



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

# THE MARITIME PRESBYTERIAN.

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HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

WE PREACH CHRIST AND HIM CRUCIFIED.

DEC., 1887.

## Literary Notices.

**SUNDAY EVENINGS AT ELMRIDGE.** By Ella Rodman Church, author of "Birds and their Ways," "Flyers and Crawlers," etc. In this number of the Elmrige Series we turn away from the fields of nature to the Holy Scriptures. We have here the Sunday Evening talks of the young governess with her little people. The talks are about the children of the Bible. The stories are well told, in a familiar, conversational way. The book will be an admirable one for mothers to read to their children on the Sabbath evenings. It will instruct them, at the same time kindling interest and inspiring good and true thoughts. Philadelphia: Presbyterian Board of Publication and Sabbath-school Work. 16mo, pp. 304; illustrated. Price, \$1.15. MacGregor & Knight, Halifax.

**IN THE HOSPITAL AT ELMRIDGE.** By Ella Rodman Church. In the "Elmrige Series" the author has given to the public, through the Presbyterian Board of Publication, *Birds and their Ways*, which is full of interesting facts and information about the birds of the air; *Flyers and Crawlers*, which tells about the world of insects; *Flower-Talks at Elmrige*, in which we have delightful talks about flowers; *Among the Trees at Elmrige* a volume that introduces us to the trees; and *Talks by the Seashore*, in which we are conducted beneath the waves of the ocean and learn much about the strange creatures that live there. In the present volume the young people and their governess, with whom we have become so well acquainted, meet with an unwelcome interruption in their studies, which, however, leads to scenes of novel interest, and to the study of a fresh subject while they are *In the Hospital at Elmrige*. Philadelphia: Presbyterian Board of Publication and Sabbath-school Work. 16mo, pp. 288. Price, \$1.00. MacGregor & Knight, Halifax.

**A HISTORY OF THE SCOTCH PRESBYTERIAN CHURCH,** St. Gabriel St., Montreal, by Rev. Robert Campbell, M. A., the last pastor, is now ready. It is a large Octavo volume, of eight hundred pages, printed on excellent paper and in good large, clear type, published by Drysdale & Co., of

Montreal. Copies may be had from the author, 68 St. Famille St., Montreal. To subscribers the price is \$3.00, and the same to ministers, to all others it \$5.00. It begins with the early history of Montreal, with Cartier, Champlain, the early Jesuit Fathers, the Huguenots in Canada, describes the beginnings of trade in Montreal, shows the connection of the Church with the American War of Independence, tells of the founding of the Scotch congregation in Montreal, of the old 84th regiment, or "Highland Emigrants," and like beads upon a string the social, civil, political, and ecclesiastical events that in any way affected Montreal are treated of, while the story of the congregation's rise and progress is the thread that links them together. The author says, "I trust this volume may be deemed worthy of a place on the shelves of citizens generally, irrespective of creed, as containing information regarding the century 1786 to 1886, that they would all wish to possess and preserve. One feature of the work is that it contains not only the more prominent events but a sketch of many of the more prominent persons, who have made Montreal what she is to-day.

**PERFECTION AND SINLESSNESS,** by Rev. D. B. Blair, is a neatly printed, large Octavo, pamphlet. It is divided into three parts. In the first, "On Perfection," he discusses what perfection is—shews—that it is the duty of all men to be perfect—points out—the sense in which believers are said to be perfect in their present state—proves—that perfection in Holiness is not attained nor attainable in this life, and shews—that perfection belongs to the state of glory in heaven. In the second part on "Destroying the works of the Devil," the statements illustrated are—that the Devil is the author of sin—and—that Christ was manifested to destroy the works of the devil which is sin. The third part of it based on I John iii : 9, is "On the manner in which the unregenerate do not commit sin." Mr. Blair wields his pen with clearness and force, and his essay will be a valuable contribution in small compass to the literature of an important subject. Copies may be had, with price, by applying to the author.

A Protestant bell was rang for the first time in the City of Mexico on the 3rd of July, 1887.

# THE MARITIME PRESBYTERIAN.

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## The Maritime Presbyterian.

A MONTHLY MAGAZINE DEVOTED TO MISSIONS.  
Price, in advance, 25 cents per year in parcels of 4 and upwards to one address. Single copies 40 cents.  
Subscriptions at a proportional rate may begin at any time but must end with December.  
All receipts, after paying expenses, are for Missions. Paid to date \$400.

## The Children's Record.

A MONTHLY MISSIONARY MAGAZINE FOR THE CHILDREN OF THE

### Presbyterian Church in Canada.

Price, in advance, 15 cents per year in parcels of 5 and upwards, to one address. Single copies 20 cents.  
Subscriptions at a proportional rate may begin at any time, but must end with December.  
All receipts, after paying expenses, are for Missions. Paid to date, \$100.00.

All communications to be addressed to

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

The MARITIME goes forth on its last mission for the year. Its failures in duty, like those of all others, cannot be recalled. May anything that was right be blessed. The only thing with it, as with all, is to seek to make the pages of next year's record better than that which is now closing.

To those who have so kindly aided by circulating the MARITIME during the year heartiest thanks are tendered. Whatever of success it may have attained is due to them. While thanking them in the name of the work to which the paper is devoted for what they have done in the past, we would respectfully ask them to be co-workers with us again for the coming year.

Subscribe early and pay in advance. It is as easy to do it now as at the end of the year, and there is the feeling of satisfaction for the whole year that every number as it comes is paid for, instead of every number being a reminder that "I have not yet paid my subscription."

If any of our readers know of any place where it might be of use to send samples the MARITIME, a parcel will gladly be sent free of charge.

Are there not many of our readers who can get up a club of four or upwards among those who are not yet subscribers.

The news in the recent letters from the New Hebrides regarding the settlement of Mr. and Mrs. Annand, will be read with deep interest by their many friends. There are several points that will be noticed with special satisfaction. 1. They have been received with open arms by the natives. 2. They have fellow-labourers, another mission family, only eight miles distant. There are scarcely any other mission families in the New Hebrides, apart from the four new stations, that have others so near them. The Mackenzies have another missionary with them on Efate, but he is between twenty and thirty miles distant, on the opposite side of the Island, while the Robertsons are alone on Erromanga. It is pleasing to think that when the Annand's so generously gave up their old station at Aneityum to open a new field, that they are so happily and comfortably situated.

In order to prevent confusion in reading of the New Hebrides Mission, please remember that there are two islands, Tongoa and Tangoa (pr. *Tong-oa* and *Tang-oa*, g soft.) Tonga is the name of an island near the centre of the group with which the friends of the mission have long been familiar. It is occupied by Rev. O. Michelson of the Presbyterian church of Otago, New Zealand, who was appointed there nine years ago. Tangoa, Mr. Annand's new station, is a small island in the North of the group lying very near to Santo on its South side. It, too, will soon become familiar as we follow the work of our faithful missionaries.

As will be seen from the New Hebrides letters given in this issue, quite an advance has been made in the occupation of that group. Four new stations have been settled, three of them by three new missionaries sent out this year from the Australasian Churches, and one of them by Mr. Annand. To quote Mr. Watt's letter on another page, "Two have been settled on Malekula and two on islands adjacent to Santo." Messrs. Leggatt and Morton are settled about eight miles apart on the large island of Malekula, and Messrs. Landels and Annand about eight miles apart on the islands of Malo and Tangoa, the former about eight miles south of Santo, the latter very near to Santo, separated by only about an eighth of a mile. From Tangoa, where there is quite a large village, Mr. Annand can extend his work to Santo and carry it on there as the people living near speak the same language as on Tangoa.

A statistical report presented to the Presbytery of Truro, by Rev. Edward Grant, shews the following:

Congregations have contributed to the Schemes of the Church for the Calendar year 1886, as follows:—

		av. per family.
1. St. Andrew's, Truro	\$469.00	\$3.90
2. First Pres. Ch. Truro	447.00	3.43
3. Mid. Stew'cke & Br'kfid	443.00	2.76
4. Coldstream	202.00	2.52
5. Stewiacke	323.00	2.22
6. Riverside	225.00	2.20
7. Onslow	251.00	2.16
8. Clifton	268.00	1.91
9. Springside	231.00	1.83
10. Great Village	197.00	1.79
11. St. Paul's	260.00	1.73
12. Upper Londonderry	181.00	1.31
13. Acadia	153.00	1.22
14. Economy & Five Isl'ds	123.00	1.02
15. Parrsboro	25.00	.31

Total amount contributed for Congregational purposes, \$17,716.

Total contributed for Schemes of the Church, \$3748.

The average contribution per family for stipend within the bounds of the Presbytery was \$6.48 as against 8.24 for the whole church.

The average contribution per family for the Schemes of the Church was \$2.07 as against \$2.53 for the whole church.

The great trial of missionary life in the South Seas is, that at the tender age of five and six years the children have to be sent to the Colonies to school. This is not necessary so much that they may learn, as that they may not learn. So far as learning is concerned they might well remain with their parents until nine or ten years of age, but during those years it would be impossible to prevent their coming into contact with the native children and learning to some extent, their habits. To prevent this the mothers have to part from their little ones at the age when a mother's care is so much needed. Many a sore heart and lonely hour these missionary parents have when they gather at meals or for worship and their little family group far away. The Mackenzie's have had three of their little ones go farther than the others. The good Shepherd has called them home. While lonely they have one comfort. There is no anxiety about the little ones. They know that with them all is well.

The Halifax Presbytery held the second of a series of visitations in the City congregations at Park Street Church, on the 23rd Nov. Rev. J. Anderson preached from Gal. xi: 9. The examination showed the congregation to be in a prosperous condition. It consists of 140 families, has a Sabbath-school with 230 on the roll, and a prayer meeting with an average attendance of 80. \$562 was raised last year for the Schemes, and the debt on their church which is now \$6000 was reduced \$1000. 100 copies of the RECORD are taken. The Presbytery was much pleased with the results of the examination, and encouraged the congregation to increase more and more in every good work.—Com.

During last summer Rev. F. C. Simpson labored for several months in the Maccan mission station, Truro Presbytery. Mr. Simpson held three, and sometimes four diets of worship each Sabbath, besides performing other pastoral work. Signs of progress and growth were witnessed in this field this year. A debt resting upon the church for some time was removed and the building repainted.—Com.

Copies of the October issue of the MARITIME containing Dr. Field's open letter to Ingersoll, in parcels of any size, may be had on application at this office.

The allocations for the Augmentation Fund in the Presbytery of Halifax, of \$1845, for the present year are as follows :

Fort Massey	\$270
St. Matthews	270
Park Street	112
St. Johns	112
St. Andrews	112
Maitland	112
Windsor	112
Chalmers	90
Dartmouth	90
Shubenacadie	75
Gays River and Milford	50
Yarmouth	40
Bermuda	25
Kentville	25
Newport	25
Middle Musquodoboit	25
Canard	25
Richmond	25
Noel	25
Lawrencetown	25
Elmsdale and Nine Mile River	21
Gore and Kennetcook	21
Carleton and Cheboyne	21
Lower Musquodoboit	21
Musquodoboit Harbor	21
Upper Musquodoboit	21
Sheet Harbor	21
Kempt and Welton	18
Waterville and Lakeville	18
Wolfville and Horton	15
Annapolis	9
Bridgetown	9
St. Croix and Ellershous	9

In the Presbytery of Truro the allocations for the current year for the Augmentation Fund of the \$810 asked from the Presbytery are as follows :

First Presbyterian Church, Truro	\$92
St. Andrew's	92
St. Paul's	66
Middle Stewiacke and Brookfield	65
Upper Stewiacke	65
Onslow	55
Upper Londonderry	55
Great Village	55
Clifton	55
Riverside	50
Economy and Five Islands	50
Springside	40
Acadia	30
Colústream	20
Parrsboro	20

The Presbytery of Pictou, in order to realize \$1215, the amount which the Synod thinks is its fair proportion of the \$8100 required this year for Augmentation Fund, has agreed that the amounts given below would be in present circumstances a fair division of this amount among the congregations of the Presbytery.

United Church	\$200
Prince St.	125
James Church	108
Antigonish	95
Stellarton	90
West River and Green Hill	80
East River	75
Knox Church	75
Westville and Middle River	55
Vale and Sutherland's River	50
Glenelg, E. R. and Caledonia	50
Union Centre and Lochaber	50
Hopewell	48
Blue Mt. and Barney's River	45
Sherbr'k, Wine H'br & Goldenville	40
Scotsburn, Hermon & Saltsprings	40
Merigomish	33
Little Harbor and F. Grant	15

In the Presbytery of Wallace the allotments for Augmentation are as follows :

Anhorst	\$40.50
Spring Hill	40.50
Pugwash and Oxford	40.50
Tatamagouche	40.50
River John	40.50
St. Matthews, Wallace,	27.00
Knox, Wallace,	27.00
New Annan and Wentworth	27.00
Earltown	27.00
Linden	13.50

The Home Mission Board met at Halifax on the 24th Nov. Two sederunts were held and a great deal of important business transacted. Much of the time of the Board was occupied in examining the reports and accounts of Catechists from the different Presbyteries. Much good work has been done during the past summer and fruit is appearing. Men and means are urgently needed in order that our vacancies and mission stations may be supplied. Not a few of them will have many silent Sabbaths this winter. Three stations in the St. John Presbytery are now to be placed on the list of augmented congregations and enjoy the services of settled pastors. —Com.

The decrease of Ireland's population since 1880 is 200,000. The increase of her police expense is £250,000.

