

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from:/
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
					✓						

AR 1.0
M3 P6

THE ARCHIVES
THE PRESBYTERIAN
CHURCH IN CANADA

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

The Maritime Presbyterian.

CONTENTS.

PAGE.

Editorial Items.....	
Trinidad, Letter from Rev. K. J. Grant.....	292
Woman's Foreign Missionary Societies.....	293
The Church Agency.....	294
France and the New Hebrides.....	294
The Synod of the Maritime Provinces.....	295
Systematic Beneficence, Report to Synod.....	299
The Salvation Army, by Rev. Donald Fraser, D.D.....	301
Just as I am without one plea.....	308
Fidelity to Principle.....	308
To the Front.....	309
Seeing Jesus.....	310
The Hope of Life Everlasting. Trust not Sight.....	311
The Right kind of Church Debt.....	311
About Church (going).....	312
No Hope. The Simplicity of Proportionate Giving.....	313
The Temple of Durga Khand at Benares, India.....	314
The Poison of Touching Trust Funds.....	315
The Wrong Kind of Church Debt. In your Closet.....	316
What can I do.....	317
The Memory of a Mother.....	317
A Hint for Churches. Obeying our Guide.....	318
Make the Children Happy. What Jesus is able to do.....	318
The Lord and the Pennies.....	319
Where to Feel Sympathy. The Puritan Sabbath.....	319
True Manliness. The Happy Home.....	320
The Book. A Mother's Power.....	320

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

NOV., 1886.

Literary Notices.

THE PRESBYTERIAN REVIEW, for October has come to hand, and contains the following articles:

I. Hosea's Testimony to the Pentateuch, by Prof. Green of Princeton.

II. Home Missions and the Presbyterian Church, by Rev. Joseph K. Wright.

III. Instinct, by Prof. Doolittle.

IV. Samuel Grubbe: A short chapter in the history of Philosophy, by Prof. Butler.

V. The Pecuniary Support of Churches, by Rev. E. N. White.

VI. The Crusade against the Albigenses, by Prof. J. C. Moffatt.

VII. Critical Notes: The Prophecy of Immanuel, by Prof. John Forbes.

VII.—Editorial Notes, on a variety of subjects, by Rev. T. M. Chambers, Principal Cavan, Prof. Charteris, Prof. Blakie, and others.

VIII. Reviews of Recent Theological Literature.

It is needless to say that this issue fully sustains the high reputation which the *Presbyterian Review* has already attained. Published by Charles Scribners, Sons, New York; price \$3.00 per year.

WALTER HARMSSEN, a tale of Reformation times in Holland by E. Gerdes, translated from the Dutch by Rev. Daniel Van Pelt. This is an interesting story of by gone days when in Holland as in many other lands men worshipped God according to their conscience at the risk, and often at the sacrifice, of life. The scene is among the quaint cities, the sand dunes, and the dykes of Holland, the hero a young lad who loved his Bible and his God, whose family was scattered by persecution and some of them killed. Published by the Presbyterian Board of Publication. Sold by MacGregor & Knight, Halifax, pp. 367, price \$1.25.

There are many people who have their ideal circumstances in which, if the ideal could be realized, they fancy they would live very noble and beautiful Christian lives. They forget, however, that their mission in life for the present at least is to live noble and beautiful Christian lives in the actual circumstances in which God has placed them.

A REMARKABLE STORY.

Rev. C. H. Spurgeon relates the following, which was told to him by one of the evangelists:

A woman in Scotland, who was determined, as far as possible, not to have anything to do with religion, threw her Bible and all the tracts she could find in her house into the fire. One of the tracts fell down out of the flames, so she picked it up and thrust it in again. A second time it slipped down, and once more she put it back. Again her evil intention was frustrated, but the next time she was more successful, though even then only half of it was consumed. Taking up the portion that fell out of the fire, she exclaimed, "Surely the devil is in that tract, for it won't burn."

Her curiosity was excited; she began to read it, and it was the means of her conversion. The tract was one of the sermons published in *The Metropolitan Tabernacle Pulpit*. Verily, that sermon, and the woman, too, "were saved, yet so as by fire." What wondrous ways the Lord has of bringing home the truth to the hearts and consciences of sinners!

BIBLE READING.

There is a gain in systematic and thorough Bible-study; there is a gain in intelligent Bible-reading, topically or by a single book at a time; there is also a gain in the regular daily reading of the Bible, chapter by chapter, in course, throughout the year. This latter reading may, at times, be perfunctory, but it has its practical value even then. Those men who are most familiar with the Bible in all its parts are commonly those who have been in the habit of reading the Bible through, in course, year after year, and who have thereby become gradually familiar with portions of the Bible which they would not have looked up in ordinary topical reading or study. Nor does this formal reading of the Bible interfere with more earnest and thorough occasional Bible-reading; on the contrary, it makes that kind of reading all the more satisfactory when it is undertaken. It is a good thing to read a chapter in the Bible at the close of the day's work, even though its reading be somewhat irksome, and the temptation to sleep be a strong one for the hour; but that should not be one's only way of Bible-reading, nor is it likely to be.—*S. S. Timee.*

THE MARITIME PRESBYTERIAN.

Vol. VI.

NOVEMBER, 1886.

No. II.

The Maritime Presbyterian

Is published monthly, at 25 cents per annum in advance, in parcels of four or upwards to one address single copies 40 cents. Subscriptions at a proportional rate may begin at any time but must end with December.

This paper after paying its own cost gives all receipts to Missions. Receipts to date, above cost, \$3.

All communications to be addressed to

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

This issue of the MARITIME PRESBYTERIAN is sent to some who have not been subscribers, in the hope that the circulation may be increased.

If those who receive it do not care to subscribe themselves or get subscribers, will they kindly give it to some one who may be likely to do so.

Some reasons why we think we can fairly ask help in the way of increasing the circulation are the following :

First. The aim is to aid in giving information about our Church work, and the more of such information that can be spread abroad the better. Line upon line, precept upon precept.

Second. Another aim is to do at least a little in the way of counteracting useless and hurtful literature which in such quantities floods our land.

Third. Another aim is to give this reading matter in a form so cheap that it will be within reach of the poorest. Twenty-five cents a year in parcels, to one address.

Fourth. It is wholly devoted to the Lord's work. It is in no sense a money speculation. All the work, Editorial, managing, &c., is gratuitous. All its proceeds after paying its own cost are given to missions. Anything therefore that one may do in increasing its circulation is done directly for the Lord's work.

It has proved its fitness to live by nearly six years of successful existence. It occupies the field of no other paper, but one of its own.

To simplify the keeping of accounts, all subscriptions whatever time they begin must end with the Calendar year, and are to be paid in advance. Subscriptions for part of the year will only be a corresponding part of the price.

All subscribers for 1887 will receive it free to the end of this year.

Four copies will be sent to one address for one year for one dollar.

We give in this issue another article from the PRESBYTERIAN REVIEW, "The Salvation Army," by Dr. Fraser of London. It is an exceedingly fair, liberal, and candid, treatment of the methods and work of that organization and is well worth a careful reading.

AUGMENTATION IN THE WEST.—The Moderator of General Assembly has issued a Pastoral Address on Augmentation, dealing chiefly with the scheme as regards its working in the West. During last year 14 congregations in that Section that were receiving aid have become self-sustaining. Eight others have been removed from the Fund because their Presbyteries thought that they should support themselves. The whole number of aided congregations is 159 and the amount asked for this year is \$30,000.

THE LADIES COLLEGE.—Rev. R. Laing is vigorously prosecuting his canvass for the Ladies College, and succeeding well. Apart from the necessity that exists for it in the Presbyterian Church in these Lower Provinces, he deserves success for the energy which he has thrown into the work and the perseverance with which he is following it up. Several attempts have been made on different occasions to start a Ladies College, and while hitherto all efforts failed to attain ultimate success, they no doubt did something towards preparing the Church for the step which is now undertaken, and which will, we trust, be brought to a successful completion.

This is the time of year for renewing subscriptions for papers. The first duty of every Presbyterian family is to take their Church Record. After that comes the choice of periodicals almost innumerable, monthly, weekly, daily, and among them the MARITIME PRESBYTERIAN, small, tis true, and very cheap but always full of something that will do good. Try it for the next year.

TRINIDAD.

LETTER FROM REV. K. J. GRANT.
SAN FERNANDO, Oct. 6th, 1888.

Dear Mr. Scott:—

In a recent issue of the MARITIME I observed this statement "In Boston one thousand barbers have asked the Board of Police to put the Sunday law in force against the whole fraternity." It may be of interest to some of your readers to know the Indian and Chinese Shop-Keepers in this town who by law were allowed to open till 9 a. m. voluntarily agreed amongst themselves in December last to close for three months from January 1st. After two months trial they were so well satisfied with the new arrangements, that a meeting was held early in March and our Borough Council was petitioned in the matter and a law has been passed making it illegal to open for ordinary business at any hour on the Sabbath. Great credit is due to our Indian and Chinese friends for the heartiness which they showed in this matter. Our town is now as quiet as any town or village in Canada on the Lord's day. When we first came here shops were open the day throughout, and for seven days every week. We agitated, and as a consequence a forgotten statute which required all places of business, to be closed from and after nine a. m. was revived. Recent action is a step in advance for which we are thankful. Remembering too the vigorous opposition to the movement 15 years ago and the ready and general concurrence now, we infer not only that the law of the Sabbath but that christian truth is gaining ground.

At present we are having special services in some of our country districts and with special encouragement. At Oropouche where where we admitted 21 persons three weeks ago, many more are inquiring. Doubtless the truth is gaining power over these people.

Miss Copeland's school is really very successful, we recently added to the teaching staff.

For a month we have been anxiously looking for Mr. McRae. The field is wide, the labourers are few. May the Lord give, and very soon, a bountiful harvest.

Yours very truly,
K. J. GRANT.

THE NEW HEBRIDES.—The following resolution was passed by Synod and directed to be sent forwarded to the British Government.

"That we the members of the Presbyterian Synod of the Maritime Provinces have heard with surprise and alarm of the increasing aggressions of the French Government by establishing garrisons on several of the Islands and this they have done in open violation of an agreement with the British Government by which the neutrality of these islands was guaranteed; that this action of the French Government, judging from past experience of their proceedings elsewhere, will ultimately lead to the expulsion of our missionaries and throw these islands back into a state little better than their original barbarism, and destroy the results of half a century of expense and loss of life, making the future prospect hopeless. In view of these circumstances this Synod would express its strong indignation at the action of the French and would appeal for protection to her Majesty's government, and call upon our people for earnest prayer that our missions may be preserved from this impending danger."

AUGMENTATION IN THE EAST.—The amount asked for by the Maritime Synod last year for the Augmentation Fund was \$10,000, for this year \$9,000, one tenth less.

Last year the whole amount to be raised was allocated by Synod among the Presbyteries, and by Presbyteries among the congregations. Of the 175 congregations that were thus asked for a definite amount, 119 gave all they were asked for, a few of them even more; 37 gave amounts smaller than they were asked for, while only 19 failed to give, and of these nearly one half were vacant, so that there were only about ten congregations within the bounds of the Synod who had not a definite share in this work. 6 of these 19 did nothing for it the previous year.

One point that should be carefully kept in mind by those who are asked to give to this Fund, is that the congregations receiving aid have to give liberally in the way of self support before any help is given them. The interests of the fund are in this way carefully guarded, and those who give to it can rest assured that what they give, will, as far as is possible, be expended wisely and well.

THE WOMEN'S FOREIGN MISSION-ARY SOCIETY.

Women's F. M. Societies in Nova Scotia may be divided into two classes. The one consisting of Societies that have been formed in connection with their own congregations and are thus a part of the congregational work for Christ; the other consisting of those that are banded together into one organization called the Women's Foreign Missionary Society, doing their work under the auspices of that Society, having their business managed by that Society, and devoting their funds through that Society. The latter organization is of comparatively recent origin. Those of the former, are, some of them old societies, and some new. Quite a number of the older societies, especially in the counties of Pictou and Colchester, prefer doing their work along the old lines, managing their own affairs, working as a part of the congregation, and as members of the Church, making that Church their one organization. Advantages claimed by the W. F. M. S. are that delegates from the Societies meet in convention, and with essays, addresses, and reports, stir up each other to greater activity and diligence, and, that they are more likely to be the means of founding new societies.

The advantages claimed by the others are: Economy, they save the expenses of travel and entertainment incident to large conventions; simplicity, instead of adding organizations outside the Church they make the Church the one organization through which they do all their work; unity, they preserve more completely the unity of the congregation in mission work, men and women alike doing their work through the Church, and the stimulus and energy which the women always impart to a work in which they are interested is thus made helpful to the congregation, instead of being diverted in any measure to another organization, while the men are left to work more by themselves in raising the offerings of the congregation for the Mission Funds of the Church.

The Societies of both these classes have done, and are doing good work, as women always do when they undertake anything.

The W. F. M. S. embracing the Societies of the one class met in Convention in Pictou, Sep. 30th. Mrs. Burns, the President, was unfortunately absent

through illness. There were about *sixty* delegates present. Reports were read from the Recording and Corresponding Secretaries, shewing progress during the year. The reports from the two Presbyterial Societies of Halifax and Pictou were also read, showing gratifying success in their work. Interesting papers were read on a variety of subjects connected with the work, and addresses were given by a number of ministers present at the evening meeting. The officers appointed for the coming year are, Mrs. Burns, *President*, Mrs. H. H. McPherson, Miss Fairbanks, Mrs. McKay, Stellarton, and Mrs. Porter, Pictou, *Vice Presidents*, Miss A. Smith, *Rec. Secretary*, Miss Campbell, *Cor. Secretary*, and Mrs. S. Waddell, *Treasurer*. The Society continued in session for two days, and meets next year in Stellarton.

