

Go Ye

Go **The Maritime** *Into all the World*
to Every Creature
Presbyterian.

Preach the Gospel

WE PREACH CHRIST, AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

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OCT. 15, 1881.

Wise Sayings.

THE wrong we inflict upon others follows us like our shadow.

EVERY accepted prayer is not an immediately answered prayer,

A MAN of integrity will never listen to any reason against conscience.

IT is not the fact that a man has riches which keeps him from the kingdom of heaven, but the fact that riches have him.

COMMON sense can accomplish much without great talents, but all the talents in the world can accomplish very little without common sense.

CONQUER thyself. Till thou hast done that thou art a slave; for it is almost as well to be in subjection to another's appetite as thy own.—*Burton*.

WHAT veracity is to speech, fidelity is to action. As we may safely depend upon the word of a truthful man, so we may safely depend upon the doings of a faithful man.

SAVING sharp things doesn't pay. It may gratify your spite at first, but it is better to have friends than enemies, and if you cannot make people happy, at least refrain from adding to their misery.

IT is a noticeable fact, that when a church begins to give liberally to foreign missions it begins to increase its gifts to home work. "The heart grows rich in giving." A local-minded, narrow Christian is to be prayed for.

IT is most certain that ill-tongues would be silent if ill-ears were not open; and hence it was an apposite saying of the ancients, that the teller and hearer of slander should both be hanged—the one by the tongue, and the other by the ears.

I SELDOM came to a close of a week but my mind is struck with the rapidity with which it has flown. Quickly has it been told up, but it can never be told again. I am hastening toward eternity as fast as time can carry me. O how foolish to be engrossed by the world, when I have a precious soul so worthy of my deep regard! If the thought of dying were oftener before us, sinful things would lose their deceitful influence.—*Rowland Hill*.

REVENGE is a momentary triumph, in which the satisfaction dies at once, and is succeeded by remorse; whereas forgiveness, which is the noblest of all revenge, entails a perpetual pleasure.

I HAVE been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for all that day.—*Abraham Lincoln*.

IF I am between two moral evils, I will not have either. "There is small choice in rotten apples." I am to reject both. A man is not to lie, to save from the necessity to steal; nor to break the Sabbath, lest he should not be able to pay his debts. Never choose to do wrong.—*John Hall*.

"I EXPECT to pass through this life but once. If, therefore, there be any kindness I can show, or any good thing I can do to my fellow human beings, let me do it now. Let me not defer nor neglect it, for 'I shall not pass this way again.'"

ADHERE rigidly and undeviatingly to truth; but while you express what is true, express it in a pleasing manner. Truth is the picture, the manner is the frame that displays it to advantage.

A BRAHMIN graduate of Madras University is reported to have said, "If I were a missionary I would never argue; I would simply give the Bible and say, Read that."

CONQUER thyself. Till thou hast done that thou art a slave; for it is almost as well to be in subjection to another's appetite as thy own.—*Burton*.

MAKE a journey every day to three mountains. Go to Sinai and see your sins; go to Calvary and behold the Lamb of God; go to Zion and view the heavenly city.

I AM tired of hearing people say that they prefer to worship God in the fields in summer, by the side of some babbling brook. What if they do? We are not permitted to live for our own comfort or pleasure, but for the glory of God and the good of the world. United worship in the sanctuary makes the world better. Therefore we have no choice in the matter. It is our duty to attend the house of God regularly.—*Rev. E. E. Hale*.

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To be Remembered.

Two facts should be kept clearly in view by every member and adherent of our Church in their giving to the schemes of the Church.

1. That the work of the Church in its various departments is constantly enlarging. New work is laid to our hands to do and if faithful we must do it.

2. Several sources of income which we have hitherto enjoyed are now cut off. Previous to last year we received large grants from both the Free and Established Churches in Scotland and the Presbyterian Church in Ireland, in aid of our Home Mission and Supplementing work. They now think that we should do our own work and leave them free to aid newer and more destitute fields, and last year we received nothing from Scotland, and but £50, stg., from Ireland. This year we can expect nothing and must depend entirely upon our own resources.

One of three results must follow, we must give more, or borrow, and run the funds more deeply into debt, or, leave some of the work undone.

Surely we will not accept the last, knowing our duty and doing it not. The second alternative, going more deeply into debt, is most unwise, for if the giving is not sufficient to carry on the present work, what prospect is there that the giving in the future will suffice for the enlarged work of the future and pay the debt incurred. Moreover going into debt for such purposes is unfair. It is taking to ourselves the credit of doing Christian work and making those who come after us pay for it. It is shirking our duty and borrowing that which we intend others

to pay. There is one kind of walking by faith that God's word does not warrant, viz., doing Christian work with borrowed money in the faith that those who do the giving next year or the year after will pay our debts. True a favorable opportunity may occur of sending forth a laborer where there may not be funds in hand to do it, where men should first seize the opportunity and then set themselves vigorously to the work of providing for it. But to shirk our duty and borrow systematically for our regular work leaving others to pay is dishonest.

Let ours be the first alternative. Whatsoever our hands find to do, do it with our might. Bring ye *all* the tithes into the store house.

The Canada Temperance Act.

At its meeting in Kingston in July last, the General Assembly passed the following resolution:—

“That the Assembly approve of the Legislative Prohibition of the liquor traffic as correct in principle, and especially that the Assembly approve of the principle of the Canada Temperance Act of 1878, and trust that any amendment made to it will be in the direction of increased stringency and efficiency and that all retrogressive legislation will be avoided.”

This Act popularly known as the “Scott” Act, gives every community the power of deciding by vote of the majority, whether or not, intoxicating liquors shall be sold within its bounds. Up to June 30th 1881, three cities and twenty-five counties in the Dominion had voted upon it. Of these, one city and two counties rejected it, while two cities and twenty

two counties adopted it by an average majority of three to one.

The penalties for its violation are much heavier, and conviction of guilt much easier, than under any of the liquor laws hitherto in force among us. Wherever it has been tried the testimony of temperance men is unanimsously in its favor. Many are the testimonies given as to the smooth working of the law itself and its effectiveness in putting down the liquor traffic.

Twenty nine of the foremost citizens of Fredericton (where it has been adopted) testify over their signatures that "The good done by it is apparent to every unprejudiced observer. Those who favored its adoption are highly satisfied with its working, and not a few who thought it a doubtful experiment, some even who opposed it, are convinced of its power to check a great evil."

From Woodstock, N. B., the testimony is that it has closed all the liquor shops and that the present condition of things stands in marked contrast to that of a few years ago.

November 9th has been appointed for the election in Pictou County and it is hoped that every true lover of his country and his fellow men will embrace the opportunity of recording his vote to drive out strong drink from our midst.

If wine is a mocker, let it not remain to mock our fathers and brothers and sons. If at the last it biteth like a serpent and stingeth like an adder, let us not nourish it in the bosom of our Country to bite, to poison, to destroy our fellow men and our children. If no drunkard shall inherit the Kingdom of Heaven, it is the duty of all, with voice and vote to remove from our land this agency of Satan, which works so effectively for its master that it captures and sends to him every year through a drunkards grave to a drunkards hell, sixty thousands of our race.

Home Missions—Laborers Wanted.

We are threatened with a worse evil than the want of funds, and that is the want of active, earnest, devoted men to do the work of evangelization at home. The first want may be met in six months, a quarter, or a single month. There are means enough at the present moment in the bursting barns of our farmers, to say nothing of mechanics, merchants, and professionals, to provide for a large increase of employed preachers, but where are the men?

Of Foreign Missionaries we have at present as many in the field as it would be wise to send abroad until the following recommendation of the Maritime Synod passes from the paper on which it was printed into the life of some considerable portion of the people:

"That all the office-bearers, members and adherents of this Church be affectionately urged to cultivate the grace of Christian liberality by the careful consideration of God's claims upon their property, and the practice of frequent proportionate and grateful contributions of their substance to the furtherance of His cause, and that all of them who are parents be exhorted to train up their children in this respect as well as in others, in accordance with the principles and precepts of the Gospel."

So soon as that takes place our Foreign Missionaries may be doubled; and when our people and ministers generally embody this resolution in practice the increase will be five or tenfold.

At present, however, the Foreign Mission Board would not be justified in accepting another missionary, and in view of this fact, Mr. C. D. McLaren, student of the third year, has left for Union College, New York, to finish his theological course, and with better prospect of acceptance, from studying for a session in one of their own seminaries, to place his services at the disposal of the Board of Foreign Missions of the American Presbyterian Church. So for foreign service

it appears that we have one too many, and he has to leave his country to get an appointment to the heathen world from another church.

But what about supply at home? Let the following facts reply:

First. At the last meeting of the Committee for the distribution of preachers, presbyteries asked for sixteen preachers to meet ordinary wants. On the list were twelve, but one was located at Little Bay, Newfoundland, and there was notice that three, Messrs. Thorpe, Rogers, and Forbes, would leave this month to take an extra theological session in Scotland, reducing the number to one-half of what was wanted. This deficiency was partially met, or rather helped, by the services of two or three ordained ministers, not on the list, but willing to give at least occasional assistance.

But *Secondly.* About six active earnest men are wanted to be located for a year or more in as many distinct and special fields. The Presbytery of Miramichi wants two, one for Metapedia and vicinity and one for the lumber camps within that Presbytery. The Presbytery of St. John is desirous of employing one in its large Home Mission field to itinerate and organize. The Presbytery of Halifax wishes two, one for Wolfeville and Lower Horton and the other for Lawrencetown, Cow Bay and Porter's Lake. The Presbytery of Newfoundland asks one for Bay of Islands.

Here are six men wanted and not one can be spared from the ordinary supply required by Presbyteries without leaving vacant congregations, as Mabou, Noel, and probably some others have been already left this summer with scarcely monthly service from probationers; and again the question comes up where are the men? From what quarter are we to expect them?

STUDENTS OF THEOLOGY WANTED!

I answer the question just asked, with the reply, the men are in our Christian homes, they are to come from our own

families. How the present urgent need is to be met it is difficult to say, but it is almost certain that it will *not be fully met*. Such men as are called for and wanted cannot be quickly obtained.

But the want is ever *recurring* and provision must be made to meet it in the future. Unless we use the means, and all means within our power, we are presumptuous in expecting the desired end. We have indeed, by efforts past and in progress, provided the means of education, but what have we done to lead promising young men to give themselves to the work of the ministry? How many parents have shown a desire to have a son engaged in Christian work and college training, with a view to missionary service? How many ministers in their visitations in families and schools, have watched for the buddings of piety, and the indications of talent and speaking power, with effort to pre-engage them for the Lord's work? We have rather been assuming that because ministers are not man-made, that we have nothing to do but to wait. And so it has happened in fact, that we have congregations not a few, which have never furnished a student of theology, and there are hundreds of wealthy families who have never given, nor sought to give, a minister to the Church or to the Lord who bought them.

A good man lately in a vacant charge, which the writer was supplying for a day, remarked on learning that there would be no preaching next Lord's day, "We have't got enough preachers yet I think." No; have you tried to give a son to serve the Lord as a preacher? "No." Has the congregation? "I don't know—well I think not," was the answer; and my rejoinder was, and can you be surprised at the scarcity of preachers? He changed the subject. There are many in the Church who would be silenced by these two questions. Piety, perseverance and prayer, brought to bear on this subject would do much if combined and well directed.

Our congregations and Christ's cause

in these Provinces are suffering severely from the want of more young men ready for work; and the friends of Zion should lay it to heart. May the Lord of the harvest send forth laborers into the harvest.

P. G. MCGREGOR.

Halifax, Oct. 7th, 1881.

Historical Sketch of Gay's River and Milford Congregation.

BY REV. A. B. DICKIE.

The early settlers of Gay's River were of Scotch and Irish extraction and hence were trained and educated in Presbyterian principles. Though deprived of the stated ordinances of religion, in their adopted home which they enjoyed in the fatherland, yet at an early period their spiritual wants received some attention.

About the beginning of the present century what now comprises the Gay's River and Milford congregation numbered about twenty families. Unable to support a minister they were united with Maitland, Noel, Shubenacadie, and Lower Stewiacke, and formed one charge known as the congregation of Douglas.

In the year 1802 Rev. Alexander Dick came out from Scotland and was ordained and inducted over them on the 21st June, 1803. He travelled over a district of country upwards of forty miles in length which embraced what is now four congregations. Residing at Maitland and preaching there one-half of his time the other half was given to Shubenacadie and Gay's River, the latter place usually having a week day service. The comparatively smooth roads of the present day were then unknown hence his mode of conveyance in summer was the boat or canoe on the Shubenacadie River, and in winter the horse and saddle were used.

As a preacher, Mr. Dick was earnest and faithful, a man of deep toned piety, who spared not himself in his Master's service. The hardships and toils which

the pioneers of Presbyterianism had to undergo are to a large extent unknown to the present generation of ministers. He possessed a good share of physical strength yet through ardent zeal and constant exposure he was at length laid aside from active duty.