Rev. D. M. Gordon, of Ottawa, has accepted the call to St. Andrew's Church, Halifax, and will be inducted Dec. 27th, at 7.30 p. m.

Wallace Presbytery is to hold Presbyterian visitation as follows: At Linden, Jan. 10th; at Pugwash, Jan. 11th; and at St. Matthew's Church, Wallace, Jan. 12th.

Mr. A. C. Watson passed a satisfactory examination before the Presbytery of Halifax on Nov. 23rd, and was ordained and set apart to labor in the congregation of Annapolis.

Rev. J. W. Mackenzie of Efate, New Hebrides, wishes to acknowledge, with warmest thanks, receipt of mission goods from Truro, Otter Brook, Stellarton, Blue Mountain and Scotsburn.

Rev. Wilbard McDonald has been inducted into the pastoral charge of Hampton congregation, N. B., and Rev. Thomas Stewart into that of Sussex, the former on Nov. 8th, the latter, Nov. 15th.

We regret to learn that the Presbyterian Church at Musquodoboit Harbor was totally destroyed by fire on Sabbath morning, Nov. 6th. The insurance was about \$1200, which will go far towards the erection of a new one.

A fine new church was opened at Boularderie, C. B., Oct. 30. It will seat nearly 500, and cost about \$3300, which in a few weeks will be all paid except a loan of \$500 from the Hunter Church building fund.

At the last meeting of the Halifax Presbytery Rev. R. D. Ross, of Wolfville, declined the call to Springside. Mr. Ross felt constrained to remain in his present sphere of labor owing to encouraging features witnessed in his present charge. Both sections of the congregation are working harmoniously, and there is a reasonable prospect of growth. At Lower Horton a Presbyterian Church is to be erected; \$400 is now in fund for this purpose.—*Com.*

In fourteen years, 700 Protestant chapels have been built in Madagascar, making the present number 1,200. There are 8000 Protestant communicants, and all the churches are self-supporting.

The liquor interest has been making an earnest effort to have the Scott Act repealed in Charlottetown, but have failed by a narrow majority. Some of our ministers have wrought vigorously in the great cause and are now thankful for success.

The adjoining congregations of Parrsboro, and Economy and Five Islands have both been recently settled. Mr. E. M. Dill was ordained and inducted to the charge of the former Nov. 8th, and Mr. J. A. Cahill, into the latter, No. 29th.

A poor black woman, named Nancy, lived by her daily labour, and a Christian lady, who was often sad and gloomy, went to see her. "Ah, Nancy," she said, "it is all very well to be happy and bright now, but suppose—" "Stop," cried Nancy; "I never suppose. The Lord is my Shepherd, and I know I shall not want; and it's all dem 'supposes' as is making you miserable. You'd better give dem all up, and jist trust the Lord."

The Presbytery of Victoria and Richmond opened a new station at Arichat last spring. This station was occupied as an experiment in connection with River Inhabitants. Mr. McFarlane labored here as a student catechist last summer with encouraging prospects of success. There are a few nominal Presbyterians in the locality, but the Roman Catholics largely predominate. Though the field is not self-sustaining yet some progress has been made, and the erection of a Presbyterian Church is now talked of.—*Com.*

On Foreign Missions the Church of England now spends £1,216 000 annually; of the two great Missionary Societies that of the Propagation of the Gospel collects £120 000—more than three times the amount subscribed in 1837. The British and Foreign Bible Society has more than doubled its income during the last fifty years. In 1837 it was £108 740 19s.; in 1886 it was £240 728 15s. 5d. In 1837 the cheapest Bible cost 2s. a copy; in 1886 6d. A New Testament cost 10d, in 1837; in 1886, 1d.

## TRAIN THE CHILDREN IN BENEFICENCE.

BY W. H. H. MARSH.

In view of the haste to be rich, and the love of that ease and indolence and fashionable dissipation which money enables men to procure, and for which most men are straining every nerve, and, alas! many sacrificing every principle of honour, the necessity of beginning with the child, and of instilling into him right views of the object and use of wealth, is obvious. If we would have the men and women of the next generation benevolent in feeling and action, we must begin by training the children of this in the principles of beneficence. If this be not done, not only will the passion for wealth be, in the next generation, stronger, and more completely overmastering than in this, but men will be far more unscrupulous in the means by which they obtain it, and when possessed of it will plunge into greater excesses of vice and extravagance in its use.

The training must therefore begin with the child. It is as important that the child should be taught the right use of money, as that its mental and moral education should be attended to in any other particular. If children and youth are to remain uninstructed in this, there is great danger ahead. For we are living in an age when men are pursuing after money with an eagerness such as they never knew before. And they are engaged in this hot pursuit, for the most part, not for the sake of having thousands and millions, not as the miser gathers, that he may hoard. There is another object, no less reprehensible indeed, but far more dangerous to morals, perilling our social, domestic, and civil purity. The paramount object is ease, indolence, and unlimited enjoyment. Their very surroundings, the conversation they hear, the doings and pursuits of men they observe, and the very spirit of the age excite children to desire the accumulation of money as the great mission of life, because they see that men regard true happiness as attainable only by its possession. We must therefore counteract this by training the child.

In this work of tuition, the parent, both by precept and example, may do much. And it is a matter of devout gratitude to God that there are so many Christian fathers and mothers who, by precept and

example, are inculcating sound sentiments into the minds of their sons and daughters on this subject. We would to God there were many more—nay, that all who profess to follow Jesus would in this, as in all things else, train their children in the way they should go. Many parents have wept bitter tears, and have been hurried by overwhelming sorrow to their graves, because the money they so freely supplied to their sons and daughters became the occasion of their ruin. And doubtless the most bitter reflection to such unfortunate parents was this: they had never said one word to their children about the right use of money. If they said anything, it was of a contrary nature. They referred to money as a passport to respectability in society, a means of acquiring a more elevated station in social life, a means of appearing well in fashionable circles and of enjoying the good things of this life. Money has ruined thousands, because parents were culpable in neglecting early to instruct their children that it is only rightly used when employed for the glory of God and the good of men. Oh, the parents—all parents, but Christian parents especially—in this money-getting age, would think of this, and not forget to cultivate in their children the principle and habit of beneficence in feeling and action!

The Sunday-school is in no one direction doing a grander work than in this. The extent to which it is moulding and developing the grace of beneficence as it will appear in the next generation is incalculable. These children will not only be the members of our churches then, but they will be our professional men. They will be our bankers and merchants, our manufacturers and shipowners. They will be our capitalists and our traders, and they will give liberally of their substance, and of the first fruits of their increase. They are now hearing about missions, and about the poor. They feel interested. This feeling of interest will remain, and it will increase with their years and information. Now they give their pennies, then they will give their thousands, and influence among their associates thousands more for the increased demands of Christian beneficence. Let Sunday-school workers labour diligently in this. These offerings of children are destined to prove more acceptable to God than we think. It is a glorious prophecy of the future:—*The Lord's Treasury.*

## THE DEACON'S STORY.

"Yes," said the Deacon, "there's many a man that calls himself honest that's never so much as inquired what amount of debts heaven's books are going to show against him. I've learned that! There were years in my life when I hardly gave a cent to the Lord without begrudging it, and I've wondered since what I'd ever have talked of if I'd gone to heaven in those days, for I couldn't talk about anything but bargains and money-getting here, and those wouldn't have been suitable subjects up yonder.

"I know I read once about one of the kings of England, Edward I., who had an officer called the 'Lord High Almoner,' and one of the things that man had to do was to 'remind the king of the duty of alms-giving.' I've thought to myself many a time that it would be well for a good many folks nowadays if they had King Edward's 'almoner' to stir them up to give. Not to the poor, only, but to all the needs of the cause of Christ. There are lots of people besides the children of Israel that need a Moses to say to them, 'It is He that giveth thee power to get wealth.' I've allers thought that that was a grand thing in David, when he'd done such a job, getting together that pile of gold and silver for the temple, and he just turned to the Lord and said: 'All these things come from Thee, and of Thine own have we given Thee.' Most men would have wanted a little credit for the pains they'd taken themselves.

"Well, in those years I was telling you about, it was dreadful how I cheated the Lord out of His due. Once in a long while I paid a little to our church, but I didn't give a cent to anything else. Foreign Mission Sabbath was my rheumatiz day, rug'lar, and I didn't go to church. Home Mission day was headache day with me allers, and I stayed away from meetin'. Bible Society day I'd gen'rally a tech of neuralgy, so I didn't feel like goin' out, and I stayed home. Tract Society day I'd begin to be afraid I was goin' to be deaf, and I oughtn't to be out in the wind, so I stayed indoors; and on the Sabbath for helping the Theological Colleges, like as not my corns were unusually troublesome, and I didn't feel able to get out.

"Wife wanted to take a religious paper once, but I wouldn't hear to it. Told her that was nonsense. I didn't believe any

of the apostles ever took religious papers. The Bible was enough for them, and it ought to be for other folks.

"And yet I never even thought I wasn't doin' right. I'd come into it sort of gradual, and didn't think much about giving, anyhow, except as a sort of losing business.

"Well, my little girl Nannie was about eight years old then, and I was dreadfully proud of her, for she was a very smart little thing. One Sabbath night we were sitting by the fire, and Nannie 'd been saying her catechism, and by-and-by she got kind of quiet and sober, and all of a sudden she turned to me, and says she:

"Pa, will we have to pay rent in heaven?"

"What?" says I, looking down at her kind of astonished like.

"Will we have to pay rent in heaven?" says she again.

"Why, no," says I. "What made you think of that?"

"Well, I couldn't get out of her for a time what she did mean. Nannie didn't know much about rent, anyway, for we'd never had to pay any, livin' in our own house; but at last I found out that she'd heard some men talking about me, and one of them said: 'Well, he's bound to be awful poor in the next world, I reckon. There ain't much of his riches laid up in heaven;' and as the only really poor folks that Nannie'd ever known were some folks down at the village that had been turned out of doors because they couldn't pay their rent, that's what put it into Nannie's head that maybe I'd have to pay rent in heaven.

"Well, wife went on and talked to Nannie, and explained to her about the 'many mansions' in our 'Father's house,' you know, but I didn't listen much. I was mad to think Seth Brown dared to talk about me in that way—right before Nannie, too!

"I fixed up some bitter things to say to Seth the next time I met him, and I wasn't very sorry to see him next day in his cart. I began at him right off. He listened to everything I sputtered out, and then he said: 'Well, Deacon, if you think the Bank of Heaven has got anything in it for you, I'm glad of it; but I've never seen you making any deposits; and then he drove off.

"Well I walked over to my potato patch and sat down and thought, and the more

I thought the worse I felt. I was angry at first, but I got cooler, and I thought of Foreign Mission Sabbath and the rheumatiz, and Home Mission Sabbath and the headache, and Bible Society day and the neuralgy, and the deafness, and the corns, till it just seemed to me I couldn't stand it any longer; and I knelt down there in the potato patch, and said: 'O Lord, I've been a stingy man, if ever there was one; and if ever I do get to heaven, I deserve to have to pay rent, sure enough. Help me to give myself, and whatever I've got back to Thee!'

"And I believe He's helped me ever since. 'Twas pretty hard work at first, getting to giving. I did feel pretty sore over that first dollar I slipped into the collection plate, but I've learned better now; and I mean to keep on giving 'as unto the Lord,' till I go to that heaven where Nannie's been these twenty years."—*Congregationalist*.

#### ARE YOU ANXIOUS.

Are you anxious for the salvation of your soul, seeking peace, yet finding none? Frequent your closet. In secret prayer lay before God all your sorrows and all your desires. There surrender your heart to God, trusting in the atoning sacrifice of His Son for the pardon of your sins, and you will assuredly find peace. He who has said, "Ask, and ye shall receive," will lend an attentive ear to your prayer, and will accept the offer of a penitent heart. It is in the closet that you must commence your heavenward journey; and it is in the closet that you must daily obtain strength to encounter the trials and the temptations of the way.—*Abbot's Path of Peace*.

#### WHAT IS SALVATION.

Salvation is a joint process - it is all free grace on the side of the atoning Saviour; it is all free obedience on our side. Jesus works, and you must work; He *in* you, and you *for* Him. Doing nothing at all is the peril. Just observe what answers Peter and Paul gave to the question, "What must we *do* to be saved?" Peter's prompt, pithy answer at the time of Pentecost was "*Repent!*" Repentance is more than shame or sorrow for sin; it is a turning from sin with a full purpose of, and endeavour after, new obedience to Christ. This means doing, not mere feeling.

#### PEACE, LOVE, AND JOY.

Peace, love, joy are prime elements of happiness. There must be peace with God. No man can be happy while at enmity with God. No man can be happy while there is war in his soul; while his desires are at variance with his conscience.

Peace with God can be attained only through our Lord Jesus Christ. He who believes in Christ as his Saviour will experience the peace of God which passes all understanding. Peace with God involves peace of conscience. There is peace in the soul that is reconciled to God.

Peace thus secured is followed by love. The new relation which the believing soul sustains to God enables it, in some measure to appreciate the love of God as illustrated in the work of redemption, and the perfection of the Divine character. By the influence of the Holy Spirit the soul is permitted to draw nearer and nearer to the Fountain of love.

To love worthily is to be happy. The command to love God with all the heart is simply a command to be perfectly happy. Perfect happiness would be the result of perfect obedience to that command.