HOME MISSIONS.—One department of the Work of our Church, which while it does not possess the "Romance" of Foreign Missions, is as much the Lord's Work and in a sense even more imperative and useful, is that of Home Missions. The Gospel must be preached to all *beginning* at Jerusalem.

"The latest improvement" in the method of working these stations is to group a number of them together and settle over them an ordained missionary. Formerly they were chiefly wrought by student catechists who labored in them during the Summer, while during the winter they were left vacant, and much of the Summer work was undone from various causes. Now steady progress may be expected and some of these mission charges will it is hoped soon become self supporting congregations. The work of these young missionaries is by no means easy. Speaking in Synod of the work, one of them said, that his field consisted of *eleven* preaching stations, six of which receive regular Sabbath supply, the others an occasional week night service, One days work is to drive *forty-six* miles and preach three times. This may be lessened by driving *eighteen* miles on Saturday. Another described his field as consisting of *eight* stations scattered over a distance of *twenty* miles.

In other Presbyteries, Halifax, Truro, Pictou, Miramichi. In P. E. I. and Cape Breton there are these scattered fields, some of which will ere long it is hoped become settled charges and in turn help to send the gospel to others.

THE CHURCH AGENCY.

The Church Agency has been settled by Synod. Many thought that as matters at present stood, it would be better to have one appointed to the office of Treasurer, to receive and take charge of all monies, while the management of the different schemes should be left in the hands of different men who might take a special interest in them, thus following in the line of the West. Dr. Cochrane, although pastor of a congregation, has for years managed the vast Home Mission Work of the West, and by his energy has wrought it to a high degree of efficiency. Rev. J. D. McDonnell, with one of the largest congregations in Toronto, has thrown himself heartily into the Augmentation movement and has been a large factor in its success. The Augmentation scheme in the East owes to a considerable extent its present high standing, to the energy and perseverance of Rev. E. A. McCurdy, who has had charge of it for the last two or three years. A prime condition of success in pushing any scheme of the church is that the man having charge of it be enthusiastic with regard to that particular scheme, a thing which is impossible where one man has charge of all and is supposed to take the same interest in all.

The majority of the Synod, however, was unwilling to depart from the plan hitherto followed, and appointed one to the office to take charge of all the schemes of the Church.

Having in Synod thus decided, it remains for each one in his own sphere to guard himself once more to the task of making all the work of our church, in its different departments, even more successful than ever it has been in the past.

FRANCE AND THE NEW HEBRIDES.

There has been little change recently in the prospects of French occupation of the New Hebrides. They have established one military station on the Island of Ambrim, and two on the Island of Efate. One of the latter is at Fila Harbor where our own missionary, Rev. J. W. McKenzie, is laboring, and the other at Havannah Harbor where Rev. D. McDonald is missionary.

There is an agreement between the French and English that neither of them shall take the group, that the New Hebrides shall be left free and independent.

The French have already broken that agreement by establishing military stations. With regard to their intentions there can be no doubt. Whether Britain will allow them to carry out their intentions in violation of treaty cannot be yet known with certainty. This much is certain, they are now far beyond treaty lines and they either must go backward or will go forward. In the nature of things matters cannot remain in their present position. There is thus far no evidence that they will have to go back. The only solution of the matter will be that the British Government give them a definite time to withdraw their troops from the New Hebrides. Whether in view of what may seem more important interests continually pressing them, the government will think it worth their while to risk any trouble with France for the sake of the independence of these islands may be a question. The only hope is that the Australian colonies whose interests are concerned in the matter will press it so vigorously that the Home Government will be constrained to act.

An example of the way in which the French try to get possession in the New Hebrides is the following:

While the natives in their natural state are savage and heathen, elevated in many instances but little above the brutes, yet in one particular they are on an equality with civilized peoples, and that is, in their system of land ownership. The land marks are carefully defined and individual rights in land ownership respected. When British subjects, either missionaries or traders, wish land for any purpose they purchase it in regular form and their right to it is established. The natives are not willing to sell to the French. They are afraid of them, knowing the evils that have come to the neighboring group of New Caledonia in consequence of French possession. A few English traders, however, have lands in the New Hebrides, and in some instances Frenchmen have purchased lands from these. This gives them a footing and a claim upon the protection of a French man-of-war if they do not get their own way. They then offer to buy land from the natives, and in the event of their refusing, threaten to throw the money into the sea and take possession of the land by force. The native, thinking it better to sell and get something than to lose both land and money, yields,

and the Frenchman becomes owner, obtaining more rights and greater claims; or, in the event of the native still refusing, the land is taken according to threat and the natives have no redress. If they attempt resistance a French man-of-war from New Caledonia soon settles the matter. Two years ago they became in this way masters of considerable quantities of land in Efate.

There is a little island in Fila Harbor, Efate, that was bought some years ago by our missionaries. The French wanted to buy it also from the natives. They said they could not sell it as it belonged to the missionaries. The Frenchman acting in the matter said he would throw the money into the sea and take possession. By request of the missionaries the Commodore on the Australian station investigated the matter and the missionaries were reinstated in possession. Whether the matter will be as energetically looked into and ended now when the French are establishing garrisons and taking forcible possession remains to be seen.

In the French Colony of New Caledonia the possession of the neighboring group of the New Hebrides is regarded as an accomplished fact, and no secret is made of it. Let us hope and pray that they may be disappointed, that threatened injury to our mission may be averted.

THE SYNOD OF THE MARITIME PROVINCES.

met in St. Andrews' Church, Truro, on Tuesday Oct. 5th at 7.30. P. M.

Rev. T. Sedgewick, retiring moderator, preached the opening sermon, from Rom. i. 16. "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek." After the sermon the Synod was constituted, the roll called, and a brief address given by the retiring Moderator.

On motion, Rev. A. McLean of Hope-well, Pictou Co., was elected Moderator of the present Synod, and having taken the chair he briefly addressed the court.

A hearty vote of thanks was given to the retiring Moderator.

The committee on bills and overtures then submitted a draft copy of the business to come before the present meeting of Synod, as follows:

- 1.—Report of Committee on Hunter Church Building Fund.
- 2.—Report of Committee on management of McLagan Trust.
- 3.—Report of Committee on destination of McLeod bequest in behalf of weak congregations.
- 4.—Report of Committee on Systematic Beneficence.
- 5.—Reports of Presbyteries anent Collections for Schemes of the Church.
- 6.—College Business.
- 7.—Statement anent Ladies' College.
- 8.—Remit of Assembly anent the matter of the Agency of the Church in the Maritime Provinces.
- 9.—Home Mission Matters.
- 10.—Statement anent Augmentation Scheme.
- 11.—Statement anent Aged and Infirm Ministers' Fund.
- 12.—Regulations for Aged and Infirm Ministers' Fund.
- 13.—Overture of Rev. J. F. Dugan anent Evangelistic work.
- 14.—Foreign Mission Matters.
- 15.—Report on the State of Religion and conference thereon.
- 16.—Report of Committee on Temperance.
- 17.—Report of Committee on Sabbath Schools.
- 18.—Report of Committee on Sabbath Observance.
- 19.—Remit of the Assembly anent the status of Rev. E. Ross.
- 20.—Widows and Orphan's Fund Business.
- 21.—Report of Committee on Synod Fund.
- 22.—Appointment of Committees.
- 23.—Report of Committee on Public Education.
- 24.—Appointment of time and place of next meeting of Synod.
- 25.—Report of Committee to Nominate Standing Committees.
- 26.—Report of Committees on Presbytery Records.
- 27.—Report of Committee on Obituary Notices.

WEDNESDAY MORNING.

Synod met at ten o'clock, and in passing we may notice, that, while the regular sessions of Synod were from ten to half past twelve, from three to half past five, and from half past seven to ten or later; for many of the members of Synod, the

hours before, between, and after, the regular Session were the busiest, in the work of various committees or in their respective Presbyteries.

After an half hour spent in devotional exercises the first business taken up was the Report of the Committee on the

HUNTER CHURCH BUILDING FUND.

This is a fund left by the late C. D. Hunter, Esq. of Halifax to aid weak congregations in building churches. The Fund is divided into two equal parts. One part is used in giving loans, free of interest. These loans are repaid in annual instalments and thus the work of Church building is made lighter and the fund is not lessened. The other part of the Fund is invested, and the interest as it is received from year to year, is used in making free grants to weak congregations. These do not have to be repaid and are even more helpful than the free loans. Many claims have to be declined for lack of funds. Since its beginning the Fund has given free in free grants the sum of \$10,021.66, and loans without interest to the amount of \$17,000. Thirty seven churches have been aided by free grants.

One difficulty with which the committee have to contend is that some congregations shew their gratitude for aid thus rendered by negligence in paying their instalments on free loans which they have received.

The Report of the Committee on the

MCLEOD BEQUEST

was received. This is a sum of money left by the late Alexander McLeod of Halifax for the purpose of helping ministers who are in the receipt of less than \$600 annually. There are some congregations that cannot "qualify" *i. e.* cannot raise among themselves the sum necessary in order to secure a grant from the Augmentation Scheme who can thus receive some aid from this Fund. After such cases receive aid the balance is given to the Home Mission Fund.

Rev. M. G. Henry, Convener presented the Report of the Committee on

SYSTEMATIC BENEFICENCE.

The object of this Committee is to promote regular and systematic giving to the Lords work. We expect to give the report in full as it is intimately connected with all the schemes of the Church.

WEDNESDAY AFTERNOON.

A large part of this afternoon's session

was occupied in discussing the subject of the proposed

LADIES' COLLEGE

which was introduced by Rev. R. Laing. The following resolution was adopted :

Whereas, it is proposed to raise in shares of \$25 each, a capital sum of \$40,000 for the purpose of establishing a ladies' college in Halifax in connection with the Presbyterian church ;

And whereas, a provisional board has been formed and a sum of over \$11,000 has been subscribed for the purpose in Halifax, with the prospect of having that sum considerably increased ;

And whereas, there is a most pressing need for such an institution as the one proposed.

Therefore, this synod cordially approves of the proposal to establish in Halifax a ladies' college in connection with the Presbyterian church and of the plan proposed for carrying it into effect.

Further, this synod endorses the movement already instituted and pledged itself to give all possible encouragement and assistance in completing the work.

THE CHURCH AGENCY

then occupied the attention of Synod until the hour for adjournment.

WEDNESDAY EVENING.

The Meeting was held in the First Pres. Church. The first subject was

FOREIGN MISSIONS.

After some members of the F. M. Com. had spoken. Mr. Annand gave a most interesting and impressive address. He spoke of the lights and shadows of mission work and of the present prospects of our mission in the South Seas. The outlook is dark from threatened French occupation but God reigns.

A resolution was passed recommending to congregation and members of the church that on the first Sabbath of Nov. special prayer be made for Foreign Missions, as has been done in the United States, and in the Western Section of our own Church, after which a collection of \$62.45 was taken for the F. M. Fund.

Rev. A. B. Dickie then submitted the report on the

STATE OF RELIGION

which was on the whole encouraging. Family worship seems on the increase. Christian liberality is improving. Many parts of the Church have been blessed, by

a large ingathering of souls. The following recommendations were adopted :

1. Seeing that family worship is not observed by many families throughout the bounds of the church, that church members be earnestly enjoined to give this matter earnest and careful consideration.

2. That as the religious instruction of our youth is in too many cases left in the hands of the Sabbath school the duty and importance of attending to this duty at home be strongly enforced on parents.

3. That special services be held in all our congregations and that members of presbyteries and sessions render assistance in conducting such services.

THURSDAY.

The morning and afternoon sessions were spent in disposing of the

AGENCY OF THE CHURCH.

While all wished to do what was best there was a great variety of opinion as to what would be best. It was at length decided that Rev. P. M. Morrison be appointed at a salary of \$1750 per annum, his duties to be the same as those of the late Agent of the church.

THURSDAY EVENING.

The first subject was

HOME MISSIONS.

Rev. John McMillan presented the Report. The work of the committee is to supply (1) vacant congregations, of which there are now 31 in the Synod with only five or six probationers to supply them. (2), Mission Charges of which there are 13 all settled by ordained missionaries, and, (3), Mission Stations, of which there are nearly forty groups, in which there have been 36 Catechists laboring during the summer. There was expended last year \$4200. \$1500 more is needed this year. Rev. Wm. Stewart read the report of Home Mission Work in the St. John Presbytery, shewing that wonderful progress has been made in the Presbytery of St. John during the last few years. New Brunswick was at one time largely Presbyterian, but the scattered settlements were neglected. Now they are grouping the Stations together and in eight of these they have ordained missionaries settled. Some of these men gave the Synod an interesting account of their work. In the other Presbyteries of the Church the Work is growing and hopeful.

Rev. Neil McKay submitted the Report on

TEMPERANCE.

The cause has to contend with the opposition of enemies, the half heartedness of many who should be friends and the vexations and expensive delays and obstructions in enforcing the law. The discussion on the subject shewed that the current is moving steadily and strongly though not so rapidly as could be desired in the right direction that of complete Prohibition. The recommendation were in the same line as on former years and gave no uncertain sound regarding the drink evil.

Rev. W. P. Archibald submitted the report on

SABBATH SCHOOLS.

There are, in the congregations reporting, 22,275 children attending Sabbath Schools and 2371 teachers and officers. The reported contributions by schools are \$719, viz. \$3,277 to missions, the remainder to school purposes.

