be. On Tuesday last she began to improve, and when I left home yesterday morning she was able to walk about a little. I was amazed to see how Amanda kept up that Sabbath morning, Alice, Morrison, and I sick in bed, and dear little Walter in his coffin in the study. Morrison had fever. He is better now. The poor natives were very kind, and sympathized sincerely with us.

Mr. Macdonald and I are busy working at our translation of the New Testament. That is the reason of my being round here now. I had agreed to come round on the 15th inst., but could not, as I have explained above, Amanda can send over land for me should Alice get worse, or any of the rest take ill. Norman is very well. We had a letter from Jessie last week and she was well.

Two Roman Catholic priests have been landed on Meli, one of our small islands. The natives did not want them and drove them across to the mainland. I had been visiting them for some time, and a number of them were and are still, quite friendly, but some half-dozen or so did not wish me, as they were preparing for a feast, and they forbade me to go back any more until after the feast. I continued, however, to visit them, and they became enraged and were going to murder me, so I am obliged to leave them for the present. The priests are living on the mainland, and no doubt will do their best to get an opening. They are the worst natives by far that I have had anything to do with. I don't suppose they would dare do any

thing to the priests as they were taken there by a French man-of-war, and they stand in dread of the French man-of-war. I leave the matter in God's hands. He can bring light for us out of the darkness. Were it not for the presence of these priests I believe we would soon get the Meli natives to join us, as quite a number of them are very friendly to us, and befriended me when I was attacked, by one of those opposed.

I am writing very hurriedly, and must close. With love to all at home,

I remain,

You affectionate brother,

JOHN W.

TRINIDAD.

Rev. J. K. Wright writes an interesting article on Trinidad in the *Knox College Monthly* from which we extract the following:

"In Trinidad may be seen the extremes of almost everything. We see, on the one hand, the highest heights of civilization, of learning, of pride and of social life; and on the other hand, the deepest depths of barbarism, ignorance, meanness, laziness and social confusion.

The island is a little world in its life. Its population is made up of men of almost every nation. You may find jet black, every shade of brown, almost every shade of yellow, and many indefinable degrees of these shading off into whiteness. As numerous as the shades of color are the types of countenance. The place is comparatively new, so these men of different nations preserve their own individual characteristics and maintain their own national customs.

The population is mixed; but it is a mixture of substances which assimilate not—there is contact, but there is no union; there is bulk, but comparatively little strength. The glorious Gospel, truly and faithfully preached, will one day infuse the idea of brotherhood, and then will arise a sort of national life and strength. But the day is "not yet." As might be expected, there is little sympathy found in those of one class for those of any other. Let me give you an amusing illustration. Yesterday my catechist and some of the teachers were weeding among the flowers in front of the house. A poor old black woman came along and asked for work. I agreed. She got her hoe, and

then asked where to begin. I said, "Anywhere." Mark her answer: "O parson, you no set me work among Coolies." Sometimes, when I am speaking to the Indians by the wayside or at the estate barracks, some rude chattering darkies will come along and say, "O, why waste your bress, the Gospel is not for them." In like manner the Coolies have a supreme contempt for the Negroes. This same feeling crops out in many things in the dealing of class with class. Perhaps all this is necessary at the present stage of development. One sure thing is that combination against the Government is impossible. When the Government took in hand, some time ago, to restrict the *Hosee* of the Coolies and the masquerade of the Creoles, had there been a fellow-feeling between them, so that they could have united in resisting authority, the result might have been very much more disastrous than it was.

Miss Archibald who went out to Trinidad a few months since to take charge of the school in the Couva district is liking her work well. She writes back:

"My school is really interesting. I have succeeded in getting the children to understand what order is and now they are as quiet as any school I have ever had at home. I enjoy teaching them a Scripture lesson so much. They listen attentively and seem so interested, and when I question them on what we have read and studied it is really a pleasure to hear the way they answer.

"Our Sunday-school is increasing in numbers. We have now sixty names on the books, Creoles included. But although they are very attentive and seem to have intelligent ideas of the Bible in general and of what is required of them, still they will not practice what they know. I sometimes get so discouraged, when, five minutes after I have done talking to them on the very subject of telling the truth, one of them will deliberately and with very little provocation tell a lie. That seems to be, so far as my experience goes, the weak point of the Coolies. But I suppose we have a lesson to learn (patience) as well as to teach.

"Yesterday our Sunday-school was not quite so large as it had been, and on enquiry I found some had gone fishing, others were staying home to cook and many

other just as trivial excuses. That is the sort of thing that discourages one here. I made the "keeping of the Sabbath day holy" one of the particular points in the lesson on the Creation, which we took up not long ago, but understanding and doing are two different things. One thing that is very much against the work here, is that the stores are all kept open till nine o'clock Sabbath morning, and it is not very long since they were kept open all day.

They pay on the Estates every alternate Saturday, and the Sabbath following pay is always a day of feasting and an unusual amount of cooking is done.

"Both black and white Creoles as well as Coolies are very superstitious. Every little thing is a sign of something to happen. For instance, I heard a woman say the other day that she wouldn't under any consideration allow a broom to be used in her house after six o'clock in the evening, as it was a sign of death."

LETTER FROM MRS. MORTON.

TUNAPUNA, TRINIDAD, B. W. I.,

March 17th, 1887.

My Dear Friends:

The weeks and months glide by so rapidly, and find us always so busy, that we might almost be excused for thinking that we have no time to write, but it may be the better way to look upon the writing as an important part of our work and to steal a little leisure, as I am doing to-day, with the happy assurance that you never weary of hearing things, either old or new, in connection with your work among the heathen.

Driving along one day with one of our helpers, I met a man carrying a clay idol, about a foot high. I knew it to be Ganesh by the shape, the lower part resembling a man, but with four arms and the head of an elephant. I stopped the carriage and said, "Allow me to see *Ganesh Is*"—(his honor Ganesh—pro. Gan—ess) and asked where he was going with it. The man said he had taken it to the house of the person who had engaged him to make it but he was not at home. I said, "Will you let me have it?" He answered, "Yes, if you give me something for my trouble." "How much is it worth?" "A half shilling." I gladly gave him fifteen cents thinking it a very

cheap god at that, and Ganesh and I drove on to Tunapuna. Before evening, however, he was somewhat maimed, being made only of clay, lime-washed, with a little coloring here and there. Finding him so frail I carefully bandaged the broken leg and placed him on a high shelf where he would be seen without being handled.

Many intelligent Hindus who join in idol-worship say, "We do not worship the idol itself, but through it we worship the Supreme God; and if it be true that the idol is nothing yet our worship, if sincere, will be accepted;" but had they any knowledge of the Supreme God they would see how dishonoring it is to talk of worshipping Him through a clay image in which, to quote from a Hindi tract, "Ganesh Tested," "two shapes (of a man and an elephant) are so mingled that men might well run from it and beasts fear it." From the same tract, published at Allahabad, I gather the following: That Ganesh is styled "Son of Shiva," and "lord of the universe;" that is, he was born of Shiva and his wife Parvati, an immortal god, dispenser of happiness and misery, and the fulfiller of desire, and by worshipping him men's desires are satisfied and their work made successful.

There are several contradictory explanations of his peculiar figure; one account is that when he was born all the gods great and small came to look at him; one of them, however, kept his gaze averted because of his evil eye which caused destruction to any one upon whom it fell, Parvati, not aware of this, and being very proud of her son, gave Shani hard words, and asked why he was not looking at him. Then Shani looked angrily at him and immediately his head fell off. Parvati was about to kill the god in revenge, but Brahma forbade her and told Shani to go to the forest and cut off the head of the first animal he found sleeping with its head to the north. This proved to be an elephant, so he brought its head and joined it to the trunk of Ganesh. His mother, being far from satisfied with the arrangement, Brahma promised her that he should be worshipped more than any of the gods.

There are other accounts of the birth of Ganesh that are too shameful for us to repeat, but we may notice that while an elephant has two tusks, he is generally represented with only one. One explana-

tion of this is that he lost it fighting with another god to prevent his entering his entering his father's bedroom while he was sleeping. Other authorities say that he pulled it out himself to throw at an enemy.

Ganesh is said to have been so fond of sweets that on one occasion, being sent by his father to encounter an enemy who was coming to kill him, he became so absorbed in eating and gathering up some sweets thrown to him by that enemy that he allowed him to pass on. Brahma is said to have blessed him in these words, "Whoever from this day in the three worlds has a good work to do, if he first worships Ganesh his work will be successful"—therefore from that day, among the worshippers of Ganesh, if any one wants to write a book or to do any other work, he must first say this prayer :

"Oh, elephant-faced giver of the world's happiness,
Oh Ganesh author of our ills,
Accomplish my desire, thou lord of the universe."

The Hindu gods are constantly represented as engaged in war and violence of every kind. I will give you a passage from one of their sacred books which I translated a long time ago and noted down, in which several of these *sacred beings* were engaged. "The drums beat, officers declaimed to the hosts, bards related their fame: horsemen, elephants, chariots, footmen, are assembled crowd upon crowd; here and there brave warriors fight and wound; cowards, leaving the battle-field flee for their lives; heaps of wounded gather: headless trunks, sword in hand, str on all sides, and corpse falls upon corpse; around them flows a river of blood in which, here and there, fallen elephants remind one of islands and their trunks of crocodiles. Mahates, (father of Ganesh) accompanied by demons of every rank, gathering the severed heads makes a necklace of skulls and puts it on; vultures, jackals and dogs, quarrelling among themselves drag away the corpses, but Balaram (the elder brother of Frishna) by the help of the gods at last cut down the hosts as a reaper cuts a field of grain." Truth being no object the writer was untrammelled in his endeavors to pile horror upon horror, and it must be said that he succeeded.

Yours, with best wishes,

SARAH E. MORTON.

For the W. F. M. Societies.

Central India.

We have received the report of the Canadian Presbyterian Mission in Central India, containing the Report of the Mission Council, the reports of the Missionaries and of several of the lady teachers. We give below full extracts from the reports of the missionaries, as well as that of the Mission Council, and from it our readers can gather a pretty correct estimate of our work in India. Extracts of the ladies' reports will be given in the CHILDREN'S RECORD.