#### WHY SO FEW CONVERSIONS?

It will not do to think that because Dr. Judson waited twenty years for a single convert among the heathen in Burmah that we may sit at ease among a people trained in Christianity, and many of them already intellectually convinced and needing only the conversion of their wills. If there are no conversions in our congregations it is partly because we are not yearning for souls, not labouring and praying as we should for the salvation of unbelievers. Many of them the people have nearer access to than has the pastor. Some of them may be holding back because they think if we were sincere in our professed convictions we would certainly seek to impress them with the same saving and joyful faith. Would it not be well for pastors each year to read from the pulpit the record of the church, letting the people see what their joint labours have accomplished, and wisely making the report a theme, seek to urge faithful prayer and earnest activity for the conversion of souls? For is it not a fearful sign of spiritual weakness that sinners should be converted at the annual rate of one for every twenty-five, or fifty, or a hundred Christians?—*Philadelphia Presbyterian*.

## New Hebrides.

LETTER FROM REV. J. W. MACKENZIE.

TONGOA, July 29th, 1887.

My Dear Mr. Scott:

You must excuse a few hurried lines, for I cannot allow the *Dayspring* to leave us without acknowledging your very kind letter. We feel deeply grateful to you for the way you remember us, and I do not think the time spent in writing us is lost, as your letters so cheer and encourage us.

We are now returning southwards after building four new houses and settling three new missionaries and Mr. Annand. It was an eventful voyage, owing to the fact that we lost a vessel, fortunately not the *Dayspring*. A second vessel, the *Cairndhu*, was chartered by the *Dayspring* board in Sydney to bring down a lot of cargo left by the *Dayspring*. Both vessels met at Ambrim, where we held our Annual Meeting.

We were sorry to find our dear brother at Ambrim, Mr. Murray, very ill, as well as Mr. Landels, one of the new missionaries, and his wife, who came down to the islands last trip, and have been living with Mr. Murray. They have all recovered, and Mr. Murray is now on board on his way to New Zealand. Messrs. Morton and Leggat and their wives—the other new missionaries who also came down last trip had been living at Kwamera with Mr. and Mrs. Watt, had also suffered a good deal from fever, but soon regained strength after getting on board. The other mission families had, for the most part, enjoyed health during the rainy season, which was a rainy season in reality. Another year without a hurricane.

We had some illness in our own family and you possibly may have heard that death again entered our home. In February last we had to part with our youngest child, Walter Bruce, about a year old. He died of inflammation of the brain. A strong cord, now three-fold, linds us to the "Better Land."

We were much astonished on coming to anchor here this morning to see one of our Erakor natives come on board. We found that he and some eight or nine more had come in my boat in search of us. They heard that we were wrecked; but the statement was such a garbled one,

brought to them by some French vessel, I suppose, that they did not know what to make of it. They could stand the suspense no longer and volunteered to start in the boat to look for us. Mrs. Robertson is staying with Mrs. Mackenzie, and they are no doubt very anxious about us. Mr. R. and I told them we would return in eight weeks, but we are now absent over eleven. The boat left over a week ago, and came this far. They intended returning but owing to rough weather were unable to do so. The distance is over sixty miles. Captain Braithwaite will take the boat and crew on board, and I trust that in the course of another week the anxiety at Erakor will be relieved.

When our meeting was over the ships parted company. The *Dayspring* with Messrs. Watt, Lawrie, Morton and Leggatt on board set sail for Malikula, while the *Cairndhu*, with Messrs. Robertson, Annand, Fraser, Murray, Landells and myself, set sail for Malo.

We set sail on the 2nd June, and on the following day cast anchor off Malo. On Saturday the 4th, we purchased a site for a mission station, Mr. Landells being so impressed with the appearance of the natives that he decided to settle there. On Monday morning we set to work with axes, picks and crowbars, to clear away the ground for the house, the natives assisting us right heartily.

On the 17th we again set sail after settling Mr. and Mrs. Landells comfortably in their own house. We left for Tongoa, a small island near Santo, with a view to settling the Annands. The wind being unfavorable Capt. Eyre decided to run back to Malo and anchor till the following day. There is a strong current running between that island and Santo, and before we knew where we were it carried us on to the reef. Had not our appliances given away we might possibly have got her off, but unfortunately the windlass broke, then a rope attached to a keedge, and finally the cable. She then went on broadside and soon made a bed for herself. Part of us passengers found our way to the mission station, while others preferred to remain near the wreck where tents were erected. Everything was got on shore with as great speed as possible under the circumstances.

In the course of a few days our first officer, with a good crew, set off in a boat

for Ambrim to meet the *Dayspring* and acquaint Capt. Braithwaite with our circumstances. This was quite an undertaking, as it is right to windward of Malo, and about sixty miles distant. We knew that the *Dayspring* had to return to Ambrim before settling Mr. Morton, and that should the boat reach there she would soon come to our rescue. Mr. Norrie, the mate, had rather a rough time of it, but reached the mission station a day before the return of the *Dayspring*.

They got Mr. Morton's house, &c., which he had left there, on board as quickly as possible and returned to Malikula, where they erected it, having previously selected a site.

After over a fortnight's suspense we were delighted to see our good ship heave in sight. We then took Mr. Annand's house, &c., on board and sailed for Tangoa, where we had the happiness of seeing them settled on the 20th inst.

Next day we set sail for Malo, to take on board some cargo left there, landed from the wreck. On the following Monday, the 25th inst., we set sail southwards, beating down along the west coast of Malikula, and cast anchor here this morning.

But I must close for the present. Would you kindly acknowledge in the MARITIME, with warmest thanks, receipt of Mission goods from the following places: Truro, Otter Brook, Stellarton, Blue Mountain and Scotsburn.

I remain yours sincerely,

J. W. MACKENZIE.

#### EXTRACT OF LETTER FROM REV.

W. WATT.

ON BOARD *DAYSRING*,  
July 29, 1837.

REV. E. SCOTT,

*My Dear Sir:*

\* \* \* \* \*  
We have just completed the settlement of the three new and one old missionary. Two have been settled on Malikula and two on islands adjacent to Santo.

The *Cairndhu*, a vessel which was chartered to assist in the work this year, was appointed to settle the two latter. After settling one, Mr. Landells, on the comparatively large island of Malo, she was proceeding to settle the other, Mr. Annand, when she became a total wreck. Mr. Norrie the chief officer, two white

men, and some natives, made a boat voyage from Malo to Ambrim, a distance of some 60 miles in search of the *Dayspring*. It was a perilous voyage as they encountered bad weather, but they reached their destination at length in safety, and were in time to intercept the *Dayspring*.

After finishing the work allotted to it, the *Dayspring* proceeded to the relief of the shipwrecked party and the settlement of Mr. Annand.

Mr. Annand is settled on the small island of Tangoa, separated by a narrow strait, one-eighth of a mile wide, from the mainland of Santo.

The people have received all the men this year with open arms, and we hope and pray that they will soon be under the blessed influences of that gospel which these men have gone to proclaim to them.

Yours sincerely,

W. WATT.

#### LETTER FROM MR. ANNAND TO REV. DR. REID.

Your letter reached us a few weeks ago by the *Cairndhu*, the chartered mission vessel, that left Sydney two weeks after our departure thence.

At our Mission Synod on Ambrim it was decided that the *Dayspring* should proceed to Malekula and settle Messrs. Leggatt and Morton, and the *Cairndhu* should come on to Malo (St. Bartholomew) and settle Landells and me. Three weeks ago the two vessels parted company, we and our party coming to Malo, where we found a very friendly people, quite willing to have a missionary with them. Mr. Landells decided to settle here. Accordingly a piece of land was purchased, a site selected, and in two weeks after casting anchor the missionary and his wife were left in their humble home.

We started on a lovely morning for a small islet off the south of Santo, only eight miles from Mr. Landells' station. After getting under way the wind fell light and headed us off, so that with a strong current running we could not make the land, so the captain decided to come back to anchor, and await a more favorable wind. But in getting into the anchorage the wind was baffling, and almost before we knew, we were hard upon the reef, where our good *Cairndhu* became a wreck.

Every effort was made to get her off, but in vain. She went on the rocks about a quarter past twelve p. m. Until five, constant efforts were made, but without success. From that till dark the boats were landing goods and stores. The night was too dark, and the landing too bad to man the boats after night. Part of the crew and natives were getting cargo on deck while others worked the pumps. However at about ten in the evening she suddenly filled and drove the workers to the deck. As the *Cairndhu* was sitting firmly on the coral rocks there was no danger of her sinking or falling over, so all remained on board during the night except three of us who stayed by the staff on shore. At four o'clock the next morning the boats resumed the work of bringing ashore cargo, etc.

We got a tent made of sails and timber for our house, into which goods and people removed. Fortunately for us the heathen natives are very friendly and honest here.

We are only about a mile and a half from the new mission station.

We have now been just a week in our tent. All this time has been spent in getting goods and timber fished up out of the hold of the vessel, landed and dried. Our goods have been largely damaged. The greater part of the cargo on board belonged to us. Our harmonium and several other boxes of perishable things were under water for one or more days and totally ruined. However all our stores are secured in good condition. So also all our timber for house-building, hence we shall not be inconvenienced much by the accident.

Three days ago Mr. Norrie, mate of our vessel, left us by boat from Ambrim and Malakula to seek the *Dayspring* to bring her to our relief. He and his crew of eight men (two white men and six native) had sixty miles of open ocean to cross before reaching Ambrim, and that against prevailing winds. Still we trust that they have made the passage before this, and that the *Dayspring* may soon appear.

The *Dayspring* had to return to Ambrim for Mr. Morton's house after settling Mr. Leggatt, hence our boat going there.

Yesterday Messrs. Robertson, Mackenzie and I went over to Santo by boat and selected a site for our mission station on a little islet a few hundred yards from the mainland, which will probably be more healthy.

There is a fine large village on the islet and others on the mainland near, speaking the same language. We shall have all the souls of Santo under our care. Now we are waiting anxiously for the *Dayspring* to move our house and goods to "Tongoa," Santo.

We are both fairly well, notwithstanding the poor tent in which we are living and our exposure to malaria. This morning we were saying that by this time the matter of sending another missionary for Santo will have been settled. May he soon come. The field is large and needy. We want at least three more men for Santo. East, North and West are still vacant. I am yours faithfully,

J. ANNAND.

Malo, New Hebrides, July 24, 1887.

After spending three weeks in tent life on Malo, our mission vessel *Dayspring* came to our rescue. The man-of-war *Raven* came along the same morning prepared to take us away. Our vessel carried us here, eight miles beyond the scene of our shipwreck, and now our home is nearly habitable, and two days hence we are to be left in our new field of labor.

We are pleased with the friendliness of our new parishioners. They worked well in carrying up the materials for our house, a distance of 800 feet from the shore. We have a charming situation, a good anchorage and a splendid sandy beach upon which to land. The scenery around is very beautiful. We hope for many a pleasant day here. I have not time to write you more now. I am yours faithfully

J. ANNAND.

Tangoa, Santo, July 18, 1887.

The *New York Journal of Commerce* says:—The moment all serious regard for the hours of rest as sacred time is lost, the greed of man comes behind the labourer with its lash, and in spite of laws forbidding work, the factory and the mill are open and the workmen must respond or quit the service. Let this fact be impressed on the mind of every man who asks for more of license on the first day of the week. A Sunday which has no sacred hours will very soon have no interval of peaceful rest. Open the day for unrestricted fun and frolic, and it will soon be open for exacting toil.

## Trinidad.

## LETTER FROM MRS. MORTON.

To the Women's Foreign Missionary Societies.

TUNAPUNA, TRINIDAD, Nov. 2, '87.

My Dear Friends:

Some of you may remember my having written, not very long ago, of an old Bengali woman who seemed interested and spoke of our books as giving light, but that in hearing the Hindu books read it was as though there were a veil over her eyes, she saw nothing. I have visited this woman occasionally since, and she always seems very anxious to find the truth, but though living very near, she does not attend church. She and her husband are *gurus*—or spiritual teachers—in their sect, and on the Sabbath they visit their followers whose religion consists largely in making liberal offerings to these god-parents.

The old woman shewed me to-day a pair of heavy silver bracelets worth eight dollars, that had just been presented to her, but said that if she felt that she had true faith she would give up everything for it. She prays every morning and evening to God in the name of Jesus, sometimes for an hour at a time, and says that she instructs their disciples to do the same. She was more earnest to-day than I have ever seen her, and related to me with a good deal of excitement

## A DREAM THAT SHE

had had. I felt impressed myself as she is quite too ignorant to have borrowed the imagery. I will give it as nearly as possible in her own words.

"I was sleeping and I saw you, Mem Sahib, at a distance from me; you had a large golden book in your hand; your figure and clothing were the same as usual, but your face was bright, bright like fire; you kept waving your hand to me and saying, 'Come, come, come.' I wished to come, but between us there appeared to be a great sea, and I was afraid. You were walking on it but your clothes were not wet. Then three came who appeared to be children; they were draped from head to foot in black; I did not see their faces; two of them took me by the forefinger of each hand and led me on. I then saw that you were seated on a golden

bench in a very very large and beautiful church, all red and gold; I did not sit down with you but walked about looking at the lovely fruit, scarlet and golden, that hung everywhere, and then I woke and was trembling all over from head to foot."

She added that she had told the dream to one of their parson men who said that God must have sent it to teach her to go to Mem Sahib's church. You might suppose from what I have told you that this poor woman must be not far from the kingdom of God, but we so often see the prey nearly escaped, as a bird from the hand of the fowler, but, again, instead of the snare being broken, we find the cords of covetousness and sin binding faster than ever, and even our well guarded hopes are disappointed.