Suffering from an attack of pleurisy from which he never rallied, he died at Maitland on the 20th May, 1812, in the 41st year of his age and the tenth year of his ministry. He was much beloved by all. Roman Catholics mourned his death and in some instances named their children for him.

The staff of elders in the upper part of the congregation was Messrs. William Dickie, Robert Pollock, James Moore, William Cook, and John McGregor.

After Mr. Dick's death the congregation remained vacant for a period of four years, and as there were no probationers to supply vacancies at that time, sermons were preached at long intervals by Rev. Hugh Graham of Stewiacke, Rev. John Brown of Londonderry, and Dr. McGregor of East River, Pictou.

In the meantime the extensive field over which Mr. Dick labored was formed into two congregations, Maitland, Noel, Kennetcook, etc., making one charge; and Shubenacadie, Gay's River, and Nine Mile River another. Over the former Rev. T. S. Crowe was settled, and the latter received the services of the Rev. Robert Blackwood.

Mr. Blackwood was a native of Kinross Shire, being born in the estate of Coldrain of which his father was proprietor. In the spring of 1816 he left his native land with a view to devote his energies in the Gospel of Christ, to the service of his expatriated countrymen in the state of Ohio, U. S. Landing in Halifax in July, 1816, he was persuaded by the fathers of the Church that there was as much need of ministerial labor in Nova Scotia as in Ohio, and he was induced to remain and cast in his lot here. In October he was inducted and each locality in the congregation enjoyed one-third of his services.

Two years after his settlement, 1818, the first church was built in Gay's River, and one at Nine Mile River in the same year, which still stands and is occupied by Mr. Layton.

In the performance of his ministerial duties Mr. Blackwood had to travel long journeys on horseback, and having considerable medical skill his physical strength was often taxed in attending to the bodily ailments of his people. As a practitioner he saved them much expense and in several cases was made the instrument of God in restoring to health and strength.

In the pulpit he was exceedingly popular being looked upon as the Apollos of the day; in manner he was kind and genial, and thus gathered around him a host of friends. During his pastorate several accessions were made to the eldership but none of them now survive.

After laboring in the Gay's River congregation for a period of twenty-four years he received and accepted a call from Tetamagouche and removed on the 1st January, 1841.

Another vacancy occurring, appointments were made from time to time during the winter by the Presbytery of Truro. In the following summer Rev. George Christie, a licentiate of the Presbytery of Pictou, was sent to supply them. His labors proving very acceptable to the people a unanimous call was given him which he accepted and was ordained in February, 1842.

At the time of his settlement Nine Mile River section was united with the Gore and Kennetcook to form a new congregation. The three sections remaining received an equal share of Mr. Christie's services until at the end of three years Lower Stewiacke feeling unable to pay one-third of the salary Gay's River assumed and paid the half.

In the first year after his settlement a church was built at Shubenacadie on the site where the present edifice now stands and shortly afterwards the first church was erected in Lower Stewiacke.

As a pastor he was faithful in the discharge of his duties, rightly dividing the Word of Truth, excelling in family visitation, and in conducting diets of examination. Under his seven years ministry the congregation prospered, and in 1845 had a communion roll of 745 and a Presbyterian population of eight hundred and seventy-five.

In the year 1849 he received and accepted a call from the congregation of Yarmouth and early in July left Shubenacadie, leaving behind many sad hearts. Four accessions were made to the eldership whilst he was Moderator of the Session, viz., Job Dart, John Williams, John Frame, and Ezekiel Pollock, all of whom Mr. Christie survives.

The congregation again became vacant and continued so for about two years, yet was pretty regularly supplied by Presbytery.

On the 31st August, 1851, Rev. David Honeyman was settled over them but only remained for three years when he removed to Antigonish. There are now two elders living who were elected in 1853 near the close of his ministry, Mr. Cameron McDonald now the father of the Gay's River Session, and Mr. William Landells ruling elder in St. John's Church, Halifax.

In the summer of 1855 a call was given the Rev. James McLean who was then laboring in Mabou, C. B. Being accepted by him he was inducted on the 4th December of that year. For 17 years Mr. McLean wrought hard and labored faithfully, often holding three diets of worship each Sabbath. He also gave a great deal of attention to Bible Classes and Prayer Meetings and did much to consolidate the congregation. In the third year of his ministry, 1858, a new church was built at Gay's River, just 40 years from the date of the first building. It stands on one of the prattiest sites in the Province. The burial ground, God's acre, is rapidly filling with risen mounds.

In the year 1872 a division was effected in the congregation. Shubenacadie and

Lower Stewinacke were formed into one charge, Gay's River and Milford into another, Mr. McLean remaining at Shubenacadie until his removal to Londonderry.

For two years and eight months the now congregation continued vacant. Being twice disappointed in their choice of pastors they at length obtained the services of Rev. E. Scott who was ordained on the 20th September, 1875. At the end of three years he received and accepted a call from the United Church, New Glasgow. Though a short ministry it was a prosperous and successful one. A manse was built, eighty-seven additions made to the communion roll and about four hundred dollars raised for the schemes of the Church. The death roll was also unusually large during his ministry averaging one every three weeks.

On the 27th April, 1879, Rev. A. B. Dickie was inducted over the congregation and still continues its pastor.

MILFORD.

Formerly this locality was called Upper Shubenacadie. After the construction of the railway a station was built called Wickwire station to distinguish it from Shubenacadie proper and by this name the settlement was afterward known. In the winter of 1869 or 70 a debating society was formed and one of the first subjects discussed was a new name for the locality. A number being suggested Milford was at length chosen and finally adopted.

Previous to the formation of the new congregation the Presbyterian families residing at Milford worshipped at Shubenacadie. In 1860 they numbered about eight families who travelled from three to eight miles to church and contributed about twenty dollars to the support of the Gospel. About that year Mr. McLean gave an occasional service at the school house in the Barney's Brook section and afterward preached regularly in the drill shed. In the year 1867 it was agreed to erect a church which was finished the following year. Steps were then taken to form a new congregation which resulted

in a union between Gay's River and Milford.

At the time of Mr. Scott's settlement there were fifty-two communicants in this section of the congregation increased by sixteen at the date of his removal.

The communicants throughout the whole congregation now number 267 and the Session roll contains the names of nine elders.

Illustrated Missionary News (monthly 75 cents per annum, or \$1 for 18 months, D. McGregor, Halifax.) This is one of the most entertaining, attractive, and instructive periodicals of the day. Its bound volumes at the end of the year would form one of the best picture books we could provide for our children. The September number like all the others contains "Missionary intelligence from all parts of the world." The illustrations are, No. 1 "Red Indian on the look out," No. 2 "Temples of the king at Ulwur," (India) No. 3 "Native of Caroline Islands in War Costume. No. 4 "Japanese Ferry Boat" of an ancient style, being drawn by six men swimming. No. 5 "Peruvian Indian and Squaw." We need only refer to the opening article which contains an account of Gospel Mission Work among the Robbers of Zeitoon, Turkey. This town numbers several thousand, among whom, living in one part of the town are 200 robbers. In the midst of the thieves district of the town are now established, "Preaching services on Sunday, a day school for boys and an evening school for young men."

NEARLY one-third of the inhabitants of the world live in China, and the population is still on the increase. But for occasional famines and pestilences, they would probably by this time have half filled the earth. When a girl is born in China, her parents too often determine to destroy her. They sometimes throw their off-spring into empty pits; float them off on some river in a basket; or adopt some more cruel means to take away their lives, and thus as they suppose, deliver them from the evils of life. These child-murders are looked on by the heathen as proofs of parental affection! Strange proofs of love are these! The Christian Chinese, however, shew much natural affection. Mr. J. H. Taylor, and the wives of the China Inland Missionaries in the far interior, have rescued many a Chinese babe from destruction, and are now establishing orphan homes for some of the helpless little ones who lost all their kith and kin in the late terrible famine.—N. Y. E.

Christian Giving and its Result.

"Honor the Lord with thy substance and with the first fruits of all thine increase" is the Divine command; "So shall thy barns be filled with plenty and thy presses shall burst out with new wine" is the Divine promise linked to the command. In obeying the command we are but returning a little of His own. "The silver and the gold are His, and the cattle on a thousand hills,"—"The earth is the Lord's and the fulness thereof." What we have is entrusted to us to use wisely and well, and from each one of us will He soon require an account of our stewardship.

THE MOTIVE IN GIVING.

"Honor the Lord." To do this we must give in faith. Both Cain and Abel brought offerings perhaps equal in value, but Cain's sacrifice did not honor the Lord. To Cain and to his offering the Lord had not respect. There was no faith, and whatsoever is not of faith is sin. "By *faith* Abel offered a more excellent sacrifice than Cain."

We must give in humility, from gratitude and not for the praise of men. The Pharisees gazed that they might be seen of men. They sought to honor themselves and not the Lord.

We must give as an act of worship. "Come into My courts and bring an offering with you." To bring the offering and present it in an acceptable manner is as really an act of worship as to come into His courts to sing His praise, read His word or supplicate His mercy. If from selfish motives men keep back the offering how can they worship acceptably.

Giving should be in proportion to what He has given us. To whom He giveth little from them He expects but little, to whom much is given from them much is required.—We should give regularly and systematically. As long as God gives to us and in like proportion as He gives to us does our obligation remain to return a part of His own to Him.

THE FIRST FRUITS.

He plainly tells us that the particular part of the substance with which we are to honor Him is the first fruits. This language while referring primarily to husbandmen applies to all. The first fruits are the first part given to God out of our income, no matter whether we be farmers, mechanics, ministers, or merchants. The minister receives his quarter's salary, the first portion out of it laid aside for God, for religious and benevolent objects. The first part of the merchant's income or the mechanic's wages, the first of the produce of the farmer's dairy or loom is as really first fruits as the first bushel of corn from the bin or the first lamb from the flock.

There is something very significant in the term first fruits. The first is generally the best and nothing else will honor Him. How many leave God's share to the last. They are not sure whether they have anything for Him or not. They must have all their own desires gratified and then if there is anything left, well, if not, He must go without. Is it any wonder that such people are spiritually and often materially poor.

HOW MUCH SHOULD WE GIVE?

That must be left to every man's conscience. Giving is an act of worship and like all other acts of worship it is free. There can be no law laid down as to how much men should pray or read God's word, neither can there be as to what proportion all should give.

Under the Old Testament dispensation religious duties were minutely prescribed. A certain number of fasts were to be observed, a certain number of sacrifices offered, and a certain proportion given to God. Now we are free, not from the obligation to perform these duties, but as to the particular way in which they shall be performed. But, reasoning from analogy, surely no less should be given by those who enjoy the light of gospel times than by the Jews who were less highly favored. Many do give a tenth

and prosper and thus is fulfilled the promise,

"**THY BARNS SHALL BE FILLED WITH PLENTY** and thy presses shall burst out with new wine." Individuals, families, congregations that have honored the Lord with their substance have always been blessed and prospered. True there are those who increase in substance and do not honor the Lord with it. But because they grow rich they are not necessarily prospered. Their hearts are set on wealth and God permits them to get what they desire but their wealth is to them a curse.

In the history of the Jews we find a striking illustration of this truth we have been considering. They were required to give largely for religious purposes, one-tenth to God in sacrifice and temple service, etc. And as the tribe of Levi were given no inheritance, the land being all given to the other tribes, who were in return to give a tenth to the Levites for their support, every pious Jew thus gave one-fifth of his income. Do any think or say, what a burden! How poor it would make them! Not so, they had abundance. As long as they honored the Lord with their substance, their store-houses were literally filled with plenty.

But follow their history. After a time they became worldly, selfish, greedy. They neglected the Levites, whose share of the land they had, they neglected their tithes to the service of God. They did not bring the first fruits to Him but gave Him the last, the refuse, the lame, the torn, the maimed, that which was no good to themselves. What now? Did they grow rich in substance? Just the reverse: they were poor. The blight, the rust, the mildew spoiled the standing grain, the locusts ate up all the green fruits, the grapes fell before they were ripe, the flocks were cut off from the fold and the herds died in the stall. God's judgments were heavy because of their sin of withholding from Him His just due.

What a lesson! How slow the Christian world is to learn it. Is not God always the same? Is not this sin as abhorrent to Him to-day as it was in the days of Israel? And will He not visit the sin with the same judgements to-day that He did then? No thoughtful person can read the history of God's dealings with His ancient people and not be forced to the conclusion that similar judgements are abroad in the earth to-day for similar sins.

Let us honor the Lord by giving Him our hearts and our lives. Let us honor Him in our thoughts, words, deeds, honor Him with our substance and He will honor us in the present life and abundantly honor us with a place at His right hand in His heavenly kingdom.

T. H. M.

The Crisis in Japan.