REPORT OF THE MISSION COUNCIL.

The good hand of our God has been upon us in the year that is past and though there has been matter enough for grief and humiliation there has yet been very much to make us thank God and take courage. Our number has been increased by the arrival of Mrs. Murray and Dr. Marion Oliver, and all along our line distinct advance has been made.

The increase in the attendance at the Bazaar Sunday-school and the Girls' schools at Mhow and the erection of a commodious temporary building for one of them from funds contributed in this country; the extension of Dr. Beatty's practise, the success of the High School, the organization of the congregation and election of elders at Indore, the general prosperity of the work at Neemuch are some of our causes for rejoicing and thanksgiving. The planting of our first station in a native city, Ratlam, is now an accomplished fact for which we may well be deeply thankful, both for its own sake and for its influence as a precedent.

Ujjain has next been undertaken and we hope that within this year Mr. Murray will be fully settled there. Our stations now are thus five in number, with population and date of planting as follows:

Indore, pop.	83,091,	planted	Jan. 1877
Mhow,	27,227,	"	July 1877
Neemuch	13,230,	"	June 1885
Ratlam	31,066,	"	Feb. 1886
Ujjain	32,932,	"	Feb. 1887

In three other native towns, Jaora, Khachrand and Barnagar as sub stations, a beginning has been made with native helpers. So the work is progressing outwardly at least; and while we have as yet little to report of actual ingathering, it.

must be remembered by any at home who need more than the Lord's command and His promise to stimulate and encourage them, that seed time must precede harvest, that a large mass will absorb much heat without changing its form till the whole comes to the melting point; and that this applies to the people of India, as to perhaps no other people. Remembering also how vast is the mass and how comparatively small the influence applied, they and we must stir ourselves up both "to take hold of" God, and to put forth the energy He has given—but which alas is so largely frittered away even by His people on the "lust of the flesh, and the lust of the eye and the pride of life."

In Central India we have nearly 10,000,000 of people. In this immense district with a population more than double that of the Dominion of Canada we know of only one mission station besides our own. Another of the mission (American Presbyterian) has in the past year been planted at Jhansi, which though now British Territory may for Mission purposes be counted as in Central India, lying as it does where the Eastern and Western sections meet each other. Allowing for these and deducting such natives as are reached by those working principally among Europeans we are safe in saying not one ordained missionary for every million and a half of people. If this is really all the Church can do then let her complacently anticipate the sentence "She hath done what she could." But is it all we can do? Leaving out of account for the present the Eastern district and the part of the Western for care of which we can naturally look to our American Presbyterian brethren, can our Church not put forth such effort that 1890 shall find mission stations in at least every town of 10,000 in this remainder of the field. This would need only about half a score more and then we should have one for every 300,000 or 350,000.

INDORE.

EXTRACT OF REPORT OF REV. J. WILKIE.

The congregation at Indore has taken a step in advance. It has been organized into a congregation and is prepared to call one, who has been taken under the care of the Presbytery with a view to license, after having taken a four years' course in the Ahmednagar Theological School. As

a stipend they promise 50 rupees per month or 600 rupees per year, and from the first they will be entirely self-supporting. This year all the expenses of the Boarding School, of the Sabbath-school, and of the religious papers, the current expenses of the church, together with help to other schemes, have been met from church contributions and they have a balance of nearly 1000 rupees to begin the new year with. They have therefore resolved to send \$100 to the Foreign Mission fund of the Home Church and 50 rupees to the Saharanpur Theological School. The membership has been reduced by removals, etc., to 43, with 17 baptised adherents i. e 60 in all. Baptisms from heathenism we cannot report. We regret that the Boarding School scheme is practically blocked for want of a suitable building, but we hope as a congregation to undertake the building too ere long, since the Church at home cannot do so.

The High School has continued to grow, the average for the year being 132, but the average for the last few months has been about 150. The total expense to the Mission of the school for the year has been 67½ rupees per month, about £26, and we hope in time to have it entirely self-supporting.

At our prize distribution recently held, Dewan Bahadur Raghunath Rao, Primo Minister of H. H. Maharajah Holkar, was in the chair and in the warmest possible way he spoke of Missionary efforts generally and of the school in particular, saying that it was the best school that he had seen in his wide experience of 45 years. With him were many of the principle gentlemen of the city, though owing to the Hosi and other festivals several regretted in letters of apology for their absence. For our Prize funds, over 200 rupees were given, part of which we have set aside to form a library and a gymnasium. I regret that none in Canada have been able to respond to the appeal of a year ago for some scholarships, etc., for the school, that we might be on a level with other competing schools; but we hope our great distance from those at home will not lead to our being lost sight of altogether. I should particularly mention that the Jubilee Committee consisting entirely of Native Gentlemen spontaneously sent us the largest donation received for the prize fund of our school.

All the other work such as Printing

Press, selling of Christian literature, Vernacular Schools, etc., is going on as last year and so does not require further mention.

NEEMUCH.

REPORT OF REV. W. A. WILSON.

In the Neemuch branch of the Mission, work has been carried on during the past year along the lines indicated in the previous report.

Delaur Masih, has been employed as a Colporteur, to sell books and tracts in the bazaar, at the Railway Station and in the neighboring villages.

A vernacular school has been taught by Govind Rana, in the Camp Bazaar. The boys in attendance are mostly low caste and poor. During the year good progress has been made, several who a year ago did not know the alphabet, now read fluently in the 3rd Hindi Book, and have made good progress also in other subjects. The teacher is a Native Christian, who has been received by certificate from the U.P. Mission.

The Anglo Vernacular School in Neemuch city, has been taught as before by Balaram, assisted by a heathen Monitor. At the Annual Examination held before Christmas the results indicated much diligence alike on the part of pupils and teachers.

A familiarity with Scripture History was manifested which would have been creditable in boys trained in Canadian Sunday-schools. The average attendance during the year has been much the same as last year.

A girls school has been opened in the Camp in which a native Christian woman teaches, under the superintendence of M's. Wilson. This form of educational work is a new thing here and meets with many prejudices and trying difficulties. The children are very anxious to learn, but ignorant mothers do not see any use in allowing their daughters to read, and are very unwilling to send them to school.

The Dispensary has been kept open during the year. Medicines are dispensed by a native doctor, at a salary of something less than (\$10.00) ten dollars a month who has had two years practice in one of the U. P. Mission Dispensaries, and who has here earned a good reputation for himself and the Mission by his skill. Many lives have been saved and

much suffering relieved by his services.

Dr. Burroughs, one of the Army Surgeons, has kindly given his assistance in some of the more critical operations.

During the year, 1866 cases have been treated and about 355 operations performed. Religious services are held in the dispensary almost every morning when an audience varying from five to fifty is obtained. Preaching services have been held in the bazaar regularly. The attendance varied greatly but a very encouraging interest has been kept up during the year, the Mahometans still continuing to preach in opposition. The Christian Sabbath Services have been specially well attended in the Camp place of worship by both Mahometans and Hindus.

The Gospel has been regularly and systematically preached in the villages round about. In this work I have lately secured the aid of a zealous and intelligent young man who was trained in Secunderabad Mission Orphanage.

During the cold weather, we made four large cities in succession centres of work, at each of which we t-nted for several days. Our plan of work was to go out in the morning to the surrounding villages, when we preached and distributed simple medicines, and in the afternoons and evenings to work in the city or to hold services of preaching and singing at our tents. At most of the places our message was well received. Jerun, Jawad, Mandesaur and Nimbohera, were the chief places chosen as centres of operation.

At Jawad, which is reported to contain some 17,000 inhabitants, we were much encouraged by the interest awakened. All classes and ranks from the chief ruler of the city to the sweeper, came in crowds to the magic lantern exhibition and to the preaching services at our tents, outside the city walls. Much kindness was shown us by the authorities of the city.

At Mandesaur, a city of 27,000 inhabitants, notorious for its wickedness and crime, the gospel message did not find so warm a welcome. One evening when I was not with my two native helpers, they were hooted and pelted and driven out of the city. However the next morning we returned and preached again, and the only sign of opposition was a low angry murmur in the crowd as we moved away. A good English school would do much to remove prejudice and prepare the way, but I have not felt at liberty to ask the funds

necessity for this work. At Jawad also there is a fine opening for school work, and I have been again and again pressed to institute a school there.

Such is our mode of work; and what are the results? The natural desire to see results that can be tabulated is not yet to be gratified. The past has been a year of sowing beside all waters, but we are not permitted to reap yet.

One man, a Mahometan, who gave bright promise for a time was baptized. But in a time of temptation he denied Christ before his former co-religionists, during a Mahometan feast, and it became necessary to suspend him, till such time as he may repent and again confess Christ. There are some who during the past year have attended our Sabbath Services regularly and who I hope are not far from the kingdom of God. But they have not yet the courage to forsake all for Christ. During the cold weather tour, I observed in several places, even in small villages new and costly temples in course of erection. And the people every where bowing before the work of their own hands. The inner life and strength of Hinduism may be ebbing away, but much of it yet remains.

Doubtless Hinduism is being permeated year by year by a power that will utterly break the strength of its life one day; but that day has not yet come. And when one thinks of the deep rooted prejudice, the hopeless ignorance, the childish superstition and credulity, the deadening influence of a blind fatalism that traces all evil up to God, adamantine chains of custom and caste, and perhaps more than all the feeble efforts of the human agents, who, one here and another there, in the midst of India's millions are lifting up their voice and calling men to repentance and faith, it seems as if that glorious day were yet far off.

But the *great hope* springs not from the earth, it comes from above and is as bright as the promise of Him who has said, "that every tongue shall confess that Jesus Christ is Lord to the glory of God and Father."

UJJAIN.

REPORT OF REV. R. C. MURRAY.

If my report is to be a true index of experience and work done it should be short and rather rambling.

