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THE ARCHIVES
THE PRESBYTERIAN
CHURCH IN CANADA

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

The Maritime Presbyterian.

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FEBRUARY, 1886.

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

The Maritime Presbyterian

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All communications to be addressed to

Rsv. E. Scott, New Glasgow, N. S.

HOW TO MAKE TO-DAY REMARK- ABLE.

I do discover an error, whereby I have long deceived myself, which is this: I have desired to begin my amendment from my birthday or from the first day of the year, or from some special time, so that my repentance might bear some remarkable date. But when those days were come, I have adjourned it to some other time. Thus, while I could not agree with myself where to start, I have almost lost the running of the race. I am resolved thus to befool myself no longer. I see no day equal to to-day; the present time is always the fittest time. Grant therefore, that "to-day I may hear thy voice." And if this day be remarkable in itself for nothing else, may it be remarkable as the day of my conversion.—*Thomas Fuller.*

TURN YOUR FACE TO THE LIGHT.

It had been one of those days on which everything goes contrary, and I had come home tired and discouraged. As I sank into a chair I groaned, "Every thing looks dark, dark!" "Why don't you turn your face to the light, auntie dear?" said my little niece, who was standing unperceived beside me.

"Turn you face to the light!" The words set me thinking. That was just what I had not been doing. I had persistently kept my face in the opposite direction, refusing to see the faintest glimmer of brightness. Artless little comforter! she did not know what healing she had brought. Years have gone by since then, but the simple words have never been forgotten.—*Friend's Review.*

At present the Kirk of Scotland has 1,306 parish churches, 160 non-parochial churches, and 121 preaching stations—in all 1,587—and embracing 555,622 communicants.

THE DROWNING BEE.

A poor bee had fallen into the pond, and was struggling as well as her failing strength would allow. We seized a pole, and placed the end of it just under her. She took firm hold, and we lifted the pole and the bee. A little while was spent in drying herself and pluming her wings, and then our worker made a straight line for the hive, and doubtless was soon at her daily task rewarding us with honey. May not many a human worker be found in a sinking condition? A little sensible help might save him. Who will give it? He who does so shall receive the blessing of Him that is ready to perish.

Poor hearts are often in deep despondency, sinking for lack of a sympathetic word. Do not let them go without it. Rescue the perishing. Be on the watch for despairing minds; if no other good comes of it, you will, at least be more grateful for your own cheerfulness. But good will come of it in unexpected instances, and it will be heaven's music in your ears to hear sighs turn into songs.—*Sprurgeon.*

JUST THREE THINGS.

"I once met a thoughtful scholar," says Bishop Whipple, "who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things:—

First. I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the only guide and leave me stone blind.

Second. I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream.

Third. I have three motherless daughters, (and he said it with tears in his eyes). They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the gospel."

The Old Catholic movement is making progress in the southern part of Bohemia, and a very large accession to its ranks is regarded as possible.

THE MARITIME PRESBYTERIAN.

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FEBRUARY, 1886.

No. 2.

Owing to a change in printing arrangements there was some delay in getting started at the beginning of the year, but it is hoped that lost ground will soon be overtaken. To enable us to do this, the present number has been made a little smaller. It may be necessary to do the same with next issue, after which it will be enlarged to its former number of pages. On the other hand our readers will have this more than made up to them, in two ways:

1. It is now printed on better paper than formerly.

2. The page is enlarged one-eighth in size, so that during the year, even if there were more than two issues of a smaller size they would be the gainers.

With an earnest honest effort on the part of the Church the Foreign Mission Committee may close its work for the year on May 1st, free of debt. The work for the year has been most encouraging and the outlook is promising. Mr. Annand is very anxious to take a fourth man with him when he returns to the New Hebrides to occupy a large, new, island.

Rev. J. W. McLeod on leaving Princes-town, Trinidad, was presented with a purse of \$100, and an address, expressive of attachment to him, and sympathy with him in his infirm state of health. Mr. McLeod and family have gone to Tunapuna for a change and expect to return to Nova Scotia in June.

The Aged and Infirm Minister's Fund is a small one in amount but not in importance. An average contribution of ten dollars from each congregation would amply meet its present expenditure; but the fact of its being small leads in many cases to its being overlooked. Let it not be forgotten.

PRESBYTERIAN CHURCH: THE AGENCY IN HALIFAX.—It is hereby intimated to congregational treasurers and others who have money to remit for the schemes of the Church, that in accordance with the unanimous resolution of a meeting of Ministers and Elders held on returning from the funeral of the late Rev. P. G. McGregor, D.D., his daughter, Miss Helen McGregor, has been appointed to act as Agent and Treasurer of this church (Eastern Section) till other arrangements are made by the General Assembly.

ALEX. MCKNIGHT, *Modr. of Assem.*

The reports on the State of Religion throughout the Church indicate on almost every hand an increased interest and activity in Christian work. Joel's prophecy is being daily fulfilled. Many are asking the way Zionward. In the mining district of Westville, Pictou Co., the pastor, Rev. R. Cumming, reports an interest in Bible study never before witnessed there, large numbers being added to the communion of the church, even the boys in the pits taking their Bibles with them to their work, while nearly every evening he is encouraged by the coming of inquirers seeking the Way of Life. The work is quiet and earnest. A deep interest in the ordinary services of the Sanctuary. In the mining district of Vale Colliery there is also shown a quickened spirit of inquiry. Many hitherto careless are anxiously seeking the way of life and finding it.

HALF HOURS WITH THE LESSONS OF 1886, is a series of 52 discourses on the topics of the Sabbath School Lessons for the year, by 24 Presbyterian Clergymen, such as Drs. John Hall, T. L. Cuyler, Herrick Johnson, &c. In addition to its value as a help for the S. S. Lessons, it is most interesting reading for any family, containing as it does an excellent sermon for each Sabbath of the year. Sold by MacGregor & Knight for \$1.25.

REASONS AGAINST AUGMENTATION.

I. "It is a scheme to bolster up ministers that are not worth supporting. Let them, as do the lawyers, doctors, and all others, take what they are worth, and if they are not worth their support let them try something else. Why should they differ from others."

