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THE MARITIME
PRESBYTERIAN
CHURCH

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

THE MARITIME PRESBYTERIAN.

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WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

MAY, 1890.

Literary Notices.

THE PRESBYTERIAN AND REFORMED REVIEW for April has come to hand. Its contents are varied and richer, as will be seen from the following enumerations.

I. "Christian Art and Theology", by Prof. Frothingham, a suggestive and valuable treatise showing how the theology of all the earlier centuries of the Christian era finds its expression in the art of these centuries even more than in their literature. The idea gives a new and beautiful significance to early Christian Art.

II. "Church Discipline" by Rev. J. R. Berry discusses with clearness and force the practical question from a scriptural standpoint, and will be helpful to ministers and elders in avoiding the necessity of discipline and in its exercise.

III. "The Fatherhood of God," by Prof. T. H. Skinner, D. D., combats the idea of God as the "All Father" or Father of all, alike, as tending to Universalism, and presents God as the Father of those who give Him the love and trust and obedience of children.

IV. "The Church and Doctrine" by Prof. Darling, shows the necessity for a church having a creed and formulating her doctrines, having well defined views of truth and standing by them.

V. "College Comity" by President Scovel treats of the importance of character in College training, the necessity of discipline to character, and the necessity of intercollegiate comity to discipline.

VI. "The date of Genesis X" by Prof. Robert D. Wilson "is an attempt to show from external evidence that the genealogical tables of the tenth chapter of Genesis could have been, and most probably were composed as early as the time of Menephtah I. and Moses.

VII. "Historical and Critical Notes" on Robert Browning by President Warfield, and Psalms, 3 and 4, by Prof. De Witt.

VIII. Editorial Notes on

(1.) "The Jesuits in Canada," by Principal Cavan of Toronto.

(2.) "The Salvation of Infants" by Prof. Morris.

(3.) "Some observations on Revision" by Prof. Welch.

(4.) "The Reformation we need", by Prof. Alexander.

IX. Reviews of Recent Literature on the following subjects:

(1.) Exegetical Theology.

(2.) Historical Theology.

(3.) Systematic Theology.

(4.) Practical Theology.

(5.) Assyriology.

(6.) General Literature.

The Review continues its high standard of excellence. Both in its choice and treatment of subjects it will easily take a foremost place among the Presbyterian Quarterlies that have been thus far given to the world. Published for the Presbyterian and Reformed Review Association by Anson Randolph & Co., New York, Price \$3.00 a year, 80 cents a copy.

SCRIBNER'S MAGAZINE for April, contains an interesting illustrated article "Taormor in the Wilderness," "The Rights of Citizens" is the title of another paper. "The Electric Railway of to-day"—with engravings and cuts, is one of the valuable series on Electricity. "In the footprints of Charles Lamb" II, illustrated, that charming writer's story is followed to the end. Musical criticisms will find something to occupy them in "Wagnerianism and the Italian Opera", while the usual complement of "stories" will gratify the lovers of lighter literature. Charles Scribner's Sons, New York. Price 25 cents, \$3.00 per year.

EVIL OF INTEMPERANCE.

What evil may be wrought by the saloon is strikingly illustrated by an incident related by Dr. McIntosh, of Philadelphia. He said: "I was walking on Twenty first street, on Saturday afternoon, when I saw a little child, ten or twelve years of age, sitting on the steps of a saloon. I spoke to her. She at once addressed me by name I said, 'How do you know my name?' She replied, 'You came and spoke down at our mission school.' I said, 'Why are you there?' She said, 'I am waiting for my father, who is in the saloon.' Presently the man came out. I went on the opposite side of the street, keeping my eye on them. He walked unsteadily, partly supported by the little child. Presently, they came to another saloon. I saw that the little child was pleading with him. But he went in, and she again sat down on the steps. I said, 'I will go into the saloon and ask them not to sell anything to your father.' She said, 'O, no! That will only make it worse; and when he goes home he will abuse mother.' 'Well,' I said, 'I will wait till he comes out, and urge him to go home without drinking any more.' She said, 'No, that would be still worse.' I followed them from the other side of the street. He went into one saloon after another until he had gone into thirteen and had to be almost carried home. Imagine what that home is."

[And yet it is but one of many such homes. If those saloons were closed by a Prohibitory liquor law what glad homes those would be.—Ed.]

THE MARITIME PRESBYTERIAN

Vol. X,

MAY, 1890.

No. 5

The Maritime Presbyterian.

A MONTHLY MAGAZINE DEVOTED TO MISSIONS.

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

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

All receipts, after paying expenses, are for Missions.

All communications to be addressed to
REV. E. SCOTT, New Glasgow, Nova Scotia.

The end of our financial year is close at hand. Congregations as a rule close their accounts with the end of the Calendar year. The accounts of our church Funds close the first of May. Then early in June the commissioners from all parts of the church will meet in General Assembly in Ottawa to review the past and plan for the coming year. The aim as individuals, congregations, as a church should be, to leave, each year, the things that are behind and reach forth to the things that are before.

It is interesting to note that the new arrangement by which the New Hebrides missionaries have monthly steam communication with the outside world, as has been the case for the last few months, is just fifty years from the time of the first introduction of the Gospel to the New Hebrides. John William was killed in pioneering the work on Erromanga in 1839. While not intended to celebrate the jubilee of the New Hebrides mission it is a most fitting commemoration of it.

In this issue we print the reports of some of our Indian Agents in Trinidad, Messrs. Lal Behari, Ragbir, and Soodeen. These reports are of deep interest, and are of value

not merely from the facts that they relate, but they bring us into closer relationship with these agents and enable us to feel that we know better, both them and their work. Let us hope that the day is not far distant when the large and increasing East Indian population of Trinidad will have an active and earnest church, served by native pastors and self-supporting.

"Systematic Beneficence" is not usually a very attractive theme, but it is not one of the least of the graces of the Christian life and is one of the chief sources of the support and extension of Christ's Kingdom. The report on Systematic Beneficence in the Truro Presbytery which is given in this issue is well worth careful study by those within its bounds and will be found useful to these beyond as well.

A cable despatch of April 4th, from Sydney, Australia, tells of a severe hurricane on the Pacific, and many disasters on the coast of the New Hebrides. Several labor vessels were wrecked. A ship grounded on Malekula, the second largest island in the group, and on which Mr. Landels is settled. Five whites and thirty natives were drowned, thirty others reached the shore in safety, only to be massacred by the natives. Such used to be the fate of all who were so unfortunate as to be wrecked on any of the New Hebrides, but now in most of the islands the shipwrecked mariner is safe and cared for. It is only a year or two since a missionary was settled in Malekula and the island is very large, but soon, if the work there succeeds as on other islands, such awful scenes will be unknown. The Landels are settled eight or ten miles distant from Mr. and Mrs. Annand on Santo. One would

think that it would be sufficient to convince the most sceptical of the value of missions to see what they have done in preventing such scenes in places where they have been for any time established.

The income of the Augmentation Fund in the West has not been large enough to allow the same amount to be paid for supplement as during the past few years. The Committee at its meeting in Toronto a few days since agreed that \$50 be deducted in each case from the balance of the grants due to charges in cities and towns, \$35 in case of charges in Manitoba and the North-West, and \$25 in all other cases,—it being understood that in the case of settlements which have taken place within the year the reduction shall be proportionately less. They have also recommended to the Assembly that in Manitoba, where on account of the cost of living the aided congregations have hitherto been supplemented up to \$950, they be supplemented only up to \$900, after March 1st 1891.

CHART OF OUR FOREIGN MISSIONS.—We have received a pretty Chart of the Foreign Missionaries and teachers of the Presbyterian Church in Canada. It is tastefully printed on a sheet of heavy tinted paper and will make a pretty wall chart to aid the young or old in remembering our missionaries and their fields. Mission Bands, Sabbath Schools, etc., can be supplied by addressing Miss I. McCulloch, Truro. Price \$1.00 per hundred, or one cent each, in parcels of any size.

The wonderful advance of mission work is seen in the following facts: The churches of the United States have, including their missions in Syria and Egypt, 70,000 adherents in the Turkish Empire, of these 15,200 are communicants and there are added to the church by profession of faith some 1500 a year. There are six American colleges in the empire, with 1,200 students, and 700 mission schools, with 50,000 pupils. The Bible has been translated by American mis-

sionaries into every prominent language in the empire, and tens of thousands of copies are sold annually.

In the death of Mr. Adam Logan, for more than twenty years a faithful and earnest city missionary in Halifax, who was suddenly called to his rest, April 3rd, many have lost a true and faithful friend. His work has been two fold, teaching, preaching, and visiting, among the extremely destitute and lapsed where his labors have been expended for the last twenty-two years, and no one can tell but those who have been engaged in similar work how arduous it is, how seemingly thankless, and often heart breaking. About two hundred children have thus been cared for by him and numbers who to-day are living respectable and useful lives would but for him have grown up in poverty and ignorance, and vice. His life has been one of faithful, humble work, attracting little attention from the world, but the day alone will declare the grand results of that quiet ministry.

The Life of a Church is its steadfast adherence to the old and simple doctrine of the Evangelical Faith. "New Departures" have never done much to help the world unless these departures were toward the Apostolic method and teachings. Nor has a church ever lost by maintaining steadfastly the faith once delivered to the saints. It was at one time feared that the receipts of the American Board of Commissioners for Foreign Missions would suffer decrease because it would not accept as missionaries men of the Andover School, and has a consequence incurred the hostility of that school. Such fears have been proved groundless for the receipts of the American Board for the first six months of its current year are largely in excess of previous years. A church or congregation need never be afraid of keeping true to its principles, and to the right. Worldly men may threaten with their displeasure and the withdrawal of their support, but the Lord is in the midst of her, she shall not be moved, the Lord shall help her and that right early.

Among the miseries which heathenism brings to India is the destruction of human life by snakes and wild beasts. As life is sacred, and beasts are worshipped, the natives will not kill even the most poisonous reptiles. In such a country as India there might not be official returns of even one tenth part of the deaths, and yet for last year "the records show that 1,165 persons and eighty-one cattle died from the bite of venomous reptiles, and that sixty five persons and 2,252 cattle were slain by savage beasts. The natives, of course, will do nothing to destroy their gods, and so long as snakes and wild animals are worshipped the work of exterminating them must be left to the English residents, who appear determined to immortalize themselves at the business. The past twelve months they expended 12,754 rupees in rewards for the destruction of 339,472 snakes and 964 wild animals. But even at this rapid rate it will take a long while to exterminate the constantly multiplying hordes of deified reptiles and beasts."

Mission work in India appears to be advancing another stage. The *Philadelphia Presbyterian* says that the Foreign Mission committee of the Alliance of the Reformed Churches, at a meeting held lately in London, considered a movement which has made considerable headway, and which is likely to lead to important results. It is a movement looking towards the formation of a native Presbyterian Church in India. Information has been received that in the closing days of the year 1889, a large committee, consisting of representatives from every Presbytery or body corresponding thereto, met in the city of Calcutta. This committee divided itself into three sections, as follows:—1, On Local Organization. 2. On Doctrine. 3. On Polity and Worship. These committees agreed on reports which were presented to the Indian branch of the Alliance, and the following resolution was adopted: "That whereas there is nothing in Doctrine, Polity, or Worship, to keep the Presbyterian churches in India apart, and

whereas the interests of Christianity, more especially from a missionary point of view, will be advanced by their union, it is resolved that the Committee on Presbyterian Union be appointed a Committee of the Alliance to formulate a basis of union on the lines of the resolutions arrived at to-day, and send it to the various Presbyteries and bodies corresponding thereto, for approval, and transmission to the home authorities for their sanction." A constitution is to be prepared for the new church based on the constitutions of the Presbyterian churches in Europe and America. The doctrinal basis recommended is:—1, The Apostle's Creed; 2, The Nicene Creed; 3, A Modern Statement of Doctrine.

DEATH OF REV. JAMES T. BLAIR.

At Florenceville, N. B., March 26th, Rev. James T. Blair passed to his rest being about forty years of age.

At his home in St. John, when about 25 years of age he decided to devote himself to the work of the ministry. Taking a regular course of study at Dalhousie College and at the Halifax Theological Hall spending the summers in labour in the Home Mission field of New Brunswick, he completed his course and was licensed on the 3rd of May, 1887, and on June 9th of the same year he was ordained as missionary of the Home Missionary station of Florenceville, etc. The field prospered under his labors and about nine months afterwards was raised to the status of a regular congregation and Mr. Blair was called as their pastor. He was inducted March 20th, 1888, and labored faithfully for just two years when the summons came to a higher sphere of service.

He took *la grippe*, and afterwards contracted a cold which brought on pneumonia and ended in death, after a very short illness.

Mr. Blair was a man of more than ordinary beauty of character and was beloved by all who knew him. His work was short, but he lived not in vain. To Mrs. Blair and her little ones in their sudden and sore bereavement many hearts will go out in sympathy.

Maritime Notes,

The Middle Musquodoboit congregation is now vacant.

Rev. E. McNab has resigned the pastoral charge of Newport congregation.

Lower Stawiacke congregation is taking steps toward the erection of a manse.

A Society of Christian Endeavour has been organized at Harbor Grace.

A Mission Band called "Seaside Workers," has been formed in Summerside, P. E. I.

The Presbyterians of Five Islands expect to have their new church completed in June.

The Acadia Mines congregation has three preaching stations and five weekly prayer-meetings.

Shubenacadie congregation has called Rev. M. G. Heury. Harbor Grace wishes to do the same.

A Society of Christian Endeavour has been recently formed at Port Hood and is making good progress.

A Mission Band has been formed in connection with Chalmer's Church, Halifax, with 56 members.

The next quarterly meeting of the Presbytery of P. E. I. will be held at Summerside, May 2nd.

Five societies of Christian Endeavour are in operation in the extended congregation of Union Centre and Lochaber.

Rev. Mr. Ralston has been granted leave of absence for three months by the Presbytery of P. E. I., to visit his home in Ireland.

Mr. A. B. Fletcher has been obliged, through ill health, to resign the position of Presbyterial Missionary in the Truro Presbytery.

Mr. Vans held special services in the Grove Church, Richmond, for two weeks. Much interest was manifested and a number professed their faith in Christ.

The new Presbyterian Church at Port Mulgrave will be formally opened on the first Sabbath of May. Service will be conducted by Rev. J. R. Munroe.

During the past year twenty-nine new members were received into the fellowship of the church in the River Hebert congregation, where Rev. J. Smith has been laboring as ordained missionary.

Rev. George Christie has asked leave to retire from the active duties of the ministry. For nearly fifty years he has served the church, being ordained in 1842.

A series of special evangelistic services has been held in connection with Fort Masse Congregation. The pastor was assisted by Rev. J. H. Turnbull of Stellarton.