The wonderful story of New Japan has not yet ceased to charm and interest the world. It is one of the romances of modern history and modern missions. The revolution has been so sudden and complete, and the breaking away from old ideas and customs so radical, that wise and observant Christians have watched with painful solicitude to see whether true Christian culture or godless science and philosophy should give direction to the newly awakened and plastic mind and character of this intelligent people. There has been much to encourage and re-assure; many of the principal schools are under the care of Christian men; many of the leading men are themselves favorable to Christianity, and some of them have been educated in Europe and America; the progress of Christianity has been more rapid than in any other Eastern Country; a Christian literature is gradually growing up; the New Testament is now translated into Japanese and is circulated by tens of thousands of copies; and during the past year there have been some quite remarkable popular movements in the direction of Christianity. As many as four thousand persons have met for a whole day in the open air in Tokio to discuss the Christian religion, a company of educated natives have invited the missionary at Kobe to give a public lecture in the theatre, and other instances of widespread

popular interest in the new faith have occurred. So strong is the native dread of the new religion that societies have been organized in which the members bind themselves under solemn oath never to embrace Christianity. The homage of fear is often as significant as love. At the same time there is no doubt that sceptical literature is widely circulated and eagerly read, and that the revival of culture and education is far from being Christian. It is an hour in Japan when eternal issues hang upon the education of a single generation. Miss Bird, the gifted authoress of *Unbeaten Tracks in Japan*, the most recent work on that country, and one of great interest and freshness, closes her second volume with this striking picture of the religious situation:

"Of the shadows which hang upon the horizon of Japan, the darkest, to my thinking, arises from the fact that she is making the attempt, for the first time in her history, to secure the fruits of Christianity without transplanting the tree from which they spring. The nation is sunk in immorality. The millstone of Orientalism hangs round her neck in the race in which she has started, and her progress is political and intellectual rather than moral; in other words, as regards the highest destiny of man, individually or collectively, it is at present a failure. The great hope for her is that she may grasp the truth and purity of primitive Christianity, as taught by the lips and life of our Lord Jesus Christ, as resolutely as she has grasped our arts and sciences; and that, in the reception of Christianity, with its true principles of manliness and national greatness, she may become, in the highest sense, 'The Land of the Rising Sun,' and the light of Eastern Asia."
—*Gospel in all Lands.*

A Buddhist Priest's Confession.

Mr. Roberts, of Kalgua, sends to the Mission Rooms of the American Board the following confession from a newly-converted Buddhist priest:

"I repent with deep regrets; my purposes hitherto have been all in vain. I cut myself off from all the natural relations of life, and became a Buddhist for the sake of obtaining my daily food. I left my home and became a priest more than twenty years ago. I have been tossed to and fro with no one to trust in, and have passed my time in vain. Although in outward appearance I had cut

myself off from the world, my heart was not freed from worldliness, but was full of evil passions, defiled and impure. My desires were those of a fool. I loved that which I ought not, and thereby my soul became darkened, and I committed sins according to all my foolish impulses. I am now over fifty years of age, the weakness of old age is coming upon my body, death is approaching, and hell appears in sight. I weep, I cry, I grieve, I mourn; I repent with self-abhorrence; the errors and sins of my life hitherto are more than my mouth can utter. I prostrate myself and beseech Jesus to teach me how to live aright. I trust in the Saviour to forgive my sins and remove my transgressions. I wish to be baptized, to join the church, to keep the Ten Commandments, and never to alter my course so long as I shall live; that my soul may be saved, by the mercy of God, and that I may attain to eternal life, which will satisfy all my longings.

"In the reign of Kuang Hsi, the sixth year, the eighth month, the thirteenth day (September 17, 1880), I, a priest, Chih, I, by name, worship and declare."

Can we find a Christian who, after twenty years of devout service in his Master's cause, wishes to make a similar confession, and leave Christ for Buddhism?

"If I Had Known."

Not long since we met a lady whose sad face told the story of great mental suffering. Entering into conversation with her we found her bowed down beneath the weight of a sorrow from which there seemed to be no relief. She said:

"The Lord has laid his hand very heavy upon me. He has taken from me the light of my eyes and the staff of my old age."

And then, in a few words, she told of the death of a son, a promising lad, after an illness of only a few hours, and concluded by saying:

"O, if I had only known he might die, how differently would I have trained him! He received no religious education. I have been so absorbed in gaining the meat that perisheth that I have neglected the more important eternal things. O, if I had only known!"

This experience speaks for itself. We need add but a word of warning to all who have in their hands the training and welfare of young immortal souls. O, see to it, dear friends, that your children are early taught the way of life through

Jesus, the only Saviour. Seek first the riches of the kingdom above for yourself and then, and God will provide for the meaner things of this earthly life. But if you neglect to secure these true riches, what have you in store for time to come but self-condemnation and the bitter cry, "O, if I had known!"

The Calcutta Case.

An American missionary writes :

Last Monday the suit which had been pending some time was decided in favor of the missionaries ; and it may not be out of place to give a *resume* of what has happened.

In April one or two slight disturbances occurred—nothing new under the sun—in connection with the street preaching ; and the new commissioner of police, Mr. Harrison, with more of haste than wisdom, issued an order prohibiting preaching in the squares except by those licensed by him ; while a conservative Hindoo, a member of the municipal council, moved that "no preaching be allowed in any of the public squares."

Various reasons are assigned for this opposition. The prevalent opinion seems to be that it arose chiefly from conservative (orthodox) Hindoos, who are naturally opposed to the spread of Christianity in their midst and would be glad to see the missionaries silenced. Besides, there are not wanting European officials who care but little for Christianity, and in a case like this are not averse to taking the part of the Hindoos. The police commissioner is a Roman Catholic, but it is believed he has not been influenced by his religious prejudices in what he has done. However originated, the opposition was very active and pronounced and the two parties were soon arrayed against each other.

On the first day of May the missionaries were interrupted by the police, and on May 9, but refused to be stopped. May 9, a Missionary Conference was held and the following resolution was adopted: "That we respectfully decline to apply for personal permission to preach in the places of public resort where we have a common right to be, and where the public traffic and convenience will not be interfered with by our preaching."

The commissioner issued a second order and the missionaries for the purpose of testing its legality, believing themselves to be in the right, disobeyed and resumed preaching, the consequence of which

that was summonses were served upon five of them.—Revs. Messrs. Kerry, Macdonald, Bamford, James and Johnson—and the case came up for trial. After considerable delay it was heard : the prosecution utterly failed to make out its case, and the bench of magistrates (consisting of a Hindoo, a Mohammedan, and two Europeans) unanimously decided : decided that the police commissioner had exceeded his authority and dismissed the suit. The prosecution attempted to prove that that the public preaching was productive of disturbances, and that it was not liked by the natives.

Missionaries in all parts of India are rejoicing over this victory. Had the suit been decided otherwise it would have been carried not only to the highest courts here, but to the supreme authority in England. After having for years the unquestioned privilege of preaching in the streets, the missionaries would not willingly see this right interfered with ; and all England would have supported them.

The Working Men's Lord's Days Rest Association, of Bedford row, London, England, has just issued an appeal to the public, printed on a large six-sheet double-crown bill, as follows: "The Sabbath was made for man. Why not for the railway man? Why not for the cab, omnibus and tramway men? Thousands of these working men have no day of rest. They work ten to eighteen hours a day seven days a week. Englishmen! do not enslave your fellow-men by employing them in needless Sunday work. If you would not like to work yourselves on Sundays, don't make others work for you on that day." The opinion of the late Beaconfield is quoted. He said: "Of all Divine institutions the most Divine is that which secures a day of rest for man. I hold it to be the most valuable blessing ever conceded to man. It is the cornerstone of civilization, and its removal might even effect the health of the people." Mr. Gladstone's opinion is also given, as follows: "The religious observance of Sunday is a main prop of the religious character of the country. From a moral, social and physical point of view, the observance of Sunday is a duty of absolute consequence."—*Can. Pres*

The "Gospel in All Lands" says: "Japan, with 800 atheist students in her National University, and not a single Christian, waits to choose between Herbert Spencer and Jesus Christ. China, with every avenue opening to the com-

mercy and culture of the world, waits to decide between Mammon and God. India is listening with one ear to Deism and Chunder Sen, with the other to the Gospel. France and Italy must either be Protestant or Infidel. Africa's glorious interior will soon be one vast chain of commercial posts. Shall the infamous trader make them darker blots on that dark continent than even the shrines of Fetichism, or shall the Christian missionary convert them into beacon-lights for benighted races? There is scarcely a nation not yet Christian of which it is not true that the remaining twenty years seem to be the very pivot of its destiny."

THE more sound our experience, the more quiet our piety, the more shall we understand that "this is the will of God, even our sanctification." This is the heaven we desire. We shall love it and exult in it in proportion as we love God and exult in God. Herein "the children of God have a supreme taste for likeness to God"; this is their chosen blessedness. The children of the Devil have no such taste. They desire the incidental benefits of religion; such as escape from hell, and from the dread of it, also support and consolations under sorrows of life; but they must own that renovation of nature and the restored image of God, awaken none of their sensibilities. The soul that is born again is filled with expectations, which, however undefined, are at once spiritual and glorious. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is."—*Dr. J. W. Alexander.*

A LITTLE girl was lying in bed so ill that her disease had taken away her sight. Her teacher went to see her, and said, "Are you quite blind, Mary?" "Yes," she replied; but I can see Jesus." "How do you see Jesus." "With the eye of my heart."

The average of ministerial support in the United Presbyterian Church in Scotland has reached \$1180—the highest in any church in Great Britain.

For the Young People.

DEAR BOYS.—What are you going to be, farmers, lawers, mechanics, doctors, printers, sailors, merchants, ministers? Whatever trade or profession you choose take God with you and all will be well. But I wish you to remember in your choosing, the need there is of more ministers. Who among you will give his life to God in this work.

A Little Child's Offering.

A little girl seven years old died in Philadelphia a year or two ago. When the doctor told her that she could not live, she bade her mother send for the pastor of the church, and gave him her little savings' bank. "Open it," she said. There were four dollars and a few cents. "Take them," said the child, "and build a church for poor people. Poor people, mind, who sit in the back seats of our church. They must not pay anything. I want all the seats to be free." The clergyman took the money. "My child," he said solemnly, "it shall be done, with God's help." When the child was dead he placed her little bank and the pittance it contained on the pulpit, and told her story. Tears were in every eye. One wealthy man after another came forward with his offering. Children came, women also, and the poor with their mites. A week or two ago, the completed church, ready for its poor occupants, was dedicated to the service of that God who willed that the widow's mite and the poor child's offering should not fail of their errand.—*Selected.*

Never Draw Back.

The first Sunday in Advent, a peasant, on leaving the church, went over in his mind the sermon he had just heard. The minister had preached on the entrance of our Lord into Jerusalem, and pictured the happiness that the possessor of the ass and the colt must have felt in having them used by our Saviour.

Our friend, who also had a horse in his stable, said to himself, "It is certain that if our Lord Jesus was still on earth, I would offer Him my horse with all my

heart." When, on leaving the church, he was throwing his copper into the plate, he saw on the coin the figure of a horse at full gallop. (This is the stamp of all the Brunswick money.) A thought crossed his mind, "All the horses that I find from this time if my pocket shall be consecrated to my Saviour, and devoted to the missions."

No sooner said than done. From this day our friend gladly gave all the copper coins on which he saw a horse, though it seemed to him that never in his life before had he so many of this kind; and when he discovered some time after that silver coins also bore this image, he did not swerve from his resolution. Things went on in this way for about seven months. One day he took a pig to the neighbouring town. He sold it, and obtained a good price for it. The butcher gave him the money, and he saw with pleasure a gold coin shining in his hand. But, oh! what a misfortune! he perceived the fatal effigy of a horse at full gallop. Sacrifice that horse to the Lord! No; that was too much to ask. He had not the least idea when he made the promise that money of this sort existed. He slipped the gold piece into his pocket, but conscience gave him no rest. He took it out again, he examined it, balanced it in his hand; but the little horse would not quit his place. All at once he perceived two words engraved below the animal—"Nunquam retrorsum," but as he had never learnt Latin, he was no wiser than before. He thought, however, perhaps these words would relieve him from his embarrassment, so at once he went to his clergyman. Without telling his scruples, he begged him to translate the two words engraven under the horse. "That is very easy, my friend," said the minister; "those words, 'Nunquam retrorsum,' mean, 'Never draw back.'" The peasant stopped, and reflected. "That is for me; I am decided now. Since I began with the copper horse, and went on to the silver horse, I will not draw back from my promise from love to a gold one. *Never draw back!*" So saying, he gave his gold horse to the Missions.—*Translated from the French.*

Teach Children the Proverbs.

The writer of these lines, in looking back over the teachings of his early life, desires to record the fact that to no one thing is he more indebted than to the memorizing, when a child, of some of the

excellent instructions in the book of "Proverbs." On Sabbath afternoon it was the custom of a beloved mother to have us repeat after her one of these Proverbs until we were familiar with it, and could recite it after her without the mistake of a word. The Sabbath following, before learning the new verse, those already committed were again repeated, and thus quite a number of these admirable counsels to the young were treasured up in the storehouse of memory. In due season they entered into the very being of our life. They had more to do with the formation of thought and feeling, of sentiment and act, than all other reading and books combined. They powerfully restrained from wrong-doing and wonderfully incited to all good. We recall an instance of this. Shortly after leaving home, when in the new and trying scenes of college life—just on the point of being carried away by the temptations of godless associates—the timely caution of the proverb was recalled to our mind; "*My son, if sinners entice thee, consent thou not.*" At once the spell of evil was broken, and we escaped as a bird out of the snare of the fowler.