The following recommendations were adopted :

1. That presbyteries endeavor to take closer oversight of all the schools within their bounds in such ways as may seem to them most suitable.

2. That superintendents and teachers aim more earnestly and constantly to bring the youth under their care to acceptance of Jesus as their Saviour, and open profession of His name.

3. That special attention be given to the development of the liberality of our Sunday schools to the schemes of the church.

FRIDAY MORNING.

Rev. Dr. Burns made a statement of matters regarding

THE COLLEGE

urging upon the Church the necessity of supporting the College and the desirableness of having our own young men attend our own institution.

Rev. John McMillan reported from the Committee on the

BURSARY FUND.

This Fund aids students in three ways. (1), By Free Grants to those needing help. (2), By Grants to reduce board in the College, (3), By prizes. \$770 were spent during the past year. There is a debt on the Fund of \$360.47.

NEW CLERK APPOINTED.

Mr. Morrison having accepted the Church Agency, resigned office as clerk of Synod, whereupon it was agreed that

REV. T. SEDGEWICK

be appointed to that position.

On motion the Synod expressed its satisfaction with the manner in which Miss Helen MacGregor had discharged the duties of her office as Acting Agent of the Church.

A resolution from the F. M. Com. regarding

THE FRENCH IN THE NEW HEBRIDES.

which we give in another column was submitted and passed and directed to be forwarded to the government.

The Committee on

STANDING COMMITTEES

gave in its report which was adopted

1. Sabbath observance—Rev. J. D. McGillivray, convener.
2. Temperance—Neil McKay, convener.
3. Systematic beneficence—M. G. Henry convener.
4. Public education—Principal McKnight.
5. State of religion—A. B. Dickie.
6. Sabbath schools—W. P. Archibald, convener.
7. Bills and overtures—A. McLean Sinclair, convener.
8. Synod Fund—G. S. Carson, Convener.

AUGMENTATION.

The Committee ask this year for \$9000, ten per cent less than they asked for last year. The proportions of this amount asked from the various Presbyteries are as follows :

Sydney.....	\$ 450
Victoria and Richmond.....	250
Truro.....	950
Pictou.....	1,350
Halifax.....	2,050
Lunenburg and Shelburne.....	370
Wallace.....	360
St. John.....	1,260
Miramichi.....	600
P. E Island.....	1,050
Newfoundland.....	350

FRIDAY AFTERNOON.

Rev. A. McLean Sinclair submitted a draft of the new rules for the working of the

AGED AND INFIRM MINISTERS' FUND

which with some modification was adopted. Rev. J. D. McGillivray presented the Report on

SABBATH OBSERVANCE,

Several forms of Sabbath desecration were mentioned, as, Sabbath visiting, pleasure driving, and in some localities boating. The report showed that on the whole the observance of the Sabbath is not retrograding, while in some direction progress is being made. A Committee was appointed to endeavor to secure improved Sabbath legislation.

Rev. Dr. Patterson submitted a statement regarding the business of the

WIDOW'S AND ORPHANS FUND.

The capital of the Fund is \$67,000, and the receipts quite up to the present annual expenditure.

The Committee on

OBITUARIES

submitted notices regarding the following ministers who have died during the year. Rev. P. G. MacGregor, D. D.; Rev. W. G. Forbes; Rev. J. I. Baxter; Rev. James Ross, D. D.; Rev. Angus McMaster, and Rev. J. W. McLeod, of Trinidad.

The docket being exhausted the Synod adjourned to meet next year in James Church, New Glasgow. The meeting throughout was a most interesting one. The large attendance, the fine weather, the beauty of Truro, and the kindly hospitality of its good people, all combined to make the meeting an enjoyable one and the members departed to their homes with new cheer to enter upon their work for another year.

SYSTEMATIC BENEFICENCE:

REPORT OF COMMITTEE PRESENTED TO SYNOD.

Your Committee beg leave to report that they issued circulars to the Sessions and managers of all the Congregations in this Synod asking for information, about the methods adopted in collecting pastors salary and contributions for the schemes of the church. Of the one hundred and eighty circulars sent out only eighty six were returned, so that we are not in a very good position to report. Pity it is that we were not more fully encouraged by our brethren to whom we applied for help.

However we are thankful for the notice

taken and the help and encouragement given, and we report the more cheerfully because we think there is evidence of progress in the management of the financial affairs of our Congregations. Previous efforts of your committee have been bearing fruit. We believe that the hearty acceptance of true principles and better methods is increasing. But the necessity for an active committee on Systematic Benevolence has not passed away. Old habits are hard to alter. Many congregations still cling to methods that have never proved satisfactory, and the measure of liberality is yet far below the needs of the work of the church, and the claims of Him for whom the work is done. But we need not be impatient nor discouraged. Principles and methods supported by the word of God will finally be adopted.

Your committee notice in the first place the methods adopted for raising

THE PASTOR'S SALARY.

So far as reported thirty one congregations support their ministers by weekly offerings at Church. Of these seven receive the contributions without envelopes. Twenty more collect stipend in envelopes at the services for worship on Sabbath, monthly, or quarterly, some of those may be weekly but it is not so stated. Most of them however we judge are quarterly. In some cases these collections have to be supplemented by collectors calling on delinquents at the end of the quarter or the year. Thirty one raise the ministers salary by subscription and collectors. Some congregations still have Pew Rents.

We think it evident that the Collector System for Ministerial support is going out of date, and that congregations are relying more upon the people *bringing* their contributions.

From the evidence afforded by the answers received, we judge that *weekly* contributing gives more satisfaction than any other method. The *weekly offering* is attended with greater success.

The use of *envelopes* however is almost unanimously recommended. It is also felt that it may be necessary to provide by organization for the regular personal dealing with those who neglect their duty. Delinquents must be promptly and wisely looked after, instructed and influenced, until of themselves they freely and regularly *bring* their offerings.

SCHEMES OF THE CHURCH.

It is more difficult to classify reports about these. Great variety of method is followed. There is not so much system here. Some congregations combine two or three methods. Some collect monthly, others quarterly, some semiannually, and others only once a year. Some collect at church, and others by collectors, and some combine the two. Some take collections only at Communion Seasons, and some at Prayer Meetings as well as at Sabbath Services. Some collect by open free will offering and others in envelopes,

The opinion is very generally expressed that it is best to raise money for the schemes by collectors.

The study of the Statistical Tables in this connection is interesting and instructive, though not always attended with complete satisfaction. Many congregations might be profited by comparing themselves with others as they appear in the annual statistical returns, and the exercise would be none the less profitable if it only humbled.

One thing that attracts our attention is the number of blanks in the columns of contributions to the schemes of the church. Taking as our guide the statement of our Treasurer of amounts received from 180 Congregations from May 1885 to May 1886, we find in the six columns devoted to Home Missions, Augmentation, Foreign Missions, College and Aged and Infirm Ministers, 250 blanks and if the Dayspring be added there are 52 more, making 302.

Continuing our investigations we find 99 congregations which do not contribute to all these six schemes above mentioned, only 81 have no blanks in these six columns. Thirty one have each one blank, 25 have two. Forty three contribute to not more than three. Ten to only one, and eight to not one.

The average contributions of Presbyteries strikes us as out of proportion, though we may err here in our judgment. Taking the last Assembly minutes as our guide, we are informed that the average is from 64 cents to \$10.06 per family, or leaving this as exceptional, then it is from 64 cents to \$2.96 the one nearly five times the other. Why should Wallace be 77 cents and Pictou \$2.34? Why Sydney 64 cents and Truro \$2.13.

Comparing Congregations we find similar disposition. In this the average per family ranges from 14 cents to nearly

three dollars, not including the wealthier city charges. One congregation with nearly one hundred families gave only eleven dollars to all the schemes of the church. Another with over a hundred gave eighteen dollars, and still another with one hundred families twenty eight dollars, another with 150 families, fifteen dollars, and another with over a hundred two dollars.

Looking into another column we would be better pleased if we found more blanks. *Twenty one* congregations report arrears due their pastor to the amount of \$5532, and we have reason to believe that more than these are in the same unhappy condition.

From the statistics as well as answers to circulars it is evident that there is great room for improvement.

As to how this shall be accomplished we have many suggestions, such as:—

“Faithful teaching, Bible principles and methods from the pulpit.”

“Keeping the people well informed on the work of the church, and getting all to take and read the Record.”

“Making monthly or quarterly statements to the congregation.”

“Printing annual reports and circulating them among the members of the congregation.”

“Systematic, faithful, wise, patient, persevering, dealing with delinquents.”

“Working vigorously and systematically whatever method is adopted.”

All of which your committee cordially endorse.

But we wish to specially emphasize one or two suggestions;

1. That whatever plan is adopted it can not dispense with constant instruction as to Bible teaching on the principles of church giving and constant keeping the people informed on the operations of our Boards and the Church's work in the world. Without this motive power the best machinery will be comparatively useless.

2. That the best methods will not run themselves except to run down. The system may be ever so good but it will not work itself. We must all remember that nothing good can be got or kept in this world without unwearying watchfulness and work. The better the method is theoretically, and the nearer perfection it is scripturally, the more worthy it is of hard persevering systematic effort to make it a suc-

cess. Good methods in some congregations have been pronounced a failure because they would not run themselves.

It must be remembered that in introducing any new method however perfect or practical it may be it has to meet with old habits, prejudices and misapprehensions, antagonisms of all kinds. These are the stones that have to be removed and it takes time and labor and patience to do that.

In conclusion your committee submit for enthusiastic adoption the doctrine “*that weekly proportionate storing joined with weekly worshipful offering would be the perfection of Church finance,*” and venture to hope that every member of this Synod will lend his influence to urge into wider and wider practice this gospel method, until every Sabbath worshipper shall bring an offering proportioned as God has prospered him; that every minister will preach this doctrine from the pulpit and from house to house until every one is taught that he should be honest with God; that every elder will carry back into his session and congregation the determination to agitate until the way is opened up for every individual to devote his offering every Sabbath day, and every one is taught to realize and respond to the duty and privilege of Systematic devotion of substance to God. If this is done, we are no enthusiasts if we say, that our schemes will be borne on a higher tide of liberality without danger of foundering on the rock of debt. The channels will be full and our church will go on constantly increasing in power and success doing better its part in the work of evangelizing the world.

With the hope of enkindling new enthusiasm, awakening new interest, and engaging new effort, we once more unfurl our banner with its three fold motto.

“*Upon the first day of the week let every one of you lay by him in store as God hath prospered him.*”

“*Bring an offering and come into my Courts.*”

“*Bring ye all the tithes into my Storehouse and prove me now herewith if I will not pour you out a blessing until there be not room enough to receive.*”

RECOMMENDATIONS

adopted by Synod.

1. That all the members of our Church be earnestly advised to adopt *proportionate giving and weekly storing* as a principle of their Christian Stewardship.

2. That our congregations be recommended to adopt the *weekly offering* for religious and benevolent purposes.

3. That congregations which do not feel prepared to rely upon open voluntary offerings be advised to adopt the *envelope system* of weekly offering for current congregational expenses and adopt some definite plan of collecting through the year for *all* the schemes of the church.

4. That each Presbytery be urged to see that every congregation contribute to *all* the schemes of the church every year, and that no arrears of Pastor's salary be allowed to accumulate.

5. That the committee consist besides Convener, of one member from each Presbytery, whose duty it shall be to look after the carrying out in that Presbytery of the Synod's recommendations.

M. G. HENRY
Convener.

THE SALVATION ARMY.

BY THE REV. DONALD FRASER, D. D. IN THE
PRESBYTERIAN REVIEW.

During the past quarter of a century the religious life of English cities has been stimulated by "special services" and a good deal of "quite unsectarian" evangelism. All the churches have been in some degree enlivened, but the chief gain in numbers seemed to accrue to the Baptists. The reason is not obscure. People who are told that they have been heathens till their conversion at the Revival Meeting readily assume that, having now become "Christians," they ought to choose a church with which to connect themselves. Then some one is always at hand to represent to them the duty of beginning their Christianity with Baptism, and so they "join" the Baptists—or Brethren.

A notable counter-movement, however, has sprung up which ranges new disciples not under the Calvinism of the Brethren and the Spurgeonic Baptists, but under the Arminianism of the Methodists. To the followers of Wesley it was always something of a puzzle that Calvinists should hold their own in a revival of religion. They have regarded with wondering eyes the soul-winning power of such Evangelists as the late Brownlow North, Grant of Arndilly, and Duncan Matheson in Scotland; Reginald Radcliffe, W. P. Lockhart, and Lord Radstock in England. They have recognized in Mr. Moody some

Methodist ways, but not Mr. Wesley's theology. And during all these years no Methodist preacher emerged either from the Old Connection or the New who could attract and impress the general community. At last, however, a man has appeared and made a prodigious stir who is of genuine Methodist type, and, though separated from the Conferences, works on substantially Methodist lines.

William Booth was brought up in the Church of England and converted among the Wesleyans. At an early age he became a minister of the "New Connection," and developed a considerable aptitude for what is called "evangelistic preaching." Moving hither and thither as invited, he could not attend to the routine duty of his "circuit," and in the year 1861 broke away from Methodist appointments, and began to labor independently among the poor at the east end of London, with the very effective assistance of Mrs. Booth, who is a lady of considerable mental power as well as spiritual fervor.

The Booths called their enterprise a mission, and it was attended with a degree of success with which many good men would have been satisfied. But they wanted more, much more. They took passionately to heart the ungodliness and degradation of the people. Mrs. Booth said publicly a few years ago: "The state of the masses in our country is to me a cause of daily, hourly grief and apprehension. Since coming more in contact with them I have found their condition to be so much worse than anything I had previously conceived, that I have often felt confounded, disheartened, and almost paralyzed." Let it be remembered that the Booths were old-fashioned enough to believe in a hell for evil-doers. Therefore they grew impatient of slow and commonplace mission work. They must strike out some bolder plan to save the brutish multitude from going down to the pit; and in the year 1865 they did strike out the plan of a new Crusade.