How was my home for the greater part

of the year where the time was largely devoted to the study of the language, religious customs, etc., of the people and in rendering some assistance to Mr. Builder in his Sunday-school and district work. After having examined all the fields likely to be occupied by our Mission for some time to come, Ujjain was chosen, as the most desirable and needy field, and in February the sanction of the F. M. Committee was received, when we at once began work. Much cannot be said where little has been done, the time has been spent, and results do not appear as yet especially in conservative Hindustan. Little more can be said just now than that a beginning has been made, and where and what are our prospects?

Ujjain, though a new Mission centre, has been visited occasionally by Mr. Wilkie, and also two native catechists were stationed here, in connection with Indore. Narayan, who through his tact, energy, and faithfulness, gathered together a number of boys, and had a very good school. But soon after his departure for the Theological Seminary, Saharanpur, the school rapidly dwindled away. The other helper was not sufficiently robust to carry on the work alone. In the early part of November he was removed to Indore. Had it been possible for the old workers to hold the fort until the new ones entered the field we would have been better able to keep the foot hold gained. As it is we have practically to start in virgin soil. However, we trust the work done here may not be lost, but may yet yield an abundant harvest.

Through the kindness of the American Marathi Mission we have secured two catechist teachers, and their wives, and they are now at work. Two vernacular schools for boys have been opened, one has an attendance of upwards of 40 boys, the other is growing daily. The school for girls has only been open for ten days, and as this is something entirely new for Ujjain we cannot yet speak confidently.

At our last meeting of Council, permission was granted to open an English school. One teacher, a native of the city, who can speak English fairly well and whose influence we hope may be helpful, has been secured. We expect to open this school at once; or as soon as a piece and an additional Christian teacher can be obtained. One of the school rooms we use for Sunday-school and preaching service.

It is not very large, but will do for a little while.

This is an inviting field for medical work. The sanitary condition of the city is very bad. Indeed filthiness is considered a virtue, and in such surroundings diseases of every type are terribly prevalent. A medical missionary could reach the hearts and gain the confidence of these poor sufferers, much better than any other can do. One man, who recently lost his wife through improper treatment has offered \$90 rupees for an hospital or place where women might receive medical attendance. In the hope of securing some one to take charge of the work we intend opening a Dispensary as soon as practicable. Would that an earnest appeal on behalf of Ujjain might reach the ears and hearts of some of our young Christian Doctors in Canada!

In selecting this field we have done so feeling that strong opposition would be encountered, and even with some fears that failure for the present might be the result. Still it is the Lord's work, not ours, and it shall succeed. O, God increase our faith! Brethren strengthen our hands! So that in this ancient and sacred centre of Brahmin influence and heathen darkness the Light of the World may quickly shine! Ujjain is a purely native place and very much so. It is the oldest city in India and considered one of the most holy. It is the Benares of Central India. Thousands of pilgrims and Fakcers from all parts of India visit the place annually. Besides the yearly melas there is one grand mela held every twelve years, when the place is literally swarmed. A good opportunity will be afforded in circulating the Gospel amongst those people. We hope some of the seeds of truth, in the tracts and books distributed may yet bear good fruit in many a widely separated home. The city itself is said to have a population of about 33,000. There are no English residents but State officers. Travellers visit the place frequently, and for their accommodation a comfortable Dak Bangalow has been built in which we also can remain for a few days at a time, when not required by others. In the cool weather we can live in tents but during the hot and rainy seasons this is impossible.

Since the death of Maharaja Scindia a year ago, the Durbar has been vigorously improving the condition of the State.

Ujjain is to share in these advantages. Just now surveyors are at work, and soon we hope the crooked, rough, and impassable roads may be replaced by something more worthy of City and State. Shall we not fervently hope and earnestly pray that these physical improvements may be the immediate forerunner of the spiritual, moral and intellectual change that shall yet come when "*an high way shall be there.*"

RUTLAM.

REPORT OF REV. J. F. CAMPBELL.

We see profound cause for thankfulness as we glance back at the past year, or rather eleven months, covered by this Report. Our position was certainly somewhat anxious for a time, and our unfinished native house in the city extremely trying in the hot season and the hot parts of the rainy season. But we were graciously sustained in remarkably good health and in much happiness, on the whole. But whatever we may do for the house, its situation in a narrow lane remains unfavorable for ventilation and fatiguingly difficult of access—almost dangerously in the heavy rains. We therefore feel it to be a matter for much thankfulness that our position is so far improved that we have just obtained the Rajah's consent to our renting for a time part of a bungalow now used as a Dak Bungalow and which is cool in the hot season, though said to be unhealthy in the rains; and that it now seems settled that we are to be allowed to purchase a site, and build for ourselves.

The work has been from the beginning interesting and encouraging. Our house in the city, though not in the most favorable situation, yet brought us so far into the midst of the people that numbers soon found us and visited us for conversation and for medicine, as well as to attend our services.

We have regularly had two services on the Lord's Day, and one on other days; the former always, and the latter generally, attended by outsiders as well as the Christians, the total number present occasionally rising to over 60. The non-Christians have been of almost all classes and castes—from Brahmins to outcasts, rich and poor, educated to ignorant; some residing in the city, others from distant places; some only for one or two services, others—even non-Christians, more or less

regularly; government officials and their subordinates, merchants and mechanics, Pundits, Sadhus, Faqueers; Hindoos, Jains, and Mahomedans.

Part of the time there has been a sort of *Sabbath School* for old and young before the afternoon service, the lesson being the morning sermon; and indeed occasionally there has been an impromptu approach to an "all day meeting," one set of hearers closely following another.

Visitors have sometimes come in such numbers as for hours to keep one almost constantly engaged with them and the daily service. Some have apparently been sincerely though not profoundly seeking for truth, and taking pleasure in hearing it, some came from curiosity, some from politeness, some to hear us sing and especially to hear the little organ, some for *medicine*, the giving of which has been a great help in convincing the people of our true character and desire to do them good. My medical knowledge is not great but my efforts were blessed with a success which surprised myself and led others to an exaggerated estimate of my skill. So that the drain on my time and strength, not only from the direct medical work but from the anxiety and study it involved, was becoming too great, when, in November, I secured the services of a *Medical Assistant*, Mr. George Bailey, late Assistant Civil Surgeon in a district of British India, since which time my medical work has mostly been confined to those villages which I have visited without him. Previous to January 6th no regular record of cases was kept; since then he reports 328 different cases as treated in Rutlam, and from 8 to 10 cases in each of 25 surrounding villages he has visited, 22 of them frequently.

Outside preaching in Rutlam has been limited both by our circumstances and by the fact that people often came to our own house in such numbers as sufficiently to occupy my time and strength. It has been carried on mostly by my Helpers and not in the form of what is ordinarily called street preaching. Especially in beginning work in a city I prefer to obtain an invitation or permission to speak in a shop or counting house open to the street, or the raised platform in front of some house, which affords sitting as well as standing room to those really willing to listen at some length, and is within hearing of passers by, this is more in accord with the

custom of the country, arouses less prejudice, and avoids the possible complaint of blocking the way and creating disturbance; and hitherto we have found no difficulty in obtaining such.

A *Girls' School* was begun by Mrs. Campbell in June, before which the native Christian girls, occasionally joined by others, were taught in our own house. Dhondibai, Raghu's eldest daughter, was appointed mistress, and Hannahbai, Babu's wife, has taught in it when the state of her health has not prevented. The desire for female education has largely to be awakened, or rather the prejudice against it to be overcome; and other difficulties have had to be encountered. When the first room taken was given up for a larger and quieter one, the opposition of the former owner was aroused, such warnings were given the parents as that the girls would be murdered, and the attendance dwindled to one or two. Another impediment was the difference of the dialect, which is always more marked among females than men; teachers and taught at first found some difficulty in understanding each other. But at the New Year there were 27 on the roll, and such progress had been made as elicited an expression of gratified surprise from Colonel and Mrs. Martin who then visited the school and distributed prizes and presents, some of them their own gifts and some from Canada. This visit of the Political Agent of the district and his "Mem Sahib" doubtless did good in more ways than one. Since then Mrs. Campbell has most of the time been on tour with me, and the season for marriages has been telling for the time on the attendance of this and all other schools. But the prospects are so good that we are arranging for another girls' school in another part of the city.

Zenana visiting has been mostly confined to the houses of Bohras, business men of the Shia sect of Mohamedans. Seven of these houses have been visited, representing a large number of women, who have been very friendly and listen, some of them eagerly, to the reading and explanation of the word and the singing of hymns, without the usual attraction of being taught to do fancy work or to read. Other houses are open and it is hoped will be visited this year.

The Lending Library which I gathered in Mhow, Mr. Builder kindly handed over to me, and it has about 40 readers on its

list.

The dissemination of Scriptures and Tracts has been carried on as formerly, the larger ones sold, and leaflets given away.

Our native helpers of last year continue to cheer us by indications of growth in grace and in knowledge, and largely thro' the efforts of Jairam we have obtained three additional ones. Of these we have to thank our brethren of the American Marathi Mission for two, besides two for Mr. Murray. Their usefulness will increase with the growth of their knowledge of Hindi, Hurriba knows a little English, and his wife, who was a good worker in Ahmednugger, will soon, we hope, learn enough Hindi to become the same here. The others are Tukkuba and Jerome.

The villages around Rutlam for several miles, have been visited, some of them frequently. In several the attempt was made to start schools, especially where there were many Bheels, but as yet this has not succeeded.

OUTSTATIONS.—Jaora is a city 22 miles north by rail, with a population of 20,000,* of whom more than half are Hindoos and Jains, though it belongs to a Mohan.ajan Nawab; the population of the whole state is 103,434. There is an opening for a good English School if we had a Missionary there. Meanwhile Jairam has a Boys' school, and his wife a Girls' school; the continued ill health of his wife and child and the death of the latter have prevented the Girls' school from coming to much as yet. The Boys' School has gone up to over 60, and again through silly scares among the parents (such as that the object of the school was to help secure the leads of a large number of boys for the foundation of a bridge) and through other causes has gone down to less than 20. Jairam also has a Sunday School, preaches and sells scripture and tracts.