It is a not a scheme to help weak ministers but to help *weak congregations*. If all who are not in every respect first-class men were dropped out, and their places filled by Spurgeons, would these weak congregations be any stronger? Put all weak ministers out of the way and the weak congregations will still be left, some of them able to pay \$400, some \$500 or some of them more. So that the scheme is one to aid weak *congregations*, not weak ministers. It is exactly the same as with weak school sections. The government gives an additional grant to poor sections to enable them to keep a teacher, and then they get the best teacher they can. The church at large gives a grant to poor congregations to enable them to keep a minister, and then they get the best one they can.

II. "But if those weak congregations cannot keep a minister let them do without one until they are stronger."

That is not in accordance with the command, "Bear ye one another's burdens and so fulfil the law of Christ," or "Go ye into all the world and preach the gospel to every creature." And no one with the spirit of Christ will urge such a reason.

Again, by leaving these weak stations they never get stronger, but weaker. The way to have them stronger is to build them up until they become self-supporting, able in turn to help others. In this way many of our congregations have been built up, and in our Synod they pass off the aided list at the rate of one each year.

Ten years ago a few people at Amherst were organized into a congregation. Through these years they have grown, aided by this Fund, and now they say, "Thank you for the past, we will support ourselves, we want no more." And thus we have to-day in that important centre a flourishing, self-supporting, congregation.

III. "But let ministers deny themselves and live on what they can get in these places until the congregation grows

stronger. Mechanics have often to live on less than even \$300."

It is impossible for a man to keep his home as his congregation and the public expect him to do, to keep himself as his congregation and the public expect him to do, to keep up horse and carriage, to buy books, to give to objects of charity, as he is expected to do, on the amounts that many weak congregations can raise. Let the same man be now a mechanic, again a minister, and he can live and meet the demands which his position makes upon him, more easily as a mechanic upon \$300 a year, than as a minister at double the amount. The writer has had some experience in both lines of life.

Again, if it were absolutely necessary, it could be done, and has been done, but it is neither necessary nor fair. The ministers and people in the stronger congregations have as much right to deny themselves to send the gospel to those that are weak as others have to carry it there. The obligation to deny self for Christ rests equally upon all.

IV. "But some are not worth the amount aimed at by the Augmentation Scheme."

If men are not worth calling, don't call them, let them try something else, but if a man is called to the charge of a congregation he should have a support that will enable him to fill the place to which he is called in the way that the church and the world expects him to do.

This scheme has met throughout the church with a general, generous and hearty support, and has done a noble work. We trust that no congregation will allow itself to be an exception to the rule.

AUGMENTATION IN LUNENBURG AND SHELBURNE.

To the Rev. E. A. McCurdy, Convener of of Committee on Augmentation.

DEAR SIR,—As Convener of Presbytery's Committee on Augmentation I submit the following statement:

1. That Presbytery of Lunenburg and Shelburne appointed a committee on Augmentation in terms of the Synod's Resolutions, viz.: Revs. Millar, Fraser, and Rossbore, and Messrs. Eisenhauer and Calder, ruling elders.

2. That said committee did not require to allocate the Presbytery's share of the

Central Fund, as that work had been previously attended to by Presbytery.

3. That the committee visited every congregation within the bounds of the Presbytery in the interests of the central fund and received substantial assurance, that in every congregation save one, the amounts allocated will be raised. The exceptional case, Bridgewater, is without a pastor at present.

A successful missionary meeting was held with that congregation, however, and collectors appointed to go through the congregation and raise what is possible. It is hoped that the sum raised will not fall far short of last year, and that the amount realized for augmentation will equal the appropriation of Presbytery. Your committee are confident that the whole sum asked from the Presbytery of Lunenburg and Shelburn will be forwarded before the end of March, the close of our financial year.

4. Your committee in meeting with those congregations receiving aid, in every case (save that of Clyde and Barrington only settled three months) brought before the people the necessity of increased local effort. At Riversdale efforts were organized to raise the pastors salary and it has since been reported that \$25 additional has been guaranteed by that congregation. This charge is aided from Home Mission Fund, but the relief there will be as welcome as in your own scheme. At New Dublin no increase could be made, but the Managing committee guaranteed that there would be no arrears. At Lahave we found efforts already in progress to increase local revenue by \$50. We held a second meeting in another section of this congregation at a later date and found that in all \$65 had been added to the subscription list. We hope, therefore, that when application is made that we may be able to relieve the central committee to the extent of \$50. The congregation of Mahone Bay was next visited, at which meeting Mr. Morrison, of Dartmouth, gave valuable assistance. The prospect of increase here is less than was hoped. The congregation has recently spent \$400 in removing the church to a more suitable locality, and your committee did not meet with any very vigorous response in the direction of increased local support. At Shelburne the congregation met your committee's appeal by a counter petition for increased aid

from the central fund. This petition was founded on

(a) The failure of the lumbering interest during the year on the Ohio River.

(b) The almost total cessation of ship building at Shelburne by which the number of families had been reduced there, and the circumstances of the people remaining, crippled.

(c) The exceptionally low price of fish, by which the fishermen of the Jordan district have suffered during the last two years. They added to these three causes the pressing necessity for the erection of a new church at Shelburne. Your committee pointed out the difficulty in getting any increase, both from the state of the central fund, and also from the large amount we are already receiving from the fund, and directed the managers of Shelburne congregation to re-canvass the whole congregation with the view of securing larger subscription at home.

The result of this canvass to be reported to our meeting of Presbytery in March. A Clyde and Barrington meeting was held, but your committee did not deem it expedient to disturb arrangements of only three months standing. At Lockport the matter of increase was pressed, the congregation has only had one year settlement. No arrears exist. The two sections are each building a church and did not see how they could raise anything more this year.

5. While working chiefly in the interests of the Augmentation scheme, the committee sought so to present the whole work of the church that none of the schemes should suffer by this special effort. We trust this result will be manifest when returns come in for the year.

Respectfully submitted.