Not a few of these "proverbs" related to others, and to the treatment and bearing that should be manifested towards them. Thus: "The hoary head is a crown of glory, if it be found in the way of righteousness." Respect for the aged was the consequence of the early inculcation of this sentiment, and a strong desire of being helpful to such persons manifested itself in practical efforts for their comfort and relief. The proverb, "A good man is merciful to his beast," led to kindness to all dumb animals, and to nameless efforts for their welfare. "Remove not the ancient landmark," again and again led to a life-long effort to protect others in their legal rights as regards property, and happiness to the wronged and helpless was often the result.

One of these proverbs, especially, was of the greatest personal benefit to the writer, and we mention it to refute the idea that the Proverbs are not "spiritual," and do not deserve the attention of Christian parents in the training of their children. This proverb was the memorable one, "I love them that love Me, and they that seek Me early shall find Me." This passage was as the very voice of God to our young heart, and its loving words thrilled our inmost soul. Even now we can conceive of nothing more touching than this kindly call from God to His children. It gives them the assurance of His love, the assurance of His nearness,

and the certainty of their finding Him whom they love. The distance between the great God and the creature man all disappears in our Father's love and our Father's call.

We therefore direct the attention of parents to this excellent method of family teaching. Better than all else is the simple instruction of the Divine Word. It is within the reach of all. Little children who are beginning to lispen can repeat these brief proverbs. When once committed, they can be recited over and over. In time they can be explained, and they will become the powerful factors of a true spiritual life and active godliness.—*The Workmap.*

Home Sins.

Of all the spots on the Christian character, the most obvious is temper. Each individual Christian is, we trust, endeavouring to perform carefully and faithfully his or her work in the world around for the Lord; each and all, we hope, desire to be like Moses, faithful stewards of the home charge, but they fail sooner in the latter than in the former; there are more difficulties in shining for Jesus at home than in the world outside our home.

One great hindrance to a home shining is home sin. We may call some sins distinctly home sins, because they are never exhibited, perhaps never guessed at, outside our own circle. And again, I repeat, the most terrible of all home sins is temper. Too often we find Christians all graciousness and sweetness in society, appearing (as Rowland Hill puts it) to be engrafted upon crab-trees in their own houses.

The most visible aspects of this sin—violent outbursts, sullen fits, and angry remonstrances—are so odious in themselves that a Christian possessed of such an evil spirit is generally on his guard, and watches and mourns because of it. But there are various lesser degrees equally dishonouring to the Lord Jesus, which are often permitted and yet constantly sully the fair page of Christian testimony. The want of gentleness in tone and look, the implied sneer, the discourteous retort, the undue regard to our own dignity when offended, the maintenance of our own opinions simply because they are our own, and in spite of the irritation we know they will cause, the painful allusion or ill-timed jest, are all fruits of the crab-tree.—*Selected.*

Letter from Aneityum.

Some of our young people will remember that Dr. Geddie, our first missionary and Rev. Mr. Inglis from Scotland both labored in Aneityum. Rev. Joseph Annand is now in Dr. Geddie's place while Mr. Lawrie, an evangelist, supplies the place formerly occupied by Mr. Inglis.

The following letter from Mr. Lawrie is taken from the *Children's Record* of the Free Church of Scotland :

ANEITYUM, August 29, 1880.

During the month of June I attended the meeting of the Mission Synod, held at Efate this year. We were away from Aneityum over a month, more than half that time being spent on sea.

After the Synod meeting, we had the opportunity of visiting some of the northern islands of this group. I landed on Togo, a real heathen island, where a missionary was settled last year. In the course of our walk to the mission station which stands upon the face of a hill, we passed through a native village, where a number of astonished natives came out to get a sight of their strange visitors; for we would probably seem as strange to their eyes as they did to ours. In the centre of this village there were about a dozen immense logs of wood set up on end, and hollowed out in the trunk. On these were carved all kinds of fantastical figures, rudely painted in various colors. These logs are public property, and are used as drums when there is great feasting, or a heathen ceremony is being performed. The method of performing on these drums is simply beating time with a small piece of hardwood. The drums being of various heights, produce a variety of sound, and this with the dancing and singing keeps up the excitement. Our prayer is that the enthusiasm of these people may soon be stirred rather by singing the "Songs of Zion."

We also landed on Api, where a new missionary and his wife have been settled this year. They have been sent by the Presbyterian Church of Victoria. The people were anxiously desiring a missionary, and are not nearly so savage-looking as the Togoans. There are other islands nearer Aneityum which I could speak of, if you had any extra men to send to the heathen field.

SCHOOL AT ANEIFVUM—A JACKET
FOR A PRIZE.

At the present time our average attendance is 40, and these nearly all walk a distance of from one to three miles. Mrs. Lawrie is a valuable assistance to me in this department. She also teaches sewing and singing. I employ a young man trained by the Rev. J. Inglis to come regularly to assist in the junior division. And in order to deepen the interest of the older people in the education of their children, I have arranged for one or other of my elders to come every week in turn to inspect the writing class. We have also promised prizes to the best scholars at the end of the session; these not the ordinary prize-books so much valued at home, but some article of clothing which the successful scholar may require.

At present we are busy rebuilding all our out-houses for fowls, goats, etc., which were in a very dilapidated condition when I came here last year. About twenty men are engaged in this work.

I ever desire the prayers of the Church at home, for Divine upholding and wisdom in our difficult work among these once savage and dark-hearted South Sea Islanders.—*James H. Lawrie, Evangelist.*

“Almost Saved.”

A man drowning! He fell off the pier into the sea; and, look, you can see his head just above the waves! There! he has caught hold of the rope those men have thrown him! Now—he has it! No—he has missed it! Ah! that huge wave has carried him further out. Nothing can save him now! Oh, if he had caught the rope when he was near!

“And he was so near being saved,” says one honest fellow, dashing a tear from his eye. “Why, the rope fairly touched his hand.”

Ay, that made it all the worse. To think of him being drowned after all, when he was almost saved!

Almost saved! Children, do you hear that cry from another world? “I was once very near being saved. I had almost made up my mind to accept of Christ, but did not do it. Now it is too late! Lost! Lost!—and forever! Oh if I might go back to earth again, and hear once more of Jesus! Oh, that I had come to Him when I might have come!”
—*E. Days.*

Horrible Customs of Dahomey.

Dear young people. Look at the following dark picture of heathenism, and may it lead you to love that Saviour who gave Himself to die, to deliver you from misery here and hereafter. And is it too much to hope that it may lead some of you to take pity on those who are in such darkness and that when you get to be men and women you will go and tell them about Jesus who came to seek and save the lost.

Dahomey is in Western Africa. The great need of carrying the gospel to this country will be seen from the narrative by Rev. John Milum of his experience there last winter.

“On approaching the gate of the palace, we were again halted, when I observed a very strong smell of putrefying flesh; and on looking round for the cause, discovered two big pots full of sand on either side of the gate, in each of which were placed three human heads with their faces downwards, whilst human blood was scattered upon the ground in front of the entrance. On the ground inside the gate as we entered we observed more blood and another human head. The seven men to whom these heads belonged were sacrificed on the previous night. On entering the palace square, we saw the various chiefs seated under their respective umbrellas, surrounded by their people, all dressed in very showy raiment, and each making a great display of ornaments. An umbrella was sent for us to sit under, and soon after the king walked into the yard, surrounded by his wives and amazons. The king is a tall, well-proportioned man, with a pleasant manner and kingly bearing, although it seemed to me that I could see hard, cruel lines in his features. There then passed before the king various processions of dancers and singers, his wives and amazons, umbrella-carriers, and several hundreds of women, each with a load of cowries, cloth, or tobacco, all of which was being taken to some of the platforms erected in the market, from whence they were to be subsequently thrown to the people, to be scrambled for by them. Among the trophies displayed were the umbrellas taken from the Abeokutans, ornamented with the jaw-bones of the

poor people from whom they were taken, whilst the tails of the horses captured at the same time were used by the umbrella carriers for beating off the flies. There were many other skulls displayed belonging to important persons captured in war; some ornamented with horses' tails, others placed upon stools and drums, and six flags had the tops of their sticks surmounted with skulls. But the most sickening and disgusting sight was that of six poor men, gagged and bound fast, in litters carried upon men's heads, destined to be sacrificed. One poor man seemed to be in the deepest distress. My blood boiled with indignation at the sight, but I was powerless to save the poor man from death. The next day we were requested to be at the palace again, when the same kind of thing occurred, save that the processions were those of the women officers, and the human victims were displayed. There were fresh heads at the palace gate.

Some days after this a new market was opened, and many slaves were sold in the market, a grandson of the king buying a little boy for eight strings of cowries equal in value to two pence. During the week on which the ceremonies connected with the opening of this market were celebrated, the king was accustomed to throw cowries, clothes, etc., from a platform to the people below, and finishing up by throwing human beings, who were then sacrificed. Mr. Milum states that intelligent natives affirm that the victims this year were taken from the town of Mikkam, east of Dahomey, and that the captives numbered over 17,000, besides 7,200 whose heads were brought in. He estimates that during King Gelele's reign he has murdered in cold blood at least 5400 prisoners of war. Mr. Milum well says that such atrocities call loudly upon the civilized powers for suppression."

A Little Girl's Act.

When the Boston train came steaming into the depot the crowd rushed for seats. As a band of recruits mounted the platform they shouted back to their friends who had accompanied them to the train, the various slang phrases they could command, interspersed with an oath now and then. As the train moved on, they pushed each other into the car, where many ladies were seated, including Mrs. B— and her two boys.

Then the oaths came out thick and fast, each one evidently trying to out-do the other in profanity. Mrs. R— shud-

dored for herself and her boys, for she could not bear to have their young minds contaminated with such language. If the train had not been so crowded she would have looked for seats elsewhere, but under the circumstances she was compelled to remain where she was.

Finally, after the coarse jesting had continued nearly an hour, a little girl, who with her mother sat in front of the party, stepped out timidly from her seat, and going up to the ringleader of the group, a young man whose countenance indicated considerable intelligence—she presented him with a small Bible.

She was a little, delicate looking creature, only seven or eight years old; and as she laid the book in his hands, she raised her eyes appealingly to him, but without saying a word went back to her seat.

The party could not have been more completely hushed if an angel had silenced them. Not another oath was heard, and scarcely a word was spoken by any of them during the remainder of the journey.

The young man who had received the book seemed particularly impressed. He got out of the car at the next station and purchased a paper of candy for his little friend, which he presented to her. He then stooped down and kissed her, and said he would always keep the little Bible for her sake.

The little girl's mother afterwards told Mrs.— that her child had been so troubled by the wickedness of those young men that she could not rest until she had given her little Bible, which she valued so highly herself.—*Chris. Inv.*

The Motherless.

Sitting in the school room, I overheard a conversation between a sister and a brother. The little boy complained of insults or wrongs received from another little boy. His face flushed with anger. The sister listened a while, and then turning away, she answered, "I do not want to hear another word; Willie has no mother." The brother's lips were silent; the rebuke came home to him, and stealing away, he muttered, "I never thought of that." He thought of his own mother and the loneliness of "Willie" compared with his own happy lot. "He has no mother." Do we think of it when want comes to the orphan, and rude words assail him? Has the little wanderer no mother to listen to his little sorrows? Speak gently to him then.

The Profane Doctor.

Some years ago, soon after beginning my pastorate in a certain church—I need not say where—I preached a sermon on profane swearing. It was a very plain discourse, aiming to show that the habit of profanity was useless, vulgar and an insult to God. At the head of his pew in the middle aisle, and near the pulpit, where all the audience could see him, sat an old physician. I noticed that he was very uneasy, turning now on this side and then on that, like a caged lion, but I did not know at that time what was the cause.

"You gave the doctor some hard blows to-day," said one of the deacons, after the service was over.

"How so?" I enquired.

"Why don't you know he is the most profane man in town?" he replied.

One of the elders shook his head, and gravely remarked: "I think that pew will be vacated. I have no idea the doctor will stand such a shot as you gave him this morning."

This was a new experience for me, and not very pleasant. The aged physician was wealthy, and a very popular man in the community. He had but recently retired from his practice in the large city and had come to spend the evening of his life with us. He was social and generous, and we felt as if we were favored in securing him as a church attendant and supporter. How unfortunate that anything should be said to displease him, and perhaps drive him away from the service of the sanctuary? What could I do but leave it to God?—I was His servant, and had spoken His message, and felt convinced that he would take care of me and the church, and the truth.