She told me that she

## WOULD NOT KILL ANYTHING.

not even a fowl or a worm, because their life is the same as ours. I said, "Oh, no, else why does not the Queen hang the man who kills a fowl?" This was a highly practical argument and yet she seemed never to have thought of it. Their reverence for animal life arises largely from their belief in the transmigration of souls. She seemed ready to consider my proposition that the soul of man, which they sometimes name "holnechara" "that which speaks"—could not reside in an inferior and dumb animal.

I remained with her a long time, and when leaving she asked if she might come to the house to talk to me, and made me promise that I would see her quite alone. Her last words were, "Mera man aisa laba karta," which may be translated,

"MY HEART IS SO HUNGRY."

Let us unite in beseeching our Heavenly Father on behalf of this poor woman and others like her who are groping blindly for light, and pray for us too that we may be enabled to speak to them as we "ought to speak." Col. iv. 4.

Our weather is getting a little cooler now; this is one pleasant thing that comes to us with Christmas. All the mission families are well. We have news from Scotland that Rev. Mr. and Mrs. Hendrie will not return to St. Joseph, medical opinion having pronounced the climate of Trinidad to be unfavorable to Mr. Hendrie's health. St. Joseph is only two miles from Tunapuna. Mr. and M.s.

Hondrie were very pleasant neighbors. It is more than a year since they went to Scotland. Mr. Morton has superintended their work during that time.

With kind wishes for all,

Yours truly,

SARAH E. MORTON.

### MISSION NOTES FROM TRINIDAD.

(For the Maritime Presbyterian.)

#### "THERE IS NO HOPE."

One day I took some half dozen of the best boys in Tacarigua school and went out in the village to sing and preach the Gospel. We had three meetings. The singing of the boys gathered the people, and then I read and preached to them.

The second meeting was held under a fine shady Tamarind tree. All were attentive, but one woman in particular seemed to drink in every word eagerly. At the close of my address she sighed deeply, and turning to a neighbor said, "Oh it is all beautiful, and no doubt true; but for ignorant slaves of the world such as we are *there is no hope.*"

This gave me a new text for further instruction. "There is hope in Christ for the Chamar (one of the lowest castes) and the poor Hindu woman, and only in Him. Hope must be held fast otherwise prayer and exertion perish, and we perish with them. Learning and leisure are not necessary. In the busiest work the needy soul may cry, "O Lord, teach me thy way." "Lord help me." "God be merciful to me a sinner," for Christ's sake; and the merciful ear will surely hear the poor Coolie woman's cry."

"There is hope, then," she said, "but knowing what I am, and how I am situated, it seems small."

There are many like her without an object in life beyond a supply of jewels and a man-child, whom a glimpse of better things fills only with despair. In the highest sense men no doubt owe as much to the Gospel as women, and should be as thankful and devoted; but under heathenism hope is so crushed out of the life of woman that the Gospel seems too good to be true. It was this feeling, probably, that led the poor Chinese woman, as she gazed on a picture of Mary washing the feet of Jesus, and heard what the picture meant, to exclaim: "Oh, if he promised to take her to heaven, I do not wonder that she thus washed his feet."

On one estate is a Brahman with whom I have always to begin at the question, "Are you a sinner?" This he denies. He steals no man's goods—looks upon no woman—kills no animal, and says Ram, Ram, Ram, very often. That he forgets God sometimes, and hates some of his fellow-men, and curses those who curse him, generally convinces him, for the moment, that he is a sinner; but when next we meet he is back again to his self-righteousness. He knows about Jesus; but what is a Saviour to a man who can save himself?

"Speak to my husband," said a woman at an out-door meeting, "for he beats me sometimes and says I am getting too old." He was about 25 and she about 40. "Well, what do *you* say to him sometimes. do you not curse him?" "Oh no, never." "What! do you not sometimes call him, *Thou son of a slave?*" She covered her face, the husband never broke silence, and the meeting went on as if there had been no interruption.

Last night I was called out at 8.30 to try and quiet a wicked man who kept all his neighbors from peace and sleep by cursing everybody in general—all the men—all the women—and all the children in general, but no one in particular. This prevented any one from bringing him before the Magistrate for cursing them in particular.

The heathen man who asked me to interfere said, "I told him if any one had cursed him, or injured him, or spoken ill of him, to curse that individual as much as he liked; but not to curse the whole population indiscriminately." This man is very respectable for his class, and only spoke out what he regarded as excellent morality."

JOHN MORTON.

Tunapuna, Oct. 22, 1887.

### DEMARARA.

EXTRACT OF LETTER FROM REV. J. GIBSON.

We quote from a private letter just received from Rev. J. Gibson, some extracts to shew the need of more help in carrying on the work.—Ed.

ZEEBURG HOUSE,

West Coast Demarara,

Oct. 19, 1887.

Dear Mr. Scott:

\* \* \* \* I will refer to a few facts in connection with the Hague school

which may illustrate my present difficulties.

The manager kindly wrote to the attorney of the Estate and represented the claims of the Mission and the prospect of having a good school in this locality. The Attorney in answer said he was most willing to allow the use of a building for a school house but could not give further assistance.

With this offer I opened the school and paid the teacher a small salary until the end of the year. Then the manager on his own responsibility undertook to pay the teacher's salary for the present year. There is an average attendance of over 40 children, and the teacher is doing his work well. On Sabbath last there were 62 children present, 30 of whom could repeat correctly the text for the day, "The Son of Man hath power on earth to forgive sins."

At the close of the service the teacher begged me to try and get him a supply of books and slates, as the children were not able to get along without them.

\* \* \* They are entirely dependent upon the kindness of the manager for what has been done, but without assistance to provide school materials and increase the teacher's salary, the teacher will become dissatisfied and will give up the work, and there is no one who could take his place.

I will give you another example of our want of funds. We had a flourishing school at Tuschen, the average attendance for the month of August was over 60. On the evening of the 8th September the Tuschen House in which the manager, Mr. Turner, resided, was burnt to the ground, and the manager's little child, nine months old, perished in the fire. Mr. and Mrs. Turner were dining at a neighbor's house some two miles distant, when they were

#### STARTLED BY THE SIGHT

of a fire in the direction of their home. They lost no time in starting for Tuschen, but only arrived in time to see their home, in which was their helpless child, hopelessly wrapped in flames. The house which we formerly occupied as a school house has been required for the new manager, and we are in the meantime without a house or grant for school purposes.

Mr. Russell, who has aided us liberally, has already suffered heavy losses, and this

will be an additional discouragement during the exceptionally hard times against which he has to contend.

On the other hand we have

#### SOME THINGS TO ENCOURAGE US.

The Uitvlugt (pr. Iflugt) school is improving; there were 96 present to-day. A few days since I baptized and married a couple at Uitvlugt (Iflugt.) Their names were Daniel Gopi and Jane Khiro. After the usual Sabbath service we have a Bible class for those who can read Hindi. There were 15 present who were able to read and several who cannot read. In addition to reading of Scripture different members of the class lead in prayer. One man who reads Hindi fluently had purchased a Hindi Bible in May for which he had never paid.

When we commenced the Bible-class this man had a question to ask, but we thought better to postpone the answering of his question until after the lesson had been explained. The lesson was the ninth chap. of Matthew, from 1st to 18th verse, the healing of the palsied man. The subject had been announced on the previous Sabbath. Prabhu Dayal had compared this passage with the first verse of the tenth chapter of John, and had come to the conclusion that the men who went upon the roof and let down the palsied man must have been thieves and robbers. We failed to explain the matter to his satisfaction, and the meeting ended by Prabhu Dayal throwing down his Bible and refusing to pay for it. This was the method he took to relieve himself of the debt which he had been owing so long.

I saw no more of him until to-day when he and Daniel Gopi met me on my return from school and told me that Jane Khiro, who was married and baptized four days ago, was dead. She worked in the mill on Monday and Tuesday until nine o'clock when she was brought to the hospital, where she died this morning.

Such a sad and sudden event made a deep impression on the mind of Prabhu Dayal who had acted so proudly on Sunday.

P. S.—Oct. 24.—Attendance at Uitvlugt School to-day 149.

Dr. Lorimer doubts whether racing has improved the breed of horses, but is certain that it "has wrought a marked deterioration in the breed of men."

### MEETING OF THE PRESBYTERY OF CANTON.

The following is part of the minutes of a meeting of the Presbytery of Canton, China, and reads very much like reports of our meetings of Presbytery at home. It is one cheering proof of the progress of the gospel.—Ed.

The Presbytery of Canton met on the 11th inst., in the Third Church of this city, and was opened with an excellent sermon in Chinese by the Moderator, Rev. A. A. Fulton. There was a large attendance of church members and their friends, most of whom remained until the close of the session.

The new church, organized at Lien Chow in June, was enrolled with twenty-four adult members, all but six of whom had been baptized within the preceding six months.

The narrative of the state of religion covering the foregoing year and a half was read, showing that in that time one hundred and twenty-nine members had been received on profession of their faith.

A call from the First Church in Canton, was placed in the hands of the Rev. Ue Sikkan. The larger portion of his salary was guaranteed, and upon Mr. Ue's signifying his acceptance of the call, a committee was appointed to install him.

A call from the newly organized church in Lien Chow was placed in the hands of the Rev. Kwanloy, of the Second Church in Canton. One half of the pastor's salary was guaranteed, with the hope that in a short time the church would be able to pay the whole. It was the expectation of many that Mr. Kwan would accept this call, but the brethren of the Second Church clave to their pastor, and represented so strongly their need of his services in the church which has so greatly prospered under his ministry, that the call was declined.

The chief event of interest in the afternoon session, was the appointment of a sustentation committee to collect and disburse funds for the support of *native* pastors. We feel that an important step in advance has thus been taken, and that the native churches will respond liberally to the call for contributions to their own Sustentation Fund. Two of our most promising young assistants were examined and taken under care of Presbytery as candidates for the ministry.

A recent letter from Hainan gives us the cheering news that in two villages of the aborigines in the interior, the people have put up houses for the worship of God and sent for a Christian preacher. This is the beginning, we hope of what will soon be seen all over that island which has been providentially handed over to the religious care of the Presbyterian Church.

A few days ago the young men's training school and the boys' boarding school closed for summer vacation after a long and prosperous session.

Much interest is felt, both by foreigners and Chinese in establishment of the Christian college in Canton, and all predict for it, under judicious management, a career of great success and usefulness.

B. C. HENRY.

Canton, China, Aug. 20, 1887.

### HOW TO SAVE OUR BOYS.

MOTHER—"Our boy is out late nights."

FATHER—"Well, we must tax the saloons \$50."

M.—"Husband, I believe John drinks."

F.—"We must put up that tax to \$100."

M.—"My dear husband, our boy is being ruined."

F.—"Try 'em awhile at \$200."

M.—"O my God! my boy came home drunk."

F.—"Well, well, we must make it \$300."

M.—"Just think, William, our boy in jail."

F.—"I'll fix those saloons. Tax 'em \$400."

M.—"My poor child is a confirmed drunkard."

F.—"Up with that tax, and make it \$500."

M.—"Our once noble boy is a wreck."

F.—"Now I will stop 'em; make it \$600."

M.—"We carried our poor boy to a drunkard's grave to-day."

F.—"Well, I declare, we must regulate this traffic; we ought to have made that tax \$1,000."

My brother, in the name of home and Heaven, I ask you: "Can we ever save our boys by this plan? Can we possibly be any worse off with Prohibition? Won't you vote for the Amendment for the sake of our boys, and give it a fair trial?"—Dr.

G. F. Hunting.

## AN INTERESTING INCIDENT.

A missionary of the China Inland mission tells an interesting story of a mandarin who gave an entertainment and presented a large testimonial to the Christian hospital out of gratitude for medical services rendered to his aged father. The son was absent on duty and the father was relieved from a sickness which was supposed to be fatal. His gratitude was boundless, and the memorial tablet on which were inscribed the thanks of the donor was eight feet by four in size, suspended from a bamboo pole, carried by two men and preceded by a band of musicians. As they approached the house large bunches of fire-crackers were fired and the tablet was presented with very polite words.

The most striking incident connected with this story is that while the old gentleman was at the worst, and when it was supposed that he could not recover, the wife of the absent son, acting in the place of her husband, performed an act which was supposed to propitiate heaven and to secure the restoration of her father-in-law. With her own hand she cut a piece of flesh from her own arm and had it cooked and administered to her father-in-law that he might recover. That such a thing is possible in these days, and that it was done in the sight of mission premises and by an educated and prominent family, gives striking testimony to the depth of superstition in heathendom as well as to the sentiment of filial piety which exists among the Chinese. — *Missionary Herald*.

## PRAYERS OF A MOHAMMEDAN.

A Mohammedan says his prayers five times a day. Wherever he is when the hour of prayer comes and whatever he may be doing, he spreads his mat, sits upon it, turns his face toward Mecca, bends until his forehead almost touches the ground and then says his prayer which is generally something from the Koran.

The five hours of prayer are, first, between day-break and sunrise, at noon, in the afternoon, four minutes after sunset, and at nightfall. In a city or town the times of prayer are announced from the tower of a mosque. The muzzein cries "Allah is great. I testify that there is no God but Allah. I testify that Mohammed is the apostle of Allah. Come to prayer. Come to security. Allah is most great. There is no Deity but Allah."

## HOME INFLUENCE.

BY DR. CUYLER.