A man of larger mental horizon and greater personal diffidence than Mr. Booth would have hesitated to start, at this time of day, a quite new organization of Christian life and work on his own initiation; but ecclesiastical scruples do not seem to have troubled him. He was a Methodist; and therefore to him the career of John Wesley was the noblest since the times of the Apostles. Did not that "venerable

founder" strike out a new path, and establish a missionary organization under his own personal direction—with officers, as district superintendents, local preachers, stewards, class-leaders, and the like, all devised, and named out of his own head, without any respect to New Testament or historic titles? Why should not William Booth do likewise? His wife, very different from Mrs. Wesley in this, that she has no doubt of her husband's divine mission, has put the matter thus: "Is it not God's way of making a new departure—beginning with one man, as in the case of Luther, George Fox, and Wesley, inspiring him and leading him by a way he knew not, but using him to bring about a great spiritual revolution? I think so, and believe in my inmost soul that my husband has been as truly raised up and led of God for this work as any of these were for theirs."

Given these two conditions—ignorance of or disregard for church principles, and the persuasion of a direct divine commission to make a fresh departure—and the way is open for any sort and degree of innovation. Mr. Booth saw before him the alternative of working a mission under the advice and control of a committee, or starting one under his own sole direction. He felt the dislike to committees which is not uncommon in men of a resolute type, and he had conceived a plan which required an autocratic government. So he crowned himself and began to reign.

To speak more accurately, Mr. Booth gave himself a commission as Commander-in-Chief of an army which he proposed to raise. The boldness of his plan consisted in the abandonment of Church fellowship and polity as known to the New Testament and to Christian history, and the adoption of the military system. The community was to be an army. The place of central administration was to be Headquarters. The preachers were to be styled Majors, Captains, and Lieutenants. Mission-buildings were to be spoken of as Barracks, preaching as fighting, praying as kneeling, loud singing as the shout of victory. Special demonstrations were to be called a march out, or a field-day parade; and all directions from Mr. Booth's office were to be taken as "orders."

In the eyes of educated people there is, to put it mildly, something childish about this mode of "playing at soldiers;" but "the General" was not thinking of edu-

cated people when he fell on this device. To his honor be it said, he wanted to do good any how to the basest and most ignorant. The bold stroke was the thing for his purpose; and it told. The novelty and audacity of the movement arrested attention. What if it provoked ridicule and hostility? These brought to it sympathy and support. Adherents began to multiply. And soon the uniform of "the soldiers," their processions through the streets with bands of music, the public preaching of women, and the dissociation of religion from churches, chapels, and an educated clergy, served to rouse the dullest souls, and to make "the Salvation Army" an object of widespread curiosity.

It will be easily understood that efforts of this aggressive kind involved a considerable expenditure of money. An army cannot long hold the field without an army-chest. Officers taken from their ordinary means of livelihood to preach and conduct local operations required to be paid. Barracks had to be built, bought, or hired on lease. So a new appeal to public generosity was made. It was sure to succeed, for we have hundreds of good people in England who love to give their money to irregular and eccentric efforts. Mr. Booth soon had the command of a large revenue. He also, with a true Methodist instinct, insisted on the soldiers in every district contributing regularly toward the local expenditure. Of late he has gone further and established Salvation Army stores, from which his followers are expected to buy their groceries and clothing—the profits being devoted to the army-chest. A late report informs us that nearly £7000 have been earned in this manner during the year 1885. Shop-keepers will not like this interference with their trade among the poor; but Major Carleton, "Secretary for Trade Affairs," significantly observes that the Salvation Army owes nothing to the small shop-keepers, who do not show to Salvation soldiers in uniform "the civility and attention shown to ordinary customers."

Mr. Booth has lately put forth an estimate of his financial requirements for the current year, and the figure is £30,000. It is only right to say that no one imputes to the General any sordid motive or extravagance in money matters. His son, who is Chief of the Staff and heir-apparent to the generalship, and all the officers beneath him, are paid on a most moderate

scale. Not only so; but on taking up their appointments they renounce in writing any legal claim whatever for pay from the Army Treasury. The General can at any moment stop any officer's pay and dismiss him from the service.

A large and growing item of expenditure is for the training of officers—i.e., for the instructor of preachers. The practice of setting up an ignorant man to shout over and over again that he is saved, "Glory be to God!" and that every one should come and be saved in like manner, palls after a while even on the roughest audience. Accordingly some training is found indispensable, and we are glad to learn that it is being provided; but it remains to be seen whether trained preachers may not lose touch with "the vulgar throng," and also whether they will continue so absolutely submissive to Mr. Booth's orders as the original captains and lieutenants have been. Education is dangerous to autocrats. And if an army has some advantage over a church, it also has a greater risk—the risk of mutiny.

Twenty years have passed since this strange mission began; and it has not only gained wide diffusion in England, but obtained some footing in other countries also. The roll of the Salvation Army for the year 1885 shows a total of 1322 corps under 3076 officers. Of these about two-thirds are in the United Kingdom, and one-third are scattered over the Colonies and India, France, Switzerland, Sweden, and America. Operations in France and Switzerland are under the command of one of Mr. Booth's daughters, who is rather absurdly styled "La Marechale." One of the General's sons is Marshal in Australia. In Sweden, where little progress has yet been made, the officer in command is "Bob Perry, A. D. C." The United States and Canada are looked after by men called "Commissioners." It is curious to mark how those people ignore any preaching of salvation except their own. Thus they project an expedition into the Southern States of the American Union "to take salvation to the doors of our colored brethren." But surely our colored brethren have had salvation preached to them for many years by men quite as good as Mr. Booth's Commissioners; and in fanatical exuberance of feeling, they need no stimulus from without.

Everywhere the Salvationists practise vociferous hymn-singing, and rehearse

their personal experience of religion. A great shout of hallelujahs and amens is called a volley. We do not hear much of the Bible at their meetings, though Mrs. Booth assures us that it is read in public, and is "recommended for private perusal." In fact, with the exception of Mrs. Booth herself, there seem to be few or none in the Army who are competent to teach anything beyond the Christian rudiments. The literature produced and used by the Army is scanty and of very poor quality. The newspapers—*War Cry*, *Little Soldier*, etc.—are full of slang; and the hymns or songs which the poets of the movement produce are beneath criticism.

It may be urged that all this is as it should be, because literature of a high order would be thrown away on the class of people whence the Salvation Army wins its brightest trophies. It uses the phraseology that the populace understand. It means to go down into the gutter, and therefore cannot wear satin shoes. For ourselves, we do not quite accept this plea. It is not at all clear to us that in order to do good to vulgar people one must himself be vulgar. But Mr. Booth, no doubt, is of that opinion, and we most willingly acknowledge that in his own way he has reached the lowest levels of society. His mission has descended to the most abject conditions of life, and through the disreputable slums of our populous cities his soldiers have carried their banners bravely. No violence has daunted them, no ridicule has turned them from their purpose. Thus have they arrested the attention and gained the adhesion of hundreds of waifs and strays, neglectful and neglected, who are the shame of our civilization. They have induced these to break away from vile habits of life, and have bound them all to teetotalism. Now this is a sort of service which was sorely needed, and no one who appreciates the value and the difficulty of it will be disposed to pass a severe censure on the Salvation Army for any eccentricities or vulgarisms of language and manner which may have been induced by their glowing zeal to save the very outcasts of society. A recent official publication puts forth a defence of this sort in behalf of the odd and extravagant placards which are sometimes issued by a Salvation officer: "He wants a bill that will be read by the class he wants at his meeting—that is, drunkards, gamblers, harlots, blasphemers, thieves, and neglecters of God and salva-

tion generally."

In some of the Army reports it is alleged that the number of people "reached in the streets and highways weekly" in the United Kingdom exceeds five millions. The estimate is very much exaggerated. But the golden fact remains that the poor, the very poor, have the Gospel preached to them; and that flagitious and notorious offenders have in considerable numbers been turned from their evil ways. This constitutes the real claim of the Salvation Army on our respect and gratitude; and we are rather at a loss to understand why Mr. Booth and his remarkable family, having gathered round them so many assistants fit and zealous for this work, and having made their way into the very area where such work was so urgently required, should have thought it their duty to push the mission abroad, and try the same noisy and demonstrative methods on populations to which they are quite unsuited. For instance, what reason or wisdom is there in going over to Ireland, to show Protestantism dancing in the streets before the scornful eyes of Roman Catholics? Or how can it advance our religion in India to show that it also can produce faquirs and dervishes?

The opposition which Mr. Booth's soldiers have encountered in England has come from mobs of the baser sort. Their teetotalism, being "exceeding zealous" against the public-houses, enrages the publicans, who in turn can do much to instigate disturbance. Also the part which they have taken in promoting the "purity Crusade," with which the names of Madam Josephine Butler and Mr. Stead are identified in this country, a part which is much to their credit, has brought upon them the bitter hatred of immoral men in all classes of society. And in some places indiscreet captains have needlessly provoked public resentment by noisy demonstrations and grotesque processions disturbing the quiet of the Lord's day. But there is a significant lull in the opposition, and one may describe the present treatment of the Salvation Army in Great Britain as a half-kindly, half-scornful toleration. It remains to be seen whether familiarity and quiet derision may not be more injurious to its progress than any amount of angry opposition.

On the Continent the aggressive Christianity of the Salvationists has been a strange thing, and has encountered veri-

table persecution. In Switzerland, more particularly, *La Marechale* and her comrades have been treated with shameful violence; for the rationalism of the Protestant Cantons can be very intolerant. In a recent report we read: "The Canton of Neuchatel has been the most violent of all in its persecution. It was in this Canton that the Government which declared itself unable to preserve order, was, nevertheless, able to find fifteen policemen to send two hours' march into the forest to arrest Miss Booth and Captain Bequet, and which, after imprisoning them for a fortnight, expelled them from the Canton in the face of the verdict of acquittal given by a jury of Swiss citizens. It was in this Canton that one of our Swiss officers had his name taken down fifteen times by the police for holding prayer-meetings; that eighty-two Salvationists were brought to trial for the same offence; that two of our halls were completely wrecked, and that seven of our officers, British subjects, have been expelled in violation of treaty. But out of this very Canton we have already got no less than twenty-three men and women officers, who have given up their lives to the Salvation war. Four are now captains in the field; nine are lieutenants, and ten await appointments in our Paris "Ecole Militaire."

In the report on the United States complaint is made of intolerant treatment. "Where the name of liberty is nearly worshipped, there is very little of it in reality. . . . In eleven States the majestic arm of the law has been uplifted to keep back the spreading of Gospel light and truth. There is also a rather stern allusion to "the unfaithfulness of Major Moore." Presumably this is a mutineer who deserves to be shot (figuratively). Yet, despite the persecution and the unfaithfulness, the Salvationists announce that they have gained ground during the past year, and have their "flag flying in sixteen States." We imagine, however, that the American people have enough of home-born religious vagaries without importing new specimens from across the ocean.

We have tried to ascertain the prevailing sentiment of judicious Christians in England on this strange phenomenon of our times. The mere novelty of the crusade has faded away, and calm observers are examining what it contains of solid force and worth. It is seen that the

soldiers are sincere poor people, who now lead decent and sober lives, and that there religion, though very frothy, is not all froth and bubble, So the swing of English opinion is rather more favorable to the Salvation Army than it was a few years ago. Yet those people who think more of propriety than of heaven and hell cannot sufficiently indicate their contempt for fanatics who drag religion through the streets, and announce it by tuck of drum; while wicked people hate the plain-speaking about sin, and some religious people, themselves held under a spirit of bondage, are shocked at the presumption which makes sure of salvation.

Let us set down the case of this Army as we see it—its doctrines, its methods, and its tendencies.

1. The Doctrine inculcated is of the Methodist type—no better, and no worse. Let us be thankful that, if there must be a new sect with strange devices, there is no new doctrine. A fresh energy has been let loose; but happily without any innovation or fresh departure in the conception of divine truth. Mrs. Booth, who appears to be the best preacher, and we may add, theologian, of the Salvationists, dwells on conversion, free will, repentance, assurance of pardon, and perfect sanctification just as all good Methodists do. She deals sharply with Revival Preachers of a certain school for neglecting the command to repent, and heaping up superficial conversions by a mere reiteration of "Come to Jesus," placing a text or two before a bewildered inquirer, and, so soon as he is willing to say that he believes the truth which they contain, pronouncing him saved. Mrs. Booth rightly insists on the truth that salvation is from sin, and that repentance toward God should be preached along with faith in our Lord Jesus Christ. She says that many seek peace and find none, not so much through want of faith as through want of obedience. They are not penitent, and do not forsake their idols.

In the Methodist fashion the Booths and Boothites teach union to Christ, but a union which may be forfeited, and assurance of salvation which may be lost. The distinctive feature of their practical instruction is the urgency with which they require any converted person to become a witness for Jesus Christ and His power to save. And, without admitting that every Christian is bound to speak in public and

exhibit himself as a trophy of grace, we feel that the Salvation Army in its rough but zealous testimonies, and the occupation of its soldiers with some sort of religious effort evening after evening, teaches a wholesome lesson to churches in which a majority of the members excuse themselves from any distinct witness-bearing for Christ, and "attend Divine Service" only on one day of the week. Mrs. Booth cries out for a "whole-hearted consecration to God."—"Show the world a real, living, self-sacrificing, hard-working, toiling, triumphant religion, and the world will be influenced by it; but anything short of that they will turn round and spit upon!"