Rev. Mr. Gerrior is laboring with great success at Dalhousie. It is said he will spend the summer on the North Shore, holding revival meetings and supplying vacant pulpits.

The Presbytery of Halifax has appointed Rev. Messrs Morrison, McMillan and Simpson, trustees of the church at Rockingham, and agreed to ask the Hunter Fund Committee for \$300 for the church there.

The Directors of the Halifax Ladies College have asked Mr. Laing to give his whole time to that institution. He has accepted the offer subject to the approval of the Presbytery, and will resign his charge of St. Matthew's congregation.

Supplement is asked as follows by the Halifax Presbytery for the coming year: Musquodoboit Harbor, Annapolis and Bridgetown, Wolfville and Lower Horton, \$300 each; Noel and Canard, \$150 each; Nine Mile River, \$50.

Commissioners to the General Assembly from the Presbytery of Victoria and Richmond are, K. McKenzie, A. McMillan, and R. McLeod, ministers, with A. Campbell, Strathlone, Walter McDonald, Mabou, and James Croil, Montreal, elders.

Halifax Presbytery meets in Halifax, on Thursday, May 1st, at 2 p. m., and in the evening of the same day in Park St. Church, at 7.30, to license the graduates of the Presbyterian College, and ordain two of them to work in Home Mission fields.

Presbytery of P. E. I. has made application to the Augmentation Committee for the ensuing year. Georgetown, \$175; Covehead, \$150; Brookfield, \$250; Tryon and Bonshaw, \$270; Richmond Bay (West) \$170; West Cape, \$250.

Halifax Presbytery has made the following appointments to its Home Mission Fields for the summer, viz.: George Millar to North West Arm and Goodwood; S. A. Fraser to Coburg Road and Montague; J. H. Hattie to Mount Uniacke; A. D. Morash to Digby and Bay View; L. W. Parker to Middleton and Melvern Square; George B. McLeod to St. Croix and Ellershouse; and F. W. Thompson to Labrador.

The Presbytery of Victoria and Richmond has applied for the following grants to congregations from the Augmentation Fund. Strathlorne, \$150; Mabou and Port Hood, \$175; Port Hastings, \$100; River Inhabitants, \$100; Lake Ainslie, \$100; Middle River, \$100.

Revs. T. and R. Cumming, at last accounts were in Jerusalem, and ere this have left it for the farther East on their pilgrimage around the world. One thing we venture to predict; that they will come back feeling, that taking it in every way, there are few places like home.

The following have been appointed commissioners from Halifax Presbytery to the General Assembly: Drs. McKnight and Burns, Messrs. Gordon, McMillan, Rogers, Nelson, Gunn, Jack, Morrison, Robert Murray, Sheriff Archibald, Hon. Mr. Goudge and Dr. Forrest. The list is not yet complete.

Mr. and Mrs. Bayne have been receiving tokens of love and good will from the congregation of Middle Musquodoboit, prior to their departure. On two occasions recently a number of friends from two sections of the congregation gathered at the manse, enjoyed a pleasant evening, and presented addresses and purses, in all \$128.

In the death, at Musquodoboit Harbor, of Rev. A. Romans, on March 4th, there passed away what might almost be called a relic of a past age. In the earlier history of Presbyterianism he was a prominent figure, but was scarcely known to the present generation. He was the last survivor of the Free Church Synod which met in Pictou, in 1844, at the Disruption.

The Presbytery of Victoria and Richmond in dealing with the Remits of Assembly are of opinion that the representation in Assembly should be left at present as it is, at the one-fourth. 2. They think this church is not ripe for the appointment of a general secretary of Sabbath schools. 3. They approve of making it obligatory on all pastors at their induction, etc., to become connected with the Aged and Infirm Ministers' Fund of the Church.

Rev. Mr. Dickie dispenses the Sacrament in Beaverbank and Mt. Uniacke semi-annually dispensing the Lord's Supper in three stations on the Sabbath, and travelling some dozen miles. There may be similar cases, but apart from this one we have never heard of any minister dispensing the Sacrament of the Lord's Supper with all the accompanying services, three times, in three different places in the one Sabbath. The last occasion when this was done was on the 13th ult.

Dr. Robertson raised about \$3000 during his tour of the Maritime Provinces, for Home Missions in the North West. It is but right that we should do our part towards giving the gospel to this wide and needy home mission field. The burden of the work has hitherto been borne by the Western Section, though it is really more than a thousand miles beyond what constitutes the Western Section, and has little more to do with Old Canada than it has with us.

Mr. Wm. Landells, for many years an elder in the Presbyterian Church, died at his home in Halifax, March 29th, in the 89th year of his age. He came from Scotland to Gays River in 1831, nearly sixty years ago, when the Rev. Robert Blackwood was minister there. During the pastorate of the late Dr. Honeyman he was elected an elder in the Gays River congregation where he served until 1874 when he removed to Halifax and was again elected as elder in connection with St. John's Church. A former pastor Rev. James McLean, writes of him "he was respected for his sound common sense and his guileless piety."

A question constantly being asked in nearly all the churches is, "How can the prayer-meeting be made interesting?" Various answers are given to it; but we think one of the best is that which says, "Be in the praying mood." If the people will come to the meeting to really pray, with a love of supplication, with a strong desire to ask and to seek for spiritual blessings, there will be no dull meeting. God will be interested as a Prayer-Hearer and Prayer-Answerer; the suppliants will be interested as the askers and receivers of the divine favors; and the church and community will be interested because of the descent of new power upon the workers in Christ's kingdom. Get, then, O Christian, more of the devotional spirit into your heart and then see the blessed result.

THE DECAY OF FAMILY PRAYER in England (says Mr. Spurgeon) is a serious sign. We frequently hear professors argue that it is a mere expedient, and that they have not the time for it, and so forth. Others plead that it is difficult to select suitable portions, and that the children and the servants do not understand what is read. If there is a will, there is a way. As to diffidence and timidity, no one has a right to indulge those luxuries at the expense of duty. Father, begin family prayer at once! And, if you will not, we trust Mother will resolve to attend to it herself, rather than leave the house without a roof and the family without an altar.

New Hebrides.

EXTRACT OF LETTER FROM REV. J. W. MACKENZIE.

ERAKOR, EFATE, Jan. 21, 1890.

My Dear Mr. Scott.

* * * *

It is very gratifying to hear of the progress our church is making in all her departments. If all professing christians would but do their duty, would but be faithful to their Lord and Master, how soon the whole world would be evangelized. The interest now taken in Foreign Missions is most cheering.

The work here is hopeful. We occupy seventeen stations, and there is a probability that more will be taken up this year.

I have not yet heard what the arrangements are for our annual meeting, or whether we are to have any. The Steam Ship Co. are willing to collect the missionaries and return them to their stations at £1 per day. But this will be somewhat expensive for us.

The work at our own station is progressing. Yesterday a deputation sent to Imtang—one of the two districts on our side still heathen, returned, and report very favourable. Some have joined the teachers recently settled, the rest are all friendly, and say that they are coming in too, as soon as their present feast is at an end, which will be before many months.

Yours sincerely,

J. W. MACKENZIE.

LETTER FROM MRS. ANNAND.

SANTO, NEW HEBRIDES, Jan. 10, 1890.

My Dear Miss Fairbanks.—It seems strange for us to be getting a mail ready at this time of the year with the expectation of sending it away in a week's time, and to think that we are to receive a visit from a steamer every month for a whole year! It is almost too good to be true. We must be catching up with the rest of the world. Your letter, dated Nov. 4th, came to hand four nights ago.

We rejoiced to hear the good news you sent us in regard to forming new associations in Cape Breton. May this year be a marked one in the history of missions. May it be put into the hearts of many to go out to heathen lands, and more who cannot go be inclined to give time and means for the spread of Christ's kingdom. Souls are going down to death without any one to point them to a Saviour, while thousands of Chris-

tians at home are looking on with folded hands.

Our work is moving on slowly but hopefully. Since I last wrote you the women have commenced to attend church, but not school; the men say that there is no time for them to go to school, they have *too much* work to do, which we think is partly true as they are just slaves. However, we are thankful that they are allowed to come on Sabbaths, and hope as we gain influence over the men to induce them to allow the women to learn to read, etc.

We had our usual entertainment for the natives at Christmas. The day was beautiful, but rather warm for comfort. They commenced with canoe races, then foot, sack, and wheelbarrow races, rope climbing and walking, throwing a large stone, picking up beans, walking blindfolded around a tree, and returning to the point of departure and finding a prize. The greased pole is a never-failing source of amusement to them, and especially as Mr. Annand always puts something of some value at the top. We had a Christmas tree in the school house for those who had attended school punctually. The chief gained a prize for attendance. (He is using glasses to learn to read.) In the evening we had the magic lantern classes for the benefit of the bushmen who were present and had not seen anything of the kind before. All seemed to enjoy the day. Mr. and Mrs. Landels and baby from Malo, were with us spending six days at that time. We took them home in our boat and spent New Year's day with them, on which day they had a similar entertainment for their natives. All passed off nicely at both stations, and we trust may be the means of furthering the cause by taking the thoughts of the natives from heathenism. You may be sure that we missionaries enjoy social life together for a few days. It is seldom we can see each other.

Our school and other work has been going on as usual. Mr. Annand has opened an afternoon class on Tuesdays and Thursdays for writing, etc. As yet he only has six scholars. Our four Santo lads are with us still, and doing well, and seem happy and cheerful. We should miss them should they leave us now. Do not forget them and us at a throne of Grace. You at home have been enjoying this week of prayer. Our thoughts have been with you often during the week, and we feel sure that we have been remembered by many in prayer. Praying the Lord to bless you in all things, and with our united kind regards,

I remain, yours truly,

ALICE M. ANNAND

THE SINKING OF THE WELL.

A STORY OF MISSIONARY LIFE FROM THE NEW HEBRIDES.

In that thrilling book the Autobiography of Rev. John G. Paton, there is a most interesting story of how the superstition of the heathen people of Aniwa was broken up.

Aniwa is a coral island without any springs or streams, no fresh water but what the people could catch of rain water. This was a most uncertain dependence, and often there was severe suffering from thirst.

At one time Mr. Paton determined to dig a well and see if some fresh water could be obtained, so he said to the chiefs:

"I am going to sink a deep well down into the earth to see if our God will send us fresh water up from below." They looked at me with astonishment, and said in a tone of sympathy approaching to pity: "Oh Missi! wait till the rain comes down, and we will save all we possibly can for you." I replied: "We may all die for lack of water. If no fresh water can be got we may be forced to leave you."

"The old chief looked imploringly and said: 'Oh Missi! you must not leave us for that. Rain comes only from above. How could you expect our island to send up showers of rain from below?' I told him: 'Fresh water does come up springing from the earth in my land at home, and I hope to see it here also.' The old chief grew more tender in his tones and cried: 'Oh Missi! your head is going wrong. You are losing something or you would not talk like that. Don't let our people hear you talking about going down into the earth for rain, or they will never listen to your word or believe you again.'

"But I started upon my hazardous job, selecting a spot near the mission station and close to the public path, that my prospective well might be useful to all. I began to dig with pick and spade, and bucket at hand, an American axe for a hammer and a crow-bar, and a ladder for service by-and-by. The good old chief now told off his men in relays to watch me lest I should attempt to take my own life, or do anything outrageous, saying, 'Poor Missi! That's the way with all who go mad. There's no driving of a notion out of their heads. We must just watch him now. He will find it harder to work with pick and spade than with his pen, and when he's tired we'll persuade him to give it up.'

"I did get exhausted sooner than I expected, toiling under that tropical sun; but we never won before the natives that we are beaten, so I went into the house and filled

my vest pockets with large, beautiful, English-made fish hooks. These are very tempting to the young men as compared to their own, skilfully made even though they be, out of shell, and serving their purposes wonderfully. Holding up a large hook, I cried: "One of these to every man who fills and turns over three buckets out of this hole!" A rush was made to get the first turn, and back again for another and another. I kept those on one side who got a turn, till all the rest in order had got a chance, and bucket after bucket was filled and emptied rapidly. Still the shaft seemed to empty slowly, while my fish-hooks were disappearing very quickly. I was constantly there, and took the heavy share of everything, and was thankful one evening to find that we had cleared more than twelve feet deep; when, lo! next morning one side had rushed in, and our work was all undone.

"The old chief and his best men now came around me more earnestly than ever. He remonstrated with me very gravely. He assured me for the fiftieth time that rain would never be seen coming up through the earth on Aniwa! "Now," said he, "had you been in the hole last night, you would have been buried, and a man-of-war would have come from Queen Toria to ask for the Missi that lived here. We would say, 'Down in the hole. The captain would ask, 'Who killed him and put him down there?' We would have to say, 'He went down there himself.'" The captain would answer nonsense! Who ever heard of a white man going down into the earth to bury himself? You killed him; you put him there. Don't hide your bad conduct with lies!" Then he would bring out his big guns and shoot us, and destroy our island in revenge. "You are making your own grave, Missi, and you will make ours too. Give up this mad freak, for no rain will be found by going downwards on Aniwa. Besides all your fish-hooks cannot tempt my men to enter that hole. They don't want to be buried with you. Will you not give it up now?"

After Mr. Paton had quieted these fears he constructed a sort of derrick so that, with pulley and block, the bucket could be lifted from the bottom of the well. He had to dig and dig away with his own hands till he was fairly exhausted. Day after day he toiled till he reached the depth of about thirty feet. He says that the phrase, "Living water," "living water," kept chiming through his soul like music from God, as he dug and hammered away. At this depth the earth began to be very damp and he believed that he was nearing water, but he had constant fear that it would be salt water. One evening he said to the old chief:

“I think that Jehovah God will give us water to-morrow from that hole.” The chief said: “No Missi! You will never see rain coming up from the earth on this island. We wonder what is to be the end of this mad work of yours. We expect daily, if you reach water, to see you drop through into the sea and the sharks will eat you. That will be the end of it: death to you and danger to us all.” I still answered: “Come to-morrow. I hope and believe that Jehovah God will send you the rain water up through the earth.” At the moment I knew I was risking much, and probably incurring sorrowful consequences, had no water been given; but I had faith that Lord was leading me on, and I knew that I sought His glory, not my own.

“Next morning I went down again at day-break and sank a narrow hole in the centre about two feet deep. The perspiration broke over me with uncontrollable excitement, and I trembled in every limb, when the water rushed up and began to fill the hole. Muddy, though it was, I eagerly tasted it, and the little ‘tinny’ dropped from my hand with sheer joy, and I almost fell upon my knees in that muddy bottom to praise the Lord. It was water! It was fresh water! It was living water from Jehovah’s well! True, it was a little brackish, but nothing to speak of; and no spring in the desert, cooling the parched lips of a fevered pilgrim, ever appeared more worthy of being called a well of God than did that water to me.