Khachraud is a town belonging to Scindia, with a population of 10,000, about 16 or 18 miles east of Rutlam, but comparatively difficult of superintendence from without, especially in the rains, as it is reached only by country roads over black soil and bridgeless streams. There

*The census of 1832, which was more probably under than over the mark, gave 19,902 for Jaora; 9,489 for Khachraud; 7908 for Burnuggur. This was more probably under than over the mark, and increase must be allowed for the five years since.

is a very good opening at present as there is neither English school nor dispensary, and both are desired. It is sad to anticipate that in this as in other cases we shall be left unable to enter the door till the advantage has largely passed from us. Probably within the next few years influence will be brought upon the Durbar at Gwalior, a school and dispensary will be opened by the State, and when at last we have a Missionary to plant there he will miss the vantage ground in seeking their highest good which he might have occupied had he come sooner. The desire to hear, and in one or two cases the conviction manifested, was such as to encourage me to leave Rughu there and to begin arrangements for fuller occupation. Meanwhile Rughu's family remain at Rutlam and he comes in every week or two.

Barnagar (Burnuggur) is a town of 8,000, also belonging to Scindi, 29 miles south of Rutlam by rail. Since we first visited it a dispensary has been opened by the State and its sanitary condition improved. In it Harriba has just made a beginning.

Itinerary was this year confined to places within 20 miles of Rutlam. Previous to our regular tour, I made a short visit in October to *Sailana*, where we also spent part of our time when on tour. It is the seat of a Rajah of the same family as the Rajah of Rutlam from which it is about 12 miles N. N. W. over a country road. These two States were formerly parts of the same, and they are now so intermixed that for missionary purposes they may be considered the same. Both the Rajah and the Kamdar manifested decidedly friendly feeling. There is here a dispensary and a small English school, but an opening for a good Hindi School, if we had the right man; such, however, we find it difficult to get.

Mrs. Campbell paid two visits to the Ranis and other ladies of the Rajah's household who asked to hear about the Christian religion, seemed much interested and pressed her to come again. This was not, however, the first time they had heard the word. From *Sailana* several neighboring places were visited; then we retraced our steps to *Dhanuode* and so on to *Puncher*, *Namli*, *Simlia*, and *Khachraud*, then *Bangrod*, and so back to *Rutlam*, to which we had from time to time run in for Sabbath. Between and around these larger places, smaller villages were

also visited. Mrs. Campbell's Magic lantern, bought with money given by ladies in Canada and on our way out, did good service both for men and women.

Mrs. Campbell has realized 19 rupees by the sale of some of the articles in the box sent by the ladies in Canada. She hopes to sell more and then to acknowledge the total amount, which she is devoting to the purchase of slates, maps, etc., for her Girls' Schools.

Contributions by the native Christians have amounted to 24-12 0 rupees, which, together our own contributions, the collections at the united meetings in Pictou county, and 50 rupees sent by Major General Van Heythuysen from England, go to our Building Fund. Considering the poverty of the Foreign Mission Funds we are very desirous that whatever buildings we get be provided by special contributions instead of draining the general fund and thus hindering the sending out of more men and the opening of new and much needed stations.

MHOW.

REPORT OF THE REV. J. BUILDER.

Though we have not been able to undertake as much work this year as formerly on account of the lack of native helpers yet the progress in some parts of the work has been gratifying. The visiting in the neighboring villages has been carried on more or less regularly notwithstanding the failing health of Mr. Middleton upon whom a great part of it has always depended. For a short time a band of 25 travelling laborers, living temporarily near one of the villages, came daily for instruction in regard to our religion. Although the result was not their gathering into the church before their departure we trust that many of them carried away and will spread in their wanderings the seed of the Kingdom. Had a suitable worker been available we would like to have sent him along with them but this we regret we were unable to do.

November last the Rev. R. C. Murray and myself with the workers attended the mela of Onkar on the bank of the Nerbudda. Here we had many opportunities of preaching and conversing with the people from all parts of the surrounding country. But we felt ourselves in a position not unlike that of persons seeking to turn the rushing torrent of an Indian

river in the rainy season. The majority of these rivers, however, when the rains are over, quickly spend their force and the only traces left behind are their dry and rocky channels. This illustrates aptly the religious life of the people which reaches its height through the influence of these large gatherings but subsides as quickly. They are their times of revival and teach us if we are to reach the heart and inner life of the people that we must infuse into such gatherings, Christian thought and Christian faith, and thus make them fruitful of eternal peace to many souls now seeking rest in vain.

We also spent three weeks in camp at Dhar, a distance of 35 miles from Mhow. Mr. and Mrs. Murray and the Misses Stockbridge accompanied us. Our reception was most hearty, both in the city and villages, we visited the latter usually in the evening when we made use of the magic lantern which proved to be a most valuable auxiliary. We had the privilege of exhibiting in the Dhar High School and in the Durbar Hall of the Thakur of Turl, along with other pictures, a series of views in the life of Christ which afforded an excellent opportunity of giving in brief the mission and teaching of our Saviour. The Maharaja of Dhar also invited us to witness the Durbar held in honor of the Queen's Jubilee and at the close asked me to speak and offer prayer in behalf of Her Majesty which I did and also for His Highness, feeling grateful to Him, who controlleth the hearts of all men for this act of recognition.

The bazaar preaching has been continued as usual, though the results here as in other places are somewhat unsatisfactory. This makes it desirable that we should have a suitable church in the heart of the city into which we can invite the people. The necessity of a church thus situated is confirmed by the experience of missionaries in other parts of India. Doubtless the difficulties are many in the way of obtaining a site for such a purpose but these must be overcome if we are to plant our work here firmly. We hope before long to be able to report that we have not only secured a site but erected a building.

In English lectures only, a beginning has been made. Still we have the satisfaction of knowing that a number have been led to read their own sacred books to see whether "the truth that makes free" is to be found therein. This branch of

work we hope to resume now that the district work of the cold season is over. It is work that requires a great amount of patient and often tedious enquiry and research so as to be able to think their thoughts and discern what there may be of the true and good in them and further perceive the wrong so as to present the Great Redeemer to their minds and hearts. When caste is relaxing its hold upon the people the practical question of the day on all sides is, "what are to be the new safe-guards of morality?" The old are slipping away what are to be the new? Many are recommending "the divine light of education," though it is largely left to the Missionaries to see that the light is really "divine."

Our vernacular boys' school show some advance during the year although we had to close one of them on account of the want of a proper teacher. The average attendance of the bazaar school is 41, as compared with 25 last year. The second school remains about the same in number though the standard of proficiency is considerably improved.

The expectation expressed in our last year's report that the Zoroastrian school would be handed over to the Mission has not been fulfilled owing to an unexpected change of mind on the part of the managers of the institution.

It gives me pleasure to bear testimony to the marked improvement in the girl's schools and to the interest manifested in the other parts of the work of the Misses Stockbridge. The average attendance in the bazaar school is much larger than last year. The majority of the pupils are Hindoos, but the number of Parsees and Mahomedans is increasing. In Pension-poor school the number has also improved, and the parents are beginning to show a great deal of interest. One special feature of their work is a woman's weekly meeting, which is simply for prayer, praise and reading of the scriptures and has been attended by as many as 35.

Our Sabbath School has been a source of much encouragement to us. We have seven classes and have been assisted by Rev. R. C. Murray and Mr. Drew and the other members of the Mission. The average attendance has been 88, and for several Sabbaths we had over 100.

We may mention also the gathering held at Christmas for the boys and girls of our different schools. Several ladies, Major

General Gillespie and other English and native gentlemen were present. The children seemed to enjoy the day, especially the prize part.

Though we have had several enquiries and some of them hopeful, yet our additions have been few: two by baptism, one by profession of faith, and Yusuf Ram Chander has joined us as Colporteur from another Mission.

DEMARARA.

The following extracts of the Report of Rev. J. Gibson shew that so far as the work in Demarara is concerned it is full of promise. He says:

"The desire expressed in our last report, that something should be done for the education of the children by placing native teachers at important centres, has in some cases been carried out with very encouraging results.

The Citolugt and Dr. Witless school was opened in February, with an attendance of 52. The total number of children on the roll during the year was 270; 163 boys and 107 girls. The highest daily attendance was 208. The school house is a large new building 60 ft. x 35 ft. divided into two class rooms of nearly equal size; the necessary materials for school work have been supplied by the estate; the grounds have been much improved and the walls have been brightened by a series of Scripture pictures, the gift of the Rev. J. Foreman. Abraham Lincoln an efficient teacher and catechist has been in charge of this school and the children have made such progress in their studies as to repay the attention bestowed upon them. A sewing class has lately been started.

The Tuschen and Zeelugt school was opened in July with an attendance of 103. The total number on the roll during the year was 160; 85 boys and 75 girls. The highest daily attendance was 108. The building is large and comfortably furnished with seats and desks for upwards of 100 children. The grounds have been levelled and drained. Some repairs are still required to make the building complete. The teacher, Thomas Grant, has taken great pains with the pupils, some of whom have made wonderful progress in such a short time. An allowance of \$25.00 per month was received from U. t. lugt and Dr. Witless and the

same amount from Tuschen and Zeelugt. A third teacher, Gilbert Heaven has given help in organizing the schools at Uitolugt and Tuschen, and will hereafter be located at Stewartville.

The Hayne school was opened in August with an attendance of 56. The total number on the roll during the year was 100; 60 boys and 40 girls. The highest daily attendance was 70. Jankec, a young lad who lives on the estate was employed as teacher. His services were secured at a small salary paid out of Sunday collections. His father is driver on the estate, and by using his influence with the parents he has enabled his son to secure a good attendance. The manager at the close of the year repaired the school house, hung the walls with a number of pretty, instructive pictures, and guaranteed the teacher's salary for the coming year. All the school houses are convenient and comfortable for Sunday services. The principal service has been held at Uitolugt. The average attendance of adults has varied from 20 to 50; of children from 60 to 120. The Hindustani language is the chief medium of Scriptural instruction. Eighteen persons have been baptized, 15 adults and 3 children. Fifteen names have been added to the Communion roll, 5 by certificate and 10 by profession. The present number of communicants is 31. The number of baptized persons is 56; 46 adults and 10 children. Three marriages have been performed. The collections for the year amounted to \$41.48. Twelve estates, ten hospitals, and five villages have been visited.