E. D. MILLAR.

LABRADOR.

Mr. Leck, who reports the following, is one of our own students in the College, Halifax:—

During the summer of 1885 I was appointed to labor as a colporteur by the B. A. Tract Society, Halifax, on the coast of Labrador. When entering upon my work I had no idea of the spiritual destitution which prevailed there. I expected to meet with a people enjoying the same benefits and privileges which we in the

Maritime Provinces possess. But alas, they are not so highly favored, and as a result there is but little vital godliness.

Many of the people are without comfortable homes and had not the means to obtain nourishing food. Not a few families dwell in miserable huts, supplied with very rude furniture. Last spring, owing to scarcity of food, I found many subsisting on the flesh of birds alone, having no other kind of diet. With uncomfortable homes they were also poorly clad. It was no unusual sight to see young boys and girls running over the snow and ice in their bare feet. Often with no covering to the feet they would engage in play for a long time when a person would shiver with an overcoat. Many objects of pity were thus seen clad in rags, and their filthy appearance showed that water had not touched their bodies for a long time.

They also have few educational advantages. Last summer in travelling four hundred miles along the sea coast I found but two schools in operation. At one of these schools only eight scholars attended. At the other thirty were enrolled in one of the most flourishing settlements on the coast. Not more than one half of the inhabitants are able to read the Word of God, and alas, many are growing up ignorant of the plan of salvation. They have few teachers so that they receive but little secular or religious instruction. Many of the harbors are visited by a minister of the gospel only once a year, and often the visit would be confined to a few hours. Along the whole coast of four hundred miles which I travelled there were only three ministers, who lived in the three largest settlements and were widely separated. The greater number of the inhabitants are thus entirely destitute of the means of grace and are perishing for lack of knowledge.

Our missionaries in Trinidad, the New Hebrides, India, and Formosa, are continually telling us of the dark and benighted ones in their respective fields of labor. In Labrador there are just as many dark hearts, and our fishermen are every summer coming in contact with them. This country is not far from us and the cost of sending a missionary to them is less than to other lands. How sad to think of it that on this peninsula souls are perishing every year without hearing and learning anything of a

Saviour's love. Many seem ready to receive Christian teaching, are anxious to hear the Word of God read and explained to them. All with whom I met seemed anxious to know more of the love of Christ and to learn of their duty toward God. Hundreds of children are growing up in ignorance, and oh, how many are growing old without a knowledge of the Saviour and the plan of salvation.

Pray for Labrador's perishing ones.

GEORGE A. LECK.

THE LATE REV. JOHN I. BAXTER.

In the death of Mr. Baxter, at the opening of the new year, the oldest minister of our Synod passed to his rest and reward, at the ripe age of four score and four years. He stood almost alone as a representative of the workers of a past generation. To the younger portion of our church, even of the ministers, he was a comparative stranger, for seventeen years have passed since at the age of 67, he retired from public life and the active work of the ministry, but in earlier days he was one of the most prominent and active workers in the church, and but few men have done more for extension of the Redeemer's kingdom in Nova Scotia. He was born in Annan, Scotland, in the year 1801, and thus grew grey with the century, to be outlived by it only a few years. At the age of eighteen he came to Nova Scotia, studied at Pictou Academy, and in 1832 was settled at Onslow, in the Presbytery of Truro, which was his first and only charge. For thirty-seven years he labored there until his retirement from the active work of the ministry in 1869. His field of labor was an extensive one, covering the territory that is now occupied by six or seven congregations.

Besides the work of his pastorate there were three measures in connection with the public work of the church in the promotion of which he bore a leading part.

1. Foreign Missions. From the very first he took an active interest in this work, and was specially prominent in starting what he himself called the Marine Department of the service, the first boat for Dr. Geddie, then the *John Knox*, for the support of which, previous to the building of the *Dayspring*, he had appealed to the children of the church.

2. He was the prime mover in that which has become an annual institution in

each Presbytery, Synod, and now the General Assembly, viz.: the inquiry into, and report upon, the state of religion.

3. The colportage scheme. It was before the days of the British American Book and Tract Society. There was little religious literature in circulation. Mr. Baxter realized the need of it, and an overture from the Session of Onslow resulted in the church taking up the work of colportage, and in ten years under Mr. Baxter's management, \$20,000 worth of books were circulated with very slight aid from congregations, the sales covering nearly all expenses. To all parts of the country his agents found their way, carrying such works as those of Bunyan, Baxter, Boston, and Alexander, and a great variety of the best books and tracts. It was a noble scheme with far reaching and lasting results.

After his retirement from the ministry he kept a book store in Truro for a number of years until disabled by failing health. His jubilee services were celebrated by the Presbytery of Truro in 1882, in the church, at Onslow, and now a little more than three years later, and fifty-three years from the time of his first settlement there, devout men follow his remains to the same church, to hold service in connection with an event in his history of which it could be more truly said,

"The year of Jubilee has come."

THE LATE REV. P. G. MACGREGOR, D. D.

The Rev. P. G. MacGregor, D. D., was the youngest and last surviving son of the Rev. James MacGregor, D. D. He was born, in what is now the village of Stelarton, which was then his father's farm, on the 24th of July, 1817, being at his death in his 69th year. In early life his father had set his heart on having him study for the ministry, and during his boyhood days he walked to New Glasgow, then a village of a dozen or two houses, to school.

In 1832 at the age of 15 years he entered the institution at Pictou, then at the zenith of its prosperity, taking there his full course of four years. Immediately at the conclusion of his college course he entered upon the study of Theology, under the late Dr. McCulloch, then sole Professor in the Presbyterian Church in Nova

Scotia. The system of study pursued at that time was that the student met with the teacher for one month to receive instruction, and during the remainder of the year pursued their studies in private, preparing exercises for the Professor and Presbytery. During the progress of his studies he taught school in New Glasgow.