But what was the truth? The next morning the old doctor was seen driving up to the parsonage. The minister was not at home, but his wife was, and she warmly welcomed the visitor to the parlor. Great was her surprise when he exclaimed somewhat abruptly: "I like your husband. He is a courageous young man, who is not afraid to speak the truth, even if it does convict some old sinner like me. I have brought \$40 as a contribution to the Bible Society, the claims of which were presented in our church a week ago yesterday, and in addition to this, I beg you to accept this \$5 for yourself as a token of my esteem for your husband as my pastor."

I do not know that the old doctor at once ceased his profanity. But he con-

tinued to wait on my ministry. Although living four miles from the sanctuary, he was every Sabbath morning in his place as long as I continued in that pastorate, and a very attentive hearer he was.

Some years after, when settled in another parish, I came back to visit my old charge. The physician, then very aged, was sick. I called to see him and found him physically feeble, but his mind was clear and composed, and his heart seemed to be changed. Gladly he listened as I talked to him concerning the heavenly kingdom. He said he was a sinner, but he believed he was saved by grace.—Evidently he was standing on the borderland, and I was not surprised to learn that a few weeks after he stepped quietly over. The profane swearer had become a humble Christian. The aged pilgrim had gone home. He was one of the many wonderful trophies of grace called at the eleventh hour to work in the vineyard, and paid just as if he had toiled all day.

This was a wholesome lesson to me. I have always tried to be prudent in the enunciation of truth, so as not needlessly to offend people. But never since that have I been afraid to speak of sin and warn men to flee from the wrath to come.

In the pulpit the preacher stands between God and man. He is divinely appointed and should feel that every utterance of his lips is a "Thus saith the Lord." Let him stand as Moses did, holding the law in his hand, and not be afraid of a multitude of sinners bowing down to a golden calf. Let him with the early disciples take his place at the Cross, and then at the open sepulchre, and then at Olivet, receiving his commission from his ascending Saviour, and then in the little upper room at Jerusalem obtaining the promised Pentecostal blessing. After this he will have the courage of Joshua, the strength of Samson, the boldness of Peter, and the power of Paul. Even sinners will respect him while he speaks the word of condemnation in their ears, and as he humbly wields the Sword of the Spirit, God will bless him.—*Selected.*

Learning to Drink.

A zealous Sunday-school teacher, who had gathered up a class of boys hitherto neglected, was one morning, after a regular lesson, talking to them about the great evils of intemperance. Suddenly she said, "Boys, I wonder how people learn to drink?" A bright little fellow, son of a publican, said, "I know; by tastug." Children, don't forget this.

Why Not Now?

Why not begin a religious life at once? There are but few young people who do not mean to be religious sometime. Most of our young people are convinced that saving grace is the one thing needful; that it is essential to a happy and useful life; that it alone can afford satisfying peace in life's last hour; and that it adds to the charms of youth, and becomes a staff of support in declining years. And they mean to possess it sometime. But why not now?

A whole heart and a whole life are none too much to give to God. And no one can give a whole life to the Lord, but those who consecrate themselves to their Creator before the evil days come. The Creator has undoubted claims for this early consecration, and asks for it. He has caused special promises to be revealed to encourage it. And, dear young readers, His claims and authority you acknowledge, and mean to submit to them by-and-by. But why not now?

Delay is perilous. One day of sin may wreck a life; one night of worldly pleasure may ruin a soul. Many must be converted young or not at all, for our cemeteries are full of little graves. Many of these "little ones" have left comforting and inspiring testimonies behind them, which proclaim, with undying emphasis, the power and preciousness of saving grace. Two-thirds of the race die in comparative youth. Life to all is very uncertain. The Scriptures repeatedly warn us to be prepared for the end, because it cometh like a thief in the night. But whether living or dying, "godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." Early piety is productive of longevity, usefulness, and a glorious immortality, and is worthy of all acceptation. Length of days is in her right hand, and her left hand is laden with riches and honor. She is a tree of life to them that lay hold upon her. Lay hold at once. Why not?

Early piety is almost sure to ripen into a steadfast and sturdy spiritual life. Those who come to Jesus in their early teens or before, make the most reliable and serviceable church members. Dr. Spencer estimates that of a thousand Christians, 548 will be found to have been converted under twenty years of age, to only one over sixty. In an assembly of preachers in the State of New York, it was ascertained that of 250 ministers present, one was converted at seven years of age and none

beyond twenty! Of seventy-six ministers in New York city, twenty were converted under fourteen years of age, twenty-two between fourteen and sixteen, fourteen between eighteen and twenty-one, and seven only after that age.

We are not, however, to conclude that the aged as a class are beyond the reach of God's mercy, or His saving power. There are some bright examples of persons converted in old age. But the aged as a class are few, and a large proportion of them have sought the Lord in early life, for multitudes who reject Christ and give away to temptation and sin, will never see old age, but will go down to their grave in their brown hair. There is solemn meaning in that word which says: "The fear of the Lord prolongeth days; but the years of the wicked shall be shortened." Evil habits are strong, hearts grow hard, and as cares and troubles increase, the man becomes wedded to his folly, and often continues to resist the Holy Ghost to the end. Many of those who are converted in old age, are men who have grown up in ignorance of the Gospel rather than in rejection of its claims. The laborers who entered the vineyard at the eleventh hour, entered it as soon as they were bidden, and so they received the penny. To make sure of a full day's wages, begin in the morning, and keep at it all along, until the Master says: "It is enough." If you have not obeyed the call and are not engaged in the vineyard, enter now. Why not?—*Can. Pres.*

Sunday Clocks.

Mr. Moody brought the idea of those clocks from Scotland. He found the children making them there. He liked the idea so well that he set the children in his Sabbath-school, in Chicago, making them. They are called Sunday clocks because the children were permitted and encouraged to make them on Sunday. Perhaps some of you boys and girls think that Sunday is a dull day. You would like to find something to do on that day that would interest and not be wicked. Well, suppose you try clock-making. It will at least remind you of the flight of time, and the importance of improving it. But you begin to wonder what I mean by a Sunday clock, and how it differs from the clock that is ticking on the mantle-piece. I will tell you. It is just a dial plate like the face of a clock with Bible words on it instead of figures.

Now get a large sheet of paper, and if you can't make a good circle for the numbers, like a real clock, write them one after the other down one side of the sheet. Then take some word, as Jesus, for instance, as the unit word of your figures. Add another word to it for number two—two more words for number three, and so on until you get up, or down rather, to twelve. All the sentences, short or long, must be about Jesus. And when you get through, you will be surprised and delighted to see how much you have learned about Him. Do you understand the Sunday Clock now? Let us begin to make one. Start on the upper left hand corner of your paper, thus :

- I. Jesus.
- II. Jesus loves.
- III. Jesus loves me.
- IV. Jesus died for me.
- V. Jesus died for all men.
- VI. Jesus pleads for us in heaven.
- VII. Jesus will come again to the earth.
- VIII. Jesus will save all who believe in Him.
- IX. Jesus is the Way, the Truth, and the Life.
- X. Jesus took little children in His arms and blessed them.
- XI. Jesus said : " Come unto me, and I will give you rest."
- XII. Jesus is the Good Shepherd who gives His life for the sheep.

Another way to make the Sabbath pleasant is to get up a Sunday album. Take a blank book. Get a picture, like that of "Christ blessing children," paste it on the top of one of the pages. Then hunt up in your Bibles all the verses that tell of the love of God for children, and write them under the picture. Get a picture of a light-house, and write under it all the verses that tell about Christ and the light of the world. Get a picture of a shepherd and his flock, or a shepherd carrying a lamb, and write under it the passages about Christ as a shepherd. Get a picture of a well, or a spring, and write under it all about Christ as the water of life. Get a picture of a cross, and write all around the best verses you can find about Jesus as a Saviour.—*Evangelist.*

The Christ-Lady.

Such is the sweet name given to a missionary of the Cross, by one who accompanied her on an errand of love through the streets of a Chinese city. We quote from a letter given in "Our Sisters in Other Lands," published by the Woman's

Foreign Missionary Society of the English Presbyterian Church :

"It was time to go home, and we retraced our steps through the grimy, slippery lanes, saluted with 'foreign devils' frequently, but once or twice with the sweet name of Jesus. One or two boys, seeing Miss Whildon coming, just said 'Je-foo' as they passed her, and I thought how sweet it was for her to hear herself so saluted as she passed along. I could not help feeling, as I saw how meekly she bore the revilings of the men, how gently she kept the boys in order, and how she brought out a tenderer light on rough, weather-beaten faces of heathen women, that it was true Christ in her was being recognized by these people, and so they saluted her with His name. As we went along, Miss W. pointed out an old, old woman, toiling along ; she called out to her, but at first she did not hear. Another woman said, 'The lady is calling you,' and she turned and caught sight of Miss Whildon. The light in her face was just wonderful ; I never saw such a change, I think, come over any human face. At first it looked leaden-gray, and weary and dull, but when she caught a glimpse of the Christ-lady who had made her know the love of God, the sunshine that was in her soul broke out, and she looked like another woman. She is poor and old, but she loves to hear the gospel, and says it seems like food to her, and makes her heart glad. God alone knows how many such hidden ones He has in this great and ancient citadel of heathenism."

What a blessed office, to be the means of calling that "wonderful light" forth on any human face! What an honor to womanhood that her own and her Saviour's name should ever be thus linked together! How beautiful that the Christ in her should shine out so as to be thus recognized by all, and kindle sunshine on otherwise dark, dull countenances!—*Woman's Work for Woman.*

Rewards of Grace.

The Duke of Burgundy was waited upon by a poor man, a very loyal subject, who brought him a very large root which he had grown. He was a very poor man indeed, and every root he grew in his garden was of consequence to him ; but merely as a loyal offering he brought to his prince the largest his little garden produced. The prince was so pleased with the man's evident loyalty and affection that he gave him a very large sum. The

steward thought: 'Well, I see this pays; this man has got £50 for his large rook; I think I shall make the Duke a present.' So he bought a horse and he reckoned that he should have in return ten times as much for it as it was worth, and he presented it with that view. The Duke, like a wise man, quietly accepted the horse, and gave the greedy steward nothing. That was all. So you say 'Well, here is a Christian man, and he gets rewarded. He has been giving to the poor, helping the Lord's Church, and sea, he is saved; the thing pays. I shall make a little investment.' Yes, but you see the steward did not give the horse out of any idea of loyalty and kindness and love to the Duke, but out of very great love to himself, and therefore had no return; and if you perform deeds of charity out of the idea of getting to heaven by them, why it is yourself you are feeding, it is yourself you are clothing. All your virtue is not virtue, it is rank selfishness, it smells strong of selfhood, and Christ will never accept it; you will never hear him say 'Thank you' for it.—*Spurgeon*.

How I came to be a Madagascar Missionary.

BY THE REV. J. RICHARDSON, LONDON
MISSIONARY SOCIETY.

When I was a little lad in a South Lancashire town in 1851, I saw a picture in the *Juvenile Missionary Magazine* of Malagasy Christians being hurled over the rock. I was only seven years of age, and I said to my Sunday-school teacher, "O teacher, if ever I am a man, I will go and be a missionary there!"

I forgot all that. I went to college, and in 1868 Dr. Mullens offered me Madagascar. I said, "of course, I go to Madagascar, because that story made me a missionary in 1851." I went to Madagascar, and now here is the remarkable thing. You talk sometimes about chance and coincidence, but I think this is a leading of Divine Providence.

When I was chairman of the district committee, standing on the spot which had made me a missionary in 1851, I had to give the first missionary charge to the first missionaries sent out by the Church of Madagascar. A year after that I was within a span of being another martyr of Madagascar; and a year after that I stood and looked up into the face of the prime minister as he told me, on the spot where

the martyrs suffered, the very story which made me a missionary.

We were met in the church built on that rock of hurling, and he spoke as follows:—

THE PRIME MINISTER'S STORY.

"Standing upon this spot years and years ago there were gathered together some officers of the kingdom. My father was there, and a little girl was brought before him. My father said, 'Take the child away; she is a fool.' The little girl raised herself, and said, 'No, sir, I am no fool; but I love the Lord Jesus Christ. Throw me over.' My father the second time said, 'Take the child away; she is a fool.' She said, 'No, sir, I am no fool; but I love the Lord Jesus Christ. Throw me over.'"

Six years ago, when Dr. Mullens preached at the opening of the church, the queen, the prime minister and all the court, ran away out of the capital; but now, six years afterwards, the prime minister comes to the very spot on which we were assembled—where the little girl was hurled over, and her body landed on the plain below—and he said, "If a little girl could give her life for the love of her Saviour, shall we hesitate to give our substance to the heathen?"

Could there be a grander testimony to the power of the pure gospel than that touching story told by the Prime Minister the son of the person who had carried out the persecution, and on the very spot where the persecution happened?

The Bible "By Heart."