The Army has no creed, and seems to have accepted the shallow error that creeds somehow conduce to spiritual dryness and formalism. Mrs. Booth says: "We care very little about creeds. God has shown us that all forms are very much alike when the spirit has gone out of them." Practically it comes to this, that the most venerable creeds of Christendom are "played out," but the personal doctrinal views of the present-day leaders of this Army are as binding on the officers or preachers as were John Wesley's views on the preachers in his connection.

Every one knows with what hesitation Wesleyans began to observe the Lord's Supper apart from the Church of England. The same question looms before Mr. Booth and his assistants. It cannot be right to establish a Christian fellowship in deliberate neglect of that ordinance; and the soldiers of the Army cannot be sent into the churches for communion and withdrawn again for every other service. As yet no decision has been arrived at, and Mrs. Booth seems to be anxious to put off the decision as long as possible by placing spiritual religion in contrast with the observance of sacraments, just as she has placed it in opposition to creeds. Her own words are: "Baptism is nothing, and being unbaptized is nothing. The Lord's Supper is nothing, and abstaining from the Lord's Supper is nothing in itself as a form; for Paul embraces under circumcision all mere outward forms and ceremonies." The passage reads like an extract from a Quaker's Tract.

2. It is in regard to the Methods of the Salvation Army that criticism has been most active. These are awfully and intentionally sensational.

We have seen that the organization does

not pretend to follow any recognized Church polity. The leaders allege that the New Testament does not prescribe any definite ecclesiastical order, and that they are at liberty to organize their followers as they think best. Now we can understand those who maintain that scope is left for the Church in successive ages to adapt and adjust its organization to new conditions of society; but for any one man to assume authority to put aside all the indications which we possess of the pattern followed by the Primitive Churches of Christ, and to institute a brand-new system, placing preachers and people under his own unchecked authority, must be noted as the evidence of a wilful and peremptory mind. No goodness of motive can make such arbitrary action right or safe.

The relation, too, which this Army proposes to bear toward existing Churches requires some comment. It claims credit for being "not antagonistic to the Churches," and no doubt it is true that it does not openly assail them. But just as the "Brethren" disparage the Churches as impure, so the Salvationists disparage them as supine and inefficient; and in this manner they harden rather than heal the alienation of the proletariat in our large cities from public worship and orderly Church-fellowship. They act in a manner quite different from the well-understood practice of the great London City Mission, which seeks not only to visit the poor, but to bring them to attendance and communion at some recognized Church or Chapel. It seems to us that if the Salvation Army is to gain a lasting influence, and to promote edification as well as conversion, it must form itself into some kind of Church for the people, like the Primitive Methodists. We say nothing of Mr. Booth's right to add a new item to the puzzling list of sects, or of the practical difficulties which he will have to encounter when he attempts a further development of his system. The dilemma is one which he must have foreseen. It is all very well to emphasize the aggressive element in our religion, but growth in Christian knowledge, formation of Christian character, and guidance of the Christian life have also to be provided for; and these ends cannot be attained by the shout and clang of a *soi-disant* Army.

What awakens our most serious misgiving is the intentional sensationalism of

Mr. Booth's system. We cannot agree with those who consider that any and every method of presenting religious truth, however wild and extravagant, is to be justified and commended if it can be shown to have done good. Some people exclaim: "If sinners are converted, drunkards made sober, thieves induced to steal no more, black sheep turned white, what more would you have? How can you blame methods which bring about such blessed results? Do not the ends justify the means?" Indeed this plea is expressly advanced in one of the authorized publications of the Army: "If it can be proved from the results that these methods lay hold of the ignorant and godless multitudes, compelling them to think about eternity, and attend to their souls' salvation, we think they are thereby proved to be both lawful and expedient, and such as should command the approbation of all good men."

This notion, indeed, prevails beyond the bounds of General Booth's command. Lay preachers of an ardent temper have been heard to announce that they would stand on their heads in the street, if thereby they could draw attention to the Gospel, and save souls. They were eager to be counted fools in so good a cause. It seems to us a quite mistaken view of duty. A Christian is to behave himself wisely. If his wisdom be constructed as folly, he is not to be deterred or turned aside by ridicule. But he is neither required nor warranted to adopt any extravagant methods, or expose himself and the sacred cause which he seeks to advance to the contempt of the public.

When objection is taken to the clamor and hubbub of Salvationist meetings, and the free-and-easy familiarity with the most sacred names, reply is made that what might shock and offend refined people may suit and benefit the unrefined. It is alleged that they cannot assimilate religious truth and conviction but in ways that their betters may count fanatical. We doubt this very much. We question its necessity, and dispute its utility. It cannot be well to teach the people to comport themselves before the Divine Majesty in a manner on which they would not presume in the presence of an earthly superior. And the greatest historical exemplars tell against it. There is no indication that Jesus Christ had descended to a lower and coarser method when "the common people heard

Him gladly"; nor is there any sign that St. Paul assumed a vulgar tone and extravagant manner in order to convert, as he did convert at Corinth, "fornicators, idolaters, adulterers, thieves, and drunkards."

It is easy to begin such adaptation of methods as Mr. Booth and other sensation-alists have thought to be necessary to their purpose. It is not so easy to limit or control it. Extravagance, whether of language or of gesture, goes by a fatal necessity from one stage of frenzy to another. One excitement after another pulls upon the sense. One stimulus after another, conveyed to the soul through the nervous system, becomes insufficient. So the eccentric must become more eccentric, and the loud more loud. Thus the strain upon the nerves exhausts the inward energy, and stops the very movement of thought. Whereupon ensues the temptation to affect a rapture which is unreal, and so play the hypocrite, or to increase the dose of stimulus to the ultimate line of mental sobriety. Between his bursts of excitement a fanatic is apt to be dull and morose, and a stronger impression of fiery impulse is needed to bring him up to the right pitch of vociferous enthusiasm. But during this process quiet souls are worn and weary, and thoughtful minds are apt to be disgusted, as they find new *tour de force* invented, and a calculated clamor kept up with a view to rouse the jaded or impress the rough and boisterous.

There is a good deal to be said in behalf of the practice which requires every convert to speak before others and tell of the change wrought within him. It commits him to a new course of life, separates him from vicious companions, and points him out to his fellow-soldiers as a recruit over whom they must watch. It also helps to catch the attention of men of the same class, and to spread through the neighborhood the impression that this Army "means business," and is doing business. But the prudence of setting up these novices again and again to repeat their little tale is open to question. To the preaching of Christ by uneducated persons we make no objection. Indeed, we have heard some of Mr. Booth's preachers, especially the women, with much satisfaction. Only, an uneducated preacher, who has few ideas and a small vocabulary, ought to change his audience frequently; and he should avoid controversy. We do not

like to think of what might happen in an encounter between a clever infidel versed in objections to Revelation and one of the Captains or Captainesses of the Salvation Army.

The unlettered preacher is more welcome in England than in Scotland or Ireland. Our Saxon multitude are not sensitive to bad grammar or inconsequent reasoning. They like to be addressed by men of their own sort, and to strike in with their own little speeches at the close. The Scots and the Irish have a higher estimate of preaching, and prefer to be taught or exhorted by those who are bred to the calling.

3. The tendency and the future of this movement may be better than we anticipate; and if we live to see this, we shall not be sorry to have our forecast corrected.

We can judge only from present appearances taken along with the history of other eccentric outbreaks of aggressive Christianity. The Salvation Army carries with it the swing and force of a zeal sincere and unselfish. But it also carries with it the risks which have in all ages clung to fanatical combinations. These are doctrinal aberrations, or immoral excesses, or both. Hitherto, we rejoice to say, the Salvation Army has been kept from these stains. It has not propounded strange doctrines, and the absence of moral scandals among a people rescued so recently from the lowest habits and worst surroundings has been quite remarkable. Still, dangers may lurk in a system which dare not show themselves till the first fresh enthusiasm begins to wane; and we trust that both officers and soldiers will watch as well as pray.

But even if these evils should be successfully prevented, there remains the serious question of irreverence. Religion cannot but be hurt in many minds by being associated with grotesque demonstrations. And we cannot afford to have the sense of reverence lowered in the popular mind. The Salvationists may be very happy in their noisy way, and rend the air with their "hallelujah volleys"; but where is godly fear? Where is the veiling of faces with seraphic wings? Where is humility?

We trust that we shall not be set down as cold-hearted critics of honest fervor. We believe it a good thing to be, as St. Paul phrases it, "beside ourselves unto God," or beyond ourselves under the exhilarating and inciting persuasion of His love. It is a blessed experience to have

the whole emotional nature suffused with tenderness, and strung to intensity by the inward operation of the Holy Ghost. But we also remember that significant saying of the Apostle: "Whether we be sober, it is for your cause," or "Whether we be of sober mind, it is to you." We cannot but deem a similar sobriety needful still to preserve spiritual fervor from degenerating into frenzy and rant: Surely the more we are with God, the more grave we should be in handling His word and work; and the sense of His nearness should calm and chasten us. What has a godly man to do with hysterical feebleness, martial vaporing, or clamorous incoherence?

**"JUST AS I AM, WITHOUT ONE
PLEA."**

A faithful pastor of a small flock once met one of the young ladies of his congregation on the street, as she was on the way to her dressmaker's to have a dress made for a ball. Stopping her, he frankly asked her mission; she frankly told him.

"I wish," he said "you were a Christian woman; that you would forsake all these frivolities, and learn to live nearer to God. Won't you stay away from this ball, if for nothing else because I ask it?"

She replied, "I wish you would mind your own business, sir. Good-day."

This young lady went to the ball and danced all night. She went home, and when her head was at rest upon her pillow, conscience began to do its work. She thought how she had insulted her pastor, the best friend she had perhaps on all the earth. This torment of conscience was kept up for three days, until she could endure it no longer.

Going to her pastor's study, she told him how sorry she was that she had said words that caused his heart to ache. "I have been the most miserable girl in the world for the past three days," she said, "and now I want to become a Christian; I want to be saved. Oh, what must I do to be saved?"

The old pastor, with his heart full of compassion and sympathy and love for the contrite spirit before him, pointed her to the Lamb of God, and told her how she must give herself to God just as she was. "What! Just as I am, and I one of the most sinful creatures in the world? You surely do not mean to say that God will accept me just as I am?"

"I mean just that," was the pastor's reply. God wants you to come to him just as you are."

The young lady went home, and retiring to her room, knelt beside her bed and prayed God to take her just as she was. Reaching to a chair that stood by the bed, she took a piece of paper and a pencil that were there, and under these holy influences wrote the verses of that hymn so dear to the heart of every true Christian.

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O Lamb of God, I come!

"Just as I am, and waiting not
To rid my soul of one dark blot,
To thee, whose blood can cleanse each spot,
O Lamb of God, I come!

"Just as I am, though tossed about
With many a conflict, many a doubt,
With fears within and foes without,
O Lamb of God, I come!

"Just as I am, poor, wretched, blind,
Sight, riches, healing of the mind,
Yea, all I need in the I find,
O Lamb of God, I come!

"Just as I am, thou wilt receive,
Wilt welcome, I adon, cleanse, retrieve;
Because thy promise, I believe,
O Lamb of God, I come!

"Just as I am, thy love unknown,
Has broken every barrier down;
Now to be thine, yea, thine alone,
O Lamb of God, I come!

[The lady was Miss Charlotte Elliot.
The poem was written in 1834.]—*Ex.*

FIDELITY TO PRINCIPLE.

Nicholas Biddle, of Philadelphia, when President of the old United States Bank, once dismissed a clerk because he refused to write for him on the Sabbath. The young man was thus thrown out of employment by what some would call an over-nice scruple of conscience, but what really was true fidelity to principle. Not long afterward, however, Mr. Biddle, being asked to nominate a cashier for another bank, recommended this very man, mentioning what had occurred as proof of his integrity and trustworthiness, and adding, "You can trust him, for he would not work for me on Sunday."

THE MINIMUM CHRISTIAN.

The minimum Christian! And who is he? The Christian who is going to heaven at the cheapest and easiest rate possible. The Christian who purposes to get all out of the world that he can, and not meet the worldling's doom. The Christian who aims to have as little religion as he can, without being destitute of it altogether. The minimum Christian generally goes to church in the morning unless he is too tired with his week day labors and has lain in bed too late on Sunday morning to get ready for the morning service; in that case he will attend in the afternoon or evening unless it is likely to rain or is too warm or too cold, or he feels too sleepy or has the headache. He listens respectfully to the minister and joins in prayer and praise. He applies the truth often to his neighbors, rarely to himself. If there is a lecture in the week he goes if quite convenient, but rarely attends the prayer meeting, as the latter is apt to be uninteresting. He feels it his duty to be present on communion Sabbath, and his family prayer at least once a day, unless business presses upon him too urgently.

The minimum Christian is friendly to all good work; he wishes them well; but it is not in his power to do much for them. The Sunday School he looks upon as an admirable institution, especially for the young, the neglected, and the ignorant. It is not convenient, however, for him to take a class or attend very regularly, as his business engagements are so pressing during the week that he needs Sunday as a day of rest; nor does he think himself qualified to be a teacher. There are so many persons better qualified for this important duty that he must beg to be excused. He is in favor of the visitation of the poor; but he has no time to take part in these labors of love. He thinks it is a good thing for laymen to take part in the prayer meetings of the church, but he has no gift for public prayers or for making addresses (unless the subject be business or politics), and he must leave it to others. He is friendly to Home and Foreign Missions, and gives his "mite," but thinks there are too many appeals; still he gives or he will lose his reputation.