On the 27th April, 1841, he was licensed to preach the gospel, by the Presbytery of Pictou, and had thus been at the time of his death 44 years in the ministry. On the 27th of October following he was ordained at Guysboro', where there was quite a number of Presbyterians, and where there then seemed a prospect of forming a congregation. After laboring for a year or two in this difficult field, with a very small support, he received a call from the congregation which had then been just formed in Halifax, afterward known as that of Poplar Grove. This call was signed by twenty-two persons, the stipend was \$480; there were no elders, and there was much prejudice to be encountered. Fully sensible of the difficulties of the situation, but feeling it to be the call of duty, he undertook the work.

For twenty years he labored on, with what success the history of the congregation well shews. The little one became many, the small one a strong nation, and he had the satisfaction of taking the congregation at its beginning and seeing the pleasure of the Lord prospering in his hand until it became one of the leading congregations of the body to which it belonged.

After about twenty years of labor his health began to give way. An affection of the throat seemed likely to put a stop to his work as a preacher. He went abroad for a time and his health seemed to recruit. And now instead of lessening the work, a new field was opened up.

The public work of the church had been increasing and at the union of 1866 it was felt that the labor was such as to justify the appointment of an agent for the sole purpose of looking after this work. To take charge of this service Dr. MacGregor was appointed. At first it was thought that he might combine with the duties of this office a partial charge of the congregation, but this was found to be not satisfactory, and in 1866 he was separated from his charge and his whole time devoted to the public work of the church.

For the last twenty years he has filled this post with great diligence, faithfulness, and success; doing in this department and as secretary of the different committees of the church, an amount of labor that few could know except those more intimately connected with the work, and which will be more fully realized now that he has laid it down. For some months his health had been failing. A year ago he went South, hoping to benefit by a milder climate. On his return a trip to Scotland was taken in the hope that it would prove beneficial, but shortly after his return last autumn, he was taken more seriously ill and from that time, with occasional returns of seeming revival, he sank steadily towards the end, until on the 5th of February the spirit passed away as if in a gentle sleep. Not long before his death the Foreign Mission Committee was to meet in New Glasgow. His daughter was going to send by express the minute book in which the records of the Committee were kept. Taking the book to her father's bedside, he took it in his hand. For many years had he written its records. Claspings the book he seemed as if he could scarce part with it. At length he gave it to her saying: "I am giving it up for ever." His work on earth was laid aside for a better service in another and better life.

OBITUARY.

Mr. Donald Fraser, for many years an elder in Poplar Grove Church, Halifax, died not long since at Beaulieu, Scotland. The Session of which he had been so long the senior elder, have placed on their records a minute, of which the following is an extract:

"Coming from Scotland, in the prime of life, to America, after a brief sojourn in the United States, our departed father settled in Halifax, connecting himself with old Poplar Grove Church, under the ministry of the Rev. P. G. MacGregor. For nearly thirty years he was identified with this congregation in varied and faithful labors for its welfare, until his removal, amid the universal sorrow of the congregation, about three years ago, to his native land.

In every capacity, as a private member, as a Sabbath School teacher, as an Elder, as Clerk of Session, as a Trustee, as

Treasurer of the Congregation, and as Treasurer of Session, his services were warmly appreciated, while his kindly nature, genial manner, and unflinching courtesy endeared him personally to all with whom he came in contact."

Mr. Charles Robson died on the 13th inst., at the age of seventy-two years. He was one of the oldest business men in Halifax, and for long a prominent elder in the Presbyterian church. He was one of the founders of Poplar Grove Church, was elected to the eldership in 1847, thus filling the office for nearly 40 years. In 1869 he joined the Presbyterian Church in Dartmouth, which was near his residence. In connection with church music, particularly in the compilation of the *Choir*, as well as in much of the other public work of the Church, besides valuable service in the congregations with which he was more immediately connected, having served well his generation he has now fallen on sleep.

"THE PRAYING MOOD."

"Sometimes I do not feel in the mood for praying, and then I don't pray," said a depressed brother to his friend one day. To this the friend replied by asking, "What have your moods to do with your duty? Mood or no mood, it is your duty to pray. If you really want God to bless you, He will not refuse your request because of your mental depression." This was certainly good counsel; for to neglect prayer when moody is a sure way to increase one's depression, while prayer soon transforms a dull mood of mind into the lively cheerfulness of faith, love and hope. One beam of light from the face of Jesus can disperse the gloomiest mood that ever darkened the soul of man.

CHARITY AT HOME.

The loving heart is the strong heart. The generous hand is the hand to cling to when the path is difficult. There is room for the exercise of charity everywhere—in business in society and in the church; but the first and chiefest need for it is at home, where it is the salt which keeps all things sweet, the aroma which makes every hour charming, and the divine light which shines star-like through all gloom and depression.

New Hebrides.

LETTER FROM REV. J. W. MAC-KENZIE.

ERAKOR, EFATE, Sept. 8, '85.

My Dear Mr. Scott:

In my last note to you I mentioned that I intended taking a tour to the east side of the island. Up to the present I have not been able to do so.

Shortly after the *Dayspring* left we were visited by a severe influenza. Indeed some of my young men were ill when the boat came ashore for our mail. The disease was brought from Noumea. One of the first who took it on this island, a European, died. His, however, was the only case that proved fatal. It went over this village and several others.

Mrs. Mackenzie and the children had it but so far I have escaped. Blood oozed out of the ears of many who had it, and the pain was very severe. For this, sweet oil dropped into the ear acted like a charm. Our eldest boy was very ill, and for a time we felt anxious about him lest the cough he had should settle on his lungs. A change to a village some little distance inland, however, has quite cured him. We went there last Thursday and returned yesterday.

This is the village formed by natives from the mountains, Tankaro. They had built us a small grass house, gratis, and this was the first time we occupied it. They seemed very much pleased that we visited them. About forty natives accompanied us, some of them of their own accord, others to carry such things as we required. We took a few joists and pieces of flooring of the old house which the ants had not destroyed. This, although perhaps not much softer, was more healthy than sleeping on the ground.