A Christmas treat was given to the children and prizes for attendance and diligence were awarded to the most deserving. Two or three boys give promise of soon being valuable helpers.

In conclusion we would acknowledge the manifold goodness of God to all connected with the Mission, and would earnestly pray that He will still continue to bless us, and that He will put it into the hearts of many of His people to give their support to this work, which is undoubtedly His sight and which shall not be in vain in the Lord. We are duly grateful for what has been done, we should rejoice to see still greater efforts made to supply the crying want of Christian instruction."

Faithfully yours,

JOHN GIBSON.

The discouraging feature in connection with this mission at present is the business depression that prevails. Owing to the low price of sugar many of the estates are meeting with heavy losses, and the missionary society there which has hitherto paid one-half Mr. Gibson's salary is unable to meet its obligations.—Ed.

PROGRESS IN BRITAIN.

Our national drink bill for 1886 is so far satisfactory. It shows a decidedly diminished expenditure. Ten years ago the amount spent was £147,288,000; last year it was £122,905,785. But when one looks even at the lower sum, there seems very little cause indeed for congratulation. It means that in every family of five persons over SIXTEEN POUNDS on an average are annually paid for intoxicants.

It is pleasant to hear that pauperism also is decreasing. In 1857 there were forty-five paupers to every thousand of the population. From the last report we learn that the proportion has fallen to twenty-six per thousand.

These two points taken together are very significant. Many ascribe the decrease of intemperance to dull trade. People, it is argued, have not had the means to buy drink. But the same cause ought, one would think, to have had the effect of increasing pauperism. That result, however, has not followed, and we are thus reminded in a very forcible way that drink tends more effectually to promote poverty than even scarcity of bread.—*Free Church Monthly.*

BEECHER'S EARLY THEOLOGY.

In 1879 Henry Ward Beecher preached a discourse on future retribution, in which, after reading the terrible words of Christ in the gospels on the subject, he said:—"There is the plain, simple testimony of Jesus Christ. I cannot get around that nor get over it. There it is. I have nothing to say. I cannot fathom it.... If you ask me for the faith that is in me, I simply say, Jesus says so.... As long as I hold to the divinity of Christ, I cannot but hold the truth which he taught me to believe, and to teach others; that sin will be visited in the other life with terrible penalties, such as no man's imagination can pierce. It is a fearful thing to fall into the hands of the living God."

SYMPATHY.

O SYMPATHY!

What wondrous power is thine!
Thine absence most doth prove thy
potency;

When day by day, and week by week,
Yea, months and years,
Mete out the measure of the space
Which leaves an aching, aching void,
Seeming as none but thee can fill.

Why doth this heart so crave for sympathy?
In the search for answer
The soul recalls itself,
And thinks of words which six milleniums
back

Expressed it clearly—
"It is not good that man should be alone."
(Gen. ii. 18.)

"Alone!" What mean ye by this word
"alone"?

Surrounded by a household full,
And day by day with struggling masses
Thronging the hives of industry and toil!
"Alone," when oft for hours together
Leisure is wanting
E'en to think of aught but pressing duties?
"Alone," when beyond the sound of hu-
man voice

It is impossible to reach!
No! we mean not such a sense of loneli-
ness.

Alone! Ay, in one sense,
'Tis sweet, surpassing sweetness,
To be amidst assembled multitudes,
Amidst the busy din and roar,
And yet alone with God,
To hold communion real,
With Him whose promised presence
Is vouchsafed and realized.

Once in a busy throng,
When crowds were pressing round the
Master's form,

He asked who touched Him;
And in astonishment was answer made,
"Thou seest the multitude thronging
Thee,

And sayest Thou,
Who touched Me?" (Mark v. 31.)
Ay, in all that number
One did stand alone;
Unknown to all but Him
Who sees the aching void,
And knows the heart's deep depths,
Full and yet-empty,

Yea, filled with its own emptiness.

Sympathy! The craving after thee;
The yearning, yearning for a heart's re-
sponse—

A desert in the city! Can this be possible?
Yea, 'tis even so;
And thus it is, that one may be alone,
Tho' well surrounded.

'Tis not numbers, noise, or duties;
'Tis not outward oneness, nor an outward
form

Produces thee.
Tho' number is made up of units,
Yet many units do not form an unity;
So may we crowded be, and yet alone.

"It is not good that man should be alone,"
To this the heart responsive beats,
And feels its need.

We mean the satisfying
Of those inner longings,
Which find their counterpart
Reflected in another's thoughts—
Joys, faith, desires, and expectations,
Alike for time as for eternity,
Which would creative rise,
To find their life sustained
Each by the other, as if the two were one;
Each too would be agreed in prayer (Matt.
xviii. 19.)

And so would each make light
The cross the other had to bear.

O Sympathy!

The Lord of Life despised thee not,
When, with Martha, Mary, and their
brother,

He found a human solace
In a little home at Bethany (Luke x.
38-41; John xi.):

And so 'tis good we should not be alone,
But find a human chord of oneness,
Helping, and to be helped.

O Sympathy!

Where, in the mystery of Providence,
Thou art denied;
And thine absence forms the cross to bear:
The human heart must satisfy its longings
Of human and of spiritual
Alike in One—

The One who sticketh closer than a bro-
ther (Prov. xviii. 24):
Who is our Daysman—Head (Job ix. 83;
Eph. iv. 15.)

In whom all fulness dwells (Col. i. 19.)
A "fulness" meet to fill the emptiest
space,

To melt the shreds of driest love,
And fill the withering branch (John xv. 6.)
With all the juices of the vine itself (John
xv. 5.)

O Sympathy!

Thou art at best but an uncertain friend;
Faith hath outreach'd thee;
Thou hast a power too limited:
Faith can serve where thou art not,
And keep the weary soul
In all its struggles,
Alike for things of earth
And things of heaven,
Strengthening to endure,
As seeing even now the One Invisible
(Heb. xi. 27.)

—Leaflet.

HELPFUL HINTS TO MEMBERS OF THE CHURCH.

BY REV. J. M. CAMERON, TORONTO.

Every member of the congregation is, in a measure, responsible for its success or failure. To secure success:—

1. Let each member be regularly in his place, and every one bring another with him. There is no inspiration for either preacher or people, in an empty pew. To neglect the ordinances is to help to destroy them; it is to stand in the way of the conversion of sinners, the edification of saints, and the glory of God. "Ye are the light of the world." "Take heed therefore that the light which is in thee be not darkness."

2. Be punctual. Punctuality is the soul of politeness. Never postpone. A duty delayed is a duty doubled. Now, is the only time you are ever sure of, to do a thing in.

3. Make yourself useful. Choose your work, and do it yourself. Persevere, in the face of discouragements. Discouragements are of the devil. It is not enough to be good; if a child of God, you will try to be good for something. One grand evidence of genuine conversion, is a desire to be useful. "What shall I render unto the Lord for all his benefits toward me?"

4. Be diligent. The precious life-blood of the soul runs out in wasted time. The very essence of joy lies in the doing of that one, grand thing—Duty.

5. Cultivate a habit of cheerfulness. Never encourage a morose, querulous, or fault-finding spirit. The murmurer writes

Marah on all his mercies. "Workers are never grumblers; and grumblers never work." "A merry heart doeth good like a medicine."

6. Stand by your minister. Keep him in countenance, by your conscientious attendance; in courage, by your hearty co-operation; in fervor and faithfulness by your own fervent prayers. Protect his good name; be not constantly criticising his work, especially before the young; but assist him, by informing him of strangers, or any sick, or in trouble, or in spiritual anxiety.

7. Sustain the Office-bearers, both in Church and Sabbath-school. They are doing work for Christ, and work for you; hold up your hands and encourage them in it. "Do all things without murmurings."

8. Be generous. God calls for our gifts as a mark, and the measure of our love. Remember, Jesus sits over against the Treasury, and beholds how the people cast in their money. Stinginess, in personal dealings with God and his cause is a sure evidence of leanness of soul. "The liberal soul shall be made fat."

9. Be ever watchful. Watch over your thoughts. "Keep thy heart, with all diligence." Watch over your words. "For every idle word that men shall speak, they shall give account thereof in the day of judgment." Watch over your actions. "They were judged every man according to his works." Watch over your influence. "For none of us liveth to himself, and no man dieth to himself."

10. Continue instant in prayer. "Pray for the peace of Jerusalem; they shall prosper that love thee."

THE McALL MISSION.

The Protestant ladies of France propose to hold a fair in Paris during the first two weeks of May, in aid of the McAll Mission. About thirty thousand francs have been recently contributed by French Protestants, and it is hoped the proceeds of the sale will make good the remaining deficit of about twenty thousand francs. The various halls opened have now in all about fifteen thousand sittings. France takes hold of the work herself, which shows how the heaven is working. Some touching gifts for the fair have been sent by very poor people, who have experienced the spiritual benefit of Mr. McAll's noble work.—Sel.

CHRISTIANITY AND INFIDELITY.

BY DR. TALMAGE.

Dr. Talmage recently delivered an address in Richmond, Va., in the close of which he contrasted as follows the work done by Christianity with that which has been done by infidelity, and shewed the utter meanness of infidelity which takes away the Bible without giving any substitute for it. He said:

"There stands Christianity. There stands Infidelity. Compare what they have done. Compare their resources. There is Christianity, a prayer on her lip, a benediction on her brow, both hands full of help for all who want help; the mother of thousands of colleges; the mother of thousands of asylums for the oppressed, the blind, the sick, the lame, the imbecile, the mother of missions for the bringing back of the outcast; the mother of thousands of reformatory institutions for the saving of the lost; the mother of innumerable Sabbath schools bringing millions of children under a drill to prepare them for respectability and usefulness, to say nothing of the great future. That is Christianity.