“The chiefs had assembled with their men near by. They waited on in eager expectancy. It was a rehearsal in a small way of the Israelites coming round, while Moses struck the rock and called for water. By-and-by, when I had praised the Lord and my excitement was a little calmed, the mud being also greatly settled, I filled a jug which I had taken down empty in the sight of them all, and, ascending to the top, called for them to come and see the rain which Jehovah God has given us through the well. They closed around me in haste, and gazed on it in superstitious fear. The old chief shook it to see if it would spill, and then touched it to see if it felt like water. At last he tasted it, and rolling it in his mouth with joy for a moment, he swallowed it and shouted, ‘Rain! Rain! Yes, it is rain! But how did you get it?’ I repeated: ‘Jehovah, my God, gave it out of His own earth in answer to our labours and prayers. Go and see it springing up for yourselves!’”

And they went and saw and marvelled and gave praise to God. We have not room for the story of what followed, but must refer to the volume itself. The people recog-

nized this well as a great boon from Jehovah; and Mr. Paton says: “Company after company came to the spot loaded with their gods of wood and stone and piled them up in heaps, amid the tears and sobs of some and the shouts of others, in which was heard the oft-repeated word ‘Jehovah, Jehovah.’ The old chief Mamakei said, ‘Missi, I think I could help you next Sabbath. Will you let me preach a sermon on the well?’ ‘Yes,’ I at once replied, ‘if you will try to bring all the people to hear you.’ ‘Missi, I will try,’ and eagerly promised. And preach he did, a rousing sermon, closing with these words: ‘The Jehovah God has sent us rain from the earth. Why should He not also send His Son from heaven? Mamakei stands up for Jehovah!’ In those intensely exciting days we sat still and saw the salvation of the Lord.”

Trinidad.

MISSION NOTES.

BY REV. JOHN MORTON.

I devote Friday afternoon and Saturday forenoon each week to the training of Catechists and Teachers. My catechists are deeply interested in the study of the Acts, and the epistles, in connection with each other. The language used is Hindi; but some of the teachers attend this class, and occasionally a question is asked, or an answer, given in English. “Paul called some who would not work busy-bodies. How could they be busy bodies, if they were idle?” The answer came promptly from one, of the young men, “it is an indirect remark, he meant the opposite of what he said.” “No,” said another, “they were idle as to their own work; but busy meddling with that of others.”

Dry weather has set in. The manufacture of sugar has begun, and for some months the people will be very busy. I propose therefore to give very special attention to training men, agents during the coming busy months.

I spent two days this week in Couva with Mr. Coffin. He is busy with the language, the schools, and his English work, and begins to wonder how all the work waiting to be done, is to be overtaken. This is no new feeling, it is the uniform experience, all will never be done. And it very often happens that what is left undone oppresses us more than what we do.

I lately baptized a family of seven persons—the father, mother, and five children. The father owns a small cacao estate at the

upper end of my district. He can read the Hindi scriptures, and for years they have been listening to the Gospel. The severe illness of the mother seems to have been blessed in leading the father to face the opinion of his country-men and profess his faith in Christ.]

When urging on a man who proposed that his children should be baptized, the duty of his coming boldly out and professing his faith in Christ, he replied, "there is a stumbling block in my way, namely the fact that some professors are inconsistent, or fall down in the christian path." "What" "of the master?" I asked, "oh, he replied" it would be a sin and blasphemy to say a word against him." Well if you were walking in the right path towards your home would you turn back because a drunken man had fallen down on the road? "No," "he said," nevertheless a drunken man on the road is a stumbling-block."

Very true this, especially in the twilight, or when men are only half in earnest, and want an excuse.

LETTER FROM MRS. MORTON.

For the Maritime Presbyterian.

TUNA PENA, Trinidad, March 18th., 1890.

I was about to say "as I take my pen in hand," but must correct myself and say, "as I sit down to my type-writer"—a refreshing shower is falling, the first our neighbourhood has enjoyed for nearly two months.

In old times, they say, it was usual to have a shower about day-break in the dry season, nearly every morning. Indeed we remember to have frequently seen it ourselves some twenty years ago; you can easily understand that it would make the dry season much more tolerable. The fiery heat and dust of these months, without any rain are trying to the oldest inhabitant. We can actually see the heat, a tremulous motion of the air near the ground, in localities entirely exposed to the rays of the sun, is distinctly perceptible: the same thing may be observed by daylight around a powerful lamp. There is no doubt that the effect of such a temperature is to make one depressed and irritable; there is no place in the world where a pleasant and lively disposition is more valuable than in Trinidad. A very good Scotch minister said many years ago in our hearing, that he never felt any inclination to swear in Scotland. you can perhaps draw an inference from this statement made in Trinidad.

We arose yesterday morning very tired after Sabbath's work, and with just enough fever in our bones to make us think people were a little more perverse than usual. One we had trusted showed himself unworthy. Mission property to the value of seven shill-

ings had disappeared. Children had to be tutored for recitations at a coming temperance meeting. There was necessary writing, and necessary home duties, to be attended to. As we attended to one thing after another the pressure did not seem to lighten at all. At two o'clock, feeling ourselves quite behind time, we started for work in Tacarigua, found the horse so lame that we were forced to walk him slowly all the way or fail to meet our engagement: reached there at last; our faithful Miss Blackadder we found almost voiceless and looking ill; but at her post. The school-organ was suffering the same way; so that when the missionary led the gymnasium exercise to my accompaniment on the organ the perspiration came out sufficiently but the music *did not*. The children however seemed to relish the exercises. The women now began to assemble; it was their day for meeting; don't think they came of themselves, the sewing mistress had to assist them in, for every woman, there was a baby, and as an East Indian woman rarely attempts to control a young child there was noise enough to make it difficult to keep the attention of those who were willing to listen. At last the mothers began to weary of the noise, though the babies did not, and five of them went out. We were sorry to lose them but it made it possible to teach the rest. It was not our fancy; they *did not* listen so well as usual. One of the pictures we explained was the sower, we said "look at those birds coming to pick the seed, that is like Satan. I am sure he came in here this afternoon and sat down beside each of you, to try and keep you from listening to God's word which I am teaching you." Several assented and one enlarged upon the idea and enforced it. It seemed to wake them up. After that a few were persuaded to say after me the native christian hymn, I tried to teach them. It is difficult to get them to speak at first. I often say to them "you can quarrel and curse loud enough on the street but you can't say God's word at all." They generally nod their heads at this, and sometimes say "it is all true, madam, but then you know we are such asses."

Just as we rose from prayer before dismissal an angry face was thrust in at the door and an excited voice screamed "Sancheriah, Sancheriah," why are you sitting down here instead of doing your work?" I said "mamma, don't be vexed; your daughter has been listening to God's word." "That is all very well, she said, but three people are sick in the house and there is no one to bring water for them." These people we have to deal with have their own trials, there are women and girls who work in the cane field every day in the week, in the dry season, rising at

two or three o'clock in the morning to cook the food they take with them to the field, and returning between four and five o'clock to cook the evening meal. and, perhaps look for the fuel first. We can scarcely expect them to be very enthusiastic in the pursuit of knowledge under such circumstances. But this is a digression.

We reached home weary enough. we could have walked faster than the horse did, but we managed to endure in silence until we reached home, and there was an inordinate quantity of water in the milk of our own cow. This instance of total depravity ended the day. Oh, no, there was a mail from Canada bringing us two letters; we might have been elated by the one, but there was another. It seems hard to stop this typewriter, but it must be done, and done at once.

Yours very truly

SARAH E. MORTON.

P. S. March 21st Miss Blackadder's cold is much better.

S. E. M.

REPORT OF REV. LAL BEHARI.

SAN FERNANDO,
Feb. 28th, 1890.

The Rev. Sec. of the F. M. Com.

Rev. Sir,—I was much astonished to hear from Mr. Grant that the Foreign Mission Board called for a separate report from myself and others. Your missionaries from Canada are the trunk of the mission tree and we are only the branches and their report must include ours.

In Jan., 1889, the mission council put me o Couva. I lived in San Fernando and had season ticket by railway train so that I used to go four or five times weekly.

That district is about 10 miles long and 4 miles wide. I suppose there are 10,000 Indians, and perhaps 200 who profess the Christian religion. I did my best to show the people God's way of taking away sin and saving the sinner. Everywhere some would listen thoughtfully?

When Mr. Fraser came my visits were less frequent and in September month when Joseph Annajee was appointed there, I stopped going and just returned back to my usual work with Mr. Grant.

Mondays and Saturdays are usually very hard days with us. The people get their pay on Saturday once in two weeks. The Colonial company and Mr. Lamont's estates may pay one Saturday, Sir Charles Tennants, Mr. Cumming and others may pay the next. So that on Monday plenty people come into the town to make market.

The Christian people even if they have no

business like to call and we like to see them. If they have any troubles in their home they come to tell us of them, if they are a little sick they come for medicine, and many other things too. But both Christian and heathen people come to get letters addressed to India. This gives a great deal of work, but it gives us a chance to do good. In this way the poor people know us well, see our books and often buy them. If they have not money enough to buy, those that can read get something that shows the true way.

The immigration agent told the Governor what we are doing to aid the people in writing to their friends, and on the 5th of Feb. the Colonial Secretary writing Mr. Grant thanked him and his staff for this kind and gratuitous service and added "I am directed by his Excellency to take this opportunity of thanking you not only for your service in this matter but also for the very efficient and valuable aid which has been afforded to Indian immigrants generally by the Canadian mission in this Island."

On Saturday usually 20 people attend the class. We are usually four hours together. It is my part to take the report of all the meetings addressed during the week and to note all cases of interest spoken of, and if there are any candidates for baptism all the helpers hear about them.

We follow throughout our whole district the International system of Sabbath school lessons. Last Sabbath we had our Lord's temptations, and this year we are trying to master St. Luke's Gospel. In this way our people come to know the Bible and if they are strong in God's holy word they are generally good Christians. If they are ignorant we can't trust them. After explaining the lesson we call one man to the platform and all the rest in turn put questions. When he fails to answer he sits down, and whoever put him down goes to the platform. This part is lively, pleasant, and makes everybody shap.

I am not telling you about our part of the work. You would be sorry you asked me for a report if I told you all we try to do. We try to get one day in the week, but unless we get sick we work every day.

My countryman, Mr. C. Raghbir, has taken one district in which there are four preaching stations, off our hands. This is a great help. Perhaps if Mr. Grant's plans are carried out, other districts will soon make congregations. This will give us great joy. We have still 12 stations, and on Sabbath Mr. Grant goes one way and I another, and through the week we go everywhere.

There is only one thing we need to turn many and that is the presence of that Spirit that came down eight days after Jesus went

up. Our prayer is, O Lord send us Thy Holy Spirit.

We owe very much to the Presbyterian church in Canada. May your church find that it is even more blessed to give than to receive.

Your humble servant,
LAL BEHARI.

REPORT OF REV. C. B. RAGBIR.

The first of the year I was removed from Couva to the Oropouche district. Oropouche is about eight miles from San Fernando, and forms a nice field by itself.

There are three preaching stations, Oropouche, Rusillac, and Fyzabad.

I. Oropouche.

Two services were held in the church, at 11 a. m. and 6.30 p. m. Large number of the Hindoos from Bellevue Estate and the village attended the 11 o'clock services.

In the evening the number of the Hindoos was not very large, but a nice congregation was formed of the Creoles and the young Indians of the village.

The evening meeting was short and simple. A short address was delivered in Hindustani and also English. We held a service of song the first Sabbath evening of every month, and it was well attended.

II. Rusillac.

This station is four miles from Oropouche, toward the Pitch Lake.

Services were held every Sabbath at 8 a. m. The meetings were well attended during the dry season. The school was not satisfactory. Bad roads and rice planting kept many of the children away from school.

III. Fyzabad.

This station is about the same distance as Rusillac is from Oropouche. There is a large settlement of Indians. A great deal of the land is cultivated by them. Rice, corn, cocanuts and cocoa are the principal productions grown by them. They listen to the glad tidings of the gospel very attentively.

Preaching services were held every Sabbath at 9 a. m. The christians gathered at half past eight, and kept a prayer-meeting. Large number attended every Sabbath. The school was carried on by two of our young men and it was a success.

This is the most promising section of this district, as there are large number of people leaving the estates and making Fyzabad their permanent home. There is great zeal of superstition among the heathens, of this, and the neighbouring settlements. There is an image erected by the Roman Catholics. "The Queen of heaven" it is called. Large

numbers of those people actually believe that she is from heaven, and is able to grant their petitions.

Thousands of people from all over the Island come to worship her; bringing their offerings of oil, silver and gold. This is one way by which the church of Rome obtain money. How can we tell the heathen that "Thou shalt have no other gods before me," when those professing to know the Bible would make gods of their own imaginations, and set them up to be worshipped. Knowing God they have glorified Him not as God.

IV. Result.

In the eight months of my stay in this field I held 90 preaching services on the Sabbaths, 124 gospel meetings were held during the weeks, and 630 calls were made. A nice pulpit was built in the church by the Oropouche christians. There was one marriage; three adults, and four children were baptized.

V. Removal.

In the month of May I was taken with fever, which lasted for some time. On two occasions the Rev. K. J. Grant kindly relieved me from work, thinking that a change might be beneficial. I felt much better while I was away, but on my return to the district I was again prostrated with the same complaint. Two doctors were consulted, and at their advice, it was necessary that I should be removed from Oropouche. Had it not been for my ill health I would have willingly remained at Oropouche and carried on the work there.

In September I removed to Diamond Village. This is a rapid growing place, and is the centre of fine sugar estates, and three Indian settlements, Gouva Hill, Corego Village and Barrackpour. There are hundreds of Indians who make these settlements their permanent homes.

There are five schools in this field. Five services are held every Sabbath. Last Sabbath 45 children were present at the Sunday School.

VI. Method of Work.

Sunday three services are held by me, Pictou, Willington and Barrackpour.

Monday the afternoon is spent among the people of this village.

Tuesday, 10 a. m., Pictou school, examining the children. 3 p. m., Willington Estate holding gospel meetings.

Wednesday, visiting Gouva Hill and Barrackpour schools and making pastoral calls.

Thursday, 10 a. m., Gulcander school, 3 p. m., Willington Estate, visiting among the people.

Friday, examining Pictou and Willington schools, and from 4 to 6 p. m., holding gos-

rel meetings on Pictou Estates and hospital.

Saturday I was asked by Mr. Grant to give some instruction in church history to the teachers and catechists of San Fernando field. Such of the class as read English use "Wharey's Church History" I use "Kurtz Church History" and the outlines of church history, by J. F. Hurst, for my text books. There is an attendance of about 20 every Saturday.

I have a night school for the young men and it is well attended. There is a great deal to be done in this field. "Truly the harvest is plenteous but the laborers are few." A catechist is needed very much to carry on gospel service at Galconda, Retchen and Esperance estates. Six have been baptized and one couple married. In the course of a few weeks there will be several baptisms and marriages.