We know a dear Christian woman, for many years an invalid and great sufferer, to whom many sleepless nights are appointed, who many years ago "got by heart" the Book of Psalms; and so she can say with the Psalmist, "In the night his song shall be with me;" "My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips, when I remember thee upon my bed, and meditate on thee in the night-watches;" "Mine eyes prevent the night-watches, that I might meditate on thy word." How would she spend her dark vigils without this midnight lamp? And was it not well for that boy of Romish parents, but taught in a Protestant Sunday-school, whose New Testament the priest subjected to inquisitorial fires, that he was able to say, "Thank God, I have seen seven chapters of St. Matthew that he could not burn."—*The Covenant*.

What Can Wealth Do ?

The following story is told of Jacob Ridgeway, a wealthy citizen of Philadelphia, who died many years ago leaving a fortune of five or six million dollars :

"Mr. Ridgeway," said a young man with whom the millionaire was conversing, "you are more to be envied than any gentleman I know."

"Why so?" responded Mr. Ridgeway "I am not aware of any cause for which I should be particularly envied."

"What sir!" exclaimed the young man in astonishment. "Why, you are a millionaire! Think of the thousands your income brings every month!"

"Well what of that?" replied Mr. Ridgeway. "All I get out of it is my victuals and clothes, and I can't eat more than one man's allowance and wear more than a suit at a time. Pray can't you do as much?"

"Ah, but," said the youth, "think of the hundreds of fine houses you own, and the rentals they bring you."

"What better am I off for that?" replied the rich man. "I can only live in one house at a time; as for the money I receive for rents, why I can't eat it or wear it; I can only use it to buy other houses for other people to live in; they are the beneficiaries, not I."

"But you can buy splendid furniture, and costly pictures, and fine carriages and horses—in fact, anything you desire."

"And after I have bought them," responded Mr. Ridgeway, "what then? I can only look at the furniture and pictures and the poorest man who is not blind, can do the same. I can ride no easier in a fine carriage than you can in an omnibus for five cents, without the trouble of attending to drivers, footmen and hostlers; and as to anything I 'desire,' I can tell you, young man, that the less we desire in this world, the happier we shall be. All my wealth can't buy a single day more of life—cannot buy back my youth—cannot procure me power to keep afar off the hour of death, and then, what will all avail, when in a few short years at most, I lie down in the grave and leave it all for ever. Young man, you have no cause to envy me."

Begin the Day with God.

In one of our recent meetings a young man remarked he had begun to devote half an hour each morning to secret pray-

er; that he found his daily life growing to be more as he desired it should be. When the press of duties precluded this morning communion with the Master, the day seemed to him a failure. We trust there are none of our young men who do not hold secret converse with the Master at the day's commencement. His ear can hear amid the clang of machinery and the hum of voices. No matter what are the surrounding circumstances, the heart can go to God. Wherever Abraham pitched his tent, there he raised an altar to the Lord. So, wherever the Christian heart is, there is also an acceptable altar from which the incense of prayer and praise may ascend. Luther, in his busiest seasons, felt that praying time was never lost. When remarkably pressed with labors he would say, "I have so much to do, that I cannot get on without three hours a day praying." Sir Matthew Hale, said, "If I omit praying and reading God's Word in the morning, nothing goes well all day."

How many of us may find here the cause of many of our failures, and consequent discontent and loss of happiness? Bishop Taylor beautifully remarks, "Prayer is the key to open the day, and the bolt to shut in the night."

I can't undo it

A little girl sat picking out a seam that she had sewed together wrong. Her chubby fingers picked at the thread, that would break, leaving the end hidden somewhere among the stitches that she had laboured so wearily to make short and close; and though the thread came out, yet the needle holes remained, shewing just how the seam had been sewed; and with tears in her eyes she cried, "O mamma, I can't undo it!" Poor little girl! you are learning one of the saddest lessons there are. The desire of undoing what can never be undone gives us more trouble than all the doings of a busy life; and because we know this so well, our hearts often ache for the boys and girls we see doing things they will wish so earnestly by-and-by to undo. And now where is the bright side? Right here. Let us try to do a thing the first time, so we will never wish to undo it. We can ask our heavenly Father. He never leads us wrong; and anything we do under His guidance we shall never wish to undo.—*E. Duns.*

Lost Time.

Lost wealth may be restored by industrious and frugal endeavor; wrecked health may sometimes be regained by temperance and self-denial; forgotten knowledge may be brought back by earnest study; friends that have been alienated may be won again by assiduous attention; forfeited reputation may be measurably restored by penitence, humility and fidelity; but time once lost is lost forever. The moments that are gone come back no more; the priceless hours that have escaped us in our listlessness, our idleness and our folly, no toils can win them, no wealth can purchase them, no effort can bring them back. No prayers, nor tears, nor repentant sighs can give us that which, when we had it, we idly cast away.

To-day, God gives us time, and with it opportunity. The precious gift is in our hands; the past cannot be recalled; the future cannot be foreseen. To-morrow, of which we so often boast ourselves, may never come to us. We do not live to-morrow. We cannot find it in any title deeds. The man who owns whole blocks of real estate, and great ships on the sea, does not own a single minute of to-morrow! It is a mysterious possibility not yet born. It lies under the seal of midnight, behind the veil of glittering constellations.

Now in the living present is the hour of probation, the opportunity for improvement, the day of salvation. Let us redeem the time, because the days are evil.

Let it Alone.

"No, liquor won't hurt you if you let it alone," said one man with a sneer, to another who was making a strong fight to have it kept out of town by law. "You needn't meddle with it. If others take it that is their lookout."

"But liquor does hurt thousands who let alone, who hate it utterly, and never set a foot in a saloon."

"I should like your evidence," said the other, a little puzzled.

"Just step around the corner into Mrs. Watson's house—a pretty little house, but it will not be hers much longer. The runseller has it in his grip; I hear she must move out this week. Watson is working on his new veranda, which is to run around three sides of the tavern, to pay up another liquor-bill, while his wife

and children are starving. They never touch liquor but it has hurt them.

"I can pick out twenty families in this place where it has done its mischief, more or less, and it is so the world over. Every man that drinks involves others with him.

"Those that let it alone have to suffer. Probably five sufferers to each drunkard would be stating it very low. Now, I mean to work hard and fight hard, if need be, for those who have no helper; and if the law can be made to help them, well and good."

Our boys are to be our future law-makers. Let them be well established in temperance principles. Let them look on liquor license just as they would on a license to commit any sort of crime. All these and far more are included in every permit to sell rum.—*Youth's Temperance Banner.*

Sebed-Lo-Sabad.

BY REV. C. F. JANES.

Among Noah's hearers none were more regular in attendance, nor more outspoken in sympathy and respect, than Sebed-lo-Sabad. Others reviled; he confessed his acceptance of the truth. His conversation with the preacher often turned upon the approaching Deluge.

At first his neighbors believed him in earnest but they soon noticed that he bated not a jot of interest in his farm or or his merchandise. He builded, he planned, he lived as though there were no threatening storm. In vain the preacher warned him to make suitable preparation. He always gave some ready excuse; and meanwhile flattered himself for accepting the truth and honoring the preacher.

At last the storm burst. "Ah!" said he to his neighbors, "I knew it would come! I told you the preacher spake truth!"

"Why then," they answered, "did you not flee to the ark, and we, perchance, would have followed your example?"

He breasted the storm and reached the ark's door. "Father Noah!" he cried, "open to me! I knew. I always said you spake truth. Open to me!"

"Not so, Sebed-lo-Sabad" ("Servant of no service"), was the reply, "Others disbelieved and are condemned therefor. You believed, but confirmed them in their unbelief by your own disobedience. Yours is the greater guilt. The Almighty hath closed the door."

"Before," and "Now."

A Chinese convert in Australia, named Paul Ah Fat, was asked what good had been done by missionary work in seven years among his countrymen at New Bendigo. He gave the following answer:—

Before, no one understand God's Word. Good many work Sunday all same as weekday. *Now*, no work done on Sunday at New Bendigo by my countrymen. Perhaps chop little wood for house, or wash him clothes; but no go work. No matter poor, every one no work on Sunday.

Before, all worship idols. *Now*, many come to church; he no worship idols. When Lee Wah begin to read, good many had idols in house; thirty more. Myself had one. *Now*, only ten houses and stores at New Bendigo with idols in them.

Before, at old township, good many Chinese steal fowls, everything. *Now*, no more steal; every one work; go get job.

Before, every night, Chinaman learn to practise fight. I tell him too stupid fellow. You learn God's word you no want to fight. *Now*, no more learn fight. Learn God's Word.

Before, people no care for God's Word; he no know, or care. *Now*, good many people like read God's Word.

Before, too much time; nothing to do. *Now*, many say, I learn to read God's Word. *Now*, no more waste time. I like to read.

Before, good many make fun God's Word; laugh. Papers were put up on outside of store, make laugh at Christian. Papers were put up on door of baptized men's house. *Now*, heathen men no more make fun; strong man's hands tied up. Himself like it now. Very quiet now.

Before, Ung Bak, old man at store, too angry at people go to mission house. He say no matter who go to mission house, no more give trust to him. What for? I ask. Oh, he go to mission house; no more good luck. *Now*, he every day go himself learn to read. He once angry to you when you go his store. *Now*, he very glad see you. When you come, he come see you.—*Children's Record*.

The Synagogue of Capernaum.

The Palestine Exploration Society a few years ago, when they came to Tel Ham (Capernaum), found what they be-

lieved to be the synagogue in which Jesus delivered the discourse contained in John vi., declaring Himself to be the "Bread that cometh down from heaven." In turning over the stones, it was with peculiarly sacred feelings that they found a large block, with a pot of manna engraved on its face. Every synagogue had its symbol, one a Lamb, another a Candlestick, and this, the Pot of Manna. We can see Jesus in this synagogue, preaching the discourse in John vi., pointing with His finger to the pot of Manna over the main entrance, and saying "Our fathers did eat manna in the desert, as it is written, He gave them bread from heaven to eat. . . . Moses gave you not the bread from heaven" then pointing to Himself: "but My Father giveth you the true bread from heaven," etc. Take your Bibles and read the discourse in the light of this discovery, and see what new emphasis is to be laid upon the contrast between Himself, the Bread that came down from heaven, and the Manna of Moses, represented by the engraved pot over the doorway.—*Evan*.

Christ Supreme.

A great painter had just finished a picture of the "last supper." He asked his brother artists to come and give their opinions. At last one spoke on whose judgement he most relied. He said:

"The most beautiful thing in the picture is the cup."

"It is," said the painter sadly, "then I must have out," and with one sweep of his brush rubbed it over, saying, "I will have nothing more beautiful or attractive than the face of my Master!"

Such should be our feeling. Nothing so valued in ourselves, nothing so dear in the world, as the smiles of Jesus' face.

"The dearest idol I have known,
What'er that idol be.

Help me to tear it from Thy throne,
And worship only Thee."

Better to suffer than lie.

A little orphan lad, having loitered on an errand, recollected himself and rushed back to his uncle's workshop with all speed.

"What are you running yourself out of breath for?" asked one of the men; "tell

your uncle that the people kept you waiting."

"Why, that would be a lie."

"To be sure it would, but what's the odds?"

"I a liar! I tell a lie!" cried the boy, indignantly. "No, not to escape a beating every day. My mother always told me that lying was the first step to ruin, and my Bible says that a liar shall not enter heaven. I will tell the truth, whatever happens."

Letter from the Far West.

The subjoined extract of a letter from one point in our great Western Home Mission Field will be read with interest especially by the friends and acquaintances of the writer who was for a good many years, a hearty and esteemed supporter of one of our congregations in Halifax.

Mrs. Baker is the youngest daughter of the late Mr. Michael McCulloch who accompanied her on her long journey to to rejoin her husband at Rat Portage, and it will be remembered died there. Mr. Baker is kindly remembered and esteemed as for years a faithful Christian worker in Poplar Grove Church.

Rat Portage, Manitoba, Sept. 14th '81.
Dear Sir:—

We have organized a Presbyterian Church at Rat Portage, after being two years and a half without regular Sabbath services—the greater portion of that time without any at all.

The residents have signed a liberal subscription list for church purposes, and the Church has asked for a supplement from the Home Mission Committee, through the Presbytery of Manitoba and through Rev'd Mr. Robertson of Winnipeg.

The Presbyterian Denomination is much more numerous here than any other, but the burden or rather the bulk of the money subscribed for Church purposes comes from a few—the majority of the residents being persons of small means, who came here in the first place through poverty; still all have subscribed very cheerfully, according to their ability, and the desire for a Presbyterian Church is unanimous.

We have with us at present Rev. Dr. Collins (M.D.) who is desirous to remain at Rat Portage. He is very much liked

by everybody and it is partly from a wish to keep him among us that the list has been so generously subscribed to.

There are probably only a small number of Church members at present. The attendance is very good, averaging nearly 100. Services are held in a school building about 40x60—built by the people here with money subscribed for the purpose during the past two years and costing something over \$500. It will be some time before we can hope to build a Church. The support of the Church during the summer months will be assisted very much by strangers, a large number of visitors coming to Rat Portage for recreation and change of scenery.