Here is Infidelity: no prayer on her lips, no benediction on her brow, both hands clenched—what for? To fight Christianity. That is the entire business. The complete mission of Infidelity to fight Christianity. Where are her schools, her colleges, her asylums of mercy? Let me throw you down a whole ream of foolscap paper that you may fill all of it with the names of her beneficent institutions, the colleges and the asylums, the institutions of mercy and of learning, founded by Infidelity, and supported alone by Infidelity, pronounced against God and the Christian religion and yet in favor of making the world better. "O," you say, "a ream of paper is too much for the names of those institutions." Well, then, I throw you a quire of paper. Fill it all up now. I will wait until you get the names down. "Oh," you say, "that is too much." Well, then, I will just hand you a sheet of letter paper. Just fill up the four sides while we are talking of this matter with the names of the merciful institutions and the educational institutions founded by Infidelity and supported all along by Infidelity, pronounced against God and the Christian religion, yet in favor of humanity. "Oh," you

say, "that is too much room; we don't want a whole sheet of paper to write down the names." Perhaps I had better tear out one leaf from my memorandum-book and ask you to fill up both sides of it with the names of such institutions. "Oh," you say, "that would be too much room; you wouldn't want so much room as that." Well, then, suppose you count them on your ten fingers. "Oh," you say, "not quite so much as that." Well, then, count them on the fingers of one hand. "Oh," you say, "we don't want so much room as that." Suppose, then, you halt and count on one finger the name of any institution founded by Infidelity, supported entirely by Infidelity, pronounced against God and the Christian religion, yet toiling to make the world better. Not one! Not one!

Is Infidelity so poor, so starveling, so mean, so useless? Get out, you miserable pauper of the universe! Crawl into some hole of everlasting nothingness! Infidelity standing to-day amid the suffering, groaning, dying nations, and yet doing absolutely nothing, save trying to impede those who are toiling until they fall exhausted into their graves in trying to make the world better. Gather up all the work, all the merciful work, that Infidelity has ever done, add it all together, and there is not so much nobility in it as in the smallest bead of that Sister of Charity who last night went up the dark alley to the town, put a jar of jelly for an invalid appetite on a broken stand, and then knelt on the bare floor, praying the mercy of Christ upon the dying soul.

Infidelity scrapes no lint for the wounded, hakes no bread for the hungry, shakes up no pillow for the sick, rouses no comfort for the bereft, wilds no grave for the dead; while ~~Christ~~, our Christ, our wounded Christ, our risen Christ, the Christ of this old-fashioned Bible—blessed be His glorious name forever!—our Christ stands this evening pointing to the hospital, or to the asylum, saying: "I was sick and ye gave Me a couch; I was lame and ye gave Me a crutch; I was blind and ye physicianed My eyesight; I was orphaned and ye mothered My soul; I was lost on the mountains and ye brought Me home; inasmuch as ye did it to one of the least of these, ye did it to Me."

Go forth, then, in high hope to your great work of evangelization. We toil not in our own strength. It seemed an insignificant thing when Moses stretched

out his hand over the Red Sea. What power could that have over the water? But the wind blew all night from the east and the waters gathered themselves in glittering palisades on either side. The billows reared as God's hand pulled back on their crystal bits. Wheel into line, oh, Israel! March! March! Pearls crash under foot. The flying spray springs a rainbow arch for the victors to march under. The shout of hosts mounting the beach is answered by the shout of hosts mid sea, and when the last line of the Israelites has reached the beach, the shields clang, and the symbols clap, and as the waters whelmed the pursuing foe, the swift fingered winds on white keys of foam played the grand march of Israel Delivered and the awful dirge of the Egyptian Overthrown. So we go out and stretch our hand over the boiling sea of sin and suffering. Aha! says the deriding world. Aha! That will amount to nothing, but the winds of God's help will begin to blow, and the way will be cleared for the great army of Christian philanthropists, and the glittering treasures of the world's beneficence will line the paths of our feet, and we shall be greeted to the other shore by the clash of all Heaven's symbols, while they who resist and deride and pursue will go down under the sea, and there shall be nothing left of them save here and there, cast high and dry upon the beach, the splintered wheel of a chariot, or thrust out from the surf the breathless nostril of a riderless charger

Hallelujah! The Lord God omnipotent reigneth! Hallelujah!"

A MOHAMMEDAN COLLEGE.

A rumor was recently circulated widely of the existence of a vast Mohammedan College in the north of Africa, which was reported to contain ten thousand students, and from which it was said that one thousand Moslem missionaries are annually sent forth. General Haig, who has just completed a most important journey of exploration in the interior of Arabia, has sent to the Church Missionary Society a report in which he describes the true state of this Moorish University. It appears that the students of the College do occasionally number eight thousand, but that is only just before a conscription, and the number is rapidly reduced as soon as the conscription is over. As a matter of

fact, only about half a dozen of its members proceed to a degree each year, and they become crystallized bigots rather than active missionaries. In fact, the General says that Mohammedan missionary zeal is a thing of the past; it never outlives the power of the sword, and the Arabs themselves say there are "no Moslems now, they are just like Kaffirs." Nevertheless, it is a fact that among the ignorant tribes of Central Africa the religion of the Prophet is rapidly spreading through the influence of the Arab traders, and experience has long taught how much more difficult it is to bring the gospel home to those who have embraced the tenets of that religion than to those who still remain heathen.

THE ANVIL OF GOD'S WORD.

One day I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking m, I saw upon the floor
Old hammers worn with beating years
of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers
so?"

"Just one," he answered; then with
twinkling eye,

"The anvil wears the hammers out, you
know."

And so, I thought, the anvil of God's
Word

For ages sceptic blows have beat upon;
Yet, though the noise of infidels was heard,
The anvil is unworn—the hammers gone!

STRANGE INSTANCE OF THE PROGRESS OF THE GOSPEL IN FIJI.

In the ancient city of Bau stands a stone with a history like that of Moloch. It stood in front of the chief temple, Vata mi Tawaki, which on a high foundation towered above the many shrines and fanes of Bau. The corpses destined for cannibal orgies, trailed in their gore along the dusty soil, were dashed by the head against this stone as an offering to the divinities before being devoured. For at least thirty years this stone has had upon it no stain of human blood, and now is converted into a baptismal font, and stands in the great Bau church.—*Crisis of Missions.*

PROTESTANT GIRLS AND CONVENT SCHOOLS.

The *Presbyterian Review* has a thoughtful article, in its last issue, on the subject of the education of Protestant girls in Roman Catholic convents. The question is really a serious one, and parents should consider very gravely all the possible results of sending their young and unsophisticated daughters to these places for instruction. The general education given to pupils in convents is decidedly below what is expected nowadays in ladies or refinement and culture. True, the lighter accomplishment, such as fancy work, are given great attention. As to the quality of the musical instruction, it is, in some cases, doubtful, when compared with the usual musical advantages to be had at moderate cost. As to mathematics, science, and literature, the convents are not up to the mark. Some parents may perhaps consider these last of less importance than music and fancy work. If so, they surely make a great mistake. Nothing is so attractive in a lady as a sound English education, which gives her the power to appreciate and enjoy the best literature for her own reading, to select what is valuable for her children and, it may be, to become a still more helpful companion to her husband. This education the convent in this country does not give. Its great merit is its cheapness. In nearly every branch, the training it offers is superficial. And besides all this, there is the much graver matter of the religious influence of the place. A girl educated in a convent may remain a Protestant; but she will, beyond doubt, have learnt to place great importance upon the forms and ceremonies of religion, while her spiritual training has been perforce neglected, or, it may be, undermined and unsettled. If parents cannot afford the difference in expense between girl's schools and the convents, far better that they should educate their daughters at the public schools, and make up for deficiencies by the influence and training of the home.—*Eveng. Churchman.*

A BRAHMIN'S QUESTION.

Mr. Lewis, a missionary of the London Society at Bellary, was, not long ago, asked by a young Brahmin: "Do the Christian people of England really believe that it would be a good thing for the people of India to become Christians?"

"Why, yes; to be sure they do," was the reply. "What I mean is," continued the Brahmin, "do they, in their heart, believe that the Hindus would be better and happier if they were converted to Christianity?" "Certainly they do," said Mr. Lewis. "Why, then, do they act in such a strange way? Why do they send so few to preach their religion? When there are vacancies in the civil service, there are numerous applicants at once; when there is a military expedition, a hundred officers volunteer for it; in commercial enterprises, also, you are full of activity and always have a strong staff. But it is different with your religion. I see one missionary with his wife here, and 150 miles away is another, and 100 miles in another direction is a third. How can the Christians of England expect to convert the people of India from their hoary faith with so little effort on their part?"

"AMUSEMENTS."

Many young Christians will be sorely tempted to a sinful conformity to the world. The solicitation of friends, the loose example of many professed followers of Christ, the quiet ridicule of those who believe in having a good time—all these and other influences, conspire in such times to a relaxation of Christian obligation. The security against a demoralizing inconsistency is increased attention to the private duties of religion. Those who are much in their closet, offering up constantly their prayers to Him who seeth in secret, will not go far astray. "Be thou the guide of my youth" is a prayer especially appropriate to the young Christians in seasons when their consistency is tried.—*Associate Reformed Presbyterian.*

THE WAY TO DO IT.

"There is not a sin committed on earth or in hell but has its spring and fountain in your breast and mine. You are all sin, your nature is sin, your heart is sin, your past life is sin, your prayers are all sin. Take the Lord Jesus for your righteousness. In Him is no sin." On this the *Religious Herald* remarks:—"That is the way McCheyne preached fifty years ago. He brought out in all its hideous proportions the guilt of sinners, and then pointed to the atoning blood of the crucified Son of God. That brought success in his day, and it will do the same in this day."

THE FAITH-CURE.

We unhesitatingly maintain that it is eminently proper, nay more, a duty, to pray for the sick, looking up through all intermediate agencies to Him with whom are the issues of life and death, and we think that recovery from sickness may often be attained in answer to prayer, whilst on the other hand all remedial agencies employed by ourselves may in some instances have been ineffective because there was no recognition of God's relation to second causes, or in its stead, perchance, a denial of it. Yet there is an absolute, invariable power attributed to prayer by some persons for which there is not the slightest warrant in the Word of God. Prayer which thinks to command Omnipotence is profane. Prayer that demands its own way is impious. Prayer that thinks to sweep the whole field of physical disease and convert it into a garden of the Lord must suffer defeat. True prayer is submission to the divine will. Sickness may be the cross for which we have asked, and by which we are to be raised nearer to God, and better fitted for the land where sickness is unknown. It may be sent that we may glorify God by showing his power to sustain, and illustrate the patience and resignation which honor him. Paul declared the supporting power of grace, and as certainly brought an acceptable tribute of praise to his Lord when he meekly endured the rankling thorn in his flesh, which stayed on, as when he preached Christ on Mars' Hill or stood in moral grandeur before the most noble Festus.