We are greatly indebted to the church of Nova Scotia for the interest manifested in the Hindoos of this Island, and we hope and pray that this interest may grow deeper and deeper until the Indian population of this Island be wholly converted to Christ.

CHARLES B. RAGBIR.

REPORT OF C. C. SOODEEN.

Princes Town, Trinidad, Feb. 1890.

To The Mission Council.

I beg to report that from the first of the year until the end of April, 1890, I laboured in the Princes Town district.

MY REGULAR SABBATH WORK

consisted in holding a service at 8 o'clock in the morning in the Cedar Hill hospital about three miles distant. Sometimes the indentured immigrants who came there for rations on Sabbath mornings come into the hospital, and thus increase the audience to 50 or 60. I returned to Princes Town in time to assist in the Sabbath School there at 10 o'clock, and in the Hindustani service at 11 o'clock.

At 3 o'clock in the afternoon I accompanied Mrs. Macrae and Miss Sample to Iere Village about two miles from here, and assisted in the Sabbath school there, returning in time to get ready for the evening service.

DURING THE WEEK

I visited schools to catechise the children their scripture lessons, etc., visiting also the villages and estates wherever two or three could be found, and going from house to house saying a word here and there. I always made a point of going to the estate hospitals where a number of patients are generally found, and very often the people from the barracks come in and thus a good audience is secured to sow the seed of the kingdom.

In this week day work I sometimes accompany Mr. Macrae and at others go alone. Sometimes we both go out for the whole day into the settlements in the woods and speak to the people from hut to hut. There was also a weekly cottage prayer-meeting started and kept up every Monday night.

In May, when Mr. Morton went to Canada I was transferred to his district where regular service was conducted at eight different stations, viz., Tunapuna, St. Joseph, Caroni, Tacarigua, Arouca, Mausica, St. Helena and Elsocoro.

At Tunapuna I conducted Sabbath school at 10 o'clock, and service at 11 o'clock. The other stations were supplied alternately by myself and Mr. Paul Bhukhan, when he went to Caroni, St. Joseph and Elsocoro, leaving me free till 10 o'clock, I went either to St. Augustine Estate or Macoya Estate hospital. When Mr. P. Bhukhan was prevented from going to Mausica he held a service at Red Hill.

Ajodhya conducted a meeting at St. Helena. Ramjidas sometimes accompanied me and at other times he went himself to Curepe Estate or Village. During the week my work consisted in visiting schools, estates and villages. Sometimes Mr. Bhukhan accompanied me especially to places which I did not know.

On Monday night a cottage prayer-meeting was held at Tunapuna conducted either by myself or Mr. Geoffroy Subaran.

On Tuesday night a prayer meeting was held in the school-house at Arouca, and a cottage meeting on Thursday night, conducted by Mr. P. Bhukhan.

On Wednesday night I conducted a prayer-meeting at St. Joseph. Alfred Ramparsad kept a night school at Tacarigua every evening. When Miss Blackadder returned a prayer-meeting was also started at Tacarigua on Thursday night.

On Friday night a prayer-meeting was held at Tunapuna.

About the middle of December I returned to Princes Town and resumed my usual work.

Respectfully submitted,

CHAS. CLARENCE, Soodeen.

LETTER FROM GEOFFREY SUBARAN.

Mrs. Morton writes: "I have much pleasure in forwarding to you Geoffrey Subaran's letter, which I think will be of interest to your readers. Geoffrey has from time to time been mentioned in Mr. Morton's reports as one of our most faithful workers. Since the New Year he has been put on the catechist list. He is the husband of Fanny, our trusted Bible woman, who has, during

the past four years, taught her country-woman in their homes and otherwise assisted in my work. Indeed they have been as our right hand ever since we came to Tunapuna. With the exception of a few slight corrections in the English the letter is just as he wrote it without any prompting."

TUNAPUNA VILLAGE,

February 28, 1890.

Dear Friends.—My name is Geoffrey Subaran. I was born in British India in the year 1863. I came from India to Trinidad Feb. 24, 1870. My parents were indentured, but I was not, because I was under twelve years of age. My parents laboured in Cedar Hill Estate for five years. I was a shepherd boy minding sheep, and one day my father and myself heard about a missionary, the Rev. John Morton, preaching the Gospel and also telling the people to send their children to school. So I told my father to send me to school. Then I started to Sahib's school for two and a half years. After that my mind was changed, and I believed on Jesus Christ and was baptized by Rev. J. Morton, in Princetown. He sent me to learn the carpenter's trade; I stayed there one year and six months; after that I came back to Sahib and he employed me as a carpenter. In 1880 he married me with one called Fanny. And one day Sahib and Madam told us to come and let us go to Tunapuna, and so we all agreed to start to pack our luggages, and we came to Tunapuna in 1881. So we are about 9 years here. Once I was a very bad boy, I have done things which ought not to be done. Some times I left my parents for days before I returned home. But thanks be to God for changing my heart, the older I grow the more I am sorry for the foolish things I have done. Now I am doing the mission work under Sahib, our missionary. We have four children, three girls and one boy, and also my father and one brother with us. I don't smoke nor drink strong drink, but I am not so good in all things.

Yours truly, &c,

GEOFFREY SUBARAN.

CHINESE ARE LIKE SOME CHRISTIANS.

A recent traveller in China bears pretty hardly, but justly, on two practices of our christian civilization, viz.: parading our well doing and our devices for raising money for religious purposes. He says:

"The Chinese are well up in the popular

virtues and in their proclamation. They have no large dailies in which to advertise their liberality, but they accomplish the same end by placarding it on a street known as Benevolence Street, where there is a temple for general traffic in benevolence. A certain amount given to any benevolent object entitles a man to be posted in the subscription of his class. The lowest amount, we believe, is one dollar, which is rather higher than with us, for we have known people to get their names and praises into the great dailies and the religious weeklies for less than a dollar, and often for no contribution of their own, making their reputations on the judicious use of other people's money."

He also says:—

"As we passed along small gambling-tables were seen, at which Buddhist priests were taking a hand, suggestive of the fact that the ways of men repeat themselves the world over, for this frequently appears among Roman Catholic priests, who, if they are at a watering-place, and there is a raffle or a horse race, or any thing they can bet on, usually take a hand. Only lately is it that similar betting has been carried on in Catholic and at some Protestant fairs unrebuked, in another prominent Protestant church dancing is now sanctioned to increase the resources of a hospital. Getting money for religious purposes by trickery is also practised in China, and is as reverently conducted by the heathen as by his more modern imitator, the Christian.

SEND THE MARITIME ABROAD.

For the Maritime Presbyterian.

The following extract taken from a letter lately received from a young man in railroad employ in California, speaks for itself. How can christian graces grow where the means of grace are not enjoyed. Let young men ask when leaving their native land what will be my spiritual advantages in the West. "I like California very well in some respects but miss many blessings I enjoyed at home, especially the sweet rest on Sunday. We have no Sunday here. I have not heard a sermon since the first Sunday I spent in California, in the autumn of '87. True, in the towns there are churches and worship, but railroad people cannot enjoy them. The railroads know no Sunday except that there are more trains on that day on account of excursions to the sea shore and other places of amusement. I think the theatre has a larger attendance than the church Sunday night.

The nearest church to us is either Los Angeles or Santa Paula, both thirty miles distant. Rev. Richmond Logan is pastor in Santa Paula. His term of service will be up on the 1st April, but I understand they are taking steps to give him a regular call. The congregation was much divided when he commenced his labors among the people, but they are now more united and prospering under his care."

Many readers of the MARITIME PRESBYTERIAN have friends and relatives in the West, some of whom may be situated as this young man is. Could you not each month after reading your MARITIME mail them This is a home mission field within your reach, and what is the small amount of postage in comparison with the immortal soul. By sending them copies of this periodical you will keep up an interest in the home and the church, and who knows what the benefit may be spiritually.

A. PASTOR.

PRESBYTERY OF TRURO'S REPORT.

ON SYSTEMATIC BENEFICENCE.

Your Committee on Systematic Beneficence beg leave to report that they have distributed circulars containing the list of Questions prepared by the Synod's Committee to all the Sessions within the bounds of the Presbytery and that answers to these questions have been returned from all the Sessions, that they have carefully examined those answers and herewith submit the results of these examinations.

1. To the questions bearing on the support of gospel ordinances, the answers show that, of the 17 congregations of which this Presbytery is composed, eight have adopted the 'Weekly' and one the 'Monthly' offering, with envelopes, for the support of pastor. Six continue the old plan of annual subscription, collectors going round every quarter; and two have a combination of the weekly offering and the subscription plan.

To the question "Have any efforts been made to get your people to adopt "the Weekly Offering"? All the congregations working on the subscription plan, except one, reply with affirmation, but they say that all efforts in this direction have, thus far, proved unsuccessful.

2. With respect to the *payment* of salary, thirteen congregations report that they engage to pay their Pastor's salary *quarterly* and the remaining three, *monthly*.

Six congregations report that these engagements are 'strictly fulfilled' one report 'nearly so'. Another reports 'not strictly', and the answer of the remaining is the plain emphatic unequivocal 'No'. In all these cases reports show that congregations fall behind in their payment during the first two quarters of the year. One report states that "more than half of the salary is paid in the months of December and in January of the following year."

3. The answer to the questions bearing on the Schemes of the Church, show that thirteen have 'arranged' to take up collections for all the Schemes at stated periods. Four report that they have no such 'arrangement,' but that, notwithstanding, they contribute to all the schemes of the church.

The plan adopted by nine congregations for supporting the schemes is that of quarterly collection either in church or by collectors or by the distribution of envelopes. In most, if not all of these congregations the regular quarterly collections are supplemented by special collections on Sabbath by contributions from the Session Fund, Sabbath school, prayer-meeting, Y. P. S. C. Endeavour. In some four or five of these congregations a Missionary Association is instituted, with the Session for the central head. This association embraces the whole congregation. Branch societies are organized in the different districts. Each society has its monthly or quarterly missionary Prayer-meeting, and at new meetings arrangements are made for gathering in, by envelope, the free will offerings of the people for missionary purposes. These collections are deposited with the General Treasurer, and the Session allocates the amount quarterly or semi-annually to the different Schemes.

In five congregations collections are taken up *every month* either in the church or by collectors. One congregation collects bi-monthly, another collect on the days recommended by the General Assembly and another makes one *annual collection* for all the Schemes.

4. As to the proportion of our people actually contributing to the Schemes of the Church, two Sessions report 'all', another reports nine-tenths, two others report two-thirds, but the general reply is 'nearly all' or a very large proportion.

5. To the question bearing on 'the practice of "laying by in store" a definite proportion of income, seven reply that the practice is increasing in these respective congregations; and the remaining ten reply that they see no signs of increase

From the above analysis of returns the Presbytery will see that a great variety of plans prevail among our congregations for raising funds both for the support of Pastor and for the Schemes of the Church, and your Committee are of the opinion that the 'peculiar circumstances' of our congregations do not justify such a variety, that our methods of church finance ought to indicate greater uniformity and that several of the plans now in operation might be so modified and improved as to greatly promote the financial strength and spiritual welfare of the congregations.

Your Committee would therefore recommend.

1. That all the members of our congregations be earnestly advised to adopt proportional giving and weekly storing as a principle of Christian stewardship.

2. That every congregation be instructed to adopt some well-defined thoroughly matured plan for raising the Pastor's salary and for supporting the Schemes of the Church.

3. That this Presbytery commend to the favourable consideration of congregations within its bounds the practice of 'weekly offering' with envelope, as the easiest, simplest, most convenient method of meeting their financial obligations.

Respectfully submitted,

ED. GRANT, *Convener.*

March 11, 1890.

THEM THAT ARE BRUISED. LUKE IV:18

BY REV. JOHN MORTON.

For the Maritime

The poor, the broken hearted, the captive, and the blind, are well defined classes, with their spiritual correspondences. But who are the bruised? the word in Greek means the broken-the crushed; and the use of the word in other books than the bible, suggests its application to those who are broken down and unmanned by their own vicious lives. The word in Hindi is the same as that applied to the crushing of canes in the sugar mill. And this is exceeding suggestive. The cane, full of sweetness, well formed, and heavy is thrown upon the cane carrier which moves it along slowly and slides it between the massive rollers. Behind the mill it is a juiceless, deformed, shapeless mass. In England it is called megass; but the Hindi word

which means *waste* is much more expressive. -Cano-waste.

Now there are mills where men and women are crushed till all their strength, beauty, and sweetness are gone, and nothing is left but human waste. Poverty may weigh a man down, oppression may mar him, and cruel suffering disfigure him; but if he has faith in God, and integrity of life, his manhood will remain, he will not become waste. It is personal vice sinful indulgence, which most thoroughly crushes out the beauty, truth, and sweetness of man. A man or a woman is drawn towards that mill, as gently and slowly, it may be, as the cane on the carrier. The fears of others they laugh at, the advice of friends they scorn, and take their own way, in defiance of retribution. But retribution comes surely though slowly and beyond its mill lies the human waste. It matters little how the canes differ, the megass is always much the same. So intemperance and vice make much the same waste of peer and peasant, learned and unlearned.

Men of good education and talents, whose prospects were once bright, come to us with their tale of misfortune, told in the language of piety, asking for help to return home. We know, alas that it is all falsehood. There is no truth, no manhood left in them. All has gone in drink, and vice, and ought, but food, given them, will go in the same way. Tradesmen and labourers, once with excellent health and prospects, stand in rags by our rum shops, wrecks in mind and body, and beg a drink from acquaintances. Women walk our streets with health, beauty, and purity gone. All these have been through the mill—they are bruised and crushed. There is so little left in them to deal with, that human effort seems vain. All finer feeling, all self-respect, all energy, and often all hope crushed out—what is left to act upon? Who from the megass can restore the cane? Who from the human waste can restore the man? There is no hope at all from self or from man. But Christ came to restore, or regenerate such. It magnifies His power and love, and grace, that through him even the waste may be gathered up and restored. There is deliverance in him for the bruised.

INCIDENTS OF EXTRA-PASTORAL WORK.

MORE ABOUT NO. III.

By a young Nova Scotia Pastor.

In reading the article in a recent issue of the MARITIME under the heading "Incident of Extra Pastoral work," I at once recognized the subject, and am tempted to fill out the picture by a few more facts. The whole

story, if told, would be of very great interest, but as the subject is a living active minister, the telling of it would be premature. He and I formed intimate and lasting friendship during his sojourn in Nova Scotia, and corresponded regularly for a number of years and still keep track of each other.