The village now numbers about fifty natives, and the little church, built by the first ten or dozen who moved there, is too small for them. Need you be surprised if it was with moist eyes I stood up before them on Sabbath morning to give out the hymn. Less than two years ago there was nothing but the unbroken forest, but the "solitary place has been made glad." Years ago had you filled their huts with gold you could not have persuaded them to move away from their own villages, and

renounce the customs of their forefathers. But the gospel has silently influenced their hearts, and so of their own accord they have come to trust under the wings of the Lord God of Israel. What a proof of the power of the gospel! I wonder what an unbeliever could say if he were to see this for himself.

While we were there word came from the mountains that five men and some women wished to join them, heathen of course. Right glad we were as you may imagine, to hear this, and we made arrangements that some Erakor and Fila natives should go to Tankaro next Monday and be ready to make an early start for the mountains next morning in order to bring them and what little property they have.

It was not all of a cheering nature, however. There was one serious obstacle in the way. One of these five men was under sentence of death for having, some time ago, caused by witchcraft, the death of another native with whom he was at enmity. There was an alternative, however, viz., that he should pay ninety hogs, so high did the blood avenger value the life of his friend. The poor Tankaro people were in great distress to know what to do. They were afraid to bring the men to their village lest the brother of the deceased should murder one of themselves, and they could not refuse to go for the poor doomed man. I told them I would go and see the brother myself and have a talk with him, and should he refuse to listen to me I would go and bring the man myself, so that I alone would be responsible for his coming. I went accordingly and found him in his plantation. I told him I had come to speak to him about Marik Leliak (the man on whom he wished to avenge his brother's death) and about his wishing to join the Christians. He said "Marik Leliak must stay where he is until he has given me eighty pigs." It is not always best, however, to give in to them, so I said firmly, "No, your word is crooked, Marik Leliak did not cause your brother's illness. It is only Jehovah who can send sickness on anyone." After a time he said, "Well, if he give me ten pigs the matter will be ended." So the likelihood is that he will get ten pigs. What I was afraid of was that he might enlist the sympathies of the Meli people on his behalf, and that bloodthirsty people are al-

ways ready for such deeds of darkness.

On our way home we very nearly met with an accident. Our canoe was heavily laden crossing the harbor, and a stiff breeze blowing, the waves began to topple in faster than I could bail out. Unfortunately we only had two little girls and a little boy to paddle, so had our canoe filled the consequences might have been serious, especially as sharks are not at all scarce.

SEPTEMBER 15TH.

Went to Bufa last Saturday and returned Sunday evening. This was once a very powerful village; but a great many have died and others have joined the Christian villages, and now there is but a handful left. It is now about twelve years since I first visited them and during all these years part of them have stood out against the gospel. The state of matters now, however, is much more hopeful. The worshipping party have quite recently formed a new village some little distance from the old one, and natives from the interior of the island are beginning to join them. A week or two ago four came, and last Friday two more. The probability is that a number more will follow, and that the rest of the village will also join them before long. Had rather close quarters during the night. About twenty of us slept in one hut, forming a row from one end of the hut to the other.

After morning worship the ovens were opened and quite a sumptuous breakfast was placed before me on a banana leaf, consisting of a fowl, a fish, and a large slice of taro pudding. As they were removing the leaves with which the food was covered up I was surprised to see them toss out a rat, as I knew they did not eat rats. The poor fellow had run in for refuge as they were covering up the food, and found he had gone out of the frying pan into the fire. After breakfast the teacher rang a bell—a cow bell, by the way—for service. You may smile, but to the mind of the poor natives there was nothing incongruous in this. Service over we visited the heathen. Found them much more friendly than ever before. They all assembled in the house of the principal man, and a mat was spread on the ground for me, something unusual for them.

SEPTEMBER 26TH.

Saturday night. Hope to dispense the

sacrament of the Lord's Supper to our little flock. May it prove a precious season to us all. Enjoyed the preparatory services on Thursday very much. Had the happiness of receiving ten new members into the church, and of re-admitting one who had been excommunicated. He has been on trial over a year, and has, I believe, given good evidence of sincere repentance. Of those admitted for the first time two belong to the class of young men I am training for teachers, and a third is the wife of another belonging to the same class.

I cannot tell you, dear brother, how thankful I feel to a kind heavenly father for permitting us to return to our field of labor. We labored many years with apparently very little success, but now we are greatly rejoiced in seeing many turning from darkness to light. A few years ago our prospects for extending the work among the natives on the mountains seemed dark. They were so scattered, perhaps six or ten in a village, and so inaccessible. Now we have the happiness of seeing them gathering into one village. Tankaro is made up of natives from ten or a dozen separate villages. Two are to move on Monday which will make twenty-nine gathered in from heathenism during the past two months. The greater number of them are here to-night in order to see the ordinance of the Lord's Supper dispensed to-morrow.

At Fila the work is very hopeful. I believe we shall have a large in-gathering there very soon. I was there last Sunday, and as we went from house to house the natives were waiting for us. They are just finishing their feast. You are aware that part of the village, one fourth, is Christian. When the rest of them join us we will attack Meli (the greatest stronghold of the enemy on the island) in true earnest. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

OCTOBER 10TH.

A gloom has been cast over our small Christian community at Bufa by the death of one of its members, a young man named Kalsarur. Most of them had accompanied the teacher here on the Thursday previous to the Sacrament, and returned on the following Monday. They said that Kalsarur was complaining of headache, and

that he and his wife had remained at home. I supposed that it was only an attack of fever and that in a few days he would be all right again as he was a strong, healthy young man. But soon the sad intelligence came that he was dead. He died the same day the rest of the natives returned. Oh! I cannot tell you what a trial this has been to me. What bright hopes have been dashed to the ground in a moment. I was looking forward joyfully to the time when several distant, scattered villages, now heathen, would be transplanted to Bufo to receive the Word of Life; and the chief instrument in this was to be this same young man. He had already begun to gather them, for those who had moved there were principally his friends. He had been a very wild youth but the change that came over him since he renounced heathenism about a year ago was simply marvellous. I have seen few natives on whom the gospel seemed to have taken such a hold. Indeed this is just what might have been expected seeing he renounced heathenism at the time he did. All the rest of the natives at his village were opposed to the gospel, and the chief, his foster parent, especially so. Some of the nearest villages to him were holding a feast and others preparing for one so that nothing but the grace of Him "with whom nothing is impossible," could have induced him to take the step he did. But dark and trying as his death has been it has a bright side. On their return as they drew near the village they heard him singing, and when the teacher entered he said to him, "I feel very happy. I took the Good Word and now I know my heart has a tight hold of it. I am going to leave you and you must be kind to the strangers who have come to live here." He kept on singing and praying until he died.

