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

THE MARITIME PRESBYTERIAN.

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WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

MAY, 1887.

HOME MISSIONS.

Dr. McCosh, in the *Philadelphia*, says of the work of the two Princetown graduates who went among the Colleges and Seminaries, in the fall of 1886, to invite students to declare themselves willing and desirous to be foreign missionaries:—"I have been furnished with a report of what they have done. I am amazed at their success. I was not prepared for it. The deepest feeling I have is that of wonder as to what this work may grow. The number of Institutions which have been heard from is ninety-two. *In these no fewer than one thousand five hundred and twenty-five students have offered themselves as willing and desirous to be foreign missionaries.* Of these over one thousand two hundred are young men, and three hundred are young women. They belong to various evangelical denominations."

Dr. McCosh asks in forcible words what is the corresponding duty of Christians when God has called these workers? Dr. McCosh adds:

"Christians cannot but notice this event occurring before their eyes. They cannot oppose it lest, haply, they be fighting against God. We are bound to ponder it. If it be a work of God it cannot be set at naught, and we must be fellow-workers with Him. For years I have known the two young men who are visiting the Colleges. I can testify that they were able and excellent students, and are consistent Christians. They are doing their work modestly, with no flourish of trumpets, trusting only in a power from above. Judging from those who have done so here, I believe that those who have offered to go to the mission field are sincere and thoroughly in earnest."

ENCOURAGEMENT.

When difficulties and troubles arise and temptations assail us, and faith almost fails, do we remember the blessed promise that "the Lord will not cast off his people"—that he will never forsake those who put their trust in him? Do we bear in mind that though he abhors sin, he still loves the sinner, and will ever bear up the penitent and struggling disciple in the arms of his love? And are we not both encouraged and directed to cast ourselves on his sympathy, and promise, and love, and so find encouragement, and grace, and strength according to our need?

Nor should we be discouraged by even our shortcomings and failures, if we are but penitent and endeavoring to be faithful. For as good old Charnock says, a true Christian "may fall from the comforts of grace, but not from the habits of grace; a child of God may be cast down, but can never be cast off; and as Flavel has truly said; "A child of God may fall very low, but he can never fall below the promises." And the Saviour himself declares, of those that love and trust Him, that "they shall never perish, and none shall ever pluck them out of his hand."

Never, then, should the believer be discouraged by the discomforts and trials, or even the failures of the way. Keep but the end in view, and hold fast to the divine promise, and comfort on the way and victory in the end is sure.

Think of the gain only, count not the losses;

Think of the crown only, count not the crosses;

Think of the angels surrounding the throne;
Think of the triumph so soon to be won;
Think how His love all thy way shall attend;

Safely to bring thee to heaven in the end!
Weary not; murmur not; faint not, nor fail;

Jesus hath promised; His word shall prevail! —*Sol.*

HOME COURTESIES.

"I am one of those whose lot in life has been to go out into an unfriendly world at an early age; and of nearly twenty families in which I made my home in the course of about nine years, there were only three that could be designated as happy families; and the cause of trouble was not so much the lack of love as the lack of care to manifest it." The closing words of this sentence give the fruitful source of family alienation, of heartaches innumerable, of sad faces and gloomy home circles. "Not so much the lack of love as the lack of care to manifest it." Not more than three happy families in twenty! and the cause so easily remedied! In the "small courtesies of life" what power resides! In a look, a word, a tone, how much of happiness or disquietude may be communicated! Let us all think of it, and take the lesson home to our own lives.—*Ex.*

THE MARITIME PRESBYTERIAN.

Vol. VII.

MAY, 1887.

No. 5.

The Maritime Presbyterian.

A MONTHLY MAGAZINE DEVOTED TO MISSIONS.

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

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

All receipts, after paying expenses, are for Missions. Paid to date \$100.

The Children's Record.

A MONTHLY MISSIONARY MAGAZINE FOR THE CHILDREN OF THE

Presbyterian Church in Canada.

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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.

week to another they will sweep unbroken round the years.

Other lands have tried that plan and have found that with that resting place for all that is good, they have *lost all* that is good, that the attempt to build order, morality, peace, safety, goodness, on any other foundation, was building a house upon the sand, and the rains descended and the floods came and the winds blew and beat upon that house and it fell and great was the fall thereof.