It was through his influence I was led to go up to examination for teachers' license, and, having obtained it, to afterwards teach school, which threw around me influences that led to the ministry. He made a public profession of his faith in Christ only a few weeks before going to teach in the congregation of the "Old Nova Scotia Pastor," and during most of the time he remained there was under his pastoral care. When he left for the West to visit relatives in Michigan, he feared he would have to give up the idea he had entertained of studying for the ministry, on account of delicate health. I should mention that he was led to entertain that idea through the influences of a godly old elder, a relative, with whom he made his home for some months after coming to this province. During this time, by the prayerful interest, and earnest desire of this old elder, since gone to his reward, he was led to be a decided christian, and to look forward to the ministry.

Shortly after going out West his health greatly improved, and again his heart turned to the ministry. A relative offered to bear all expenses of his education if he would study medicine, but he replied, if my health will permit my studying medicine, it will permit my studying theology, and if I can study anything it must be theology. This decision cost him the help of his relative. So he turned his back upon a comfortable course of medical studies with ample funds, to take up a course of theology, amidst privations, hardships, and at times the pinches of poverty. He studied in Chicago, and for the first two years of his course, supported himself by selling newspapers in the early morning, and at book-keeping when opportunity offered. One summer he labored a while in a saw mill, and afterwards on a prairie farm. During the last years of his course he fared better, and filled a position which, with little labor, gave him sufficient means. I know all the struggles of those years in detail, and must pronounce them truly heroic, especially when we remembered the tempting offer held out to choose medicine instead of the ministry. I have reason to believe that by the influence, and prayers of his relative, that pious old elder, the determination to be a minister of Jesus Christ was so deeply rooted in his heart that, rather than give it up, he would go through fire and water, which indeed, in a sense he really did.

Here then is a lesson for our people, let them set their hearts on some lads among their friends and relatives, whom they think likely lads for the ministry, and let them wind their influences and their prayers so tightly around them, that no temptations can afterwards turn them from their purpose. This lad came from Scotland without a thought of the ministry, and not yet a christian. He took up his abode in the old elder's log cabin, for such was his comfortable, but lowly dwelling, and before six months passed he was a christian, with the ministry in view, and before his old friend died he was a popular and highly successful herald of the cross, and will probably soon be a leading New York pastor. Does not this teach us to value the day of small things and of wisely trusting in God? Having given your readers these lessons the veil must be again drawn over the remaining parts of the story for a while at least.

INCIDENTS OF EXTRA-PASTORAL WORK.—IV.

BY AN OLD NOVA SCOTIA PASTOR.

I suppose that there is no congregation of our Church in which a minister will not find room for evangelistic effort. I use this phrase in its spiritual sense, not as referring to the attempting, by special means, to awaken deeper religious interest among those who have had the Gospel, it may be, long and faithfully preached to them, but as describing the preaching of the Gospel or the good news to those who are outside of the Church, with the view of bringing them to the enjoyment of its blessings, or, in other words,—missionary work. The congregation to which I was called to minister was part of one of the oldest congregations in that part of the Church. The population was almost entirely Presbyterian, and under faithful ministers they had been thoroughly trained in the observance of all religious duties, public and private. The house of God was largely attended; family catechising was general, and every person who was any body observed family worship. A large proportion of the adults made a profession of religion, and among them I have reason to believe that there was much genuine piety.

But while my work was thus to be mainly pastoral, I soon found that I had not to go far from home to find a class living without any regard to the Gospel, and seemingly in ignorance of its truths and obligations. Alongside of a community noted for their universal and regular attention to religious ordinances, were those who in a Christian land scarcely had the name or the form of

Christianity ; and among whom there was a loud call for evangelistic or missionary effort.

Circumstances soon, however, opened a more extensive field for Home Mission labor. A valuable mineral was discovered only five or six miles distant, on land barren and previously unoccupied. This immediately brought an influx of population, some pious and members of our Church, but many others ignorant and careless. A village speedily sprang up, which has since developed into a town with two flourishing Presbyterian congregations, besides smaller bodies of other denominations.

It was not of this, however, that I intended to write, though I had my share in the work there of nursing our cause in its infancy.

At the commencement of mining operations two railroads were built to a harbour at a point a few miles distant from my home. While these were building I did what I could for the spiritual interests of the workmen. A rude building, something like a lumberman's camp, had been erected near the terminus for a boarding house. It consisted of one room, speaking from recollection, some twenty feet long, with ranges of bunks along both sides, like the berths in a ship's cabin, the centre being occupied by a rough board table and benches, while to the end was attached a small place for cooking. This served for a time as a place of worship, and as I was able I went on Sabbath afternoons after our regular services at home to hold another there. As many as the rude building could hold crowded in to hear, while others stood or reclined outside the door. The immediate surroundings were rude enough, but I must say that never have I enjoyed preaching the Gospel more than in just such circumstances. I pity the man in such a situation who is entirely dependent on his manuscripts, but when one throws aside all conventionalities, and allows himself perfect freedom in speaking plain truth as to men perishing, if I may judge from my own experience, he will find a satisfaction which often he might not find in addressing fashionably dressed audiences in our most elegant churches.

The railroads were finished, and a number of persons settled around the terminus. Then the old boarding shanty was converted into a school house, and was fitted up somewhat roughly for the purpose. It now came into use for various gatherings. I preached in it from time to time on Sabbath afternoons, and finding an appearance of increased interest in religious things, I arranged to have a weekly prayer meeting among them, some of the Christian workers in my congregation agreeing to go down by twos to carry it on.

One Sabbath afternoon I had preached there as usual. The sermon was not specially prepared, indeed was more of the nature of plain and simple talk. When reference was made to it afterward, according to my recollection, it was on the parable of the Marriage Feast, Matt. xxii. 1-10, but some of the parties interested have said that it was on the parable of the Talents, Matt. xxv. 14-30. At all events, during the preaching of it four young men were arrested and brought under deep convictions of sin. On Monday they were together working in the woods, and such was their distress of mind that, having made known to each other their feelings, they knelt down in the snow to cry to God for mercy and to vow to live a different life for the future.

On Tuesday evening was the weekly prayer meeting, when one of my elders, and, I think, another member of my Church, were present. After the services had proceeded for a little while, these four young men arose in succession, and spoke in lamentation for their past lives, and declaring their desire for a change.

The little hall was full, and this proceeding produced a profound impression, more especially as none of them had previously given any indications of seriousness. Two of them were from Christian families, but had hitherto been living regardless of religion; the third had not had a Christian training, and had gone further astray. Though he had on this occasion gone to hear me, he had been in the habit of speaking of my visits as only intended for the purpose of getting some money out of the people there. The fourth lived farther away, and belonged to another denomination, so that I knew little about him. Though they then, however, came out in the manner mentioned, not one of them really yet enjoyed the peace of the Gospel. For days afterward some of them were in the deepest distress. Happily they did not fall under the guidance of those who 'heal slightly the wounds of the daughter of my people ; 'Peace, peace,' when there is no peace." But receiving thorough instruction in the truth of God's Word, especially regarding man and his redemption, three of them at last emerged into the light of the Gospel salvation, eager and earnest to show their gratitude for what they now enjoyed.

This was not all. Just at that moment the Spirit of God was being poured out in a very remarkable manner in several places in that part of the country, some of them near at hand. The very night of the prayer meeting mentioned, a brother of the third young man spoken of, who had been living a very regardless life, having been brought of repentance, came from a neighbouring town

to speak to his brother on the subject of his eternal interests, and this night was the beginning of a religious awakening in that place and neighbourhood, in which, I have reason to believe, that quite a number of persons, some hitherto careless, were brought to Christ.

It may be of interest to note the subsequent careers of these four young men. One settled down to farming, and has been for years a useful member of the Church where he resides. The second gave himself to study, with a view to the work of the ministry, and has been for the last few years one of the foreign missionaries of our Church. The third immediately gave himself to the work of home evangelization, in both the common and scriptural senses to which I have adverted, and such were his natural gifts, his earnestness and his success, that the General Assembly, notwithstanding his defective educational training, gave permission to license and ordain him. And he has been employed for years most successfully in the work on which his heart was set. The fourth, so far as I have been able to ascertain, never brought any fruit unto perfection. And his case may afford a warning to persons brought to a sense of their guilt before God how they suppress such emotions or allow them to pass away.

This incident affords the strongest encouragement to ministers to preach the Word in season and out of season, wherever opportunity offers, even in circumstances promising least results. Seed sown in the most unlikely places may bear the richest fruit. I have been preaching the Gospel of Christ for a good many years, sometimes to large congregations, but no sermon that I ever preached, so far as I know, or am likely to know on earth, led to such important issues as that simple talk in what was little better than a shanty in an outcorner of the vineyard. As I consider the widespread results in the Home and Foreign field starting from that meeting, I am disposed to regard it as a sufficient reward for all my labours and trials in the ministry. In any case we have the promise that His Word shall not return to Him void, but will accomplish that which he pleases, and prosper in the thing to which He sends it. He may give us to see it even here to an extent that shall fill our minds with adoring wonder and grateful praise to Him who alone giveth the increase.

ROME, Jan. 14.—It is announced that Peter's pence for 1889 is as follows! From North America \$37,000 from South America \$62,000.

SERMON BY REV. JOHN MACNEILL.

PREACHED FEBRUARY SIXTEENTH IN REGENT SQUARE CHURCH, LONDON.

The Three Crosses.—*Luke xxiii: 23-30.*

WE are hampered by an embarrassment of riches when we come to the 23rd of Luke; we scarcely know where to begin, or where to end. And even when we descend on this particular passage, there is so much, not only in connection with the three crosses, and with each one, but there is so much in those who are gathered round the crosses, that it is difficult to keep the eye from wandering, and to settle it steadily for a little on one particular place and aspect of teaching. Two words, however, two words of mighty meaning, will focus for us the lights (and shades) of this solemn scene. Guilt and Grace, Sin and Salvation, and each at its height—these are the terms, the thoughts, that shape themselves most vividly before our minds. These are the bright and the black bands, may we say, in this "spectrum analysis." "By one man sin entered into the world, and death by sin." It is a scene of death three times repeated; and therefore the power and dominion, the doom and gloom of sin receive a threefold emphasis. Christ, the Grace of God, as we may well call Him, on the Central Cross, *dying unto sin*, as the Scripture says; or *for sin*, in the true, real, substitutionary sense. On one side of Him a man *dying in sin*—cold, hard, twice dead, with all such sensibilities as repentance and faith utterly plucked out by the roots. On the other hand, again, a man—a sinner, but *dying in faith*, in hope, in expectation!

Now let us look for a little at these three crosses, and try to get something out of each. Let us take, first of all, he who is mentioned first: "One of the malefactors which were hanged railed on Christ, saying, If Thou be Christ, save Thyself and us." Here, in this awful scene let us expect to see everything in connection with sin and death, with grace and salvation, made most wonderfully vivid, quick, and powerful. And surely we see in this man the power of sin in its most awful aspect. What is sin? I think the Catechism, on which a number of us were fed, gives the best answer. That old teaching of ours always lands sin up close against the very throne of God and the very person of God Himself. It makes sin to be "Any want of conformity unto, or transgression of, the Law of God." "Against Thee, Thee only have I sinned." What is a sinner? A sinner, if I might use an illustration which has some freshness to-day, is a poor, puny wretch of a creature, steeped in ignorance and error; debauched, infatuated, and intoxicated; an

incarnation of all ideas dark and devilish—a little insignificant wretch of a creature, whom God could crush into nothing in a moment, whom God could have obliterated the first moment that his infatuation possessed him, but whom, strange to say, in His inscrutable grace and mercy, He permits to live! This wretched little creature goes and tries to explode his own little parcel of dynamite against the very throne of God! As you have it in Exodus xvii. : 16 (margin)—A hand lifted against the thrones of Jehovah! That is what sin is; let that be an illustration of the sinner. I suppose, whatever be our politics (and you know mine), we have a horror here of the people who use dynamite. My friend, did you ever think how like them you are? We all admit that there is no more dastardly wretch on earth than the dynamitard; none more infatuated, none so utterly out of reason, none so possessed of all notions diabolical, as the man who would blow up London Bridge and destroy the Houses of Parliament, and cause bloodshed and wreck and ruin and general Hell. For what?—he could not tell for what. But have you ever thought how like him you are; to come away from politics and away from all in that direction that might irritate or distract? What is my sin, and your sin? Just exactly like this man's. Let it be fore shortened, and made vivid to us. Sin and sinners! We are just wretches with parcels of dynamite, slipping forward in the dark—nay, "in Thy sight," laying it against God's very throne, and trying to explode it, no matter what the wreck and howling desolation may be!

No saved sinner has any hesitation in repeating, "Christ Jesus came into the world to save sinners, OF WHOM I AM CHIEF."

As I have often said, so it is here. Sin and sinners never look well in the Bible; and in this scene, the cross of Christ makes sin look at its ugliest and diabolic form. A man is there dying, dying justly, dying because of his crimes; there is no relenting in him, no melting in him, no yielding in him—in the very article of death, using his last breath, to spit in the face of his Redeemer. Now, that is sin. We have invented fine names for it to-day. We talk about "infirmary," and we say, "There is something wrong;" and we say, "Alas! poor humanity is very weak, and poor humanity often makes mistakes." But sin is more than weakness, and more than making mistakes. Sin, when it is finished, is a principle, marked by a baleful stubbornness and determination; sin knows that it is sin, and knows what it is doing. I say, how that comes out—far more than any tongue of angel could tell. And oh, the utter inexcusableness of this thing, this power,

or whatever you like to call it, that has got into the hearts and thoughts of men and women! One of the malefactors who were hanged "railed on Him." Go away back to the Book of Genesis, and hold the two places in your hand; take the devil's word in the Book of Genesis about God, and take this word of the servant of the devil who hangs dying in sin; and how Genesis and this chapter come together! What did the devil do when he came to our first parents? He railed against God; he sneered at Him; he insinuated those subtle lies against His love, and against His truth, and against His power. "Never mind," he virtually said in his railings, "never mind what He has promised, and give as little heed to what He has threatened. God! Treat Him as I do—treat Him as nothing. Has He said, 'Thou shalt surely die?' Put your foot on what He has said: Thou shalt *not* surely die." He railed against Him.

Go right down through the Bible until you come to this awful, stupendous scene on the cross, and round about the cross. Here you have the re-echo of the railing of the Book of Genesis. He railed and said, "If Thou be the Christ, save Thyself and us." The same old thing. "He has said something, and it is 'nt true," so said the devil; so says every sinner; so have we all said. I examined myself, and I examined that man all through yesterday, to find out wherein by nature he and I were unlike; and I stand with shame to-day to confess for myself, as I trust for all souls here, that I could not find the difference. None! or whatever difference is, is in this man's favour! There is your likeness and mine, railing against Him. And not railing in absolute ignorance, but shutting one's eyes to all that might bring light, and just simply railing. "If thou be the Christ" he knew something about it; he was not in ignorance—"If Thou be the Messiah, save Thyself and us."