OCTOBER 22ND.

We had a call from a man-of-war yesterday, and the captain kindly offered to mail letters for us so I embrace the opportunity of sending this. As you will see it was written at different times and very hurriedly.

With our united kind regards.

I remain,

Yours very sincerely

J. W. MACKENZIE.

Trinidad.

REV. J. W. McLEOD'S FIFTH REPORT.

PRINCESTOWN, Dec. 28, 85.

Since in the providence of God I am here at the close of another year I shall try to briefly report its' work.

1. My health has not been much worse than in 1884, save that I am unable to preach.

2. Although helpless thus in myself I have not been left helpless. Throughout the year each missionary gave one day in eight weeks which gave us every alternate Sabbath. Then Mr. Gibson, at the request of the council, was with us until his departure for Demerara. Mr. Henry Brown also was ever ready when health permitted to take a Wednesday or Sabbath evening service. Rev. S.H. Wilson and Thos. Thomson, Esq., of San Fernando, deserve our best thanks for aid. The intervening Sabbaths were largely filled in the Hindi service by Mr. Jos. Annagee, who faithfully labored during the past year in word and doctrine. Mr. C. C. Soodeen regularly on Sabbath afternoon conducted a service in Mount Stewart and Palmyra villages, alternately. Mr. Henry Jaraman, in Piparo; John Gobin, at Jordan Hill, and the other teachers, have willingly taken their share of Sabbath work. Jaraman may be said to be a pastor as well as teacher, in his district. The Sabbath School was conducted by Miss Blackadder. The teachers were, Mrs. McLeod, Miss Blackadder, Messrs. C. C. Soodeen, D. Mahabu, Williams, Brown, and Annie Mewa.

3. Owing to the loss of £25 for Jordan High School since 1884, through depression in sugar, we have been compelled to close St. Julien School and to appropriate its support for Jordan Hill, a most important school. By arranging for fees and keeping a Hindu monitor in the Government School, not far from our own, the loss was less felt. I have few changes to report in the other schools save that of a new teacher at Cedar Hill. Mr. Grant relieved me largely of the care of Cedar Hill, Jordan Hill, Mount Stewart, and Palmyra schools. Mr. Morton relieved me by occasionally visiting the farther schools.

4. Of a debt of \$325 on new church, and general work from 1884, we have paid

off all save \$75; so that I may say our church is free of debt. This includes \$100 paid with consent of Council to the builder for loss in faithfully fulfilling his contract. This makes a total raised in Trinidad for new church of over \$1800. Our congregational contributions have, notwithstanding dull times, increased by about \$120, including a special collection on the Communion Sabbath before the last, amounting to \$70.

5. It was agreed at presbytery and council last January that I should begin the training of teachers and catechists. The work was begun at once and continued until the Christmas holidays. The St. Joseph and Tunapuna teachers met in Tunapuna on Saturday, the Princetown and San Fernando teachers in San Fernando another Saturday, while the Couva teachers met fortnightly on Friday. At the April and August vacations all assembled in San Fernando for a week's drill and writers examinations. The examinations were conducted in each field at the close of this year. On these occasions lectures in Hindi and English were delivered by Revs. Messrs. Falconer, Wilson, Hendrie, and our own ministers.

The average roll is	44
Average attendance	32

Our studies were grammar, geography, history, bible study, Stalker's Life of Christ, arithmetic, and algebra.

In closing I must record my heartfelt thanks to my brethren here and to all who aided in carrying on the work in my illness. Special thanks are due the New Glasgow ladies, Truro Lightbearers, and J. P. Gregg, Esq., for valuable gifts of clothing and pictures.

Nine schools have been in operation during the year with a total attendance of 386, and a daily average of 249.

Baptisms during the year,	Children	4
	Adults	13
		--
Total		17
Marriages		3
Communicants on roll		70

Respectfully submitted,
J. W. MACLEOD.

In Ireland, Presbyterianism embraces nearly one-half of the Protestant population. The orthodox Presbyterian Church has 533 congregations and 101,452 communicants.

REPORT OF REV. J. K. WRIGHT, COUVA.

During the year we have experienced something of sickness, anxiety and perplexity; but have received many blessings and have had enough success in the Lord's work to cause us to thank God and take courage. The events of the year have been:—

1. The opening of a new school on Perseverance Estate, and the placing of it on the Government List of Assisted Schools.

2. The acquisition of a larger building at Waterloo for school purposes, and the placing of this school also on the Government List. The thanks of the Church are due to James Kilgour, Esq., for his ready and substantial aid in these schemes.

3. The building of an infant class-room at California.

4. Reception of a deed of gift from A. Cumming, Esq., of the Mission land in Exchange Village.

5. The formation of a Congregation of English speaking Presbyterians. This was done by the Presbytery on the 10th day of June, in answer to a memorial signed by thirty-three persons. Service has been held every Sabbath evening at 7 o'clock. This service has been well and regularly attended. Besides the amount contributed which appears in the Financial Statement of this report, there has been raised upwards of eight hundred dollars toward the building of a church, to be used as a place of worship for the English speaking Presbyterians of the district, and also for Coolies who are or who may yet become Christians in connection with the Presbyterian Mission here. The utmost enthusiasm is manifested in reference to this object. We trust that the close of 1886 will find the building completed. It may be remarked here that part of the amount standing under the heading "Contributions from English Speaking Congregation" was given for the express purpose of purchasing an organ, and this item of expenditure is reckoned among the incidentals of the year.