Let the peace and the order and the safety and the law, rest on a carefully established and kept Sabbath, and they will be like the house builded upon a rock. Such has been the universal experience of communities and nations, such is the testimony of the Word of God.

THE SABBATH QUESTION.

The Christian's motto must be "WATCH, WORK, and PRAY." There is no room for *carelessness, indolence, or prayerlessness*, and this applies to work at home as well as abroad. The church is liable to devote, not too much attention to *working*, but too little to *watching*. While working to extend the kingdom of Christ abroad, we need to watch lest the kingdom of Satan make progress at home. One of the points of defence that needs to be perhaps more carefully watched and guarded than any other is the Sabbath. The Christian Sabbath is, so far as institutions are concerned, and speaking after the manner of men, one of the most important defences of our Christian religion, with which is bound up our Christian liberty, and it is on this point that the world is ever seeking to make aggressions.

Like the senseless dashing of the waves on rocks, the waves of worldliness, pleasure, avarice, are ever dashing against this blessed day of holy rest, and seeking to wash it down beneath their foam, hoping that the time may come when there will be no break to their roll but from one

Our worthy legislators in the local Assembly have, by a considerable majority, refused to aid in hedging the Sabbath to prevent its desecration. Some of them did their part faithfully and well, but they were too few. Some, of whom better things might have been expected, practically joined by voice and vote, in the cry "Down with the Sabbath," "Away with its barriers," "Long live License."

The merits of a case may generally be fairly judged by its advocates. Now it is true that some good men have opposed the passage of these Sabbath laws, but they are the exception, not the rule. As a rule there will be found in their favor the Christian, the philanthropist, the generous, the self-sacrificing, the peace loving, the law-abiding. On the other hand no less certainly will there be found opposed to such laws, the lawless, the profane, the peace breakers, the selfish, the bad. In view of this it is well for good men in such a position to take a review of their company. The following words, by one of our ministers ring out the truth in this regard. He says:

"We do not impugn the motives of these "comforters of Sodom;" but it will perhaps "edify" them to learn with whom they are associated in this fight. Every infidel, every Atheist, every agnostic, every materialist, every leprous sensualist, every rowdy, every gambler, every drunkard, every Sabbath-breaker, every jailbird in Halifax, was without doubt strenuously opposed to the Bill to 'Prevent the Profanation of the Lord's Day.'"

There has been during the discussion on the Sabbath question, a great deal of false reasoning; and, "tyranny," "oppression," and such like terms have been freely used. The claim is that men should have liberty. The proposed bill is likened to the persecution of other days, when men were imprisoned for their faith.

By all means let us have liberty but not license. What is liberty but freedom and protection under just and wise and fair laws. What is law but a free people protecting themselves against that which they believe to be injurious, and the moment this liberty is denied them then there is tyranny.

Laws for the preservation of the Sabbath interfere with no man's conscience. He can think as he may choose. They neither compel him to think with others, nor to do with others. They compel him to no kind of thought or worship or work. But when in the exercise of his individual liberty he does that which his neighbors think is for the injury of the community, then the liberty and safety of a free people consists in their right to say to him "Thou shalt not."

Laws against obscene literature interfere with the liberty of some who would like to publish it, but they are for the good of the whole. Laws against murder and theft interfere with the liberty that some would like to take, but the only safety for the community is in forbidding them. Laws against the sale of liquor interfere with the liberty of some, but a free people say it injures our country, we can't permit it. So the laws against the profanation of the Lord's day are simply, a free people, who have a right to protect themselves, saying that they want their Sabbath protected. They want the man who would otherwise be compelled to work, to have the day of rest which universal testimony shows to be necessary for

the welfare of man and beast. They want the day that by Christian people is devoted more especially to teaching and learning those highest duties of man to his fellow man and his God, sacredly guarded, knowing that if it be not so guarded, the inevitable tendency will be a decrease in such teaching and learning, and as a consequence, increase of unrest, lawlessness, and crime. The tyranny, the persecution, of other days consisted in the inability of people to protect themselves against the lawless passions of individuals who would compel them to think or say or do that which their conscience forbade them doing. The tyranny, and persecution of the present day is, where a people that want a Sabbath rest or who think it wrong to work, are compelled by greedy corporations or individuals to toil on that as on other days, or lose their positions. The tyranny, is where a community that wants to worship in peace must have that peace disturbed by the greed that drives railway trains, or the love of pleasure that deluges the community with a crowd of excursionists. The tyranny, is where the love either of gain or pleasure compels a people to submit to the caprices of the individual.