Especially let me speak to any this morning who are hard of heart and stout of countenance against God, and against the truth of God, but who perhaps are deluding themselves with this: that they are superior to this malignant, infatuated kind of sin that is represented in the impenitent robber. My friend, do not delude yourself so; the likelihood is, that except for a miracle of grace—and that is a miracle from which you are turning away—save for a miracle of grace, you will die the death of this man. Do not look forward and say, "Ah, surely, the time is coming, when I shall change, and especially when I come to the end." When you come to the end, the leading passion will be strong, not weak, in death; you will probably die as you have lived. To-day you are

cool, hard, and polished. You will die, very likely, as you live: giving no sign; or if you give any, it will, as in the case of this man, show the irremediable hardness of your heart against the love and the fear of God.—*WE...* on your death-bed you are asked, "Shall I send for the missionary? Shall I send for the minister? Shall I send for some good man to pray with you?" you will rail, and say, "No!" Men die as they live; but for a miracle of grace somewhere between the cradle and the death-bed. That is the old way of preaching as to the nature and course of sin; it is my way of preaching. Standing with this scene to work on, what else could I do? How would you preach if you were here? Tell me. I ask especially any intelligent young man here who is beginning to waver about the doctrines of grace, because, although they may be very healing, they are first of all so desperately humbling. Now, my dear fellow, how would you expound that man? Be consistent with your book, with all that goes before, and all that comes after. That is the thing; not merely to spin theories. You would be logical and theological—and I trust you would do it better than I—but from this scene this application must come. Dying, stout and hard and firm, and without a quiver, in the face of the atoning Redeemer! You can die, when your death-bed comes, thus, in the face of the Redeemer. If you can live through this service in face of that atoning Saviour, and refuse to yield to Him and be saved by Him, you can so live when you go out from here, and on to the end. Sin! that awful, stubborn principle within you, enabled you hitherto to refuse to know this Christ except as a dim, vague name and it will also, unless battled with, enable you to resist Him to-day. Ah! I could not expound this man to this congregation—some of us penitent and some of us impenitent thieves—if I said a syllable less than I am saying. I say, logically and theologically, that is where the sin that begins in Genesis lands itself in this last awful scene; where sin is either finished on Christ's Cross, or forever confirmed upon the damned sinner's own head—one or the other.

And here is another side. See the 40th verse. "The other man answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds." *How the one man answers the other.* There is a word comes out of that which we need to-day, and it is just this. There is a great deal of controversy about Christ and about Christianity to-day. Now, God has so ordered it and so provided it, that, if we would let it alone, a good deal of it would answer itself. It is very refreshing

and edifying to see one objector answering another and shutting his mouth. I think, if we preachers would look at that, we would get the help of it and learn the lesson, and instead of answering so learnedly and laboriously and painstakingly, what are, after all, but the wild and infatuated words of poor, ignorant sinners, just let them answer themselves. Let one dying thief answer another. We have other work to do, viz., to point both to Christ. "The other answering rebuked him, saying, 'Dost thou not fear God, seeing thou art in the same condemnation?'" And then he adds the qualification, "We indeed justly; for we receive the due reward of our deeds; but this Man hath done nothing amiss." Now see how far forward this man is! I will take him just on that last word—"we receive the due reward of our deeds." That is what the man says when he is come to the end, when sin has finished its course, when it has brought forth death, and all its present misery, and all its future gloom and doom! He says "justly"—justly! "I wrought for this, I sought for this, I lived for this; and why should I begin now to be amazed or alarmed? I have got what I have worked for—"We indeed justly, for we receive the due reward of our deeds."

My friend, if since you were born you have lived a life that was a hell on earth for misery, and you should die thus racked in every limb upon a cross actually, physically, decent, respectable though you may be, if the truth of God in that solemn hour worked into your heart, your dying utterance would be "Justly, justly" It is the due reward of the life that I lived, and of the thoughts that possessed me, and of the motives that moved me before God and towards God, all the days of my life." Now, that is the old preaching too, and no wonder it is not very popular. It never is popular as long as the human heart is blown up with sin. "The due reward of our deeds." The man is saying it on the cross. He is not railing; he is not bringing in, as he might have done, that awful dark question, "Well, well, after all, I have been a bad fellow, and I might have been better; but I know other bad fellows?" He might have nodded his head in the direction of old grey beards and pharisees, scribes and elders and said, "Do you see that rotten old hypocrite there, he is going about respected, and I am strung up here dying like a dog!" No, he did not. "We indeed justly." In this awful scene every man is speaking by himself and for himself. And that impenitent thief is speaking for himself, and he is railing; while this one, speaking for himself, takes the other

view—"We receive the due reward of our deeds."

It is worth while tarrying on that, for it prepares us for what is coming afterwards. I wish that over all this audience there would come that wave over the heart of conviction of sin and guilt and ill-desert. Come, my decent friends; come, my own heart: let us stand in the light of this awful scene to-day, and say "Justly, *justly!* My sin deserved all manner of misery for the life that now is, and eternal misery and death for the life that is to come." Let us be convicted of sin and of ill-desert. That is the old preaching, that is the old theology; and as we would preach the truth of God, we must never, never leave it out. It is this kind of preaching that brings down our pride and our carnal self-severity, and makes us to understand the awful mystery of Christ upon the cross, and make us ready to receive the pardon and the peace, and the wealth of heaven's blessings that comes to poor self-convicted and law-condemned sinners through the Lord Jesus Christ, the sinner's Substitute and Saviour. I trust we have come to that. Are you in misery; are you in perplexity; are you in distress of body or soul? Have you ever taken the trouble to trace it to its true root? Do not, oh wretched heart, be behind the dying thief! Wonderful light was breaking on his dying head; for oh, the death-bed is a revealing time, is it not? We talk of the darkness and of the gloom of the death-bed. I rather think that if we could see as God sees, death-beds are not so dark. I rather think that in the dying hour tremendous floods of light break in. Even when we think them unconscious, God alone knows how, in the dying hour, floods of light are illuminating the past life; floods of light are streaming into the spirit, and the awful realities of life;—sin, death, hell, guilt, salvation, judgment, Christ, are seen just flashing with light, light, light, meaning, meaning, power, power. I do not believe it is so dark, in the sense of being confused, as we sometimes think, and as the poor body's condition would lead us to think.

What a wonderful, clear, calm, logical utterance, coming from a man racked in every limb, and suffering unspeakable pain! No doctor of divinity, after years of study of the subject, coming before a class of students in all his robes of dignity and calmness, and paper and manuscript, could utter a more clear word as to the doctrine of sin on its practical side, than the ignorant, dying thief. "We indeed justly, for we receive the due reward of our deeds: but this Man hath done nothing amiss."

All hope comes out of this exception. This one clear exception to the common, the gen-

eral, the universal run. "This Man has done nothing over the line," no transgression, nothing amiss. Would God that to-day all of us might accept it! I do not ask you to come into a state of excitement, but I do ask that the Spirit of God may come and convince this audience of sin, of righteousness, and of judgment to come. I grant that His name is the "Comforter," but His very first work is a very comfortless work. He is called the Comforter, but His first work is to trouble us. "When He, the Comforter, is come, the Spirit of Truth, He convices of sin." That is the proof that He is here with us, that He is what the Lord said He is, that He is carrying out the Divine programme along the divinely indicated line. May He come to-day, and in the presence of Christ on the cross silently, secretly, but powerfully, convince us, each man, each woman apart, of sin, of righteousness and judgment to come! "The due rewards of the deeds done in the body."

And he said unto Jesus, "Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him, "Verily I say to thee, To-day shalt thou be with Me in Paradise." Brief words these, so also is the Lord's answer to this dying thief, this one whom the old authors call "*Bonus Latro,*" "the good robber," "blessed bandit." Let us listen.

Now, as we have seen some of the essential attributes and outcomes of faith, or rather, of that grace which makes faith possible. We are all agreed with grand John Calvin about this instance of the dying thief. "Never," he says, "never since the world began was there a more remarkable instance of faith, and, therefore never since the world began was there such a remarkable instance of the grace of the Holy Spirit than that which is herein magnificently displayed." That blessed Spirit works in the dead sinner's heart true ideas about sin and about the Saviour, and leads us to that faith that saves the soul and delivers us from sin's guilt and power here and hereafter. "Lord!" Well then, an essential element or characteristic of saving faith, that great antidote of sin is this—that it looks to Christ on the Cross, and calls Him Lord!

Brethren, to-day we are preaching Christ and Him crucified. In many a pulpit of to-day Christ is preached, but not *Him crucified*; the Christ of history, the ideal Christ of an ideal humanity that is to be, of which He is the pattern, and so on; or even the Christ who is coming again. "Christ crucified," says Paul. "I determined to know nothing but Christ, and *Him crucified.*" I find myself in a sinful city and in a sinful world; and if I am to begin where God

would have me, my plan and purpose must be this: Rear in the midst of London's sin, wherever I get a congregation, Christ and Him crucified: the Cross! yea, rather the Three Crosses, and try to show you yourselves as impaled on one or other of them. That is the preacher's programme, and God will withhold His blessing from any man who tries another. No enticing words of man's wisdom. Perish philosophy! perish Rhetoric! The Three Crosses! Which are you on? or impaled on one or the other all of you are: either crucified with Christ, or crucified (doing) without Him! Now faith essentially is this: faith sees in the Central Cross, with all its weakness, with all its shame, with all its lowliness, faith sees a King, faith sees One to whom it says intelligently, "Lord, Lord, Lord!"

We call ourselves believers here this morning. Where did our faith begin? Has it got this element about it? As we stand round about the cross—the three crosses—this morning, and look at the central one, is your heart saying with more intelligence than the dying thief, "Lord, there Thou art, a Man among men: there Thou art condemned as a transgressor, condemned because Thou didst claim to be the Son of God. And Thou art the Son of God: Thou art not an imposter. Thou art more than simply Jesus of Nazareth, the imputed son of Joseph and Mary." What lo we say about Him? It is good just to see the Central Cross, to carry it round about this audience, and ask every man and woman here *Who is He?* Is there one soul here as I preach Christ crucified, although in weakness, and in fear, and in trembling—is their one soul here not rot upon his knees one? I would not be in your place for a thousand worlds. Down, Christ on the cross, *Who is He?* Come now, my brother—I would almost single you out if I knew your name—what do you say? You see what the dying thief said in that awful hour, and the Holy Ghost thought fit to record it. That is what I say. What do you say! "Lord!" I know that surely you are wanting to say it, though you don't speak it out. His dying ears were quick to catch the word, and on the throne of His glory to-day, His ear is open. He listens still for that whisper, "Lord!" Thou art Lord the Christ to me. "Lord, I believe!" Then the darkness is passing, and the ignorance is going away, and heaven is beginning, and the kingdom and your place in it are coming. "Lord" is that it now? Then flesh and blood never revealed it unto thee: thou art the subject of Divine illumination. What a wonder! What a mystery! What a miracle! Oh, what a delight in the actual experience. "Lord, Lord!" he said. Oh,

how difficult it was to say it then, and yet in all the dimness and darkness and confusion, his eyes opened to see that He is a King. Not just now, but "when Thou comest in Thy kingdom." "It is coming. I don't know how; I don't see how; many things are dark and confused, and I cannot apprehend." But his heart leaped, and grasped and fastened on that: "Lord, remember me when Thou comest in Thy kingdom."

I go no further than that with his prayer, but I emphasize that, and bring it out. What dost thou call Him? What is the testimony of thy heart, especially concerning this Jesus on the cross in the hour of His great weakness and shame and humiliation? Again I say, come and stand near the cross; is there any one here who will dare to wag his head? They did it then. Sin is such an awful thing! Oh God, forgive us! Sin is such an awful thing! Oh God forgive us! Sin enables us to look blank into the stricken face of the Christ of God and wag our heads. That is sin. Sin enables us to come into the same presence, and to say like Thomas, "My Lord and my God."—Groaning, bleeding, dying, but for me. King here! Triumphant here! A something here that is kingly, regal, splendid, and that shall tell to all eternity.

And what did Jesus say? "Jesus saith unto him, Verily I say unto thee, To-day shalt thou be with Me in Paradise." As Bossuet, the great French orator, says, "'To-day!' What promptitude! 'With me,' what company! 'In Paradise,' what repose! 'To-day with Me in Paradise.' See how the old way of preaching gets its illustration here! You have often heard us saying it was to-day, not to-morrow. You have often heard us saying it was to-day, not to-morrow. You have often heard us saying it was to-day, not to-morrow. You have often heard us talking about the reality of conversion. Is it any wonder? Here it is: what other kind of conversion would you have than instantaneous conversion? If life be what it is, if sin be what it is, if the future be the awful irrevocable affair that God represents it to be, and if there is but a very step between me and eternity, I may make that step at any moment; I may never get home to-day. My brethren and sisters in London, according to the flesh, are to-day making the passage from time to eternity, and my day is coming. Why should I find fault with instantaneous conversion? Why should I sneer at it as being unphilosophical? Why talk about the "evolution" of the good that is in me? My dear brother, unless that evolution makes more progress in the next million years than it has made in your life-

time, so far as I know you, it will do little for you. When I speak to you, I speak to myself. If it is to be evolution, it should be showing something by this time to give you some courage to face the future with your good that has been evolved out of the seeds which you say are undoubtedly in your heart. Don't you think it is time that at least a blade of that mighty harvest that is to be beginning to push out from the soil? and if there is none appearing above the ground, is it not time to turn over the soil or find out if the thing is dead? The seed is turned rotten under the clod, with a rottenness that yields no life. Why should we object to this to-day—this instantaneous conversion, the passage from death to life to-day, the passage from sin to grace to-day, the passage from condemnation to acceptance and pardon to-day? Instantaneous? We are glad of it here. How logical it is here; how natural it is here; how it fits into the narrative here! What a wonderful consistency it has here! And from this one learn all. Believe me, that in the end of the day God will show that his much-derided way of salvation had an eternal wisdom planning all its processes, that nothing was done "*per saltum*," but everything done consistently; concentrically, not eccentrically; harmoniously, step by step and in due order, although to our minds there may seem to be abruptness and break, almost inconceivable paradox and inconsistency. To the dying thief, a man who had lived a lifetime in sin and crime, He said, "To-day shalt thou be with Me in Paradise." I look for the eternal day to show that God was wise and just and logical, and all that belongs to the term reasonable, when He did that. I look to see that in my case as well as in His. It is not capriciousness; it will be seen that the salvation is bottomed and grounded upon the Eternal Book of Justice and Judgment, as well as marked by unspeakable and unexplainable love and mercy. To day! Is not that a grand gospel to preach to a company of perishing men and women gathered here in London? I may never see you here again; you may never see me. Bless God we do not need to care! To-day we can have Christ; to-day we can be forgiven—to-day! You came trailing away from the south side; you have not been here for months, you will not be here for months again—perhaps never! What a grand thing to be able to stand up to day and say, "Thou mayest be with Christ on the throne to-day; to-day certainly thou canst trust HIM; to-day thou canst have the infinite benefit of His righteousness and His atoning death and His intercession, to-day—now at thirty-one minutes past twelve o'clock to-day—to-day-TO-DAY!