6. The acceptance of Calcutta School into the Government Ward in that neighborhood. The balance of debt is mainly upon the school-house at Calcutta. It is hoped that some disposal may be made of the property next year to clear off the

debt. The most satisfactory arrangements have been made with the Education Department in the handing over of this School.

7. A certain amount of work was done during five months in the new district of Chandranagar. It was found, however, that the people there, owing to hard times, were not able to do anything to assist the funds, and besides that the work in the rest of the field was more than the Missionary could overtake alone.

8. The building and occupation of a New Mission House. The house is well situated and every way suitable and comfortable. We desire to express thanks to the Board for their ready liberality in this matter and to the several Missionaries for surrendering in behalf of this object their shares in the bequest of the late James McDonald, Esq. The several schools have kept up well. There are six in all with a total attendance of 372 and an average attendance of 270.

We have been anxiously looking for tidings of the appointment of a lady from Canada as teacher for Exchange School. We trust that she may come to hand early in 1886. There is a magnificent opening here for such a worker.

The Sabbath Hindustanee services have been well attended. In Exchange school-house we have had sometimes as many as 80 or 90 Indians.

We are not able to report many converts at this point. They all are, however, willing to receive Christian instruction. At all stations of the field on Sunday or week-day we have sought, to the utmost limit of our time and strength, to make known the Word of Life.

Our heartiest thanks are tendered, to friends in Trinidad who have so liberally contributed to our funds, to all the gentlemen in Couva and to Mrs. Wylie for their companionship and help in our work, to the St. Andrew's Church Junior Mission Society, London, Ontario, for their gift of five dollars, and to ladies in Canada from whom we have received clothes for the school children.

Baptisms, Adults	9
" Infants	5
Total	14
Communicants, Indian Congregation	43
English Congregation	15
Total	58

MISS COPELAND'S REPORT.

SAN FERNANDO, Dec. 26, '85.

Under the appointment of the Board I arrived in San Fernando in December last, as you are already aware, just as the school was closing for the Christmas holidays, so I had time to get acquainted with my surroundings before commencing my work.

School opened on the 5th of January. There were seventy-five scholars present. The average attendance for the year was ninety-nine, twenty-two more than last year. For the first quarter the average was 92; for the second, 105; third 98; fourth, 102.

Although ours in Indian school, several European gentlemen have sent their boys here, who, in addition to the ordinary instruction given in the school, receive also a lesson daily in Latin from Mr. Grant, and are paying large fees which enabled us to retain the services of Mr. J. W. Corsbie who was willing to take a second place in the school.

There are three departments; the Infant class, which is taught by Miss Annie Olmel; the Intermediate, by Mr. Corsbie, and the higher class, by myself.

School opens at 8 a. m., when the home lessons are taken up for half an hour, daily; then the school is divided into two classes for religious instruction, one of which is taught by Mr. Corsbie, and the other by myself. At 9 o'clock the regular work begins. The subjects are very much the same as those taught in the public schools of Canada. After school is dismissed in the afternoon a few of the older scholars remain for extra classes in Geometry and Algebra, and, for a part of the year, in Hindustani; at this time also the girls have their lesson in needle-work which is taught by Miss Olmel.

The young people of the Sabbath School have procured a musical chart from the United States, for which they paid \$12.50. It contains a complete system of vocal music, with about 160 exercises, beginning with the first principles of music, and gradually advancing to the higher. We have commenced it in the day school and we have a class in the church for an hour every Friday evening. Some of the young people have very good voices and are fond of music. At this class we also practice hymns from the Presbyterian Hymnal of Canada, which we use at the English ser-

vice on Sabbath evening and in the Sabbath School.

We have had two examinations this year. One, a public examination, was held in April before closing for the Easter holidays; and the Inspector's, for result fees, in October, at which, of the scholars who had made over 200 attendances, 39 passed in the standards, and 17 infants.

The Hon. Mr. Fenwick, a manager of the school, intimated the Governor's intention to visit us on the 19th inst., but later His Excellency found that he had to postpone his visit until early in next year.

On Christmas morning we had a meeting in the church for the children of all the schools. There were about 300 present. Before going to the church we distributed about one hundred of those little suits, sent from the ladies' societies at home, to the little ones who had come in very untidy from the estates. I am sure it would have gladdened the hearts of these ladies could they have seen the improvement in the appearance of the bright little recipients. When they had dressed themselves they all came into the church. After a short service some of the children were examined in the Shorter Catechism, for which prizes had been offered, and then cakes and candy were given. One little boy about four years old, from Petit Morn Estate, stood up and recited the tables of weights and measures, and also gave a short recitation first in English then in Hindustani.

Of course I render all the assistance in my power in the Sabbath School, and several of the more intelligent boys of the school have been baptized during the year. I like the work. It is very interesting. Generally on Sunday afternoons I visit some of the families connected with the Mission with a view to be useful.

My home is very comfortable. Mr. and Mrs. Grant are exceedingly kind to me.

I am, yours faithfully.

TISSIE COPELAND.

BIBLE SOCIETY WORK IN CHINA.

During the year 1834 the agents of the British and Foreign Bible Society distributed in North China 51,613 copies of Scriptures, in part or in whole, reckoning Bibles in four vols.; and Old Testament in three vols., as one copy respectively. It is most remarkable to notice that, of this

very large total, only 190 copies were given gratuitously. The total circulation of the above society over all China in 1884 was over 275,000 volumes. We have more than once felt compelled to acknowledge the immense missionary force this great society has wielded and is wielding in China. The above numbers speak for themselves, and they are not all. The additional fact must be remembered that, engaged in this great work, there is a large body of able and efficient agents, foreign and native, who commend, by their constant addresses, the glorious Gospel of God's grace revealed in His precious Word.—*Nel.*

CHRISTIAN GENTLENESS.