Dr. Horace Bushnell in his unrivalled volume on "Christian Nurture," haspithily said that "whatever fire the parents kindle, the children are found gathering the wood. They help either as apprentices or accessories. If the mother is a scandal-monger, she will make her children tattlers and gossips and eaves-droppers. If she directs her servants to say at the door that she is 'not at home,' the children will learn to be polite liars." If the father begins the Lord's day with his huge, Sabbath desecrating, secular newspaper, it will go through the family. If he puts a decanter on his table, the boys will be apt to hold out their glasses for a taste. That millionaire who in one part of his will bequeathed his costly wine cellar to his heirs, and in another clause disinherited one poor dissipated son for his drunkenness, revealed the secret of the poison-gas which he had let in from that cellar. Parental ill-temper often sours the atmosphere of a home, so that both children and servants can hardly escape being snappish and irritable. How can cheerful, healthy piety breathe in the malarious air of a home saturated with irreligion? It was the wretched air of Eli's house which ruined Hophni and Phineas; it was the godly atmosphere of Hannah's home which produced a Samuel.

An American paper remarks that—"The man who sits down and whines that prohibition won't prohibit is like a man who sits down in the fence corner and whines that his plough won't plough of itself. A prohibitory law is only the tool with which the work of abolishing the liquor traffic is to be done, and the people must give impetus and action. To say that prohibition don't prohibit is only to say that the people are too indolent to make it effective. They must be waked up."

That there should be a Christ, and that I should be Christless; that there should be a cleansing, and I should remain foul; that there should be a Father's love, and I should be an alien; that there should be a heaven, and I should be cast into hell, is grief embittered, sorrow aggravated.

## MISSION TO MAGDALENE ISLANDS III.

BY REV. GEORGE PATTERSON, D.D.

As mentioned in my last, on Sabbath, 24th July, I preached on Bryon Island in the forenoon. About midday we set sail for Grosseisle, where I expected to preach in the afternoon, but the wind being light and variable the day was well spent before we reached our destination. Some of the people who had gathered remained, others assembled for an evening service, so that I had an audience of, I think, about 40.

Grosseisle in its wider sense embraces four islands, commonly but improperly so called, as they are united by marsh or sand beach. These are known as Coffin's Island, East Island, Grosseisle, and North Cape. The first of these lies to the East of Grand Entry, and contains the largest extent of upland, being four miles long and about one broad. The surface is generally high and uneven, steep hills and deep hollows, with sometimes small lakes, succeeding one another. To the north it is connected by a sand beach with the East Island, which is about four miles in length by about two in breadth. Though it has one cliff 240 feet high it is generally low-lying and marshy, and much of it is occupied by shallow lakes. Grosseisle which is again joined to it at its North end by a sand-ridge, is smaller, being less than two miles in length by less than a mile in breadth. It forms, however, the most prominent object in the landscape, being quite elevated and being distinguished by three or four conical peaks, which form cliffs over 300 feet high. These have suggested the name. From the summit of any one of them the view on a summer day is said to be of surpassing grandeur. North Cape is a small circular island about half a mile in diameter, joined to Grosseisle by marsh and sandy beach.

The shores of this group, if I may call it so, present a varied and often very striking appearance. Besides the high cliffs of Grosseisle, there are others as at North Cape, Old Harry Head, and East Island, between two and three hundred feet high, and sometimes worn into rugged or even fantastic shapes. Then there are miles of sand ridges, inside of which are peaceful lagoons, while again the low-lying sea-board, with reefs extending for miles seaward, and sometimes spurs of sand, covered with shallow water, are

sometimes more dangerous to navigators than even the loftiest cliffs.

In that part of the island which I saw, the soil did not seem as good as on the other. In some places I saw sub-soil of white sand, on which the growth and decay of vegetation had formed a peaty mould. But still the crops were generally fair. The inhabitants subsist mainly by the fisheries, but the most of them cultivate small plots of land, from which they receive a good return according to the labor bestowed upon them. Much of it is still covered by wood, stunted in dimensions.

The gentleman who took the census in 1881 told me that it contained at that time a population of 200 souls, averaging  $6\frac{1}{2}$  to a family, and that he is satisfied that it has increased since. The permanent residents, except one family, are English-speaking and Protestants, though a considerable number of others come to live here during the fishing season. This is the

### LARGEST BODY OF PROTESTANTS

upon the group. They have a neat church situated on a sunny slope on the southern side of a conical hill which form the North Cape. Near it perhaps half the inhabitants are clustered, the rest being scattered at various points toward the other side of the island. It was built by their own efforts with some aid from the Church of England Missionary Society, and is now connected with that body. Some were anxious to open the church and have me preach in it, but of course I would not consent to such an arrangement.

Before going further I must give some account of the history and position of affairs ecclesiastically among this people. The whole Protestant population of the group is over 500.

### THE ORIGINAL SETTLERS

were from many different quarters. Some sixty years ago several families moved from the East River of Pictou. Several others went from the County of Shelburne, and also from P. E. Island. Then at different times sailors who had been wrecked or otherwise drifted here, made it their home, among whom I found English, Scotch, Welsh and Jersey men. Lately two brothers Leslie from Spry Bay, Halifax County, have commenced business on Grindstone.

In religious profession the majority

were originally Presbyterian. But for a length of time they were without religious ordinances, and it is sad to hear elderly people describe their spiritual condition, though sometimes their narratives have a dash of the ludicrous, particularly as they tell of their adventures in endeavoring to have

#### THEIR MARRIAGES

duly celebrated. To their credit be it said they seemed not to have had any inclination to go to the priest. They commonly went to the neighboring island of Prince Edward, and contented themselves with the manner in which they could get the service done there. But one elderly man, still hale and hearty, told me with some zest, how he had taken his bride all the way from Grosseisle to the East River of Pictou, to have the marriage ceremony performed by Dr. Roy, and doubtless it was done in such a style as compensated him for his extra trouble.

But as to missionary effort of Presbyterians among them, it may be said to have been unknown. Over thirty years ago the Rev. George Sutherland, then of Charlottetown, visited the islands and spent some weeks among them. On his return he published a small pamphlet descriptive of their physical structure and the social condition of the inhabitants;\* and advocated the establishment of a Presbyterian Mission in that quarter. But his proposal was treated lightly, and even laughed at. But looking back now I have no hesitation in expressing my conviction, that not only did that church lose an opportunity of honoring her master, but she proved unfaithful to the trust committed to her by her great head, in regard to her own children and their descendants after them. As it is the present generation scarcely know what a Presbyterian service is. The only church which has given them regular ministerial service is the Church of England. She has had for years a succession of missionaries laboring here, among whom there has been manifested much earnestness and self-denial. In particular

#### THE LAST INCUMBENT

was a thorough Protestant and an earnest,

evangelical worker. He labored not only for the religious improvement of the Protestants, but by preaching and the circulation of the Scriptures, sought the enlightenment of the French Roman Catholic population. It would be a pleasant thing if we had no different tale to tell, and could just pass on wishing them God speed.

But he left two or three years ago and they received a successor so opposite in his principles, that one wonders how they can be ministers in the same church. He hates the name of Protestant, pronounces the church of England as the church of Rome a Catholic church, and scarcely allows salvation to the adherents of other Protestant bodies. Indeed except in regard to the supremacy of Rome it would be difficult to say where his teaching differs from Romanism. As the French accurately describe his position, "He Catoleek all same's we, only not Roman."

The effect of this upon the Romanists has been to confirm them in their errors, and to the Protestants it has been most mortifying, so that now few of them will go to hear him.

More than a year ago they sent strong representations to the Bishop of Quebec, under whose jurisdiction they are, asking his removal, but in reply were told: "You must remember what you seem to forget, that he is sent to teach you, not to be taught by you." Notwithstanding this rebuff they resolved to wait till this summer, which was the time for the Bishop's ordinary Triennial visitation, and then present their case before him in person.

To understand the situation it must be noted that the people do not pay any part of the missionary's salary. This arrangement we think unwise every way. Though they are not rich, they are quite able to pay something, and it is for their spiritual good that they should be trained in the grace of Christian liberality. They themselves regret this state of matters as it leaves them without any voice in the selection of their own minister. But they are required to pay an amount annually to a fund which is being raised for the future support of missionaries. The sum is so trifling that the raising of it would not cost them a moment's anxiety. But at Grosseisle they were so opposed to the incumbent that they would not pay it over to him, though I believe they had it in fund. A letter was then read to them, a

\*I desire here to acknowledge my obligations to this work. It contains the fullest information on the islands that I have seen anywhere. Strange to say the last edition of the Encyclopedia Britannica makes no mention of them.

circular I am told it was, saying that if it was not paid, all religious services among them would be suspended—a threat which was immediately executed.

#### THE CHURCH WAS LOCKED,

and from September till June there was no service in it, and indeed no pastoral ministrations of any kind on that island. Every reader of history knows what in past ages was the power of such an interdict, and the state of a people visited with such a suspension of religious services. But we are now living in the 19th century and measures that were so powerful in the 14th are now treated with indifference. Instead of these people being overcome with terror by the thoughts of this terrible doom, they became more determined than ever to maintain the truths in which they had been taught. And though by the order of the Bishop, the church was this summer again opened for worship, they did not feel any better reconciled to the incumbent.

Such was the state of things on my arrival. My duty seemed plain, to preach to them the simple gospel of the Lord Jesus Christ in public and private, and as they were daily looking for the arrival of the Bishop, to wait the development of events. Accordingly after preaching on Sabbath evening as mentioned, I intimated preaching for the next evening, when again a number gathered who seemed interested in the word and gladly received the tracts which I distributed.

On Tuesday 26th I took boat to Grand Entry, five miles distant, where I met the *Beaver*, in which I proceeded to Grindstone. On the following day I circulated word of preaching in the school-house there on the next (Thursday) evening, but just at the time for commencing service, there arose a thunder-storm, in consequence of which the people did not assemble.

That day the Bishop of Quebec arrived unexpectedly to everybody. He had come in the Canadian government steamer, which had carried him round all his stations in Gaspe and Labrador. Some of the principal men at Grindstone were now on Bryon, where were also the leading men of Grosseisle. Arrangements had been made to give them notice as soon as word should be received of his arrival, on receipt of which they were to come over immediately. But his visit was so hurried

that with the weather they could get no word of his presence till he was gone. No inquiry was made into the state of matters, and no attempt to adjust difficulties. So far from this those who got an opportunity of speaking to him were given to understand that nothing would be done for them, and they were left more dissatisfied than ever.

#### TO RETURN TO MY OWN WORK,

On Friday I gave intimation of a service for Saturday evening at the school-house at Grindstone, at which a number both of English and French were present. On Sabbath 31st, as the Bishop was holding a service in the forenoon I held none at that time, but preached in the afternoon and evening and also again on Monday evening, 1st Aug. I concluded to return to Grosseisle and had sent word that, subject to all the contingencies of travelling in these regions, I would preach there on Thursday evening, the 4th. On Tuesday I received notice that there was a boat up from that quarter, which would return on Wednesday. But on that day the wind was unfavorable and I received a message that she would not go till it changed, and a little later another message that she was going but that it was expected she would be out in the Bay all night. I have in travelling been obliged to put up with inferior accommodation. But I rather demurred to

#### SPENDING THE NIGHT ON THE WATER,

in an open boat, loaded with herring, neither salt nor fresh but suited for lobster bait. True, we hear of the Master in his travelling spending a night in just such a situation, and if it had seemed necessary, in order to fulfil my appointment, for me to have availed myself of this mode of conveyance, I would have done so. But as there seemed every prospect of another opportunity I declined this with thanks.

A good lady undertook to find me a conveyance, and Thursday morning a young man was ready with a boat to transport me on my way. I may say here that every boy on the Magdalene Islands is able to manage a boat. Accidents are rare, but occasionally very sad ones occur. My host at Grosseisle lost two sons, aged 18 and 11, in the following painful circumstances. They had got a new boat, which they were anxious to try, and went out in somewhat of a gale. In passing points sudden squalls come from unexpected di-

rections. One of these struck her, and probably having too little ballast and the sheets being fast, she went over and both were drowned.

The wind was fair and we had a beautiful run to Grosseisle, where I preached in the evening. I had sent word that I should like to preach the next evening on the other side of the island, but no word had been sent, and no means of conveyance offered, so that on Friday evening, and again on Saturday evening, I preached at the North side where I had preached before.

I also visited and prayed with a number of families, besides the sick, but I found it of no use trying to meet the men at their houses in the daytime for any religious service. It was their busiest season, and they were out in their boats or attending to their catch, sometimes till after eight o'clock in the evening, which, however, in this high latitude, was not past sundown. I therefore thought that the most effective way of reaching them was by collecting as many as I could for service in the evening.

During all my stay I was much

#### INTERESTED IN THE CHILDREN.

In particular they struck me as so well mannered. One never meets a boy on the road without a bow in a style which a Parisian would not need to be ashamed of, a touch or lifting of the hat if he has one, and the salutation "*Bon jour*" or good day. They presented a contrast with the awkward shyness, or rude boldness sometimes seen elsewhere. Perhaps this was originally characteristic of the French, but it now marks the English as well. But my sympathies were deeply excited by their intellectual and spiritual condition. There was not a Sabbath-school or Bible-class, or prayer meeting in all the islands. On Grosseisle there was not then nor had been for some time, if ever, a day school. They are, however, set off as a Protestant school section under the School law of Quebec, and though they have no school house, yet they are making arrangements to get a teacher, and I believe have obtained a pious young woman in that capacity, who will give the young religious as well as secular instruction. To do what I could for them I intimated a service for children on Saturday afternoon. The day proved wet, but some 25 or 30 attended, with whom I had religious exercises, and to whom I preached salvation by Christ fo-

little ones, in the simplest terms I could command.\*

On Sabbath morning, 7th, I preached my last sermon to the people of Grosseisle. The people on that side of the island were generally in attendance, and at this as at all the services I held, seemed interested and attentive. They were much affected by their own condition. They had by what was for them a great effort built a neat church, and now they must either lose it or submit to teaching which they regarded as unscriptural. They had waited for the coming of the Bishop in the hope of obtaining redress, but they had not been afforded even the opportunity of a hearing.