Mrs. Baker and the children are very well. She likes the climate and the situation, but misses her friends very much. She teaches the infant class in Sunday School. The Sunday School was started some months since, before any steps were taken to organize a Church.

Yours truly
WM. L. BAKER.

The System of Weekly Offering.

MR. EDITOR.—The Synods Committee on Systematic Benevolence at their last meeting, directed their convener to correspond with the Treasurers of congregations which have adopted the system of weekly offering in raising their funds, requesting them to furnish for publication a brief statement of the results of their experiment. In accordance with this instruction I am endeavouring to obtain the desired communications. Some have already come to hand and I have to request that you will do the committee and the church the service of inserting them in your periodical. Inclosed please find communications from the officials of the congregations of Poplar Grove and St. John's Churches, Halifax, as well as that of Milford in the same Presbytery.

I remain,

Yours truly,

E. A. McCURDY,
Con. Com. Sys. Ben.

Milford, Hants Co., Oct. 3rd 1881.

Rev. & Dear Sir:—

Since Mr. Dickie's settlement, two years in January, we have been con-

tributing by envelopes weekly. Some parties have in that time been giving 100 per cent more than by subscription. Those who do not pay weekly are generally behind in paying and contribute less than those who do.

There has been quite an increase in the rate of contribution on the part of those carrying out this system, whilst those who do not are often in arrears.

I hope to see at the first of the year that all will fall in with the Weekly Envelope System, for I find it the surest and only way of having our quarterly stipend paid in when due.

Yours very truly,
J. B. COLTER.

Halifax, N. S., Sept. 27, 1881.

Rev. E. A. McCurdy, New Glasgow.

Dear Sir:—

Your card asking information with regard to the success of the Voluntary System of Church Finance practiced in Poplar Grove congregation might be answered laconically in the affirmative.

For more than fourteen years ordinances have been maintained all running expenses being paid by voluntary contributions from our people, collected in an open plate at the church door Sabbath morning and evening.

Quarterly statements are made to the congregation and if there should be a slight falling off the delinquents are reminded thus of their duty. At the end of the year we are sometimes a little behind hand and occasionally a bare hint is made that the old system might be better, but such a suggestion is at once silenced by one and another saying I will contribute \$10.00 or \$5.00 or \$1.00 and soon the deficit melts.

We think this method scriptural. We find it causes no dissatisfaction in any quarter from the fact of pew holders being in arrears. The work of the Treasurer is a sinecure. There is always money to meet bills as they are incurred. The pastor's salary is always ready for him and nothing would tempt us to return to the old system.

Seven years ago we adopted the same system to collect our contributions to the schemes of the church and it has showed a favorable result.

I have been Treasurer of our Missionary Society for twelve years and *virtually* Treasurer of the congregation for the same length of time and I have no hesitation in saying that this scheme is the best for us.

Yours faithfully,
S. WADELL.

Halifax, N. S., 30th Sep't, 1881.

Rev. E. A. McCurdy, New Glasgow.

Rev. & Dear Sir:—

I have much pleasure in communicating the information at my disposal about Weekly Collection vs. Pew Rent, for the support of Gospel ordinances, in St. John's Church. Our mode is simply to hand to the several persons attending the church, a packet of small envelopes with a request to those who accept them, to return the same each Sabbath at the Church door with their contributions. A book is kept in which the collections so made are recorded with the names of each subscriber. The total amount is posted up on the church door or vestibule, and may be examined and compared with each succeeding Sabbath.

By this method I am inclined to think we obviate a great difficulty which we had to encounter under the old pew rent system under which we were constantly in the custom of carrying forward a balance of arrears which more than probably never came in. Now we hold that if money has been collected it is in the Treasurer's hand and can be voted away. If it is not there we have no right to spend it, and consequently are kept clear of debts. In the matter of money I think under the pew rent system we might get more. I know we would get more promised, but with envelopes we have less trouble and the work is far more pleasant. Of course there are always a good many who do not pay anything and escape payment by this method, who would be got at under the pew rent system. Such has always been the case, but God gives to those who give for His cause and prospers them accordingly—this is in accordance with His own word, and is fully in accordance with my own observation and experience.

I remain,
Yours faithfully,
JAMES FARQUHAR.

Miscellaneous.

Europe.

THE Established Church and the Free Church of Scotland have a nearly even number of congregations. The Kirk reports 1,268 and the Free Kirk 1,043. The United Church has only 549, but for benevolent and missionary work it raised \$28,500 more than the Kirk, and upward of \$93,000 less than the Free Church.

The annual report of the foreign Missions of the Free Church of Scotland for 1860-81 is an encouraging one, shewing an advance in contributions of over \$43,000 above the previous year, making its receipts \$324,080.

A SUBSCRIPTION has been started among the Japanese residents of Paris, now very numerous, for the purpose of erecting a Japanese temple in which to celebrate their religious rites. It is designed to be an exact reproduction of a celebrated pagoda in Yokohama.

The Churches of Protestant Switzerland have fixed upon January 1st, 1884, as the 300th anniversary of the birth of Zwingle, the immortal reformer of Zurich.

The success of the evangelistic work carried forward in the Italian army is manifested by the fact that within the last nine years 700 of its soldiers have professed their faith in Christ.

A RIOT in Rome is quite an unusual thing, but not long since they were on the verge of it. The body of Pope Pius IX. has rested in a niche in St. Peter's church since his death, but according to his own request was to be finally buried in the church of San Lorenzo. The tomb was completed some time ago, and at midnight a procession issued forth from St. Peter's to bear the body of the deceased Pope to its final resting place. Immediately the rougher portion of the population was in motion. The mob broke in upon the procession, strove to extinguish the lights borne by the priests, and even to overturn the bier. The police failed to restore order, and finally the military were ordered out. Under their protection the sombre procession passed on to its destination, amid cries and hootings, which were a disgrace to the city and a signal proof of the very slight hold which the priests and cardinals have upon the populace of Rome.

A VERY powerful awakening has occurred in several Spanish villages near Villafrauca. In one place the entire community, numbering about one hundred families, is Protestant. In another the Romish church has been specially painted and decorated to attract the people, but the only attendants are one old man, two old women, and five boys. The Government school was closed for lack of pupils, while the one under the auspices of the Free Church of Scotland had sixty-five scholars. Over thirty men attend the night school, and some children travel a league daily in order to be present.

REV. Wm. Arthur says of the work in Paris: "I have addressed more people in evangelistic services during the last four years than ever I saw collected together in religious services during all the previous years I have known Paris."

THERE is a very significant illustration of the utter weakness of a formal religion to restrain men from wickedness in the story of the capture of a wealthy Englishman by some brigands in Greece during the early part of the present year. The poor captive was a witness of unusual wickedness. The robbers passed their days in drinking, card-playing, and boasting of their murderous deeds. But Lent came and they fasted most strictly, observed the Easter festivities very scrupulously, and then gave themselves afresh to their evil works.

THE Free Church of Scotland and the Episcopal Church have opened houses of worship in several places in Switzerland for the spiritual benefit of travellers frequenting that land in the summer season.

At Lucerne eleven years ago Principal Brown, Aberdeen University, was instrumental in starting services under the care of the Free Church. Six weeks of the present summer have been spent there by him. Strange to say by his own personal effort the use of one of the Roman Catholic Churches of that city was obtained for two services in each Sabbath. Its use was readily granted without demanding rent, and for eleven years public worship has been held in it from the middle of June to the middle of September. A Protestant congregation assembled in a Roman Catholic Church is a very unusual occurrence. Still more unusual and strange to see a number of communicants gather around the Lord's table in front of a high altar and commemorate the Saviour's death after the simple rites of the Presbyterian Church.

Asia.

THE *Congregationalist* says that "they are having eventful times in Japan. At Kobe a week of prayer has been observed, followed by a mass-meeting in a large new theatre at Kioto, with an audience of 3,500 or 4,000. In the latter place a single copy of John's Gospel led sixty families to renounce idolatry. On the other hand, a number of citizens, alarmed at the spread of Christianity, have organized themselves into a society in which each member pledges himself by a solemn oath never to embrace that faith."

THE Baptist Missionary Magazine reports that in a village about seventy miles of Hangchow, the Gospel has spread with great rapidity in the last four years; altogether 140 have been baptized. The work began through the visit of a scholar of that district to Hangchow, where he heard the Gospel and received it. On his return he found, to his surprise, his friends and relations ready to hear and accept. The work has advanced to the present stage entirely through native agencies, excepting the visits of a missionary to examine and baptize converts.

ONE of the most beautiful works of Christian charity of our day is the visit of missionary women to the Zenanas, or the apartments of the native women of India. Entirely secluded from all men but their husbands or near relations, and with no female doctors, their sufferings when sick are indescribable, and thousands are left to die without needed aid. An Indian princess recently said to a Zenana visitor, "Tell the Queen, whose slave I am, the Princess of Wales, and all the men and women of England, of our misery when we are ill?"

Two obstacles to the advancement of Christianity in India are thus stated by Lord Shaftesbury:—"The government system of education is spreading scepticism rapidly over the whole face of Hindostan. I am sorry to say that the government system of revenue is very much encouraging the liquor traffic, and within the last ten or fifteen years inebriety has made a progress in India that never was known before. The very progress we are making in bringing the natives of India to larger and more liberal notions brings with it concomitant dangers and difficulties."

PALESTINE is endeavoring to keep pace with the outside world. A new city is going up on the west side of Jerusalem outside of the gates. Along the turnpike to Jaffa runs a telegraph wire, and on the plain of Sharon stands the large Jewish Agricultural College surrounded by a model farm and thrifty nurseries. Bethlehem is also a thriving town nominally Christian, carrying on manufactures in mother of pearl. The Bethlehemites brought back from the Centennial Exhibition, Philadelphia, about \$70,000 as the net profit of the sale of their beautiful wares. Though outward progress is to some extent observable yet, alas, Palestine is bound down by the cruel tyranny of the Sultan.

THERE have been 2,757 baptisms during the past year at Telugu, India, and in the space of six weeks the Rev. J. E. Clough (Baptist) visited fifty-two villages, baptizing 1,003 persons.

THERE are now seventy-two Protestant Churches with 4000 members in Japan. The congregation of Osaka has sent a native missionary to labor in Isa, a rich, populous, and idolatrous province.

ANCIENT Nazareth is now the site of an orphanage under the supervision of the Education Society of England. It has been opened four years, and there are in it now thirty-six girls, of ages varying from four to fifteen. Here, whether of Greek or Latin, Moslem or Jewish parentage, they are all taught to love the one true God and Jesus Christ whom He has sent. They have a beautiful home, built by the generosity of English travellers.

Presbytery of Halifax.

The Presbytery of Halifax held visitations on the evenings of the 6th and 7th Sept., in Upper Musquodoboit and Sheet Harbour.

At the former place four ministers and one elder with Rev. R. Whillans, B. A., of Nepeau, Ottawa Presbytery as corresponding member were present.

After an admirable sermon by Mr. Layton on the vision of the valley of dry bones, the visitation was proceeded with.

For more than two years, Upper Musquodoboit congregation has been vacant, and during that time not less than sixty deaths have occurred. Notwithstanding its long vacancy it is now in a hopeful condition though its spiritual machinery is not in active operation and the schemes of the church are much neglected. Family worship however is observed by a large proportion of the people, and the church is never closed on Sabbath though the preacher be not present. Payments for supply are also made regularly and all arrears due the late pastor have been swept off.

The burning question with the congregation at present is the site of a new church which they seem anxious to have settled before a moderation in a call is asked for. The building now occupied is fifty-four years old, and was erected about two years after the settlement of the Rev. John Sprott. A new building is required, but all are not in harmony as to where it shall be built.

The Presbytery urged as present duty the calling of a minister as appearances

indicate growth in the future of this congregation. They are in a good position financially, strong in numbers, and there is room for expansion. May their eyes soon behold their teacher.

On the next day, after a drive of twenty-eight miles, the brethren reached Sheet Harbour.

Partaking of the hospitality of the good folk of the manse we repaired to the church and found a very respectable audience assembled. An earnest practical sermon was preached by Mr. Henry, from Isa. 52nd and 1st, first clause of the verse.

The pastor is faithful and zealous in the discharge of his duties in this widely scattered field and is supported by not less than fifteen elders.

During this year debts resting on two churches have been removed and only upon the building at Quoddy presses this dead weight at present. In a short time this congregation will stand in the enviable position of having four churches and a manse free of debt and all built within eight years at a cost of upwards of \$11,000.

During Mr. Logan's short ministry, marked progress has been witnessed. Bible Classes and Prayer Meetings were well attended and Sabbath Schools of which there are five, efficiently conducted. An elder fills the office of superintendent in each school and thirty five have been added to the church within a year.

The Presbytery after noting the small circulation of the RECORD and the need of larger contributions to the schemes of the church urged the adoption of the weekly offering system and pressed upon the congregation to reach still greater degrees of attainment.

The pastor is indefatigable in his labours, lives in the hearts of his people and is eminently successful in his work. On the other hand the Sheet Harbour people are thoroughly loyal to the church. *May they still go on and prosper.*

A MEMBER OF PRESBYTERY.