The minimum Christian is not clear on some points relating to Christian conduct. The circus and dancing, and theatre and card playing, and large fashionable pleas-

ure parties and the skating rink, give him considerable trouble. He cannot see the harm in this or that or the other popular amusement. He says there is nothing in the Bible directly against it. He does not see but a man may be a Christian and go to the theatre or the rink, or to the ball-room. He knows several people who do and members of the church, too. Why should not he? In short, the minimum Christian knows that he cannot serve God and mammon, he would if he could, and will come just as near to doing so as he can; for he thinks it not best to be "righteous overmuch." He will give to himself and the world all that he may, and to God and his cause as little as he can, and yet not loose his soul. He stands so close to the dividing line between the people of God and the people of the world that it is hard to say on which side of it he actually is.

"Ah! my brother, are you making this attempt? Beware, lest you find at last, in trying to get to heaven with as little religion as possible, you have missed it altogether; least, without gaining the whole world, you lost your own soul. Would it not be wiser and better and happier to make sure of heaven by being a maximum father than a minimum Christian?—*Domestic Journal*.

TO THE FRONT.

The good men must always be at the front. It is not enough that there be more good men than bad, but they must be at the front everywhere and at all times. One man in a position of influence is worth a thousand men single-handed and silent. It is a Christian's duty to wield all the influence he can honestly and judiciously, wherever he is. If a mechanic, be a leader as far as consistency will allow, in the councils of labour; if a "drummer," be a leader among commercial travellers; if a merchant, be as successful as conscience and circumstances permit; in politics, be always on hand, sacrifice time, convenience and comfort to be at the caucus and the polls. It requires more grace, more head and heart to be a leader in social, scholastic, mechanical, mercantile, or political life, constantly and consistently, than it does to be the best deacon, superintendent, or prayer meeting worker in the city, and it is as essential in its way.—*Golden Rule*.

SEEING JESUS.

BY REV. THEODORE L. CUYLER.

"We would see Jesus." There is no need of wasting conjectures as to the motives which prompted certain Greeks in Jerusalem to make this request of Philip. Perhaps it was sheer curiosity to see the wonder-worker who had just brought a dead man to life at Bethany. Perhaps they had some difficult problems for this new Rabbi to solve. Let us hope that honest yearning of hearts which felt their own blindness and sinfulness, laid behind that memorable request "Sir, we would see Jesus."

The chief purpose of the Book of books is to reveal Jesus Christ to benighted, sin-smitten humanity. Throughout the whole divine Word, He is as much the central eye-compelling object, as Mont Blanc is from the vale of Chamounix. In the earlier portions of the Bible, the mists envelop the Messiah somewhat as the morning mists float around the monarch of the Alps; but as we go on further and further in Psalms and prophecy, the vapors part, and in the New Testament we see "Jesus only" in His unclouded glory. Paul condenses the Gospel into a sentence, when he declares that God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. The word "face" in this striking passage, signifies the form or the person of the incarnate Son of God. He is the visible manifestation of Jehovah to man. "He that hath seen Me, hath seen the Father." While philosophers of acute intellect might appreciate the abstract conception of an omnipresent and omnipotent Spirit, the mass of mankind can only understand and be moved by a personality who is within their grasp. Jesus the God-man, walking among men as their sympathizing brother, healing the sick, weeping beside a tomb, holding little children on his lap, praying for others and for Himself, sorrowing with heart-breaking agonies in the garden, bleeeing to death for sinners on the Cross, and bursting the fetters of the grave as the Resurrection and the life—this Jesus "humbled the prejudices of the Sanhedrim, the doubts of the Academy, and the pride of the Portico into the dust." It was really putting God within reach of a child.

The chief aim of the first Gospel teach-

ers, was to make their fellow-men see *Jesus*. Paul, the prince of logicians, never put his logic in front of the Cross; he never played theologian at the expense of being a Christ-preacher. All his roads led to Calvary. Whether he stood before scowling Pharisees, or witty Athenians, or poor cripples at Lystra, or conscience-smitten jailer at Philippi, he simply aimed to exhibit one Person, and one only. He had been converted from darkness and bondage by seeing Jesus. In narrating his experience, the single fact that he emphasizes is that he "saw the Lord in the way." That Christ who appeared to him made another man of him. From that day onward he is so careful that everybody shall understand just what his religion is, and how it controls him, that he packs his confession of faith into one joyful line: "I live, yet not I, but Christ liveth *in me*."

Amid the stereotyped prattle about the "pulpit losing its power," there is an undeniable fact that wherever it does lose power, it is because it loses sight of Christ. People gather into the churches on Sunday, weak, weary, tempted, wounded, hungry for comfort. During the past week some have had wretched falls and failures. Feeling the sharp prick of sin in their consciences, they want some one to forgive the ugly past, and to deliver them from a repetition of the same slavery to sin the future. Others come to church with aching hearts, and long for a comforter. Others are sick of the mere empty chaff, such as the "advanced thinkers" dole out to them. Many who do not know how to live, want a model to live by; and afraid to die, want some one to ensure a better life beyond the grave. In short, they want to be *saved*, and books and doctrines and sermons and creeds cannot do it; somebody must do it, or they perish. O brethren of the pulpit and of the Sunday-school, is it not mockery and murder to let a Sabbath go by without holding up Jesus to all these souls, Jesus the Sinner-bearer, Jesus the Life-giver, Jesus the Consoler, Jesus the Lamb of God, who atones, and Jesus the Lord, who conquers death and ensures eternal glory? If we fail in making our congregations or our classes see *Jesus*, our preaching and our teaching is a pious sham.

Is it enough to present Jesus from the pulpit or the teacher's chair? No. The world needs to see Jesus in the *daily lives* of His representatives. Probably one sad

cause of the paucity of conversions, is that the "outsiders" (for want of a better word) discover so little of Christ in the characters and conduct of many professed Christians whom they associate with. Every follower of Jesus should live so as to make others say "where did you find this? I want it too." It cannot be repeated too often that the Christian is the world's Bible. If Christ be not in my daily life, I am only a walking Apocrypha. What aim can we set before ourselves so high, so useful, so glorious, so productive of eternal blessings, as to live every day so as to help men to see *Jesus*?

THE HOPE OF LIFE EVERLASTING.

No human speculation regarding the future, however bright and pleasing may be its notions, can kindle real hope in the soul. We cannot be warmed with painted fire. There is an unspeakable sadness between the words of Renan's apostrophe to the spirit of his dead sister, since he confessed that he had no assurance from the earth or sky that her spirit was not forever as unconscious as her grave-dust. John Stuart Mill went to die by the grave of his wife, that the sentiment of the spot, the interweaving of the memories of the past might soothe his pulse when it fluttered with the last of life's "fitful fever;" but the memories could evolve no radiant form to beckon him through the death-shades which were falling about him. Cicero indulged in splendid arguments for the mortality of the soul, but when he was bereaved his friends did not think of reminding him of these arguments, for they knew that a soul sinking with the heavy load of sorrow needs something more than the speculations of its untroubled hours to buoy it up. The Emperor Hadrian, familiar with all that men had invented regarding future existence, talked to his soul as if it were a dying child so helplessly returning into the vortex of time which had evolved the spectre of its being. But since he who died and lived again has spoken, strength to hope has been given the souls of men. They have fed not upon inane conceits, but upon the "Bread of Life" indeed.

A prominent physician, knowing from the progress of disease in his own body that he could not live until morning, having taken a little nourishment, asked some one to repeat a few words of Jesus, and

said, "I have feasted well to-night. Let me sleep for awhile; I shall see you again in--the grand morning," and closed his eyes as quietly as he ever did in the fulness of bodily vigor. Rowland Taylor's soul had been nourished well by the living Bread, and when they led him out to execution he said playfully, "I have only two stiles to get over to reach my Father's house—one the steps up the scaffold, the other the ladder let down from heaven."
—*Rev. H. C. Hayden, D. D.*

TRUST—NOT SIGHT.

"Under His wings shalt thou trust!" Not "shalt thou see!" If a little englet wanted to see for itself what was going on, and thought it could take care of itself for a little, and hopped from under the shadow of the wings, it would neither be safe nor warm. The sharp wind would chill it, and the cruel hand might seize it then. So you are to trust, rest quietly and peacefully "under His wings;" stay there, not be peeping out and wondering whether God really is taking care of you. You may be always safe and happy there. Safe, for "in the shadow of Thy wings will I take my refuge." Happy "in the shadow of Thy wings will I rejoice." Remember, too, that it is a command as well as a promise; it is what you are to do to-day, all day long. "Under His wings shalt thou trust."—*F. R. Havergal.*

THE RIGHT KIND OF CHURCH DEBT.

BY THE REV. C. S. ROBINSON, D. D., NEW YORK.

Sometimes you notice on the corner of the street a fine edifice springing up. You are told it is a new church coming into being. Once a pastor was asked, as he stood unrecognized upon the walls, "When will the building be completed?" He easily gave the time. "Will the congregation be in debt?" continued the stranger. "Oh yes, awfully," answered the thoughtful man; "sometimes it frightens me to think of it!" Then came the question, "Why did you begin when you had not the money?" Then the minister of God answered, "Oh, we have money enough: we shall have no such debt as that, but think, think how much a church like this is going to owe the community and the world! How they will look to us for man's love and God's grace!"

ABOUT CHURCH GOING.

The following, by a writer in the *Evangelist* with regard to Church going in the United States, while not so fully applicable to parts of our own country has some lessons which it would be well to ponder. Speaking of the comparative falling off in church attendance in some places he says:

Where are we to find the explanation of this state of affairs? Some of the causes lie among the subtle changes which for years have been silently going on in our country.

(1) Church going has been greatly diminished by the undue prominence which *mercantilism* has assumed in our land. Within the last twenty years, the increase of the wealth of the country has been simply prodigious. With this accumulation of riches has grown up an inordinate love of money. Half a century ago, men were striving for eminence at the bar, for skill in oratory, for excellence in statesmanship, for literary distinction. Now it is one feverish chase after wealth. Brain no longer rules in our Congress. The heavy brow has given way to the heavy purse.

The getting of wealth now fills the whole horizon of men's thoughts. The soul and its tremendous destiny, our people have no time to think of these. Live in the present, and "jump the life to come." So our churches are deserted, and our Sabbaths are turned into days of amusement.

High time is it for this mercantile spirit to be checked. Every good man and true is called upon now especially to teach by his life and actions, that manhood cannot be made by money. A man cannot be made great by piling bricks and mortar about him. You cannot add one cubit to his real stature by lifting him to a pedestal of solid gold. Character, intelligence, soul worth, these are the real things. We need to stop boasting of our material progress, and ask what we are doing in the way of making men.

(2) Again, church going is diminished by the *superficialness* which seems to be slowly undermining the American character.

We are losing the rugged, robust characteristics of our good old English ancestors. We think simply upon the surface. We are fast growing Frenchy. We cannot

abide the profound. The vivacious, the sparkling, the piquant is what we demand. It is the minister who can say bright things who catches the popular ear.

On the part of the people there is now an imperative need of a return to the serious thoughtfulness of the fathers; and on the part of the clergy, there is an imperative need of a tight grasp upon this mighty fact, that if they are fulfilling their calling, they are ambassadors of Christ, sent to proclaim a message with all the power and pungency and winsomeness which they can summon.

(3) Church going is diminished by the criminal *shiftlessness* of Christian parents. The sad thing in our churches to-day is that we are not holding our own children. Look about over any congregation on a Sabbath morning. Where are the children? Left at home to do as they please on the Lord's day. Good easy fathers and mothers will not compel them to go to church. It might prejudice them against going in after years. Arrant nonsense! Why do we not keep our children out of school for the same reason? A boy is allowed to do his pleasure on the Lord's day. See the result: only five per cent. of the young men of our country members of Christian churches. It is indeed time that a reform should begin within the Church of God. Let parents bring their children to the Lord's house if they would have them grow up to reverence it. Let them sink within the hearts of these children the habit of church going. Make the Sabbath "a delight" to the little ones. Train your children, Christian parents, for the Lord; then will the forces of iniquity be hurled from their thrones, and righteousness will flow down upon our country "in one mighty stream."

The Dean of Canterbury says: "Never can a Christian give less than a Jew, and surely should give more. But this 'more' cannot be calculated arithmetically. To many in poverty a twentieth would be a larger gift than a fifth from one whom God prospers greatly. But God's share will be no loss to the very poorest. For, like the first-fruits, it will bring a blessing upon all the rest."

Professor Herrick Johnson, of Chicago, says: "Beyond a doubt there is no more practical question before the Church of Christ to-day than this question of *systematic benevolence*."

"NO HOPE."

One morning in the cold season, with a heart sore from recent bereavement, I wandered into a village near our camp to try and do some work for the Master. Through the open gateway of a small enclosure, seeing a woman sitting on the ground grasping her knees before a mouldering fire of dead leaves, I entered and said, "Salaam." She neither arose nor noticed me, but pulling her *chaddar* more closely about her, continued to stare into the fire with a sullen, intense gaze. Accustomed to the polite and cheerful salutation of the village women, in astonishment I asked a man, standing near: "what is the matter with this woman?" He sorrowfully replied: "O Mem Sahib! yesterday the funeral pile of our only child, a boy, was lighted, and since then she has neither spoken nor eaten, but has refused to be comforted."