The tyranny from which we wish deliverance is the tyranny of greed and selfishness, which denies to a community the right to defend itself from that which is injurious to its highest, truest, welfare.

China's Millions for February gives the following touching message in a letter from Mr. Cooper, in a visit to the village in China: "In a house where there were four believers we held two meetings, and stayed the night. There lives here a widow of one of the sons of the family. My companion, Mr. Tsu, asked her if she believed the glad tidings. 'Yes,' she said in a plaintive voice, 'I believe, and my brothers believe; but oh! why did you not come a few years sooner? for then my husband might have believed, but now it is too late for him.' That cry has been ringing in my ears ever since. 'Why did you not come sooner?' How many millions there are in this dark land for whom it will soon be too late! and yet some at home seem to think that the statements of missionaries as to the awful need of workers to go to Christ's heathen in China are extravagant."

STATE OF THE ACCTS. APR. 28, 1887.

EASTERN SECTION.

FOREIGN MISSIONS

Receipts to April 28th, 1887,		\$12051.07
Balance due Treas. May 1st, 1886,	\$ 719.64	
Expenditure to April 28th, 1887,	15537.65	16257.29

Bal. due Treas., April 28th, 1887		\$3306.22
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DAIRYING AND MISSION SCHOOLS.

Receipts to April 28th, 1887,		\$3211.38
Balance due Treas. May 1st, 1886,	\$1310.50	
Expenditure to April 28th, 1887,	3506.91	4907.50

Balance due	"	\$1700.12
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HOMY MISSIONS.

Balance on hand May 1st, 1886,	\$ 32.05	
Receipts to April 28th, 1887,	\$5270.75	\$5302.80
Expenditure to April 28th, 1887,		4995.46

Balance due	"	\$ 304.34
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COLLEGE FUND.

Receipts to April 28th, 1887,		\$9026.55
Balance due May 1st, 1886,	\$7447.08	
Expenditure to April 28th, 1887,	10459.05	17926.73

Balance due	"	\$ 8010.18
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COLLEGE BURSARY.

Receipts to April 28th, 1887,		\$ 650.40
Balance due May 1st, 1886,	\$ 360.47	
Expenditure to April 28th, 1887,	791.00	1151.47

Balance due	"	\$ 471.01
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AUGMENTATION FUND.

Balance on hand May 1st, 1886,	\$4740.70	
Receipts to April 28th, 1887,	\$656.20	\$12703.00
Expenditure to		4126.18

Balance on hand	"	\$8070.51
Surplus Fund to be paid immediately		4300.00

Probable balance		\$1370.51
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AGED AND INFIRM MINISTER'S FUND.

Balance on hand May 1st, 1886,	\$ 713.62	
Receipts to April 28th, 1887,	1723.00	\$2436.62
Expenditure to		1964.00

Bal. on hand.	"	\$ 472.62
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We sometimes speak of the grandeur of Foreign Mission Work, and rightly we honor the Foreign Missionary. But what we give to Missions is really doing such work. If a man give a day's wages, the fruit of a day's work to the F. M. Fund, he is doing a day's Foreign Mission work as really as if he had gone and spent a day telling the heathen of a Saviour. If a woman give a week's wages, the fruit of a week's work to Foreign Missions, it doing F. M. work as really as if for a week she had gone among the heathen and taught them of Christ. The merchant who gives a day's profits to missions does his day's F. M. work as really as does the missionary in the field. The farmer who gives the produce of a few hour's or day's

labor to the same cause is doing his mission work.

Two or three reflections follow this. First, The work of that day or week, no matter whether in the shop, office, house, or mine, is as really Foreign Mission work as that of Geddie, or Carey, or Duff. Both our giving and our toil are thus enabled and made grand.