Presbytery met again in St. Matthew's Church, Halifax, on Tuesday, Sept. 27th, at 10 o'clock. The attendance of ministers was large. The same, however, cannot be said of elders, for there were only two. Revs. K. McKenzie, of Baddeck, and Donald McMillan of North Sydney, being present, were invited to sit and correspond.

The call from St. John's church, Halifax, came out in favor of H. H. McPherson, of Nanagawya, Ont. It was signed by

165 members. Some 80 members withheld their signatures. The salary guaranteed is \$1600 per annum. Rev. J. K. Smith, of Galt, was appointed to represent the Presbytery in the matter before the Presbytery of Guelph.

The clerk was instructed to forward the call, and at the same time forward all the facts in the case to Mr. McPherson.

The committee on statistics presented a very elaborate report, which evoked considerable discussion.

Dr. McGregor, Messrs. Duncan, J. B. Logan, and the clerk, were appointed a committee to provide supply for Annapolis and Bridgetown, and consider the whole matter of re-organization in that part of the Presbytery.

Rev. Richmond Logan of Sheet Harbour, obtained leave of absence for Oct. and Nov. Mr. George is expected to supply his place for five weeks beginning with the fourth Sabbath in October. —Mr. Logan's field is widening. The gold districts are multiplying along the Eastern Shore, and Mr. L. finds that his health will not allow him to visit them all. He needs an assistant, and should have one at once. There are several reasons why an additional labourer should be employed in East Halifax, shore district.

The prospectus of the proposed Ladies' Seminary was distributed among the members of the Presbytery, and considered. On motion, the Presbytery expressed approval of the establishment of a Ladies' College, and agreed to recommend it to the congregations of the bounds, with a view to the getting our people to take stock in it.

Reference being made to the death of President Garfield, late President of the United States, the Moderator and Clerk were named as a Committee to draw up appropriate resolutions thereanent and transmit them to Judge Jackson.

A number of reports from Catechists, Probationers, &c., were approved. They were all, in general, satisfactory, but Mr. Roger's report of work at Wolfville, &c., was particularly so. Mount Uniacke Mines will be supplied monthly. Mr. Wyllie gave notice that at next meeting he will move in the matter of Presbyterial oversight of Presbyterial students attending Dalhousie College.

Arrangements for visiting several congregations were made, notice of which is given elsewhere. The next regular meeting was appointed for Thursday, Nov. 3rd, at 10 o'clock, in Poplar Grove Church, Halifax.

ALLAN SIMPSON, Clerk.

MR. FITBLADO of Chalmers Church has been called to St. Andrew's Church.

DR. MACKNIGHT has returned in good health from his summer's visit to Scotland.

What the congregations in Halifax Presbytery give for the Schemes of the Church.

BY REV. ALLAN SIMPSON.

There are in the Presbytery 26 settled charges, or were during the period covered by the statistics in question. Let me make six divisions of these 26 charges.

I. Bermuda. There are two congregations there. One has not reported, the other, St. Andrew's, Hamilton, has, and shows the very fair figure of \$3.75 per family for the Schemes of the Church.

II. The West. In this division I include three congregations:—

1. Annapolis, &c., gave last year at the rate of \$0.50 per communicant to the schemes. The number of families is not reported.

2. Cornwallis North and West gave \$1.30 per family.

3. Cornwallis South, &c., gave \$6.82 per family. Deducting \$100 which was special to the College, still this congregation stands high as compared with its neighbours—giving \$4.32 per family.

III. Haute Co. There are eight settled charges in Hants, though two of them—Gay's River and Shubenacadie—stretch over into Colchester. Six of them are rural, one village, and one a town charge. The rural are:—

1. Newport, which gave \$1.33 per family.

2. Kempt and Walton, which gave \$0.07 per family. Justice to this congregation requires me to say that the pastor was ill most of the year, and that in consequence the people had extra liabilities to meet, which they did meet in a very creditable manner.

3. Gore and Kennetcook gave \$1.30 per family.

4. Nine Mile River, &c., gave \$1.53 per family.

5. Milford and Gay's River gave \$1.50 per family.

6. Shubenacadie gave \$1.50 per family.

The village congregation in this division is Maitland, which gave \$6.40 per family. Deducting \$42 special to the College, the rate is still \$3 per family.

The town charge is Windsor, which gave \$1.32 per family. It must be remembered, however, that it was vacant a good part of the year.

IV. The Musquodoboit district. In it

there are three congregations, two of which are settled:—(1) Little River, &c., which gave \$0.57, and (2) Middle Musquodoboit which gave \$1.50 per family.

V. The Eastern Shore. There three are congregations:

1. Sheet Harbour, which gave \$0.41 per family. It should be added however, that this congregation contributes yearly to the support of a catechist the amount of about \$100.

2. Musquodoboit Harbour which gave \$1.04 per family.

3. Lawrencetown, &c., gave \$0.80 per family.

VI. The city, including Dartmouth, there are eight congregations and their contributions to the schemes of the Church are:—

1. Richmond, \$3.53 per family.

2. St John's \$4.33 per family. Deducting what was special to the College, the rate is \$2.63 per family.

3. Popular Grove, \$4.51 per family.

4. Chalmer's, \$5.74 per family.

5. St. Matthew's \$6.10 per family.

6. St. Andrew's, \$5.41 per family.

7. Fort Massey, \$10.64 per family.

8. Dartmouth, \$5 per family.

The vacancies during the year were (1) Noel which gave to the schemes \$0.54, and (2) Upper Musquodoboit which gave \$0.22 per family.

There were only three congregations in the Presbytery that gave to all the objects named in the statistics under the general heading Schemes of the Church—Chalmers, Fort Massey and St. Matthew's. A good number, however, gave to all the objects but one.

The figures before me seem to indicate that the French Evangelization is the favourite scheme. It received contributions from 26 congregations out of 28, while the Home and Foreign Missions received only from 25, and the College from 23. It is pleasing to find that the Aged Minister's Fund was remembered by 21 congregations, and the *Dayspring* and Mission Schools by the Sabbath Schools of 17 congregations.

One cannot always judge of the interest taken in a particular branch of work from the amount given to it. Much depends upon the advocacy of a scheme. And unquestionably the claims of some schemes are kept more prominently before the Church than the claims of others.

These are a few of the facts that a glance at the statistical tables yields. I trust that no one will object to the publishing of them. Figures do not lie, at least ought not to lie. Where they give praise, let them give praise, and where

they reveal indifference, if they do reveal it, let the truth be known.

The congregations of Halifax Presbytery are of very varied ability. Some are poor, some are in middling circumstances, and some rich. But all have more or less financial ability and that which is required is that all give according to their ability.

Presbytery of St. John,

The Presbytery met in St. John's Church on Tuesday, 13th Sept. As regards collecting for the College Endowment Fund it was unanimously agreed that while not desiring to throw any hindrance in the way of the committee acting as it may see proper, it is not advisable, owing to the depressed state of financial affairs of most congregations to visit them at present.

Mr. Crockett is about to resign; but the matter lies over till next meeting.—Mr. McCullagh, St. Andrew's, finds the sea air too strong for his throat and virtually resigns. He is to try a course of treatment for his throat before taking final action. The city ministers agreed to arrange a monthly service in the Asylum for the Insane.

Rev. Mr. Crockett stated that he had been appointed moderator of the session at Campbell settlement and Mechanics settlement. On visiting Campbell's settlement he had found that they had no elders and he thought elders should be ordained. On Sunday they had a very good meeting, but there were very few communicants. On August 28th he visited the Mechanics settlement where he held several services and baptised five children and received three young women into the church. He thought something should be done in the winter in the localities where there are catechists labouring in the summer time. Other denominations reap the benefit of the labors of the catechists. He stated to the congregations that he would urge on the Presbytery to supply the pulpits at least once monthly in the winter time. The congregation at Waterford want elders ordained. Mr. Crockett's report was received and it was decided to act on his suggestions.

Rev. D. Macrae reported that he had been appointed to go to Quaco and that vicinity. He had visited Quaco and received some persons into the church. He next visited Cross Road and Black River, where several persons were also received into the church. He then re-

turned to Quaco and preached to a congregation of 300. Mr. Ross has done very good work during the summer and the people are much with his labours and ask that he may return to them next year. He visited Gaspereaux and Clarendon the next week and preached there. There are several denominations at these places and he urged upon the people to join some of the denominations. He thought they would do this and probably they would connect themselves with the Presbyterian Church. He also urged them to raise £20 should they decide to connect themselves with this church. Mr. Quinn is doing good work there. He visited Nerepis and Welsford. At Nerepis the people appeared discouraged because of the lack of continuous services. The Episcopalians and the Methodists have each a resident minister, but if services are held regularly there is some chance for having the church again.

Rev. Mr. Burgess stated that he had also visited Clarendon and found the people in a backward state. He thought something should be done, and that immediately, by the Presbytery. He had given much attention to the subject and he thought there were one hundred men among the churches of the Presbytery who would subscribe \$8 yearly for the purpose of paying a travelling missionary to be at the disposal of the Presbytery, to visit the different stations regularly. He moved that a committee be appointed to obtain subscriptions to raise this fund.

Rev. Dr. Macrae, of the committee on Sabbath desecration, stated that he had written on Captain Chisholm of the International Steamship Company who had suggested that President Hersey should be written to relative to the running of the Sunday boat. This had been done and a very courteous reply received, the substance of which was that his company had felt that they were driven to running a boat on Sunday by the action of the Railway Company running a train on Sunday night. President Hersey said personally he regretted this necessity. He had also written the manager of the St. John & Maine Railway, asking that a time be appointed when the committee should meet him relative to the running of the Sunday train. A reply had been received from Mr. Kay refusing to meet the committee. There had been quite a lengthy correspondence between him (Dr. Macrae) and Mr. Kay.

The prospectus of the proposed Presbyterian College was placed in the hands of the members.

The missionary committee reported in favor of establishing a guarantee fund for the payment of the salary of a special Home Missionary in the Presbytery's service. Dr. Bennet and Messrs. R. Cruikshank and John Stewart were appointed a committee to solicit subscriptions in the city, and Rev. Messrs. Mowatt Love and Hogg to do the same work in Fredericton, St. Stephen and Moncton.

Judge Stevens gave notice that at the next meeting of the Presbytery he would move that in future the meetings be held once every three months. He thought this would insure a larger attendance.

The Presbytery then adjourned to meet the second Tuesday in November.

Presbytery of Pictou.

This Presbytery met at West River on Monday, Sept. 26th ult., at 2½ p. m., for the induction of Rev. A. W. McLeod into the pastoral charge of the United Congregation at West River, and for other business. Mr. Laird preached from 2 Cor. 2: 15-16; the questions of the formula were put to Mr. McLeod; the Moderator led in prayer, after which Mr. McLeod was solemnly inducted as Minister of the congregation. The Moderator then addressed the newly inducted pastor, Rev. A. Stirling addressed the people, and the congregation in retiring gave their pastor the usual welcome.

It was agreed that the Presbyterial visitations appointed to take place at Springville and Hopewell on Wednesday October 10th, as follows, at Hopewell at 11 a. m., and at Springville at 3 p. m. The visitations on Tuesday, October 11th., will be at Sunny Brae 11 a. m., and Blue Mountain at 3 p. m.

W. STUART, Clerk, *pro tem.*

Presbytery of Truro.

This Presbytery met at Economy on Monday, 3rd inst., and at Five Islands the day following for Presbyterial visitation and other business.

The congregation was found to be in a prosperous condition. The minister Rev. A. Thompson is meeting with success in his work. Sabbath Schools, Prayer Meetings and Sabbath Services are well attended, and the Schemes of the Church receiving liberal and increasing support.

The congregation of Parrsboro has paid up all arrears to Mr. McLeod and asks for supply. Presbytery agreed to apply to the Home Mission Board for a probationer for that congregation.

Mr. Lord is to remain at Maccan until the end of October, and Maccan congre-

gation asked to raise as soon as possible payment for the summer's supply.

Presbytery meets at Great Village on Tuesday, Nov. 15th, at 2 P. M.

Presbyterian College, Halifax.

The approaching Session will be opened on Wednesday evening, November 2nd, with an Introductory Lecture by Rev. Dr. Pollok, to be delivered in Chalmers Church at 7½ o'clock.

The College Committee will meet in the large Class Room at Pine Hill at 10 a. m., of the same day.

Applications for Rooms should be made to Rev. Professor Currie, Bland Street, Halifax.

R. F. BUENS, CHAIRMAN,
P. G. MCGREGOR, Sec'y.

Home Mission Committee.

The Semi-annual meeting will be held in the Session Room of Chalmers Church on Tuesday, Nov. 1st. at 3 p. m. Claims for payment of Preachers and Students from the respective Presbyteries should be in the hands of the Secretary before the meeting. Also Notices of Preachers wanted for December and January.

C. B. PITBLADO, Convener.
P. G. MCGREGOR, Sec'y.

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