I looked at the poor creature. Her coarse, scant garments were indescribably filthy, her dishvelled hair was in the wildest disorder; but as she sat there, with that stony, pitiful expression in her poor eyes, I felt she was my sister "in the fellowship of suffering," and my whole heart went out to her as I said: "Just a fortnight ago our only child was laid in the grave." Instantly her eyes sought mine, as she anxiously inquired, "And you mourned?" "Yes, but with the hope of meeting her again." A variety of emotions, perplexity predominating, passed over her countenance, and she silently awaited an explanation of this, to her, wonderful statement. I tried in a brief way to give her an idea of our Christian belief and its blessed assurances concerning the future of children. It must have been a marvelous revelation to her, whose paganism taught that the spirit of her child was, even then, in some living creature, perhaps a loathsome reptile or vile insect, and that it must pass through countless transmigrations until at last, losing all personality, it would be absorbed in the Deity.

Before I left she seemed somewhat comforted, though she sadly exclaimed: "I never, never expected to see my boy again! I thought he was gone forever." I have frequently thought of this incident, and nearly always in connection with the verse, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others,

which have *no hope*." I never fathomed the meaning of "no hope" until I beheld the dumb agony of that Hindoo mother! No wonder the kind heart of the apostle hastened to enlighten the once heathen Thessalonians concerning "them that are asleep," that the dark cloud of sorrow might be bright with hope on the heavenward side. If death is known amongst us as the King of Terrors, what dread title will convey what he is to heathen India?

Here the ghastliness of death, under the ministry of loving hands, gives place almost to the semblance of natural sleep. Beautiful flowers adorn the satin-lined casket, and reverently the dear form is conveyed to its last resting place. The mourning heart is not only sustained by loving Christian sympathy, but, what is infinitely better, may confidently claim the consolations of Him who has said: "As one whom his mother comforteth, so I will comfort you." As our sainted missionary, Mrs. McHenry, wrote me after the death of her little daughter: "Oh, how *He can* comfort! The Lord revealed to me by His spirit, the day Aimee died, that she had not gone far away from me, but just withdrawn from sight. Afterwards I found it written in the Word, in Heb. xii. 22-24. Read it. *We are* come, not *shall* come. I have not lost a sense of my glorious companionship since."

How different in India! The body, often in a horrible condition from lack of attention during an entire illness, is placed on the bare ground, until the low-caste men arrive with a small cot to carry it to the burning place. With but a sheet thrown over it, they put the bed on their shoulders, and move off as carelessly, and are as unconcerned about jolting, as if they were carrying a dead dog. The family and community generally, if not always, regard the bereavement as a mark of their god's displeasure, and incited by fear of still greater calamity, use every endeavour to propitiate it. Who can picture the sorrows of bereavement under such circumstances! And the dear one is gone for ever. "No hope!" "*No hope!*"—*Sel.*

THE SIMPLICITY OF PROPORTIONATE GIVING.

Consider how simply the thing could be done. The greater number of God's people receive weekly wages. Were they to exercise forethought and economy in

order to give to God, what an important influence it would have on their character and habits! Others have fixed salaries, and are paid half-yearly or quarterly. They might put aside at once out of the sum received what they purpose giving to God; but even in their case would not the habit of regularly and stately storing for God, *from week to week*, be of immense service? We lately heard a young minister say that he never felt as much of the love of Christ in his heart, except perhaps at a communion table, as when on the Lord's morning, without any human eye to see him, he took the previously allotted portion of his salary, and solemnly dedicated it to the service of his Lord and Master; and those who have not fixed salaries could easily take an average, say for three years, as they are obliged to do for income-tax purposes, and weekly dedicate their profits to God. How such "storing" would tend to counteract worldliness, and bring men to realize their responsibility in the use of money! How easy it would be then for "every one" to give "as God has prospered!" The servant ten shillings, perhaps, and if so, her master, in many an instance, ten pounds at least. —*Rev. L. E. Berkeley, D. D.*

THE TEMPLE OF DURGA KHAND AT BENARES, INDIA.

BY HON. N. F. GRAVES.

This temple is better known as the Monkey Temple, being the place where monkeys and apes are worshiped. It is a lofty and graceful building of pyramid form, with all the lines broken with numerous turrets.

The whole temple is covered with elaborate covering, with carved figures of all the animals that are considered sacred in Hindu mythology. There is a very fine view from the roof of this temple. It stands in an open place surrounded by an open colonnade. The porch of the temple stands on twelve elaborately carved pillars and is surmounted by an elegant dome with cupolas at each corner.

It is all very curious and seems well adapted for a home, with many conveniences for monkeys, which they enjoy to the fullest extent. There is a bell suspended from the centre of the dome, which when rung brings a large family of monkeys to their meals. They came clattering down the columns grinning very like-

ly in fun but they appeared to be angry. They ate voraciously the parched seeds thrown them.

Some seemed fearless, but the great mass ran up the columns, climbing from turret to turret, and up the pinnacles, some with their babies clinging to them, at the slightest alarm. Many of them stop as soon as they are beyond your reach and seem to stop to have a talk with you. They chatter, laugh, and grin, and throw a side glance at you, but most of them keep out of your way.

A few large, venerable monkeys linger on the ground floor and you do not care to have them get very near you. They look savage and are said to be dangerous neighbors, but the Hindu venerates them and their sacred character, and to him they are all living deities and worthy of adoration.

These monkeys run at large and over all the houses and grounds in the vicinity, and no one is allowed to injure them as the Hindus hold them as sacred.

Close by this temple there is an elegant tank walled up with marble steps so that the monkeys can go down and drink and bathe in the sacred water of the Ganges that the tank contains. Vast crowds of worshippers flock to this temple daily to pay their devotions, and to strew their offerings on the shrine of the goddess.

These monkeys having had the freedom of the city for many years, and having been fed, and in every respect been provided for, have increased and no one knows their number in Benares.

They go out to the ferry boats and cross the river, and go into the groves in the country, but are sure to return at night.

They are the only passengers that pay no fare, but the boatmen allow them to pass. They have become so numerous in and around the temple that they are troublesome and some have been transported into the country several miles, but they return.

It is estimated that there are twenty thousand of these sacred animals in Benares and they are all abundantly fed.

It is believed that each monkey costs as much for its support as it does to feed a man. The monkey is an intelligent animal and knows he is well off in the city, and is contented. He gets plenty of good water, unlimited vegetables, fruit and grain, a shady palace with verandas and corridors, a series of attractions that he cannot meet

elsewhere. Many of the bulls of Benares have been taken into the country, and most likely the monkey will share the same fate.

They are called "the four-handed folks." The common people complain of the monkeys as oppressive and wish most of them removed to some other place, but if they are removed, they will be taken to fertile fields. The Hindu says they are too sacred to be slain, and worthy of adoration and must be provided for, and they doubtless will be.

THE POISON OF TOUCHING TRUST-FUNDS.

BY REV. THEODORE L. CUYLER.

Whole fleets of merchant-vessels enter the harbor of New York every week, and attract no attention; but if a single ship, either through bad steering, or fog, or tempest, should be wrecked on Sandy Hook, it would be telegraphed all over the country. So whenever a single conspicuous church-member becomes a defaulter, the fact flies widely over the wires and through the press. Genuine Christianity is not harmed by the occasional fall of individuals, who while professing it, yet violate its plainest precepts.

Two or three defalcations have occurred recently, which teach a most instructive lesson. One of them—that of the distinguished banker in Portland, Maine—was of the most painful character; to those of us who knew and loved the man, it was almost incredible. He was eminent as a financier, as a citizen, as a generous philanthropist, and as a leader in Sabbath-school, missionary, and evangelistic enterprises. The young men of Portland loved him; everybody trusted him. On the Sabbath he often officiated as an eloquent lay-preacher in many of the churches. So complete was the confidence of his business associates in his integrity, that the directors of his bank left to him the control of its finances almost without examination. The shocking discovery came at last, that for three or four years he has been embezzling the funds of the bank, and using them for his own purposes in stock speculations! Two months ago he was one of the most honored and beloved men in Portland; to-day he is in the penitentiary. His heart broken family are crushed under a blow which brings to them the tenderest

and deepest sympathy of the whole community.

Did Mr. G—*intend to steal* the money of that bank when he began to use it without authority? No, probably not. He *intended to return it*, after he had profited by the use of it. So have scores of other defaulters whose names will readily occur to our readers. But the very first unauthorized touch of a dollar of trust-funds, under any circumstances, is *deadly poison*. It is like the prick of the dissecting-needle to the doctor who is conducting a "post-mortem." One drop entering the veins, sends death through the system. The whole moral sense becomes poisoned. From that moment onward, the tamperer with the sacred trust becomes as completely enslaved as the man is who tampers with the brandy-bottle.

An officer in one of our banks many years ago purloined a sum of money—not very large—to enable him to pay for his small and modest house. Like the Portland banker, he was a man of most exemplary private life. He told me that he had not a thought of keeping the money, but fully expected and intended to return every dime. But everything went against him from the moment that he touched that fatal money. Having been detained from his teller's desk for just one day, the discovery came, and with it the wreck of his character. The touch of a trust-fund, even with no *intention* of theft, had been deadly poison.

We can imagine the distress of a man who is conscious of the deception he is practising, and of the danger that yawns beneath him. Each day he hopes to make a fortunate turn in his speculations, and be able to replace the purloined money. But the rope swings farther and farther off from him every day, as he stands with outstretched hands on his dizzy ledge of rocks. Providence, which never deserts a true and loyal Christian, deserts him. He dies a thousand deaths in the dread of detection, yet excuses himself to himself constantly by the artful plea "When I can, I will return the money."

This whole terrible business of tampering with trust-funds, has been a subject of close, and careful observation with me for many years. I have made some study into individual cases. They are all alike; they all prove that any man, who with even the most sincere intention to replace it, ever lays his finger on one dollar of trust-

funds, commits moral suicide. With the tenderest pity do I write these sad lines in regard to my ruined friend in Portland; but the lesson ought to be solemnly studied and heeded by every Christian in the land, as well as by every man of business.

"Reville him not, the Tempter hath
A snare for all;
And pitying tears, not scorn and wrath,
Befit his fall."

THE WRONG KIND OF CHURCH DEBT.

BY THE REV. R. S. SCOTT, D. D., GLASGOW.

It may once have been imagined that a debt on the property of a congregation was an advantage, and that the common effort to sustain its burden furnished a bond of union, and drew the people nearer to each other. But if this opinion were once commonly entertained it is otherwise now. It is felt that the burden of debt which presses so heavily on many congregations mars the comfort of their fellowship, prevents accessions to their membership, retards their progress, restrains their contributions on behalf of the general schemes of the Church, keeps down the stipends of the ministers, and is a frequent occasion of anxiety and friction in the administration of the temporal affairs of the congregation. It is not surprising, therefore, that applications for aid in the endeavour to lighten this burden, or to cast it off altogether, should be numerous, or that the appeal for assistance should in many instances be pressed upon the attention of the Home Board with much earnestness and even importunity.

THE "NEW THEOLOGY" has been troubling the American Board of Commissioners for Foreign Missions. Two young men who believed that the heathen will have "another chance" in the next world offered their services to the committee of the Board for the Foreign Field. The offer was declined on the ground that such a view unfitted men for effective work among the heathen. The matter was carried to the Annual Meeting of the Board held recently in Des Moines, Iowa. The Andover men were there, and there was a long and earnest debate and a square vote in the issue. The Board however by more than a two thirds majority sustained the action of the committee and passed the following resolution:

"The Board is constrained to look with apprehension upon certain tendencies of the doctrine of a probation after death which has been recently broached and diligently pro-

pagated: that seemed divisive and persuasive and dangerous to the churches at home and abroad.

In view of these tendencies they do heartily approve of the action of the Prudential Committee in carefully guarding the Board from any committal to the approval of that doctrine and advise a continuance of that caution in time to come."

One thing specially encouraging in times when there seem so many new winds of doctrine, when not a few who are perhaps leaders in thought, have wandered from the Bible and follow their own speculation and make perhaps a diligent display of their wanderings, is to see and know that the body of the Christian Church is sound in the faith. Speculators and students of philosophy may follow their own imaginings, but men who have to fight the practical battle of life, who are engaged in trying to lift their fellow men from sin to God, who have to comfort sad ones, help weak and tempted ones, find that no other truths but the grand old truths by which our fathers lived and which they loved, will stand the test.

ANDOVER SEMINARY.—This is one of the leading theological Seminaries of the United States. When founded it was upon the foundation of the strictest orthodoxy and most of its Endowments, given by good and Godly men, were bound down to the terms of these foundations. The Seminary has however been gradually drifting from the old moorings and is now a leader in the "New Theology." Prominent among its more recently discovered and delivered tenets is the doctrine of a probation after death, especially for those who have not had the gospel offer in this life. So far has it wandered from the old paths of Bible truths, that the Congregationalist Church is growing weary, and five of the Andover professors are to be tried for heresy. They are holding and enjoying livings which were founded to teach truths and are using their positions to teach error.

IN YOUR CLOSET.

A remark, recently heard concerning a prayer-meeting, called to mind an incident of long ago. In a little church a sister, who was inquired of by her pastor if she was not able to attend the prayer-meeting, replied:—"Yes, I am able to go, and if no one would take a part but those I like to hear I would attend; but there are A, B, and C, who do not walk as I think they should;" and her complaints covered nearly every active, faithful Christian of the church. "Ah, my dear sister," said her pastor, "your place is not at the prayer-meeting at present. Your place is in your closet."

WHAT CAN IDOLS DO?

A missionary in India tells the following story of a little boy who, in a mission school, had been taught about the one God, and about Jesus:

"One day this boy, who lived in a house with a heathen, said to him, 'There is only one God, the one who made the earth and sky and everything. He gives us the rain and the sunshine; he knows everything we do; he can save us or kill us. But these images you pray to are only lumps of baked clay. They can't see nor hear; how can they do any good, or save you from any trouble?'