I had arranged with the people on Grindstone that if the wind was fair I would come up after service at Grosseisle and preach to them. The wind from Thursday till Saturday evening was directly ahead for this, so that the young man who brought me down could not return home. But on Sabbath morning there was a good breeze and right in our favor, so after preaching and dinner we set sail, and after a quick run reached Grindstone safely. There I preached in the evening, and on Monday afternoon held a service specially for children, and preached again in the evening. I may say that generally when I preached on this island I had French as well as English among my hearers.

These services concluded my labors among the people of these islands. On the following day I embarked on board the *Beaver* for home. During the three weeks I was among them I preached eighteen times, travelled by boat over a hundred miles, and a number of miles on foot, as there are no wheeled carriages on either Bryon or Grosseisle, and yet I may say that I never enjoyed preaching the gospel more.

\*I am happy to learn since the above was written that Sabbath-schools have been established at both Grindstone and Grosseisle, by teachers who have gone from our church in P. E. Island.

I have a pledge from Christ—have His note of hand—which is my support, my refuge and haven; and though the world should rage, to this security I cling. "Lo, I am with you always, even unto the end of the world." If Christ be with me, what shall I fear? If He is mine, all the powers of earth to me are nothing more than a spider's web.—*Chrysostom.*

### THE CHRIST OF GOD.

He has come, the Christ of God!  
Left for us His glad abode;  
Stooping from His throne of bliss,  
To this darksome wilderness.

He, the mighty King has come!  
Making this poor earth His home;  
Come to bear our sin's sad load;  
Son of David, Son of God!

He has come, the Prince of Peace!  
Come to bid our sorrows cease;  
Come to scatter with His light,  
All the shadows of our night.

Unto us a Child is born!  
Ne'er has earth beheld a morn,  
Among all the morns of time,  
Half so glorious in its prime.

Unto us a Son is given!  
He hath come from God's own heaven;  
Bringing with Him from above  
Holy peace and holy love.

### NATIVE CHRISTIANS IN INDIA.

The Rev. E. Mackenzie Cobham, of Madras, made the following interesting statement at a Wesleyan Missionary Society's meeting, concerning the character of the native Christians in India.

"When one is always hearing," he said, "that the Indian native Christians are so bad, one is tempted to think that the magistrates must know something about them; so I went one day to our Chief Commissioner of Police in Madras to ask for the criminal statistics of our Presidency. He very kindly gave them to me.

First of all he told me who were the worst people in Madras. Government divide the population into three classes—Christians, Mussulmans and Hindus. In the city of Madras, a city of 400,000 people, which of these three classes is the best, which the worst?

Government says: "The statistics which we have received say this:—The Mussulmans are not the best people, the Hindus are not the best people, the Christians are the best people." Out of every 447 Hindus we have a criminal; out of every 700 Mussulmans in the city of Madras we have a criminal: but it takes 2,500 Christians to make one. Out of every 100,000 Hindus throughout the 31,000,000 of the

Madras Presidency we have 40 criminals; we have 62 criminals out of every 100,000 Mohammedans; but we have only 16 out of every 100,000 nominal Christians.

That is the testimony of Government—that is to say, speaking out before the whole world, Government says that the best men in the country are those men who, by the grace of God, have been lifted up out of idolatry and heathenism and made Christians. The fact is, that if all the population of the Madras Presidency were nominally Christians, we would have 12,000 fewer criminals every year than we now have.

To go a step further, I may tell you that Christianity in South India has won the respect and esteem of the whole community. I will give you an illustration. Not very long ago one of my evangelists met in the streets a Hindu with a troubled countenance, a man who had a great deal of money with him. He had gone to the town to collect what seemed a bad debt, and he had got it. He had tied it round his waist. Then came the trouble to keep the money. He was afraid, since he was in a strange town, that it might be stolen, and that he might be murdered. He met my evangelist, and saw by his dress that he was a Christian, he saw by his face that he was a Christian; for God puts a bit of sunshine beneath a brown skin, you know. He said: "Sir, I should like to stay at your house, if you please, to-night." "Oh! but," said the evangelist, "my dear sir, I am a Christian, you are a Hindu; there are thousands of Hindus here." "Yes, it is just because you are a Christian I want to stay with you. I can trust a Christian, but I cannot trust a Hindu." Is not one such testimony worth a volume of sneers?

The China Inland Mission undenominational, has 129 unmarried and 43 married missionaries; these, with 117 native workers and the wives of the missionaries, constitute a band of over 300 and the mission asking for 100 more, of whom seventy are already secured. The income of the past year was \$110,745. Donations were received from Africa, Palestine, America, New Zealand, Australia, India, and every European country except Austria, Turkey and Greece. Of converts, the Society mentioned 1,655 as "in fellowship," and 402 as baptized during the year.

### PERVERSION OF PROTESTANT PUPILS IN CONVENT SCHOOLS.

The Rev. B. F. Austin, B. D. principal of Alma Ladies' College, Thomas, Ont., has written two letters to the *Toronto Mail* on Protestant girls in Roman convent schools in Ontario. It may well serve as a note of warning to Protestant parents in the Maritime Provinces, who are encouraging this method of proselytism by Rome by sending their daughters to convent schools.—Ed.

"Roman convent schools are planted in almost every city of Ontario, and they derive from one-third to one-half of their patronage from Protestant families. They outnumber the Protestant boarding schools five to one, and in proportion to the population are twenty-five times more numerous. The writer is led to believe there are at present one thousand Protestant girls in the convent schools of Ontario. These schools are organized and carried on as

#### INSTRUMENTS OF PROSELYTISM.

Father Chiniquy has said that in Quebec "seven out of every ten Protestant girls in the convent schools become converted to Romanism; two are weakened in their faith, and only one escapes unhurt." Assuming that in Protestant Ontario the percentage is reversed, that would give a hundred converts to Romanism yearly in the Province, and a hundred young women converted to-day means in twenty years many whole families added to the Roman Church. The chief reason of the extensive Protestant patronage these schools receive is doubtless the low rates for board and tuition which you obtain in them. The schools are organized for purely church purposes, and rates are put at the smallest margin of profit. The duty of Protestants is to take a lesson from Roman Catholics and support their schools without any regard to financial profit; let them be made more efficient, and, if possible, just as cheap, as the convent schools.

Statistics of the conversions to Romanism are not available, but the fact is notorious. "Conversing last week with a lady of my acquaintance on this subject, she instantly recalled three young ladies who were thus lost to Protestantism." In Toronto convent are four veiled nuns who were formerly Protestants. "No one who considers the vast number of Protestant girls in these schools, their daily associa-

tions and surroundings, and the known zeal and devotion of the good sisters who manage them, can doubt for a moment that a good percentage of the Protestant pupils will go over to Rome, and a much larger percentage be weakened in their religious convictions." A lady had sent her two girls to a convent school, and, when they were removed, she discovered that, notwithstanding the promise of non-interference with the religious convictions of Protestants, the younger girl had been crammed with the prayers and teachings of the Roman Catholic faith from her entrance into the school, and was so far converted as to be a firm believer in penances and

#### TO IMPOSE THEM UPON HERSELF!

The number of these schools in Ontario is altogether beyond the normal wants of the Catholic population. Why are so many built? A gentleman, for many years a priest, and educated at the college of the Propaganda at Rome, said to the writer: "They are built and managed on this continent chiefly for purposes for proselytism. In European countries they are conducted on quite a different basis, the rates being high, and aristocratic patronage among the Roman Catholics most sought after. In this country they are made cheap and popular to attract and win over Protestants to their faith." Special attention is shown to Protestant pupils, and Protestant girls of a certain class are reported to stand well for winning the honors and prizes bestowed; this is one of many surface indications of the spirit and aim of their work."

#### WHAT DOES GOD SAY.

"I have different views." This is a common rejoinder upon the lips of men with whom we converse on the subject of Christianity. When we urge the Word of God upon their thoughts, the calmly brush the Scripture aside and say: "O yes, that is all very well, but I have different views." It would be well for these persons to remember that it is the Word of God and not their views, however honestly entertained and held, which will "judge them in that day." It is not what *men think*, but what *God says* which constitutes the rule and law of life. "He that hath ears to hear, let him hear."—*Works and Warnings.*

## THE BIBLE.

No fragment of any army ever survived so many battles as the Bible; no citadel withstood so many sieges; no rocks were ever battered by so many hurricanes, and so swept by storms. And yet it stands. It has seen the rise and fall of Daniel's four empires. Assyria bequeaths a few mutilated figures to the riches of our national union museum. Media and Persia, like Babylon which they conquered, have been weighed in the balance, and long ago been found wanting. Greece faintly survives in its historic fame; and iron Rome of the Caesars has long since ceased to boast. And yet the Book that foretells all this still survives. While nations, Kings, Philosophers, systems, institutions, have died away, the Bible engages now men's deepest thoughts; is examined by the keenest intellects; stands revered before the highest tribunals; is more read, sifted, and debated, more devoutly loved and vehemently assailed, more defended and more denied, more industriously translated and freely given to the world, more honored and more abused, than any other book the world ever saw. It survives all changes, itself unchanged; it moves all minds, yet it is moved by none; it sees all things decay, itself incorruptible; it sees myriads of other books engulfed in the stream of time, yet it is borne along till the mystic angel shall plant his foot upon the sea and swear by Him that liveth forever and ever, that time shall be no longer.—*Scl.*

## FOR YOUNG MEN.

Lead me not into temptation! O, young man, thinking within yourself, "I am so strong, there is no fear about me," I tell you, you make the most dreadful mistake. The very fact that you think yourself so strong opens the way for the devil and his insidious attacks. Fling the temptation aside. Come to the Lord's side and pledge yourself to Him, and be his, and when you say, "Lead me not into temptation," move in the direction of your prayer, and God will give you the strength, in which alone you will be able to resist the tempter. Then you will be delivered from evil and then you will look up to God, not taking credit to yourself, not magnifying yourself, but saying, "Thine is the kingdom, power, and glory.—*Rev. John Hall.*

## DON'T UNDERVALUE THE BOY.

Too many men make their boys feel that they are of little or no account while they are boys. Lay a responsibility on a boy, and he will meet it in a manful spirit. On no account ignore their disposition to investigate. Help them to understand things. Encourage them to know what they are about. We are apt to treat the boy's seeking after knowledge as mere idle curiosity.

"Don't ask questions," is poor advice to boys. If you do not explain puzzling things to them, you oblige them to make many experiments before they find out, and though experimental knowledge is best, in one sense, in another it is not; for that which can be explained clearly does not need experimenting with. If the principle is understood, there is no further trouble, and the boy can go ahead intelligently.

Do not wait for the boy to grow up, before you begin to treat him as an equal. A proper amount of confidence, and words of encouragement and advice, and giving him to understand that you trust him in many ways, helps to make a man of him long before he is a man in either stature or years.

## THE SWISS AND THE MORMONS.

The Swiss Government is at last roused and proposes to take measures against the Mormon Mission which has for thirty years been actively carried on in Switzerland. An investigation recently made by the Canton of Berne reveals the fact that the headquarters of Mormon activity in Europe are at Berne. A permanent station exists there in charge of "Bishop" Schoenfeld, and missionaries are sent out in all directions. The number of converts in Berne alone last year was 336. Throughout the whole of Switzerland the year before converts numbered 610. Government measures will be on the ground either that it is a "religious order dangerous to the State," or that it is an unauthorized emigration agency.—*Scl.*

The *Indian Methodist Times*, by way of illustrating the missionary spirit of the native churches of Bengali, states that the call made for a Bengali preacher for the Bengali coolies in the Fiji Islands was responded to by ten eligible young men.

## FALSE SUCCESS.

I asked a man who had wrecked his prospects in life by dishonest speculations what started him on such a career. His reply was: "When a mere boy, I saved my pocket-money and bought a lottery ticket. It won a prize. That success made me believe I was lucky. I despised honest, patient industry, and determined to get rich by my wits. I became a gambler in stocks, I salted mines, I learned all the tricks by which values are manipulated. I have made millions of money, but I have lost it all. The worst thing that can happen a young man is to win the first game of cards that he plays for money, or his first bet on a horse-race, or a prize on his first lottery ticket."

There is something to be sought and secured in this life that is worth a great deal more than what the world calls success. It is peace of conscience. It is the feeling that we have tried to do our duty and to please our heavenly Father. This we can have in obscurity and in poverty. God is often served best by those who have the least of worldly goods. This example of cheerfulness and fidelity amid privations and disappointments reminds all who see them of the power of faith and of the blessedness of a hope that is full of immortality and eternal life. I would not discourage anyone who wants to succeed in any honourable calling. It is our duty to ourselves and to God to do the best we can. But I want to warn my readers, especially those who are young, against seeking success for its own sake and as the beginning of a selfish career. Such success is too often like the rainbow bubble; when it is largest and brightest it is just ready to burst.—*Obadiah Oldschool, in the Interior.*

Very few persons recognize the large possibilities of good with which conversation is freighted. It can diffuse intelligence, spread knowledge, inspire new ideas, animate the drooping spirit, move the feelings, kindle the affections, stimulate the activities. These possibilities may be gradually made realities by every one who will constantly and patiently put in practice the two essential parts of good conversation—to seek for the best that is in one's self. No large fund of information, no years of culture, no powers of eloquence are necessary in order to do this.