Jesus has many children specially beloved, down in the lowly valleys of suffering, who honor him in their quiet submission and in the faith which pierces every cloud and dwells in the light above it. And they do this just as fully as do they who serve him in the world's broad harvest-fields, consecrating their strength to him who gave it.

We believe in prayer for the sick, practise it, thank God for it, owe much to it. But truth may be pressed to an extreme and become pernicious error. It may pass the summit where the sun shines and the air is serene, and descending the north slope, which lies in perpetual shadow, lead to the chill and death of complete separation from the source of light and life.

This modern faith has a progeny of un-

belief, and there is the sound of feet coming after. It is time to call a halt and look after the old paths, and seek the spirit of Christ in the garden, the bitter chalice at his lips, submissively saying, "Thy will, not mine, be done.—*Scd.*"

HARMONY AT HOME.

1. We may be quite sure that our will is likely to be crossed during the day; so let us prepare for it.

2. Every person in the house has an evil nature as well as ourselves, and therefore we must not expect too much.

3. Look upon each member of the family as one for whom Christ died.

4. When inclined to give an angry answer, let us lift up the heart in prayer.

5. If from sickness, pain, or infirmity, we feel irritable, let us keep a very strict watch over ourselves.

6. Observe when others are suffering and drop a word of kindness.

7. Watch for little opportunities of pleasing, and put little annoyances out of the way.

8. Take a cheerful view of every thing, and encourage hope.

9. Speak kindly to dependents and servants, and praise them when you can.

10. In all little pleasures which may occur, put self last.

11. Try for the soft answer that turneth away wrath.—*Congregationalist.*

TWO SIDES TO A STORY.

"Well, mother," said a workingman to his wife, as he returned from the Common, where he had been hobnobbing all the forenoon with his fellow strikers, let's have dinner."

"No dinner to-day, old man," she replied.

"No dinner—what's up?"

"I've struck for eight hours' work and two meals a day; so has Mrs. Johnson, so has Mrs. Spring. In fact we've had a meeting, and we have concluded that sixteen hours a day is too much for delicate females when strong men can only stand eight hours."

It is reported that the paterfamilias at once promptly seized his hat and ran out to see if he could have a committee of arbitration appointed.—*Scd.*

"Is this death?" asks a dying saint, and then calmly adds, "Oh, how sweet."

PRESBYTERIANISM IN VICTORIA'S REIGN.

The *Presbyterian Quarterly*, the organ of the Presbyterian Alliance, has an article on the progress of Presbyterianism during the fifty years of our good Queen's reign, which has been summed up as follows:

"In Scotland the number of congregations has doubled. In England fifty years ago Presbyterianism was barely visible: in Wales it was hardly known that we had a young and promising sister. In the United States the increase has been far greater. In the whole Dominion of Canada there seem (from Oliver and Boyd's Almanac for 1837) to have been little more than a hundred congregations; now there are six times that number. In the more recent colonies of Great Britain, the Presbyterian Churches, now so full of youthful life, had hardly begun to exist. In France, where a hundred years ago the Reformed Church had no legal toleration, the number of congregations has greatly increased. The Waldensian Church has added all its mission congregations in the Peninsula, and the Free Italian Church has been added to our family. In many parts of the European continent there are mission stations and centres of Presbyterian influence where there were none at the beginning of the half-century. The great Western continent has practically grown to four times its former magnitude; and over the whole of its area, from the Atlantic to the Pacific, from the Gulf of Mexico to close on the Arctic Circle, the influence of the Presbyterian Church is felt."

MISSIONS IN GREENLAND.

It is not often that we get mission news from Greenland. The following extract of a letter by a Moravian missionary gives a glimpse of their life.

"The date is, 'Friedrichsthal, September 9, 1836' (Friedrichsthal is the most southern mission-station in Greenland. The next day (August the 21st, 1836) I went with my colleague, brother Riegel, to Pamiagdeck, where we found 47 pagans evidently glad of seeing us. What a difference between them and our Christianized Greenlanders! What a wretched state they are in! Sealskin trousers, jacket, and boots is all their covering; they know no underclothing. Around the

head they roll a few pearls. They live in holes of about two yards width and one and a half yard length. From five to eight human beings were squatting in such a hovel on a dirty sealskin spread over a swampy ground, and so forth. 'We shall beg these people,' says the same writer towards the end of his letter, 'to settle near our station. May the Lord leave our words in their souls like an *aignillon* (sting?).'"

It is a popular objection against the religious observance of the Lord's Day, that the laboring classes need it as a day of recreation. On this it is obvious to remark, 1, that there are many grievous evils in our modern civilization, but these are not to be healed by trampling on the laws of God. If men crowd laborers into narrow premises, and overwork them in heated factories six days in the week, they cannot atone for that sin by making the Lord's Day a day of amusement. 2, So far from Sunday, as generally spent by the laboring class, being a day of refreshment, it is just the reverse. Monday is commonly with them the worst day in the week for labor; it is needed as a day for recovery from the effects of a misspent Sunday. 3, If the laboring classes are provided with healthful places of abode, and are not over-worked, then the best restorative is entire rest from ordinary occupations, and directing their thoughts and feelings into new channels, by the purifying and elevating offices of religion. This is the divinely appointed method of preserving the bodies and souls of men in a healthful state, a method which no human device is likely to improve.—*Charles Hodge, D. D.*

Literary Notices.

SCRIBNER'S MAGAZINE for June contains "Some Illustrations of Napoleon and his times," with numerous illustrations. "A Collection of the Unpublished letters of Thackeray III." Illustrated by drawings by Thackeray, (to be continued.) "An Uncommercial Republic," being an interesting history of the Republic of Guatemala, with illustrations from photographs. Besides these there are several stories and short poems, some serial and some complete. 25 cents per month; \$3.00 per year. Charles Scribner's Sons, New York.

NEAR PERDITION.

The *Baptist Weekly* tells the following story of Rev. Dr. W. S. Plumer:—"He was once invited to preach at Hot Springs, where a company of fashionable worldlings were gathered. He opened thus: 'It is said that the manner in which these springs were discovered was somewhat peculiar. Two Dutchmen were driving their wagons along this road, and coming to a spring, one of them stayed to mind the teams while the other approached the spring to learn whether the water was fit to drink. Stooping down and applying his lips to the spring, he was severely scalded. Looking up, with surprise and pain depicted on his face, he cried:—"Trive on, Hans! Hell is not far from dis place!"' The audience burst out laughing. Dr. Plumer did not smile; but, waiting quietly till the laugh had subsided, he continued: 'And the Dutchman was right. I have been here during the past week; and the drinking, the dancing, the gambling, the swearing, and the various other vices so prevalent here, have satisfied me that hell is not far from this place.'"

A MISSIONARY FAMILY.—It has often been noted that missionary tendencies reveal themselves in successive generations of the same family. The Brainerds, the Moffats, the Martins, the Careys and others, suggest themselves. The tendency is not so general as to make us indifferent to example. Another example has been furnished by the last named family. Rev. W. P. Carey, son of Rev. J. P. Carey, of Tiverton, and great grandson of Rev. William Carey, the great missionary apostle and father of Indian missions, has been appointed by the Baptist missionary Society to the oversight of the cause at Howrah, near Calcutta, where he will have charge of a church, and direct the missionary work of the district. This is the third William Carey, now living, devoted to the cause of missions in India.

It is the feature, the grand, ennobling feature of the Gospel, that he who drinks deepest of its living waters, thirsts most to diffuse it. You may estimate the depth of a man's Christianity by the extent of what he does, or gives, or sacrifices, or suffers, to spread it.

HOME HAPPINESS.

Probably nineteen-twentieths of the happiness you will ever have, you will get at home. The independence that comes to a man when his work is over, and he feels that he has run out of the storm into the quiet harbor of home, where he can rest in peace with his family, is something real. It does not make much difference whether you own your house or have one little room in that house, you can make that little room a home to you. You can people it with such moods, you can turn to it with such sweet fancies, that it will be fairly luminous with their presence, and will be to you the very perfection of a home. Against this home none of you should ever transgress. You should always treat each other with courtesy. It is often not so difficult to love a person as it is to be courteous to him. Courtesy is of greater value and a more royal grace than some people seem to think. If you will be courteous to each other, you will soon learn to love each other more wisely, profoundly, not to say, lastingly, than you ever did before.

WHAT WEARS OUT LIFE.

It is the part of an indiscreet and troublesome ambition to care too much about fame—about what the world says of us; to be always looking into the faces of others for approval; to be always anxious for the effect of what we do and say; to be always shouting to hear the echo of our own voices. If you look about you, you will see men who are wearing life away in feverish anxiety of fame, and the last we shall ever hear of them will be the funeral bell that tolls them to their early graves. —*Loufellow.*

In London, with a population of four millions, the number of Roman Catholics is only one hundred and fifty thousand, and this mainly through Irish immigration. Notwithstanding the occasional perversion of some weak-headed sprig of nobility and the attendant hue and jubilation over it, the fact remains that the Pope is less a power in England to-day than he was twenty-five years ago, and Romanism is not growing in England.

"With God, go over the sea;" says a Russian proverb: "Without him, go not over the threshold."

DECLINE OF AMERICAN UNITARIANISM.