A second reflection suggests itself. How much Foreign Mission work have I done during the year. Have I spent a day, or a week preaching the gospel to the heathen, obeying the Master's command, Go preach the gospel to every creature. How many Christian men or women have given a day's or week's wages? How many Christian merchants the profits of a day or week? How many have done no F. M. work during the year. Were the Master to come and ask His followers: How much time have you spent during the year in extending my kingdom, in preaching the gospel to the perishing? How many would have to acknowledge I did not do a moments F. M. work, did not devote an hour during the whole year in carrying the message of hope and life. Some would have to say that they had done an hour's F. M. work, their contributions to the F. M. collection representing their earnings during that time. Some would say, Lord I did a day's work, a *whole day's Foreign Mission work during the year!!!* How few would be able to answer the Master's question as to how they had obeyed his last command with the reply, Lord I spent a week, a whole week during the year in going into all the world and preaching the gospel to every creature.

What need for the cry, Awake O Zion. Put on thy beautiful garments O Jerusalem. Thy garments of self-denial, of consecration, of love to the Saviour, of love for thy perishing fellow men. Shake off thy selfishness, thy self-indulgence, thine indifference. Hear the Saviour speaking to *her*, and *thee*, and *thee*, Go teach all nations.

A third reflection follows this idea, viz.: that some, whose contribution may be very small, do really more such work than do others whose gifts may be much greater. The small gift may represent the earnings of a much longer time, which means that the one has done more Foreign Mission work during the year than the other, that in many cases the smaller gift represents more of time, and love and self-denial.

TRINIDAD.

LETTER FROM MRS. MACRAE.

Mrs. Macrae writes as follows to the W. F. M. Society, of Baddeck, C. B. :

Princes Town, Trinidad,
March 1st, 1887.

MY DEAR FRIENDS,—Notwithstanding the many calls made upon me this is my first attempt at writing to a "Society," and I am rather at a loss to know where to begin. But I can tell you something about Princes Town (our own field), and the work there is to do.

First as to the town itself:—It is called Princes Town on account of the visit of the Prince of Wales' sons some years ago before that it was simply called "The Mission." It has not by any means the appearance of a Coolie village, nor is it one. Although there are Coolie houses in nearly every street, yet there are a number of very pretty houses with the grounds about them beautifully kept owned by Europeans. Princes Town has the name of being one of the prettiest places in the Island. It is immediately surrounded by large sugar plantations. Near these are Coolie villages, and they also live on the estates in barracks. Each estate employs from 300 to 400 Coolie laborers, and some large ones more than that; and when I tell you there are six or eight estates in this district, you will have some idea of the number of people placed under the care of one missionary. The thought of having two or three thousand souls nominally under his care is to him sometimes an appalling one. But there is comfort in the thought that God does not expect impossibilities, and Mary was commended for having "done what she could."

There are seven schools in the district, one we started yesterday. We hope soon to have eight, as Mr. Macrae is very anxious to start another one, and is in town to-day trying to get assistance from the Government for that purpose.

The Princes Town school (just opposite our manse) is a fine large one with a daily average of about 70. It has been taught for the past nine years by Miss Blackadder, but soon after our arrival she was removed to Tacarigua in Mr. Morton's district to take Miss Semple's place. Jacob Corsbie, a Chinese young man, is now teaching the school. He is well edu-

cated and a sincere Christian, is doing very well in the school and also assists in the Sunday school. The other schools are in the outlying districts usually near or on an estate. A very important branch of the missionaries' work is to visit and look after these schools. To keep them all in working order and to keep the teachers (who are natives and naturally lazy) up to the mark is no light task.

They all come in on Saturday mornings, and Mr. Macrae gives them a scripture lesson and instructions in the different common school branches; both of which they very much need. But I must tell you about the school we opened yesterday. It is on an estate called "Cedar Hill," about five miles from here. Mr. McKenzie (the manager) and his wife were very kind and helpful. He hunted up some children himself yesterday morning, and has given orders to have them sent out of the barracks every morning.

The parents have a great many excuses and some are rather ridiculous. One woman said: "If I send my children to school it make 'um come bad; they learn English, then they will not respect their parents."

Rupandyal, the native teacher, said: "I have learned English and the Christian religion, and I still respect my parents." Which I thought was a very good way of answering her. Another woman said: "I will not send my children for they will have to be Christians and eat beef!"

Notwithstanding this we had eighteen, which we consider a very fair start indeed. The teacher has just been in, and said he had 20 this morning with a promise of more. He is one of the best young men, and is soon to get a nice little wife—a girl brought up by Miss Blackadder, who will be able to teach sewing in the school. Mr. McKenzie has offered them a nice little house near the school free of rent. So altogether we feel that the "Cedar Hill" School bids fair to be a success.