## A GOOD WORK.

The Reformed (Dutch) church of the United States has just completed a noble work in behalf of Foreign Missions. The General Synod moved by the appeals of the Rev. Dr. Chamberlain of the Arcot Mission in India, and by the wonderful blessings which attended the work in that field, resolved, in June last, to raise the sum of \$50,000 to establish a Theological Seminary in connection with that Mission, where native preachers are in great demand. The church at once endorsed the resolution by supplying the money. One church assumed one-fifth of the whole amount; other churches subscribed from five hundred to five thousand dollars each; several individuals gave one or two thousand each; and the amount required has been contributed. This sum is considered equal in India to five times the amount for such an object in this country. The readiness and heartiness with which this undertaking has been accomplished is a good omen for the cause of Foreign Missions.

## SECRET DEVOTION.

It is important that you should have stated seasons for secret prayer. Without this, it will be exceeding difficult, if not impossible, to be faithful in the discharge of the duty. Prayer must be a part of our business. Communion with God must be the essential duty of every day.

Set apart some portion of the day, when you can withdraw for a few moments, with the least difficulty, and perseveringly adhere to your resolution. This is a point which requires more decision than is generally supposed. But be decided. Determine that you will serve God, whatever else you may neglect.

The cultivation of this devotional spirit is one great duty of life. Here must be laid the foundation of your Christian character. Here must be found the source of all your efforts to do good and to get good. In the silence of the closet, as your soul communes with God, you will obtain supernatural strength to triumph over temptation, and to go on your Christian way rejoicing.

The nature of true Christian sympathy is, not only to be concerned for our friends in their troubles, but to do what we can to help them.

## HOW TO BECOME A CHRISTIAN.

BY REV. THEODORE L. CUYLER.

Perhaps some of our readers who are dissatisfied with their present lives, may be honestly asking the question, How shall I lead a better life? become a Christian? "But how shall I become a Christian?" Don't wait for a revival, or depend upon any strong, religious currents around you to help you forward. Salvation is a matter to be settled between your conscience and the Lord Jesus Christ, and He is nigh to you at all times, nay, He is at your heart's door knocking for admission. To be saved, too, something more than escaping from hell and getting to heaven; it is being saved from a sinful heart and a wasted existence, into a true, noble life conformed to the pattern of Christ.

One mistake you may have made, was in trying to become better by lopping off this fault or that other besetting sin. That was like poulticing a boil while the blood was out of order; cure one boil, and another will break out until the blood is purified. You have been working at conduct; what you need is a change of character. As long as your heart remains unrenewed, sins will keep sprouting out faster than you can cut them off.

Perhaps you have set about practicing some one virtue, and so tried to come gradually into a better life. But this was tinkering at conduct again, instead of going down deeper into character, and a radical change of heart. If a drought was parching up a big corn-field, the farmer would effect but little by carrying his water-pot to a single hill of corn; a copious rain from heaven would revolutionize the whole field. Dear friend, you cannot learn too soon that character is not self-reforming; your heart is not self-regenerating. As soon attempt to lift yourself out of a pit by grasping hold of your own clothes. "Make the tree good," said the Great Teacher, if you would have good fruit. Except ye be born again, i. e., get a new character, ye cannot see the kingdom of God. How can this radical change of character be secured?

Jesus answers it in three words: "Come unto Me." "He that believeth on Me hath eternal life." You reply perhaps that you do believe, and have believed in Jesus Christ as divine, and believe all that the Bible tells you about Him. Suppose you were sick, and should say "I believe entirely in Dr. A—as the most skilful

physician in the town." Of what avail would that good opinion be, unless you sent for Dr. A—, and when he came took the remedies which he prescribed. That would put you into connection with the skilful healer, and you might be restored.

Now just what you need is a connection with the divine Saviour, whose blood can atone for your sins and cleanse your heart, and whose healing power can change your character. Faith is good for nothing, until it brings you into actual fellowship with Christ. Faith cannot save you, unless it unites you to Jesus, your weakness to his might, your unworthiness to His merit, yourself to Himself.

This fellowship will produce resemblance. Put yourself into connection with Christ, and you "will be changed into the same image—as by the Spirit of the Lord." Seek Christ's companionship, pray for it, study to imitate Him, and He will grant Himself to you. He will make you over again to look like Himself. The Bible idea of salvation is not merely an escape from a "wrath to come", it is a new life; it is to make out of such a deformed sinner as you are, a man or a woman resembling Jesus Christ. Paul distinctly declares that it is "to be conformed to the image of the Son of God." Bring yourself directly to this divine Saviour, and pray to Him fervently to make you like Himself. Study His Commandments, and strive to obey them. Obedience to Christ is salvation; that is what you want. It is not a flood of tears over sin, or a burst of emotion of any kind, but the imitation of Christ. A cleansed fountain will send out sweet streams; go back my friend to the heart-fountain, and admit the purifying, life-giving Saviour there.

Fellowship with Jesus brings you under His Almighty influence. I started for Liverpool once in a packet-ship, which was becalmed at Sandy Hook; but as soon as a stiff west wind struck our canvas, the ship ploughed the waves merrily. She was in fellowship with the wind. You know what is right, you know the path to heaven; what you want is power to resist evil, power to do right. Connection with Christ gives you that power. He says that "My strength is made perfect in your weakness." The only way to be strong, is to "be strong with the grace that is in Christ Jesus."

Your blunder has been that you have tried to save yourself, and to reconstruct

your own character. You never make such a mistake in regard to your bodily wants and weakness, for you swallow the needed food, and that bread and meat put into fellowship with your system, give you blood and brawn. Christ *formed in you* does the same thing for your soul. He becomes your life. "Oh but," you say, "I thought that fellowship with Christ was the attainment of experienced Christians." So it is, but it is also the first step to being a Christian; it is just obeying Him who bids you "Come to Me and be saved."

It is your act to put yourself into this glorious fellowship. No one can force you. The flames of hell cannot frighten you into it. Then, my friend, *pray* Christ to come to your soul; faith is an empty hand laying hold on Christ. Resist sin and repent of it, for Jesus hath no fellowship with your sins. Obey His Commandments, one after another; to be a Christian is to obey Jesus Christ, and that is the whole of it. Don't wait for anybody else to move, or any evangelist to invite you to an inquiry-meeting, or any human being to lead you. Christ says "Trust Me, and I give unto you everlasting life." Put yourself into fellowship with Him. *It will last forever.*

#### A MOTHERS REGRET.

A mother gives an incident from her own life: She said, "I was of a worrisome temperament, and I was wont to say, 'Oh dear! I would rather be in prison than live such a life as this. I can never sit down a moment to read but Jamie wants something of me, and I wish I could have more rest and be alone for a little while.'"

One damp May morning the little fellow was singing in an adjoining room,

"I want to be an angel."

and the sharp cough cut the song in twain; the mother was worrying and fretting too much to care for the child. The child grew worse; the evening came and with it the father, and after the father the doctor, and the doctor said: "You should have called me earlier." The child grew worse, and soon all was over.

The mother says: "I have plenty of time now: the books are never disturbed now; I can read when I please; I can write when I choose; but when I see gray-haired women leaning on their sons I cry to God, 'Oh, that I had had more patience, and had not been so worried and fretted.—*Rev. O. P. Gifford.*

#### THE SIMPLICITY OF PROPORTIONATE GIVING.

Consider how simply the thing could be done. The greater number of God's people receive weekly wages. Were they to exercise forethought and economy in order to give to God, what an important influence it would have on their characters and habits! Others have fixed salaries, and are paid half-yearly or quarterly. They might put aside at once out of the sum received what they purpose giving to God; but even in their case, would not the habit of regularly storing for God, from week to week, be of immense service? We lately heard a young minister say that he never felt as much of the love of Christ in his heart, except, perhaps at a communion table, as when on the Lord's morning, without any human eye to see him, he took the previously allotted portion of his salary, and solemnly dedicated it to the service of his Lord and Master; and those who have no fixed salaries could easily take an average, say for three years, as they are obliged to do for income purposes, and weekly dedicate of their profits to God. How such "storing" would tend to counteract worldliness, and bring men to realize their responsibility in the use of money! How easy it would be then for "everyone" to give "as God hath prospered!" The servant ten shillings, perhaps, and if so, her master, in many instances, ten pounds at least.—*Dr. Berk. ley.*

#### THE TRANSFORMED FRAGMENTS.

There is an old story of a great artist in colored glass. He had designed a window for a grand cathedral, and selected for it some very choice material. After he had completed his work an apprentice gathered up the rejected fragments, and from them designed a wheel window in the same cathedral which was pronounced to be more lovely than the work of the great master, although but formed from his leavings. So our God can from the broken and rejected opportunities of our lives, as they appear to us, make some more precious work than we accomplish with the very best we have.

It is much to be loved by one greater in rank than ourselves—to be loved by an angel; but, oh, to be loved by the Son of God!—this is wonderful—it passeth knowledge.—*M. Cheyne.*

### THE CRISIS AT HAND IN FOREIGN MISSIONS.

I wish to speak briefly of *greater prayerfulness* as one thing that is essential at this stage of the Foreign Mission work. The Church needs to come to her knees in strong wrestling prayer in order to insure success in the work. We may raise the money, as I believe we will, to place large reinforcements in the open fields, the number of consecrated men and women who go to the heathen may be greatly increased, schools filled with pupils may be established, in short, all the machinery may be running in fine order, yet, unless the blessing of God attends the work, it is all in vain. He alone can "give the increase." And we can expect that blessing only in answer to prayer.

I was struck lately in reading a report a missionary gave of his work. He said that it was so hard to get the heathen to see that they were guilty before God, and that they did not seem to have any sense of sin. That shows so clearly the need of the Holy Ghost. "He shall convince the world of sin." The heathen need to feel their guilt, then they are ready to accept the Saviour. But we can expect the Spirit to work in his convicting power only in answer to prayer. It was after a prayer-meeting of ten solid days that he came in such power at Pentecost. It was after the whole night was spent in prayer that he descended in such wonderful power in Scotland during the preaching of Livingstone. The night had been spent in prayer at Enfield when the assembly was overcome with awe under the sermon of Jonathan Edwards. So when the Holy Ghost descends in convicting and converting power some one has been praying. He comes in answer to prayer.—*S. M. in Phil. Pres.*

#### A JUST REBUKE.

The owner of the famous Wedgewood potteries, in the beginning of this century, was not only a man of remarkable mechanical skill, but a most devout and reverent Christian. On one occasion, a man of dissolute habits, and an avowed atheist, was going through the works, accompanied by Mr. Wedgewood, and by a young lad who was employed in them, the son of pious parents. Lord C—— sought an early opportunity to speak contemptuously of religion. The boy at first looked amazed, then listened with interest, and at last burst out into a loud, jeering laugh.

Mr. Wedgewood made no comment, but soon found occasion to show his guest the process of making a fine vase; how with infinite care the delicate paste was moulded into a shape of rare beauty and fragile texture, how it was painted by skilful artists, and finally passed through the furnace, coming out perfect in form and pure in quality. The nobleman declared his delight, and stretched out his hand for it, but the potter threw it on the ground, shattering it into a thousand pieces.

"That was unpardonable carelessness!" said Lord C——angrily. "I wished to take that cup home for my collection! Nothing can restore it again."

No. You forget, my Lord," said Mr. Wedgewood, "that the soul of that lad who has just left us came pure into the world. That his parents, friends, all good influences, have been at work during his whole life to make him a vessel fit for the Master's use; that you, with your touch, have undone all the work of years. No human hand can bind together again what you have broken."

Lord C——, who had never before received a rebuke from an inferior, stared at him in silence. Then, "You are an honest man," he said, frankly holding out his hand. "I never thought of the effect of my words."

There is no subject which young men in college are more fond of discussing than religion, too often parading the crude, half comprehended atheistic arguments which they have heard or read before whom such doubts are new.

Like Lord C——, they "do not think." They do not, probably, believe these arguments themselves, and they forget that they are infusing poison into healthy souls, which no after efforts of theirs can ever remove. A moment's carelessness may destroy the work of years.—*Youth's Companion.*

#### ROME IN AFRICA.

The Roman Catholic Church, by the recent action of the German government, has been awarded exclusive missionary jurisdiction over a territory of about two thousand square miles in East Equatorial Africa. This preemption of a missionary region in the interests of Romanism is hailed by the *Catholic Review* as inaugurating a new policy of allowing representatives of only one religion in a single field, and the German government is commended for introducing this new method of fostering the spread of Christianity. Protestants familiar with the history of Roman Catholic Missions are not favorably impressed with governmental regulations of this sort.—*Sel.*

## GOD'S LOVE.

BY DR. GUTHRIE.

I can measure parental love. How broad, how long, and strong, and deep it is! It is a sea—a deep sea, which parents only can fathom. But the love displayed on yonder bloody cross, where God's own Son is perishing for us, no man nor angel has a line to measure. The circumference of the earth, the altitude of the sun, the distance of the planets—these have been determined; but the height, depth, breadth, and length of the love of God pass our knowledge.