The rise of Theodore Parker into prominence marked an era of deep significance in the history of the Unitarian body on this continent. Prior to that date, the discussions with New England orthodoxy, the personal opinions and influence of Channing and his conferees, and the still remaining volume of religious experience that had survived through all the theological aberrations of the preceding generation or two, had given to American Unitarianism a large increase of both positiveness and unity. But with Parker appeared the beginnings of a divergence which has gradually divided the denomination into two main sections, widely unlike in belief, and largely antagonistic in spirit and in tendency. The first, and unhappily now much the smaller of these sections, still held to many of the doctrines of the Gospel, so far as this was possible in conjunction with its denial or questioning of the divinity of Christ. It still received and revered the Scriptures, enforced spiritual obligations, recognized the authority and worth of the Church—still believed, in a word, in religion, in the biblical sense of that term.

The other section, under the leadership of Parker, gradually developed wider and wider antagonism with most that orthodoxy regards as essential to the Christian faith. Loose notions of inspiration came in, with their natural consequence in the practical rejection of some portions of the Bible, and in weakening the supreme authoritativeness which belongs to the whole Bible as a divine Book. While the language of Christianity was largely retained, the real meaning of its most sacred terms, such as atonement and regeneration, was gradually reduced and exhaled, until they meant almost nothing to those who still professed in some sense to receive them. It was a popular trick in discourses and elsewhere, to quote from Confucius and Plato, as if they were of equal authority with Christ. By degrees the name Unitarian came less and less to represent anything distinctively Christian, and even before the death of its brilliant but erratic leader, Unitarianism of this type had not only parted company with orthodoxy once for all, but had even severed itself in almost everything but the name, from that better Unitarianism

to which we have referred, and to whose most spiritual representatives we can, as orthodox men, refer only in terms of deepest respect.

This downward movement is painful to contemplate. Unitarians of the Parker type, as they swung away from their original position, have sought affiliations with almost every wild notion that has taken root in our prolific soil. For awhile they cultivated an intimacy with the older type of Universalism, albeit this still adhered to the belief that Jesus was a divine Saviour. Then it struck hands with the Restorationists, and maintained the dogma that all men will be brought back to holiness, if not here, then hereafter—if not through Christ, then through their own resources. It established fellowship with the Positive Religionists, and began to count Christianity a natural faith—one of the two great religions discovered by Freeman Clarke. It developed affinities with the pantheistic philosophy, and with scientific materialism, and rejoiced in a conception of evolution, which practically retired God as a Being from the universe which He had made. And at last we find one of its conventions hesitating about the passage of a resolution declaring belief in a personal God to be an essential article of religion. Wider and wider have these latitudinarian and destructive tendencies become, weaker and weaker have been the doctrinal affirmations, more and more indeterminate the theological position, until now no man can safely define the term Unitarian, or definitely describe the tenets, convictions, experiences of the incongruous body that bears it.

It is quite apparent that the only hope of what we have characterized as the better, more spiritual type of Unitarianism in this country, lies in the drawing of more distinct lines between it and this wildly erratic and dangerous section. There can be but little affinity between parties so opposite, as there can be no communion between Parkerism and evangelical Christianity. Is there a personal God, or no? Is the Bible an inspired Book, or no? Are the great doctrines of providence and of moral government realities, or no? Was Christ the one peerless Teacher and Example for mankind, or no? Do His teachings comprehend and sum up the religious beliefs obligatory upon men, or no? In a word, is Christianity in any

deep sense a divine faith, or no? On the answers to such questions the whole conception of religion depends; and between an Unitarianism which with reverence and spiritual affection answers them positively, and an Unitarianism which equivocates, doubts, talks vaguely and sometimes denies, there can be no permanent fellowship. It is to be hoped that the first type of Unitarianism will begin ere long to see this irreconcilable antagonism, and to assert its own worthier convictions, even though the inevitable issue of such a movement would be a gradual return to the substance of evangelical orthodoxy. If this movement is not made, if Parkerism is to retain its ascendancy, the days of American Unitarianism are numbered, and the time is not far distant when it will be described as a form of belief which died from the exhaustion consequent upon false generalizations, latitudinarian tendencies, and the consequent loss of real religious life.

It is not for the benefit of Unitarians alone or mainly, that we have made these references. Orthodoxy is by no means free from like danger. There is indeed on one side a letter that killeth—a sticking to the words and technicalities of faith, that narrows, dwarfs, exalts, destroys. But there is a liberalism on the other side that allows silent deviations from the positive teachings of Scripture; that talks much about the general plans and substance of Christianity, and on its absoluteness and universality; that advocates dogmas for which only possible authority of Revelation can be claimed, and which are subversive of what is plainly taught; that diverges more and more distinctly from the common faith, and yet is unable to define the limits of its own divergence; and that by a law which its own representatives do not clearly see, tends steadily downward toward looser thinking, toward latitudinarianism in tempo; toward more dangerous aberration, and ultimate loss of positive and saving belief. It is against this movement without, even more than within the circles of Unitarianism, that as friends of a truly catholic Christianity, we would enter most earnest protest. There is danger in it!—*N. Y. Evan.*

INDOLENCE IN THE CHURCH.

There is a good deal of religious laziness in this world. Once in a while we hear of

a Christian worker who is overwrought, one who dies too soon or is laid aside through excessive devotion. But the occurrence is so rare that a small volume would probably contain the records of all such lives in a generation. There are more churches dying for want of working pastors than there are pastors dying through excessive work for their churches. There are Sabbath-schools languishing for want of energy in those who conduct them. There are classes that make no progress because lazy teachers sit before them and yawn through a lesson which they have not prepared, and which they have not earnestness enough to teach if they were prepared. There are Christian men that let their church run down because they are too lazy to keep it up. Yet these same men make their own secular business succeed. It is only as Christians that they are lazy. It is a shame to do the world's work well and then Christ's work shabbily. What is wanted is a revival of Christian energy and zeal. God never blesses laziness. It is a farce for you to ask him to bless your parish-work, your preaching, your teaching, your superintendency, if you put no life into your work. Consecration is a mockery unless it be made real by the utmost we can do. The curse of the church to-day is laziness.—*The Presbyterian.*

THE DYING HOUR.

Said one man, as his spirit was about to leave the body: "I would gladly give £30,000 to have it proved to my satisfaction that there is no such place as hell!" And another, looking back upon his past life, as his dying hour approached, said: "What a fool I have been!"

But how different it is with the believer in the Lord Jesus Christ! A well-known lady, who had rejoiced in the Saviour's love for many years, could face death without the slightest fear: "What a glorious prospect!" she exclaimed; "Christ is the rock upon which my feet are placed!" And another could say: "Christ is precious! The Lord is my trust!" And another dying saint remarked: "Had I a thousand tongues, they should all be employed in praising God; and had I a thousand lives, they should all be devoted to Him!"

Reader, perhaps your last words will one day be recorded. What will be the nature of them, do you think?

HOW DO YOU SPEND YOUR SABBATHS?

He was an upright business man. In his heart he believed the religion of Christ to be true. But he was very busy; and when Sunday came he was thoroughly tired. He became interested, too, in his Sunday paper; so he gradually dropped off going to church. His wife went regularly, and sometimes the children. One morning, just after his wife had set out, he was comfortably seated reading the money article, when he heard his boy talking in the next room.

"Said eight year old Willie, "When you grow up, shall you go to church as mother does; or stay at home like father?" "I shall do neither," said the older one decidedly. "When I'm a man, I shall have my horses, and be on the road on Sundays, and enjoy myself."

The newspaper suddenly lost its attraction. Between the father and it there came a picture of his boys associating with loose men, and drifting into a godless, reckless life; and of himself looking on, in his old age, at the fruit of his self-indulgence. Five minutes after, he was rapidly walking towards the church. When the service was over, his wife, coming down the aisle, saw him waiting at the door. There was a questioning, glad surprise in her eyes; but he only remarked that he had taken a walk, and thought he would join her on the way home. Next Sunday, however, the whole family were in their pew; and all the rest of the day there was a kind of peace about the house that reminded him of his boyhood's days in his father's home. And who will say that he was the less fitted for another week of business life by this share in the service of God's house, instead of "staying at home all Sunday to rest?" For the sake of your children, if not for your own sake, "Remember the Sabbath day to keep it holy." *Wilber F. Crafts.*

SHUT THE DRINKING-SHOPS.

Such, indeed, has been the only training, such are the physical, economical, moral and religious conditions of large masses of the people, that their safety lies, not in resisting temptation, but escaping it. None know that better than themselves. How would thousands hail and bless the day, which, shutting up the drinking-shops, would preserve them from

temptations which are their ruin, and to which they at length passively yield themselves; although, as one said, **THEY KNOW THEIR DOORS TO BE THE WAY TO HELL!** Yet not passively, until this fatal pleasure has paralysed the mind, more, even, than the body.

Many struggle hard to overcome this passion. There is often a long and terrible fight between the man and the serpent that has him fast in his coils; between the love of wife and children, and the love of drink. Never more manfully than some of them, did swimmer struggle in his hour of agony—breasting the waves and straining every nerve to reach the distant shore.

Would Parliament but leave this matter to these people themselves—would they for once delegate their powers of legislation to the inhabitants of our lowest districts—we are confident that, by their all but unanimous vote, every drinking-shop in their neighborhoods would be shut up! The birds, which are now drawn into the mouth of the serpent, would soar aloft on free and joyous wing to sing the praises of the hand that closed its jaws, of the heel that crushed its head.

And so long as Religion stands by—silent and unprotesting against the temptations with which men, greedy of gain, and Governments greedy of revenue, surround the wretched victims of this basest vice—it appears to me an utter mockery for her to go with the Word of God in her hand, teaching them to say, "Lead us not into temptation."—*Rev. Dr. Guthrie.*

DR. ARNOLD'S DAILY PRAYER.

Dr. Arnold's daily prayer was as follows:—"O Lord, I have a busy world around me; eye, ear and thought will be needed for all my work to be done in this busy world. Now, ere I enter on it, I would commit eye and ear and thought to thee. Do thou bless them, and keep their work thine, that as through thy natural laws my heart beats, and my blood flows without any thought of mine, so my spiritual life may hold on its course at these times when my mind cannot consciously turn to thee to commit each particular thought to thy service. Hear my prayer for my dear Redeemer's sake, Amen." This prayer shows how one can be diligent in business and yet fervent in spirit, serving the Lord. It is well worthy of being preserved for daily reading.