When you tumbled out of your boat last summer, down at the coast, you wanted instantaneous salvation, didn't you, from drowning? You didn't want people to come and discuss the situation, and propose plans, and begin to lecture you about your stupidity for getting in, and to give you discourses on swimming, and tell you that if you would do so—and so all would be right! You were yelling, as far as your water-logged mouth would let you, for help, and it came; it could not have come too quickly, could it? So we preach to perishing sinners to day. As Bossuet says, "What promptitude!" The arm of the Lord is among us to-day; do not put it away, oh man! oh woman! Will you have this salvation that comes when Christ turns His head and looks at you from the cross of His shame, from the throne of His glory, and as He says, "I have seen you, I have heard you. I know you; to-day shalt thou be with Me in Paradise." "He that believeth hath everlasting life, and shall not come into condemnation." Will you have it to-day!

A poor man was journeying in a steamer down one of our lovely friths, and suddenly an awful cry got up; for he took a race along the deck, got on to the rail, and plunged in to the sea! The steamer was immediately stopped and backed, a rope was thrown to him, and the utter horror that went through those passengers no tongue can tell, as the man used his last strength to throw the rope away, and with a howl, disappeared beneath the waves! Of course, the man was a maniac, and his keeper had been slack and allowed him to get out of his hands. Such a maniac is the man in this congregation to-day who in the presence of the Cross of Christ, and of this Gospel that is preached, refuses instantaneously to close therewith! May there be no such madman among us!

"With Me in Paradise!" I cannot dwell on "With Me" I don't know what it means; the Bible does not tell us; Paul could only say, "I have a desire to depart, to be with Thee—with Christ, for it is far better." But, at any rate, it is heaven. That is the next thing after the sermon, if sudden death should come. Now, is not that something to grip and to hang on to? After the sermon, if you should die before you get home, that is the next thing. First of all, believing on Him, and then to be with Him. With Him. *with Him*, WITH HIM!

"The Lamb is all the glory in Emmanuel's land." To be "absent from the body," is to be present with the Lord." No purgatory! No intervening time, or space, or place, but with Him! With Me—with Me "on My throne, as I also am with My Father on His throne." That is what grace has done; that is the mighty work it has done; it has cut

between me and my sins, and joined me with the Lord Jesus Christ my Saviour.

But it is worth while just looking at the word that Christ used to the poor man. "In Paradise." Where is Paradise? I don't know. What is Paradise? I don't know. It is only referred to by St. Paul in 2nd Corinthians, when he speaks of one who was "caught up to Paradise and heard words that it would be impossible for man to utter;" and again in Revelation, where it is said, "To Him that overcometh will I grant to eat of the Tree of Life that is in the midst of the Paradise of God." It was taken very likely by the Old Testament Church, just as we take it, from that wonderful scene the sinless Eden, with all its gardens and waters, and its innocence and beauty. And I think, apart from all controversy, what Christ meant was this: That was a poor ignorant man as regards *man's* systematized, definite Bible knowledge that he might have had. Very ignorant; but he was Jew, an Israelite, who had been brought up, I think, to better things; and what the Lord meant when He used the word was to bring him away back, even in his dying hour, to childhood's days. He used a word that very likely Hebrew mothers used. You know when you talk to your child you do not talk logically and theologically and in the set, formal terms even of the Bible about the things of religion. You talk to your boy and girl about "the Happy Land," don't you? And "the Good Man," don't you? And in these simple ways you bring these things near to them. Now, what "Happy Land" is to our children, Paradise was to a Hebrew child—a place of all beauty and all verdure and all delight. It was "the Happy Land, far, far, away;" and Christ worked upon that in the man's dying hour. He virtually said, "Don't be troubled about My kingdom. I see that you are confused about that, and you don't know; you have been living in sin and misery and ignorance." He virtually said to him, "the Happy Land that your mother told you about, it is true; it is not a myth, it is not a dream; we are going to it together. We are within sight! Land ahead! We are almost there 'in the Paradise'—the Happy Land that you heard about in earlier, brighter, and sunnier days."

Do I speak to somebody here to-day who has drifted away from home-influences and home-trainings; who has drank of sin; who has poisoned his mind with scepticism? My brother, let a simple illustration, a simple word, be used of God to bring to an end the dark power of unbelief and of the devil in your hardened, sceptical soul. It is no myth, it is no phantom—"the Happy Land far, far away," that you and your mother sang about

twenty, thirty, forty, fifty years ago. *It is true!* Christ says it is true! "If it were not so, He would have told you." In an awful crisis like this, would He have deceived us? Would He have put sand beneath our sinking feet when rock, and nothing less than rock, was needed? Surely not! Will you trust Him then? Look to Jesus, dying sinner. He is all you need. There may be much to learn; yea, there is much to learn of this "mystery made manifest"—Christ dying that He may establish a kingdom, and make me a living member of it for ever. But, oh! be quick; begin to call Him Lord!

"Upon a life you did not live,
Upon a death you did not die,
Another's life, Another's death,
You stake your whole Eternity."

Yes, poor thief, He loved thee, He gave Himself for thee; and, blessed be His name, also for me, thy fellow-sinner. The Lord save us at the Cross to-day. Amen.

THE PARSEES OF INDIA.

BY REV. J. E. ROBINSON.

Most conspicuous among the various races represented in Bombay are the Parsees. The men are easily recognized by their peculiar tower shaped hats, and the ladies attract attention by their fair skin, beautiful bright-hued silk garments, high-heeled shoes, and the fact that they ride out with their husbands, and are neither afraid nor ashamed to accompany them to places of public resort, lectures, social gatherings, etc. A rare picture is that which presents itself every evening in the fair weather season at the sea-side, when the walk by the beach is crowded with richly-attired Parsee dames and damsels and gayly-dressed boys and girls. But there are questions concerning the Parsees that we must hasten to ask and try to answer as briefly as possible.

I. WHO ARE THEY?

The Parsees, nine-tenths of whom live in the cities of Bombay and Surat, are descendants of a little band of Persians that about twelve hundred years ago were compelled to leave their native land because of persecution by their cruel Mohammedan conquerors. After many journeys and great hardships the exiles finally settled in Gujerat, with the consent of its Hindu rulers, agreeing to adopt a feature or two of the Hindu religion, one of which was reverence for the cow. In Gujerat the little colony, loyal and industrious, increased in number and possessions and spread out toward Surat and Bombay. When the latter city began to assume

commercial importance the Parsees, who ever has a sharp eye to business, flocked into it in large numbers. Here they have acquired great wealth and attained to the foremost place as an influential, public-spirited, and progressive community. The number of Parsees in all India is estimated at about 90,000, of whom probably 50,000, or more, live in the city of Bombay. There are a few thousand Parsees still in Persia, in a very miserable condition. Christian rule has been kinder to them by far than Mohammedan.

II. WHAT KIND OF A RELIGION HAVE THEY ?

This is not a particularly easy question to answer. They have scriptures, called the Zend-Avesta, consisting of several divisions or parts. Lately it has been concluded that some of these parts did not belong to their original sacred writings, and one leading Parsee scholar says that much of their scriptures should be rejected. The fact is, no one can tell with any certainty what constituted the original writings. The progressive Parsees are glad to have so good a chance to abolish many of the absurd and repulsive rites and customs that hitherto have prevailed. As the Zend Avesta stands it is a smaller book than our Christian Bible.

The great teacher, or prophet, whom the Parsees venerate as the founder of their religion, as it has existed for centuries, was Zoroaster, or Zarathustra, as he is called in their writings. Hence Parseeism is often spoken of by the title Zoroastrianism. Some learned Europeans question whether such a person as Zoroaster ever lived; but there seems to be abundant evidence that a great religious reformer of that name did flourish probably between three and four thousand years ago. This teacher taught the existence of a supreme being, whom he called Ormuzd, or Hormuzd, the invisible creator of all men and things, the source of all virtuous thoughts, words and works. With Ormuzd is associated another powerful, but hostile being, called Ahriman, the source of all evil; but whether these are regarded as two absolutely distinct persons, or merely two opposite principles or manifestations of the same person, is not quite clear. Anyhow, Ahriman represents the evil in the universe and Ormuzd the good, and between the two fierce opposition exists. Zoroaster also taught the existence of a limited number of holy angels of high rank and an equal force of powerful demons, forming two opposing forces under the respective leaders mentioned.

The Parsees are unwilling to admit that they are idolaters. They have a convenient way of explaining their fire worship, which however, is not satisfactory. The fact re-

mains that the Zend-Avesta distinctly instructs them how to carry on this worship in their temples, and prescribes the very prayers to be used. The sacred fire is kept burning, rather, blazing, day and night two priests being always on duty before it. The fire is kept in a metal ura which stands on a stone altar in the innermost part of the temple, and is fed by the attendant priests with dry wood, generally sandal-wood, a kind of perfumed gum being also freely used. The going out of this fire would be a terrible calamity. The priests recite prayers before it in the inner apartment, while the worshippers, male and female, in the outer room do the same, each one by and for himself, with his face toward the fire. But it is said that in most cases neither priests nor people understand the words that are uttered. Prayers are also recited in their private dwellings, five times a day. Much attention is also paid to the house fires.

Parsees believe in a heaven and a hell and in rewards and punishments. But they see no need for a mediator or saviour. God is merciful, they say, and ready to forgive those who pray and express their sorrow. They overlook the fact that God is just, and fail to grasp the awful nature of sin. There are some good moral teachings in Parseeism, but its views of holiness, sin and salvation are very defective and misleading.

III. WHAT ARE THEIR SOCIAL MANNERS AND CUSTOMS ?

Parsees have but one wife each, to whom is accorded more respect than generally is the case among Eastern people. It is said that in former times marriage with a sister, and even with one's own mother, was allowed among them; but it is not permitted or practised now. Female education is very much favored, and in Bombay there are excellent Parsee girls' schools. There home-life is much more open and like Europeans than that of Hindus and Mohammedans, though there are many unpleasant features about it. Some rites enjoined in the Zend-Avesta, especially those in connection with birth and death, are cruel, nonsensical, and repulsive. As a community they are progressive and clannish, and evidently love the praise of the world. They are very liberal in their gifts for public objects—hospitals, dispensaries, etc. They copy European style in the building or furnishing of their houses. The residence of one of Bombay's Parsee merchant princes, built like a nobleman's London mansion is said to have cost five lakhs of rupees!

Their mode of disposing of the dead is peculiar. After a white dog, generally kept in the fire-temple for the purpose, is brought

into the room and made to look upon the corpse, the latter is carried by four bearers to the Tower of Silence and laid on a grating at the top. As soon as the bearers retire the vultures sweep down upon the corpse and quickly remove every morsel of flesh. The bones fall or are swept down through the bars into the deep well. The touch of the dead body of a person or dog is regarded as the worse possible kind of defilement.

Parsees, male and female, are initiated into full membership, so to speak, at the age of ten or twelve, by putting on the *kusti*, or string made of seventy-two twisted woolen threads, which must be spun by the priests' wives; and the *sadarah*, or sacred short-sleeved under-shirt of calico or muslin. These must be worn night and day, it being regarded as dangerous to go without them. Parsees must never be without a head covering; in the house a small skull cap is always worn. They have many curious ideas about the cutting of hair, nail-parings, etc., which cannot be noticed now.

IV. WHAT THEY THINK ABOUT CHRISTIANITY.

They seem very much opposed to it, though they cannot but feel that it is immensely superior to all other religions. There is much thinking and reading being done by them, yet the mass of the Parsees, especially the older men, cling firmly to their own faith and speak bitterly of Christianity. There are not more than half a dozen converts from Parseeism in all India. They are greatly incensed when any of their number shows a disposition to embrace the Christian religion. At our open-air-meeting and other religious gatherings there are spies specially present to see if any young Parsee manifests more than ordinary interest in what is going on, and, if so, to report in the proper quarter. Some have thought that this progressive people would, as a class, be the first to adopt Christianity. It may be so, but certainly there are no present signs of it. They take a great deal of pride in their social progress and conspicuous liberality, and are never slow to blow their own trumpet. They are an interesting people, and the Gospel of Christ is as well adapted to them as to any others. When they become true followers of Jesus they will be a grand element in the Indian Church.—*India's Young Folks.*

THE WOMEN OF INDIA.

BY SOPHIE S. SMITH.

Much has been written about the degraded condition and hopeless misery of the women of India; but what was true of them twenty years ago cannot be said of them in

every respect. Their condition is no longer hopeless. The English Government has abolished some cruel customs, and Christianity has opened up a brighter future and made it easier for them to bear the evils of her lot where they have not been removed. We cannot speak of women of India as a class, for their social position regulates certain customs and habits, so that facts which might be given of one class could not be stated of the other. There are three classes of women in India: the poor working-women, the middle class, and the high caste wealthy women. Their complexion varies from light brown to dark, the labouring class being darker than their wealthier sisters on the account of exposure to sun and air. They are small of stature, with a Caucasian type of feature, modest and retiring in manner.

Their ordinary dress is a piece of cotton-cloth six or eight yards long and one and a quarter wide, which they wrap gracefully around their body and keep in place, by tucking the ends in, without the aid of buttons, hooks, strings or pins. Those of the wealthy class are of richer material, ornamented by bands of embroidery. They have one extravagance, the love of ornaments, which is shared alike by rich and poor. A woman who owns but one garment, and that of the cheapest quality, and who cannot afford more than one meal a day, will often boast of twenty dollars' worth of silver ornaments disposed about her person.

Unwelcome at birth, an object of humiliation and sorrow to her family because she was born a girl, a girl of India is trained but for one thing—marriage; to her a state of slavish servitude to her husband and his relatives. With this end in view her father, without consulting her wishes, often betroths her at the age of six or seven years to a boy of eight or nine, whom she has never seen and knows nothing of. This betrothal is as binding as marriage, and if the betrothed should die before the final ceremony a girl belonging to the Brahman class could not marry again. So important is early marriage regarded among these people that a man who fails to obtain a husband for his daughter before she reaches the age of eleven years is reproached for great neglect of duty and brings disgrace upon himself and family.

As soon as the girl reaches maturity, which occurs at an early age, the marriage takes place and the young bride goes to her father-in-law's house. A young couple never set up house keeping for themselves.

Among the Mohammedan part of the population a bride looks upon her husband's face for the first time after marriage, on entering her father-in-law's house. The Hindu

bride may have seen her husband several times after her betrothal when surrounded by her friends. In each case she now becomes the slave of her husband and the drudge for the family. She is ordered around by her mother-in-law, abused by her sisters-in-laws, must cook the food, keep the house clean, serve her husband's meals, stand behind his chair while he eats, and content herself with what he leaves. She is commanded to look upon her husband as her god, and it matters not if he is bad and cruel, a very outcast, she must treat him with respect and reverence.