Such is the Father against whom all of us have sinned a thousand times! Walk the shore where the ocean sleeps in the summer calm; or, lashed into fury by the winter's tempest, is thundering on her sands: and when you have numbered the drops of her waves, the sand on her rounding beach, you have numbered God's mercies and your sins. Well, therefore, may we go to Him with the contrition of the prodigal in our hearts, and his confession on our lips: "Father, I have sinned against heaven, and in Thy sight." The Spirit of God helping us to go to God, be assured that the father who, seeing his son afar off, ran to meet him, fell on his neck and kissed him, was but an image of Him who, not sparing his own Son, but giving Him up to death that we might live, invites and now awaits our coming.

## "GO THOU AND DO LIKEWISE."

"You must know, Mr. Lewis, it is a rule in our church that when one brother has been converted he must go and bring another brother; and when a sister has been converted, she must go and bring another sister. That is the way one hundred and fifty of us have been brought from atheism and from Popery to simple faith in the Lord Jesus Christ." So said a member of one of the struggling Protestant Churches in Paris. And struggling though it is, that church is triumphant because personal service is thus received.

The remarkable spread of Protestantism in South Russia, says a foreign paper, is causing grave consternation among the authorities there, and probably attempts will be made to put it down by violent means. The police are instructed to keep strict watch over all that transpires, and to leave no new method untried to prevent the spread of the Gospel, and to keep the people in ignorance of its truths.

The devil, says Rowland Hill, makes little of sin that he may retain the sinner. God makes much of sin that he may save him.

THE WESTMINSTER QUESTION BOOK for 1888 is a neat little book, in board covers, containing lesson helps for the coming year. To those who have tried it, it does not need any recommendation, those who have not would do well to try it for a year and see how good it is. Sold by Macgregor and Knight, Halifax. Price 15 cents.

An investigation lately made by the Canton of Berne in Switzerland has disclosed the fact that for thirty years or more Berne has been the headquarters of Mormon activity in Europe. A permanent station exists there, in charge of "Bishop" Schoenfield, and missionaries are sent out in all directions.

The *New England Presbyterian* write The Presbytery of Boston is rapidly increasing in strength and importance. We have thirty churches, forty-nine ministers, one hundred and twenty-two elders, forty-two deacons, and 4,129 communicants. The Sabbath-school membership is 3,823.

To be good and to do good are the two objects set before the Christian—to develop a perfect character by rendering a perfect service. True Christian culture leads to and expresses itself in service, while faithful and loving service is the very best means of Christian culture.—*W. Gladden.*

John Newton used to complain in his advancing years that his memory was greatly failing him. There were, however, two things, he remarked on one occasion, which he could not forget: one was, that he was a great sinner; the other, that Jesus Christ was a great Saviour.

I believe that a family lives but half a life until it has sent some of its members as fore-runners into the heavenly world—until those who linger here, can, in thought, cross the river, and fold a transfigured, glorious form, in the embrace of their human love.—*Bridgman.*

"India needs ten thousand missionaries at once." So says Lord Radstock who has lately been investigating the religious condition of India. "Pray ye, therefore, the Lord of the harvest, that He will send forth laborers."

The New York Chinese Mission has between 4,600 and 5,000 Celestials in its Sabbath-schools.

## INTOLERANCE AND CRIME.

The Roman Catholic Church undoubtedly presents its best side in Protestant lands. It is held in check by the predominant Protestant feeling, and advances its cause rather by policy than by force. It adapts itself to environment with marvellous skill, and takes the hue of its surroundings. In the midst of Protestant populations it talks of toleration.

Put this Church in other lands and place it in other conditions, and what do we hear? Intolerance of all other faith, suppression of the missions of other Churches, indifference to all efforts for freedom and stern opposition to education and enlightenment of the masses. Sometimes dark and terrible crimes illustrate the intensity of the feeling which controls many of the devotees of this Church. In this year of grace Protestant missionaries have been slain simply because they preached the gospel. The following letter from a Presbyterian missionary in Mexico, received very lately, shows what instrumentalities are employed there. He says:

"The Jesuits never recognize defeat, and so they have been slowly and surely laying again the foundations of their undermined power in Mexico. The secular and mission press are frequent in season and out of season calling attention to their violations of well-known laws, but still these 'black crows,' as they are suggestively called, remain among us and work their secret will.

"It is well nigh incredible to an American man or woman, I had almost said Catholic or Protestant, the power these men have over the women of Mexico. It is only equalled by the tenacity with which they oppose, and where possible thwart, all efforts to uplift, liberate and enlighten the gentler sex. Only yesterday a pronounced liberal, a man of culture and influence, who has, in spite of all opprobrium, helped Protestantism in Toluca, said to me that his wife was under the absolute control of the priests, to whom she would, from a sense of duty, betray his most secret communications to her. The intrigues of these ruthless fiends destroyed his home and domestic happiness.

"Dr. Greene, in his last visit to Tabasco, made arrangements for the opening of a day-school in Paraiso, where we have a

flourishing congregation. A young lady, well fitted for the position, Miss Clotilde Balcazar, was sent to the town, and in due time the school was opened under most promising auspices.

"Before her arrival, however, the enemies of the undertaking made no secret of their determination to break up the school if possible, and even went so far as to say that it would not continue a week. That these were no idle threats the sequel has proved all too sadly. Jesuitism bore its perfect fruit.

"A week had hardly passed when the young teacher, formerly a picture of health, began to show symptoms of disease which speedily developed into insanity. Her pastor, Rev. Mariano Olivera, took her, as soon as she could be moved with safety, to San Jaun Bautista, where her physician, after a careful examination, pronounced the case one of poisoning. He at once began to apply the proper remedies, and some slight hope was entertained that reason may, in time, be restored.

"Because of certain circumstances, together with the boasts above mentioned, suspicion at once fastened on the Jesuits in Paraiso, and popular indignation rose to a dangerous pitch even among more fair minded Catholics; and the affair transpiring about the time for the national celebration, public sentiment on our side was strong enough to turn the day of festivity into one of mourning.

"This morning's paper states that a number of arrests have been made, and that the matter will be investigated by the proper authorities. The affair is doubly sad for the difficulty it causes in carrying on the education of women in Tabasco. It is not unnatural to suppose that it will prove difficult to find another willing to risk a like fate."—*Phil. Pres.*

PROTESTANTS IN THE CAROLINE ISLANDS,  
—The correspondent of the *Daily News* telegraphs from Madrid that the Government are so convinced the recent troubles arose in consequence of religious persecutions, that it has ordered that only those who are convicted of actually murdering any Spaniards shall be punished. The authorities will check the zeal of the monks, and allow the Protestants complete liberty. The indemnity demanded by the American Government for the missionaries will be paid.

## THE RETIARIUS.

BY REV. WILLIAM P. BREED.

The gentlemen and ladies and the howling mob of o'd Rome, as they gazed from the galleries of the amphitheatre into the arena to see men kill each other for their amusement, often saw the Retiarius approach his adversary, holding a net in one hand and a three-pronged, sharp pointed fork in the other. The net he tried to throw over his adversary, and then when he had him entangled he stabbed him to death with his trident.

Satan is the chief of Retiarii. He carries with him a fine, invisible net with which he entangles his victim. That net is Procrastination. With this he catches the sinner and then with his weapon he slays him. In countless instances the cunning, half-pious "not yet" becomes "not at all," "to morrow" becomes "never," "Go thy way for this time" becomes "go thy way for all time."

Years ago an advertisement was placarded on the city walls, of a pleasure expedition with this alluring assurance, "Only one night at sea." Years and years have passed and that vessel is yet at sea. Many a sinner has said, "Only one more month or two and I will repent," and the month or two has proved as long as eternity!

Cut this net of the adversary with the Sword of the Spirit, which is the Word of God! Give open ear to its "Now is the accepted time, now is the day of salvation! Seek ye the Lord *while he may be found*; call ye upon him *while he is near*—or ever the silver cord be loosed or the golden bowl be broken. Before the awful word go out, Joined to idols let him alone." Let him alone, ye ministering angels. Let him alone, ye prayers of God's people. Let him alone, thou Word of God. Let him alone, all gracious, soul-saving influences, forevermore.

The province of Honan, China, has a population of fifteen millions, and thus far but one missionary has entered the field. The natives are said to be superior alike in physique and intellectual capacity. To this field the eyes of the Presbyterian Church in Canada have been directed, and it was decided to send Mr. Goforth (who graduates this year from Knox College) as the pioneer missionary.

## TAUGHT EARLY.

He was a pretty little fellow, but it was his manners, not his looks, that attracted everybody—clerks in the stores, people in the horse-cars, men, women and children. A boy four years old, who, if anybody said to him, "How do you do?" answered "I am well, thanks," and if he had a request to make, be it of friend or strange, began it with "Please." And the beauty of it was that the "Thanks" and "Please" were so much a matter of course to the child that he never knew he was doing anything at all noticeable.

"How cunning it is," said a showy woman to his mother, as they sat at dinner at the public table of a hotel one day, "to hear that child thank the waiters, and say 'please' when he wants anything. I never saw anything so sweet. My children have to be constantly told if I want them to thank people. How well you must have taught him, that he never forgets."

"He has always been accustomed to it," said the mother. "We have always said 'Please' to him when we wished him to do anything, and have thanked him. He knows no other way."

The showy woman looked as if she did not need any further explanation of the way in which habits are formed.

Probably you do not.—*Wide Awake.*

## WHY MOURNERS ARE BLESSED.

"Blessed are they that mourn," for he who never mourns never mends. Compunction of a godly sort, dissatisfaction with all past attainments, and honest grief at falling short of Christ's high standard of holiness, all tend to growth in grace. There are to many dry-eyed Christians in the world. Gloomy, God-distrusting unbelief we have no apologies for. But there ought to be more tears of penitence over neglect of duty and woundings of Christ, more tears of sympathy with the wrong and suffering, and then we would have more gracious bursts of sunshine from Christ's countenance. Rainbows are never painted except upon raindrops. They that sow in the tears of contrition, reap in the joys of pardon and peace. Such tears water the roots of grace. Blessed are they that mourn and mend. The ladder to the higher Christian life starts from the dust of self-abasement; but for every round we need a fresh grasp on Jesus and a new lift by His loving hand.—*Cuyler.*

## TRIFLING WITH GOD.

Will you accept of Jesus Christ and His salvation? You intend to do this sometime, but what about to-day? God's call is to-day; you say, "By and by." But you can never change the Lord's terms. you can make no covenant with Him till you agree to His requirements and accept His time.

God says to you, "You are a sinner."

"I admit it."

"You need salvation."

"I acknowledge it."

"You must repent of sin."

"I intend to do so."

"You must fly to Christ."

"I purpose to do it."

"Do it now!"

"No, not now; at a more convenient season I will attend to this matter."

Fatal decision! The promise for the future you have no right to make, and may never be able to keep. God asks—He will accept—no pledge for days to come. He deals with you *to-day*. You agree with Him in everything but the point of time—so you say. But He demands your service to-day, you refuse it; you promise service by and by—something that you cannot give, and that He neither desires nor will accept.

And who are *you* that you should oppose your wishes to the will of God? Suppose the Queen should lay her commands upon a subject, and bid him appear at her palace on a certain day, would he say, "By and by?" Would he say, "To-morrow?" No; he would hearken at once. He would count himself honoured by the royal command, and would make haste to render his obedience.

But when the Eternal Majesty of heaven calls, you put His claims aside for your own convenience. You treat Him with contempt; you neglect His invitations; you despise His reproofs; you refuse His calls; you disregard His admonitions; you spurn His love. Oh! trifle not with the Majesty of heaven!—*Gospel Trumpet*.

We are often more ashamed than grieved and humbled for our sins. Our own consciousness of them, and of God's being privy to them, does not pain us near so much as it would to have them known to others. See, therefore, whether what you call your penitence is not more pride than anything else.

## HOW IS IT?

On a cold winter evening I made my first call on a rich merchant in New York. As I left his door, and the piercing gale swept in, I said, "What an awful night for the poor!"

He went back, and bringing to me a roll of bank bills, he said, "Please hand these, for me, to the poorest people you know."

After a few days I wrote to him the grateful thanks of the poor whom his bounty had relieved, and added, "How is it that a man so kind to his fellow creatures has always been so unkind to his Saviour as to refuse him his heart?"

The sentence touched him to the core. He sent for me to come and talk with him, and speedily gave himself up to Christ. He has been a most useful Christian ever since.—*Dr. T. L. Cuyler*.

## MAKING CHILDREN HAPPY.

"I try so hard to make my children happy," said a wearied mother, with a deep sigh, one day in despair at her efforts. "Stop trying," exclaimed a practical friend at her elbow, "and do as a neighbor of mine does." "And how is that?" she asked dolefully. "Why, she simply lets her children grow and develop naturally, only directing their growth properly. She always throws them, as far as practicable upon their own resources, taught them to wait upon themselves, no matter how many servants she had, and to construct their own playthings. When she returns home from an absence they await but one thing—their mother's kiss. Whatever has been bought for them is bestowed when the needed time comes. Nothing exciting is allowed to them at night, and they go to bed and to sleep in a wholesome mental state, that insures restful slumber. They are taught to love Nature, and to feel that there is nothing arrayed so finely as the lily of the field, the bees and the butterflies; that there is nothing so mean as a lie, nor anything so miserable as disobedience; that it is a disgrace to be sick, and that good health, good teeth and good temper comes from plain food, plenty of sleep and being good." In order to thrift, children require a certain amount of "letting alone." Supreme faith in the mother, few toys, no finery, plain food, no drugs and early to bed are the best things for making them happy.