"The heathen paid no attention to him, but soon afterwards he went on a journey. While he was gone, the little boy took a stick and broke all the images except the largest, into the hands of which he put the stick.

"When the man returned, he was very angry at what had happened, and exclaimed:

"'Who has done this?'

"'Perhaps the big idol has been beating his little brothers,' said the boy.

"'Nonsense!' said the man, 'don't talk such stuff as that! Do you think I am a fool? You know as well as I do that the thing cannot raise his hand. It was you, you little rascal! it was you! To pay you for your wickedness I will beat you to death with the same stick, and seizing the stick, he went towards him.

"'But,' said the boy quickly, 'how can you worship a god like that? Do you suppose if he can't take care of himself and the other idols, he can take care of you and the world—let alone *making* you?'

"The heathen stopped to think, for this was a new idea. The more he thought the more senseless the idol seemed. After a while he broke his idol, and went and kneeled down to pray to the true God, and called him '*My Father.*'"

THE MEMORY OF A MOTHER.

Blessed is the memory of a good mother. It floats to us now like the beautiful perfume of some woodland blossom. The music of other voices may be lost, but the entrancing memory of hers will echo in our souls forever. Other faces will fade away and be forgotten, but hers will shine on until the light from heaven's portals shall glorify our own. When in the fitful pauses of our busy life our feet wander back to the old homestead, crossing

the well-worn threshold we stand once more in the low, quaint room so hallowed by her presence, how the feeling of childish innocence and dependence comes over us; we kneel down in the evening hour just where we long years ago knelt at mother's knee, lisping "Our Father." How many times when the tempter lures us on, the memory of those sacred hours, that mother's words, her faith and prayers, saved us from plunging into the abyss of sin. Years have piled great drifts between her and us, but they have not hidden from our sight the glory of her pure, unselfish love.

The servant of Christ should be like the engineer shut up in the vessel with his engine. *He sees nothing of the course; he is not the judge of that.* He does not know whither the forces he sets in motion will carry him. He slows or stops or quickens his engine, just as bidden. The pilot looks after the course. Christ is our pilot. He knows where he wants us to go, and our whole duty is to do what he bids.

The following event took place in a country church. The church members had largely moved away. Those who were left were discouraged, and talked of closing the church and dismissing the pastor. A real estate agent in another town, who was not noted for piety, sent ten dollars to the deacon, saying, "Go ahead. Call on me. I never could sell another farm in your town if the old stone church is closed."

Mr. Sam Jones is complimentary, at least he is willing to repeat a compliment, which we fear is somewhat strained. He was preaching lately in a Methodist church and related the following:—"A lawyer said to me, 'When I've got a strong case, I want a jury of Presbyterians. The Shorter Catechism, swallowed in their youth, makes them do right.' What do you Methodists swallow in your youth?"

There are many people who have their ideal circumstances in which, if the ideal could be realized, they fancy they would live very noble and beautiful Christian lives. They forget, however, that their mission in life for the present at least is to live noble and beautiful Christian lives in the actual circumstances in which God has placed them.

Oh, what must Christ be in himself when he sweetens heaven, sweetens scriptures, sweetens ordinances, sweetens earth and even sweetens trials.

A HINT FOR CHURCHES.

"Never let a church live beyond its income. Yet it should not be forgotten that some people are ever harping on the one string of cutting down expenses, while they only prove their motive to be penurious and selfish, by being unfavourable, and even hostile, to any and every reasonable attempt to increase the income of the church to meet its pressing needs. Some men spend more time, and die meaner, trying to get their wants down to suit their income, than others do trying to get their income up to meet their wants. Every church should do as much as is in its power, but not outrun its ability to close up all accounts at the end of each year."

—*Rev. S. Stoll.*

OBEYING OUR GUIDE.

I went up a great mountain yesterday, more than ten thousand feet high. On my way there was pointed out to me a place where a friend of mine met with a severe accident a few years ago. My guide had also been his.

"How did it happen?" said I.

The reply was: "He did not obey his guide. He would go by a way against which I warned him."

Even so, thought I, we must obey our heavenly Guide, if we would journey safely. Faith is implicit reliance, and this implies unquestioning obedience. We must go only where our Saviour leads us. We are sure to stumble if we leave his side.—*Newman Hall.*

CONDITIONS OF PARDON.

Soon after Queen Victoria had been crowned, while she was but nineteen years old, the Duke of Wellington called on her to sign a death-warrant of a soldier guilty of a capital offence. She shuddered at the thought that she was to bring a fellow-creature to death. She looked imploringly into the face of the Iron Duke and said, "Can nobody say anything good for this man?" The Duke said, "He was so bad he had no friends." "Why," said she, "I never heard of a man so bad that he had no good in him." The Duke studied a moment and said, "I believe I have heard that he was good to his old mother." "Then," said she, "for his mother's sake I will pardon him." But what reasons are annexed to a sinner's plea for pardon.

Nothing but his guilt. His petition is, "I have sinned against heaven and in thy sight." "Pardon mine iniquity for it is great." Pardon without merit. Who ever heard of it anywhere but from the lips of God, and yet it is against this condition that men rave.—*Sel.*

MAKE THE CHILDREN HAPPY.

James Parton says; "The best man or woman is the one who can raise the best child." If this be true, what matters it sisters, that the clothes are folded away rough-dry, and the stove loses its lustre so long as the time we have gained is spent in behalf our children? Thirty years hence, when the little garments shall all be laid aside, we shall look into the past with no regret that any unnecessary work was left undone; but how our fingers will ache to take over again the stitches that were only once a vexation! How we shall long to see the blocks and plaything, as we now find them scattered, and how the noisy prattle that at times threatens to quite unnerve us would then be like the sweetest music to our unaccustomed ears! We can afford to use every effort to make the children happy. And well for us if, when our sons and daughters are reviewing the past, they find no blight for which we are responsible.—*Rhody.*

WHAT JESUS IS ABLE TO DO.

Able to make all grace abound toward you; that ye, always having all-sufficiency in all things, may abound to every good work. (2. Cor. ix : 8.)

Able to succor them that are tempted. (Heb. ii : 18.)

Able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. (Jude 24.)

Able also to save them to the uttermost that come unto God by him. (Heb. vii : 25.)

What he has promised, he is able also to perform. (Romans iv : 21.)

Able also to make you stand. Rom. xiv : 4.)

Able to keep that which I have committed unto him. (2. Tim. i : 12.)

Able to build you up, and to give you an inheritance among all them which are sanctified. (Acts xx : 32.)

Able to do exceeding abundantly above all that we ask or think. (Eph. iii : 20.)

THE LORD AND THE PENNIES.

It has been aptly said that, as a rule, Christian people save their pennies "for the Lord and the organ-grinders." No doubt pennies are used to a large extent in small transactions outside of charity and worship; but it is past question that they are largely used in the "worship and work of the Lord."

Now we do not despise a penny when it is consecrated to God, and represents the ability of the giver; but we are profoundly assured that there is no proper relation between the mass of pennies which find their way into the offering-plates and the well-dressed worshippers (?) from whose ample hands they are dropped into the plates. From a little child, and from the hands of the poor, a penny may have some significance as an act of worship; but from the hands of an able-bodied man or a well-dressed woman a penny dropped into the offering-plate at a church service may be an abomination in the sight of God and man. Yet the number of those who contribute a penny on the Sabbath day to the "worship and work" of Christ, is in excess of those who contribute more than that sum. We have been at some pains to verify this statement by a careful inquiry into the facts as shown by the collections taken in various churches and religious assemblies.

The instinct of meanness is more apt to show itself in connection with a church collection than in any other place. There are men who will almost quarrel with a neighbour for the privilege of paying his car fare, or some other courtesy of like value, who will persistently select the pennies from the other loose change in their pockets in order to put it in the collection-plate. And these are not "worldly" men, but professing Christians.

It has long been a baffling question to us why it is that this streak of meanness comes out of men and women so habitually in connection with the service of God's house. Surely it must be either that the heart is closed with ingratitude, or else it is pure (bad) habit and thoughtlessness. -- *New York Independent.*

WHERE TO FEEL SYMPATHY,

A kind-hearted man knew that a poor widow and her children were in great distress, because the widow's cow, which chiefly maintained them, had died. The

man was not able to help them much; but he did what he could, and then he went around to the neighbors and told them the tale of trouble. He received many words of regret from those he visited; but he thought to himself "These kind words won't buy a cow." So he went back to the richest of those he had visited before, and the rich man told him how keen were his feelings of regret for the widow.

"Yes, yes," said the plain man, "I don't doubt your feeling; but you don't feel in the right place."

"How so?" said the rich man; "I am sure I feel with my heart."

"I don't doubt that," said his visitor; "but I wish you to feel in your pocket."

THE PURITAN SABBATH.

Sunday has had more value in this country than merely as a day of rest. It has been a power in forming American character. It has caused a pause to men in whatever pursuit. It has kept before men always the knowledge of a great authority regulating their affairs. Those who were brought up under the strict law of what is called the Puritan Sunday, sometimes look back from early manhood with intense dislike to its iron restraints imposed on the jubilant spirits of their youth. But as they grow older and more thoughtful they recognize at least the priceless discipline of the day, its effect on the formation of mind, its lessons which hurt so much in entering that they are never to be forgotten. No wandering life prevails to lead them away from the effects of those days; nor are there among sons of men in this world of labor and pain any who look back with such intense yearning for the home rest, as those men who out from the anxieties and agonies and sins of mature life, howsoever gilded its surroundings, send longings of heart to the old fireside, where the Bible was the only Sunday book and the Pilgrim's Progress was almost the only week day fiction. Scorn it, as may those who never knew what it was, the Puritan Sunday made men, thinking men, strong men, looked always to something beyond the approval of their fellows, felt always that there was somewhere some one like what they were in their hearts. It made a large part of what is worthy in our institutions and our men, in New England and New York, in Virginia and the Carolinas, and throughout the growing Union. -- *W. C. Prime, in New Princeton Review.*

TRUE MANLINESS.

Those who have read that capital book, "Tom Brown at Rugby," will remember Tom's bravery when he knelt down in the dormitory and said his prayers in the presence of the other boys. The *Youth's Companion* mentions a similar incident which occurred in a school near Boston. Two strangers who were assigned a room together spent the first day pleasantly in arranging their new quarters. When night came the younger boy modestly asked the other if he did not think it a good plan to close the day with reading the Bible and a prayer. His companion bluntly objected. Said the other, "I suppose you don't care if I pray by myself?" The older one retorted, "I don't want any praying in this room, and I won't have it." His mate arose slowly, walked to the middle of the room, and standing on a seam in the carpet, quietly remarked, "Half of this room is mine; I pay for it. You choose your half, and I will take the other and pray in it, or get another room." The older boy was completely conquered by the true manliness which claimed as a right what he had boorishly denied as a privilege.

THE HAPPY HOME.

The truth cannot be too often repeated, that no home can be rendered permanently happy or wretched by mere circumstances; that it is not wealth nor style nor learning; not leisure nor labor, which gives to the household its saving or ruinous influence over the young lives that spring up within its sacred circle. "Tone and temper," as a wise man has said—good sense, human love, and the grace of God—these only can insure a happy home.

A parlor may be neat and delightful, and filled with innumerable suggestions of domestic felicity, even though its owners are ignorant of the latest devices of "aestheticism." No flowers are brighter than the common "hardy" plants which are within the reach of all. No books are so full of intellectual riches for a sturdy brain as the dozen antiquated volumes which hardly any old family is without. No music is so sweet as the artless carol of a happy heart. No boys or girls are blither than those brought up, perhaps, on homely fare, but into whose souls there is continually pouring through the avenue of every sense the inestimable blessing of a mother and a father's love.

THE BOOK.

I tell you, brother, when you get where you like this Book and read this Book, ah, you are laying a foundation then. You boys like this Book. Let your delight be in the counsel and in the law of the Lord.

I never think of what this Bible is to me, but what I think of the little boy who was the good boy in the town, and all the boys recognized him as a good, upright boy, and they set their traps to get him drunk.

They fixed their plan: they sent one of the shrewdest of the bad boys to him, and he met him on the street, and he says, "Johnny, come into the grocery and let us have a mint julip." Johnny says, "O no, I can't go in there." "Why?" "My Book says 'Look not upon the wine when it is red,' much less drink it." "O," he says, "I know the Book says that, but come in and take one drink," and he says, "I can't do that." "Well, why?" "Because my Book says 'At last it biteth like an adder and stingeth like a serpent.'" He says, "I know the Bible says that, but come in and take one drink." "No," he says, "my Bible says 'When the sinner entice thee, consent thou not.'"

And the bad boy turned off and left him, and went over to his companions, and they said "Did you see him?" "Yes." "Did you get him to drink?" "No; I could not get him in the grocery." "Wh?" "Well," he says, "that boy was just as chock full of the Bible as he could be, and I could not do a thing with him."—*Sam Jones*.

A MOTHER'S POWER.

A moment's work on clay tells more than an hour's labor on brick; so work on hearts should be done before they harden. During the first six or eight years of child-life mothers have chief sway, and this is the time to make the deepest and most enduring impression on the youthful mind. Often, very often, do men and women ascribe their conversion to the prayers of holy mothers. The examples of maternal influence are countless. Solomon himself records the words of wisdom that fell from his mother's lips, and Timothy was taught the Scriptures from a child by his grandmother and his mother. Parents who thus act and teach and pray, may well commit their children to Him "who delighteth in mercy."