Among the laboring classes, besides the in-door work the women go out and work in the fields, carry dirt, draw water, gather fuel, and do whatever they can to add to the family income. The women of the middle class, who are wives of small tradesmen, live in more seclusion, and only leave their own court-yards when the men are away at business, to visit a friend or relative living near. If they are surprised by strangers they run away and hide like frightened deer, covering their faces and heads with a cotton veil. These women may live near beautiful gardens and green fields, and yet see none of the beauty and enjoy none of the fragrance.

Women of high caste and wealthy classes live in zenanas or houses where they are entirely secluded from the outside world. They never leave their homes except upon rare occasions, and then they travel generally at night, in a closely covered palanquin. They do not look upon this seclusion as a hardship, however. Living in a zenanna excludes from the public gaze and work of common life, gives them respectability and is a cause for pride and gratification.

The woman of India makes a fond mother, a true and helpful wife, and with the patience and gentleness characteristic of her race endures her lot as well as she can, seldom trying to rid herself of the burden. Sometimes she runs away to her father's house when things get to be unendurable, and if she fails in escaping thus she may kill her husband or herself. Divorce is unknown among the Hindus, and widowhood brings no relief, unless she ends her woes by burning her body upon the funeral pyre of her husband, which custom has been forbidden by the English Government and is no longer indulged in.

The Hindu women are the great supporters of idolatry. With fervor and faithfulness characteristic of all women in religion they set up their gods, whom they reverence and worship, and teach their children to do likewise. It has been said by missionaries who have spent several years in India and who are prepared to judge of these things, that a sudden change in social and

religious customs would be fraught with evil before the people are prepared for it by Christianity and education. The change will then come as a natural consequence of their influence and will be voluntary and genuine. Already Christianity and education are bringing about a condition favorable to reform.

Under their influence, caste lines have become relaxed, the sacrifice of children to the gods has become a rare thing, widow-burning is no longer allowed, some of the educated natives are showing a desire for a change in the custom of child-marriage, while students have formed unions to discountenance such marriages, chiefly because they retard mental progress by imposing upon girls and boys parental and domestic duties at a time when their whole attention should be given to study. Schools have been opened where women and girls receive religious and secular instruction and are taught domestic and household accomplishments. Many of these women and girls have become Christians, and now in their turn telling their heathen sisters "the old, old story," to cheer their hearts and brighten their lives amid the sorrows and cares of daily life.—*Gospel in all Lands.*

BUDDHISM IN CHINA.

It is important to know something of the introduction of a religion that has such a hold in an Empire containing one fourth of the whole human race, and we give below a brief account of the progress of Buddhism in China, as given by Dr. Mutchmore, who has recently visited that country.

"The report of its introduction to China is decidedly mythical. The Emperor of the time, Hang-Ming-Ti, had a wonderful vision the central object of which was a golden image whose head was within a halo, which entered his palace. The Emperor took counsel as to the interpretation of such a dream. His brother, Prince Tau, who had given some attention to the religion which had spread with such rapidity in the West, said that the vision concerned Buddha. An embassy was sent to verify the suggestion; it was absent for years, and when it returned it brought a sandal wood image of the golden one seen in the dream, one book and a Hindu priest.

So this system began, but it was slow work; and for three hundred years the people had only one book. But about two centuries later eighteen missionaries came, whose images now are seen in more than one thousand temples. There were at one time three thousand Buddhist missionaries in China. The system was pushed but was not a suc-

ness: its roots did not sink deep enough in Chinese thought to secure universal conquest.

Chinese Buddhism is a system of moral servitude: subtle, tenacious and degrading. It first postulate is that misery is the result of sentient existence; second, the accumulation of misery is caused by desire; third, the extinction of desire is possible; fourth, there is a path which leads to that extinction. This involves the suppression of desire as being the author of misery, or the gradual annihilation of life, or its absorption in the great void of non-existence. Its highest development is found in the so-called Buddhist trinity known as the "Precious Ones."

A temple dedicated to this trinity was visited. Within, at the altar, are the great terra cotta images, gilded and painted, of the "Three Precious Ones," the past, present and future Buddhas. Their forms are nearly thirty feet high and from eight to ten feet in diameter. Their names, in Sanscrit, are Buddha, Dharma and Lenga. The first Buddha is represented as he existed, as personified intelligence; the second, is the law of religion established by him; and the third, is the practical result of the two—that is, the priesthood, central to their idea of a church.

The ten commandments of Buddha run thus: 1. Against killing; 2. Stealing; 3. Adultery; 4. Lying; 5. Wine selling; 6. Speaking of others' faults; 7. Praising one's self, and defaming others; 8. Parsimony, joined with scoffing; 9. Anger and refusing to be corrected; 10. Reviling the three Precious Ones. Buddhism is an eclectic religion and this gives it the power of incorporated what others hold with itself; it is a grand co-partnership between itself and anything it can get into compact, and where it cannot overcome it is accommodating. Buddhism begins at Atheism and ends with Polytheism. Its evil influences must be counteracted before China can, in any true sense, be civilized.

The next temple visited was that of the Three Precious Ones. At the entrance are four idols of prodigious size and of disgusting mien; they are the Four Kings of Heaven who preside over the four cardinal points of the compass, having power to interfere with the affairs of the world, and to bestow great happiness on those who honor the Three Precious Ones. The images of the Three Precious Ones are set in lotus flowers, while on either side are representatives of the eighteen early missionaries.

The evening ritual service was being performed by about thirty priests, in yellow robes, chanting like Romish and Ritualistic

priests, and one could not fail to mark the similarity in many points. It had processions, it had intonings, prostrations, worshipping toward the altar, bowings, incense burnings, vestments, bell-rings, &c. The copy in so called Christian churches is easily traceable to the heathen original.

The priests are dirty and unprincipled, and to increase their finances, fastened the doors upon us, but Messrs. Wisner and Henry, with the courage of our countrymen, indicated that if they were not opened they would break them open; they then unloosed the bolts and bars.

CHRIST'S HAND AT THE HELM.

BY REV. THEODORE L. CUYLER.

There is an unseen hand that holds the helm of every godly life. While the errorist is blown about by every wind, and the selfish sinner is left to steer his own course—often towards rocks or quicksands—the voyage of every true believer is ordered by the Lord. We are often obliged to pull the oars of duty with our backs to the future; we cannot tell what the morrow shall bring forth; it is our business to pull at the oars of prayer and labor, and to leave the rudder in the divine Helmsman's hands. We commit our way to Him; He knows where the shoals and the sunken rocks are, and where the deep water is also; let the Omniscient Pilot do the steering. The poor disciples had a rough night of it while the Master was asleep in the stern of the boat; He was teaching them a lesson; and when in their extremity they called up the Helmsman, the storm lulled, and their fishing-smack swam safe into harbor.

It is a good thing for us that we cannot foresee tempests or trials, for then we might be frightened out of undertaking many a voyage at the call of duty. It is well that we cannot foresee difficulties. When Paul set off for Rome he could not discern a prison or a bloody axe of martyrdom waiting for him in the imperial city. When Granville Sharp and Thomas Clarkson set in motion their great enterprise of overthrowing the African slave trade, they could not anticipate the twenty years of ferocious opposition which they and their associates, Wilberforce and Macaulay, were doomed to encounter. They tugged at the oars, and God brought them into the harbor where the negro's fetters fell off. The five praying collegians beside the haystack at Williamstown were launching a little boat in simple faith; what head-winds it might have to face they did not know or care. The Master took the helm, and lo! their tiny craft was the pion-

eer of all the mighty fleet of American missions to heathendom. No penitent soul who comes to Jesus can foreknow all the obstacles and oppositions, all the temptations or trials that lie before him. It is well that he cannot. He might be frightened back, or be hamstrung with discouragements. There are too many "Pliables" who get bemired in the first "Slough of Despond," and are glad to sneak back to that worldly life which they had never truly abandoned. "Christian" gets out of the Slough on the side towards heaven.

Difficulties are a part of our discipline. Canaan lies on the other side of both the Red Sea and the Jordan. We need not cross either of them till we come to them. God can divide the big Sea as easy as He can dry up the little river. When we come up to the sea, the voice of Providence is "go forward," and the waters part asunder. When we reach the flowing Jordan and our feet touch the stream, behold it has vanished and we go through dry-shod! The story of Christian faith and its divine deliverances reads like a romance. When we voyagers get safely into the "desired haven" up yonder, we may take great comfort in looking over our log-books and in the discovering how wonderfully our Helmsman brought us through dark nights and dangerous channels. The writer of this article is aware that a very dense fog lies ahead, both over his own future and that of his beloved church. There is one, however, to whom the darkness shineth as the day.

Faith's real office and faith's real victory is in trusting the helm to Christ in the fogs and through the dark hours. Everybody can trust God in the sunshine and over smooth water. It is easy to commit our way to the Lord when that way seems as clear as the noonday. Faith says "Commit the helm to Him when you cannot see your hand before your face, when the clouds have extinguished every star, and no lighthouse of human guidance is in sight!" Jesus can see in the dark, if we cannot. The beginning of every genuine Christian life is by the supernatural operation of the Holy Spirit; and the supernatural agency and oversight of the Son of God is concerned in every step of that life to the final entrance into glory. Take that fact out of our religion and it becomes a beautiful myth, a devout delusion. But when I accept a Book that came down out of heaven as the rule of my faith, and a divine Saviour that came down out of heaven as the rule of my faith, and a divine Saviour that came down out of heaven as my Redeemer and my Guide and my Protector, then I can entrust the bark that bears my immortal soul into His safe pilotage. John

Newton remembered his experience as a sailor when he wrote:

"By prayer let me wrestle,
And He will perform;
With Christ in the vessel,
I smile at the storm."

FOR BOYS AND YOUNG MEN.

The following rules were found in the pocket-book of a good and successful man the late Hon. Stephen Allan who was for a term Mayor of New York city.

"Keep good company or none.

Never be idle.

If your hands can't be usefully employed, attend to the cultivation of your mind.

Always tell the truth.

Make few promises.

Live up to your engagements.

Keep your own secrets if you have any.

When you speak to a person, look him in the face.

Good company and good conversation are the very sinews of virtue.

Good character is above all things else.

Your character cannot be essentially injured except by your own acts.

If any one speaks evil of you, let your life be so that no one will believe him.

Drink no kind of intoxicating liquors.

Ever live (misfortune excepted) within your income.

When you retire to bed, think over what you have been doing during the day.

Make no haste to get rich if you would prosper.

Small and steady gains give competency with a tranquil mind.

Never play any game of chance.

Avoid temptation, through fear you may not withstand it.

Earn money before you spend it.

Never run into debt unless you see a way to get out again.

Never borrow if you can possibly avoid it.

Never speak evil of any one.

Do not marry until you are able to support a wife.

Be just before you are generous.

Keep yourself innocent if you would be happy.

Save when you are young, to spend when you are old.

Read over the above maxims at least once a week."

THE CHRISTIAN'S HIGH CALLING.

BY REV. THEODORE L. CUYLER.

In a certain battle, the attacking army found itself checked by a powerful battery planted on an elevation. The commander, selecting one or two of his best regiments, said to them "Yonder battery must be taken by bayonet. I *must* have it: and recollect that I go with you!" The fierce onset was made, and the battery was captured. That body of picked men were *called* to an especial duty; they "saw their calling"; they entered upon it under the leadership of him who had called them to the heroic achievement.

This incident may help to illustrate a very important word that is made prominent in the New Testament. Frequently the Christian life is described as a "calling"; the word rarely refers to a person's trade, or secular occupation. It has a spiritual signification, and it describes that act of the Holy Spirit by which the soul is brought into saving union with Jesus Christ. True believers are the "called of Christ Jesus"—"called out of darkness into light," and "called into eternal glory by Christ" that they might inherit the kingdom. The work of the Spirit on renewed hearts is spoken of as a holy calling; and all Christians are earnestly exhorted to walk worthy of their high calling. This discipleship of Christ—penetrated by His Spirit, warmed by His love, and consecrated by His service—is to be the prime business of every Christian's life.

Something more than a mere human agency stands behind every regenerated soul. Jesus Christ stands there, just as surely as His almighty power was behind Bartimeus when his blind eyes opened, or behind Lazarus when he stalked forth from the sepulchre. The tides in yonder harbor obey an unseen but mighty force. The fields will soon obey another force which will clothe them with living green. Our calling, brethren, is of the Son of God; He called us for Himself, to be a peculiar people—or as the Revised Version has it, a "people for His own possession."

(1) This is a *high* calling. A very false idea is current in society in regard to the relative respectability of different trades and

professions. A sincere heaven-born Christian life is the highest occupation on this globe. This honor is often attained by the humblest and most obscure; it is not a matter of birth or brains, or purse, or social distinction. "Ye see your calling," said the Apostle "how that not many wise men after the flesh, not many mighty and not many noble are called." Christianity is a great leveller *upward*. It rebukes the hateful spirit of caste—which is nowhere so abominable as when it draws its arbitrary lines through a church and across a communion-table. Common people often make uncommon Christians. *There is no such lifting power as the grace of God.* It abaseth the proud, but it exalteth the humble; for those whom Jesus calls, them He also glorifies. They belong to His royal family.

(2) Ours is also a "holy calling." The word here signifies set apart consecrated. Holiness is the unselfing of ourselves, and so living as to please God. It is just the putting of Jesus Christ into everything—in to the counting-room, and the shop, into trade and politics, into the home and household, into the heart's secret thoughts and the hand's busiest activities. What is "leaven" made for but to touch the whole measure of the meal? What is "salt" made for but to keep society from becoming rancid? Ye see your calling, brethren; and never was there a time when men and women who dared to be holy were more needed than now.

(3) To every reader of this paragraph who professes to be Christ's follower, is addressed the solemn injunction to walk worthy of the name you bear. Parents, you see your calling; it is the sacred trust of training souls for eternity. Your children are not foundlings, left on your door-step. What grows out of them by-and-by will be what grew into them while under your care. The baptism of infant children may be a solemn mockery—followed by such a criminal neglect as Eli's, and with the same result; or Baptism may be the initial step in such a training as Hannah gave to Samuel, and Eunice gave to Timothy.

This word "calling" is a great word. It bulks large to every member of Christ's flock in every relation of life. You are commanded to "make your calling sure"; not only sure for yourself, but to everybody who knows you. You are also "called to glory and honor." Live up to your high calling, and never lower your standard by a single inch! After life's bivouacs and battle-charges are over, there will be some splendid promotions in heaven—when Jesus will be "king of kings, and they that are with Him are the called, the chosen and the faithful."