A heathen who stood in a crowd in Calcutta, listening to a missionary disputing with a Brahmin, said he knew which was right; though he did not understand the language. He knew he was in the wrong who lost his temper first. For the most part, this is a very accurate way of judging. Try to avoid debating with people. State your opinion and let them state theirs. If you see that a stick is crooked, and you want people to see how crooked it is, lay a straight rod beside it; that will be quite enough. But if you are drawn into controversy, use very hard arguments and very soft words. Frequently you cannot convince a man by tugging at his reason; but you can persuade him by winning his affections.—*Spurgeon.*

In 1881 Presbyterian mission-stations in the Northwest numbered barely 120; now 340. Since 1832, there have been erected in the mission fields 55 new churches, 11 manses, and three church manses, at a cost of not less than \$160,000. Within four years, families and communicants have trebled, and contributions (despite the general severe depression) quintupled. The area of settlement is about 30,000,000 acres and the population less than 200,000. There are at present three self sustaining congregations without pastors, and 1200 families of our Church without any supply.—*Witness.*

The true Christian is like the sun, which pursues its noiseless track, and everywhere leaves the effect of his beams in a blessing upon the world around him.—*Luther.*

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INDIA.

India is in the throes of a social, intel-
lectual, and religious revolution. The
masses of the people have not to a large
extent been caught by the whirl of the
agitation; but the educated, who have
imbibed Western ideas through their
Western education, are strongly moved.
Intellectually, India is free; and a man
may think as he likes, without much fear
of persecution. Socially, India is im-
proving; and many much needed reforms
are ardently discussed, and slowly put
into practice. Religiously, India is held
in the most rigorous bondage; and woe
to the man who openly disavows the gods
of his fathers! But even here there is
movement. Men fear not to criticize the
beliefs of their ancestors; they show a
desire for fuller knowledge of those
mysteries that surround the spiritual
nature of man; and what wonder, while
they thus inquire, if they learn something
of European materialism, or even of the
more degrading infidelity of a grosser
school? It has been known for some time
that infidel, or "free-thought," literature
has been disseminated in India, though to
what extent was unknown. Recently the
Religious Tract Society, to the many
blessings which it has conferred upon
India, has added another, in appointing a
committee to investigate this matter, and
provide means to counteract the evil.—
The Harvest Field.

SHUT UP.

When God shut Noah into the ark he
had no choice between quietly abiding
within it or forcing his way through its
windows to destruction. It is even so
with a man who by stern providences is
"shut up" within clearly-marked lines, of
disagreeable and painful duties. Within
those lines there are many trials of faith;
but beyond them is the wide, tempestuous
sea of disobedience and destruction. It
is therefore the part of the man of faith
and wisdom to stand patiently at the post
of duty, enduring hardness like a good
soldier until God's own hand opens the
door and sets him free, as he did Noah
when the flood had subsided. Thus do-
ing, though his "weeping may endure for
a night," yet "joy cometh in the morn-
ing." It is better to die within the lines
of duty than revel in the widest, freest
realm of sinful delight.—*Zion's Herald.*

THE EFFECT OF DRINK.

Not long ago the people of a certain town were called upon under local option to decide the liquor question. They were wavering in a public meeting, lest the town should suffer serious business loss. The sentiment seemed somewhat against prohibition until a pale, half-clad, woe-begone woman entered the room, walked up to the front and begged the privilege of saying a few words. She said:—

"I have just come from the poor-house. You all know me. I once lived in the finest mansion on this street, only a few doors from this hall. My husband you all knew. He was a prosperous merchant in this place. He was once highly esteemed by you all. He became rich. We had a family of happy, bright-faced children. We all lived happily together until the demon of rum conquered my husband. He and our five sons fill drunkard's graves to-night. This is all I have to say, except that I now return alone to the poor-house. Good night."

As she left the room a deep and solemn silence pervaded the audience. A profound impression was produced, and the town was carried for prohibition. At least, turn about is fair play.—*Sel.*

FIRST IMPRESSIONS.

The late Earl of Shaftesbury was wont to tell how his first religious impressions were due to a nurse who had charge of him till he was eight years of age, and who used to tell him Bible stories and urge him to give himself to the service of God. Not only does this anecdote contain comfort for those who in lowly positions seem to have but limited powers and few opportunities of working for God, but it is a suggestive one to those mothers who are careless as to the religious character of the nurses to whom the little ones are entrusted. To no one can the mother properly depute the blessed privilege of pointing the child to Him who said, "Suffer the little children to come unto Me," but there are times when the children must of necessity be under the sole charge of the nurse; and every mother who has the eternal interests of her little ones at heart will be careful to provide such a nurse as will supplement the noisy teachings given at her own knee.

NOT AFRAID TO DIE.

Almost the only printed matter found in the far North when the relics of Sir John Franklin's expedition were discovered in that icy region was a leaf from Todd's *Student's Manual* with this dialogue on it:

"Are you afraid die?" "No."

"Why does the uncertainty of another state give you no concern?"

"Because God has said, 'Fear not; when thou passest through the waters I will be with thee.'"

The poor victim perhaps treasured the page, read and re-read it, and gazed on it until the mists of death crept over him. He was not found, but the page told those who were searching, how one, at least, of those brave seamen had died.

FAMILY PRAYER.

There is one mark of a household in which God is known and loved, which is too often wanting in our day—I mean the practice of family prayer. Depend upon it, the worth of a practice of that can only be measured by its effects during a long period of time, and family prayers, though occupying only a few minutes, do make a great difference to any household at the end of a year. How, indeed, can it be otherwise? When each morning, and, perhaps, each evening, too, all the members of the family, the old and the young, the parents and the children, the master and the servants, meet on a footing of perfect equality before the Eternal, in whose presence each is as nothing, or less than nothing; yet to whom each is so infinitely dear that He has redeemed with His blood each and all of them, how must not the bad spirits that are the enemies of pure and bright family life flee away—the spirits of envy and pride and untruthfulness and sloth, and the whole tribe of evil thoughts, and make way for His gracious presence in the hearts of old and young alike, who as He brings us one by one nearer to the true end of our existence, so does He, and He alone, make us to be "of one mind in a house" here within the narrow presence of each home circle, and hereafter in that countless family of all nations, and kindreds, and people, and tongues, which dwell with Him, the universal Parent of all eternity!—*Canon Liddon.*