I think this is all I will say this time about our work. When you once get started it is not easy to find a good stopping place. We are both very well, and spend a part of each day studying the language. It will take some time and a great deal of patience to acquire it.

We have found the climate very pleasant so far, but this is the cool season. The foliage, fruit, and flowers, are beautiful,

and grow very luxuriantly all the year round. We are very pleased to hear that we are being remembered in your prayers, and beg that you will continue so to remember us. I will be glad to hear from you, and will write again some other time.

Very sincerely yours,

LILLIE MACRAE.

WEARING MOURNING.

A correspondent in the *Herald and Presbytery* says:—Henry Ward Beecher showed his appreciation of a great and growing evil by directing his family not to wear mourning when he died. This custom is heathenish. If our friends have gone to heaven and are happy with the Lord, why should we go about for months clad in the habiliments of hopeless grief? The *Forum* has a suggestion on this subject which I wish to commend to the consideration of your readers. It says:—This passionate mourning, which, instead of being hidden in the depths of the heart, is obtruded upon the notice of every passer-by, how shall it be made to harmonize with the belief that the good who die are infinitely happier than they were before? To don the sable weeds of mourning because some one we love has been promoted from this world of pain and temptation to an eternity of peace is, to say the least, strangely inconsistent; while to tell all the world that, despite our loved one's immeasurable gain, we can only think of our own loss, is to proclaim our selfishness with a frankness which is as unworthy as it is unnecessary. In this matter of crape-wearing it would seem that the older countries of the world might, with advantage, sit at the feet of Australia and New Zealand, and learn from those young colonies a lesson of which the former are much in need. In both those countries the announcement of a death, in the press, is often followed by these significant words: "By wish of the deceased, his relatives will not wear mourning." Again this suggests a still more efficacious method of abolishing the practice. As the world well knows, there are no injunctions so scrupulously obeyed as those which rich testators lay upon the recipients of their bounty. Let it, then, become the rule that among the clauses of every will shall be included one enjoining the legatees to wear no crape.

on pain of forfeiture of their bequests, and the reign of crape will soon be ended.

Our kindred whom God has taken to Himself are walking in white before the throne. They are waving palms of victory, and singing songs of thanksgiving. Why then should we wear black and sing dirges? We can not help feeling lonely and sad, when we miss the familiar face, and hear no more of the voice that was so sweet to our ears. But the Gospel foils the indulgence of selfish sorrow. It teaches us to do our own lifework more zealously, because there is one less to help us, and the recent death admonishes us that we too must die. The best way to honor our sainted dead is to be more saintly in our spirit and our lives. The money needlessly spent in mourning apparel would sustain hundreds of missionaries, and print millions of Bibles. — *ScL*.

THE CHRISTIAN'S SECURITY.

Security depends upon living close to Jesus. The soldier who keeps the ranks on the march, and behind the ramparts during the assault, is commonly safe; the stragglers are apt to be picked up by the enemy. To this latter class in our churches belong the casualties and the disgraceful desertions which so often shock and shame us. Among this class of backsliders are the ready victims of the temper—the men who betray pecuniary trusts, and the weak-kneed time-servers who succumb in times of hard pressure, and the deserters who slip away from God's worship through broken Sabbaths, and all the votaries of self-indulgence who keep their names on church rolls, and yet are mostly found in the haunts of "Vanity Fair." Drifting away from God, they fall into the hands of the adversary. Need a Christian ever slip or stumble? Need he ever walk in the dark, or lose the roll of his assurance? No; not if he lives close to Christ, so close that the Shepherd's eye is ever on him, and the light of Christ's countenance illumines his path, and the Almighty arm is ever within reach. Brother, if you or I ever lose Christ, it is not because He has driven us away, or hidden Himself from us; it is because we have been drawn away from Him. There is no more necessity that we should back-slide than there is that we swallow strychnine.— *Dr. T. L. Cuyler*.

By the time these lines are read, the Accounts of the various schemes of the Church will have closed for the year. An examination of the statement given in another column shows that while some of the Funds are in a good position, others have fallen short. The statement given in our columns is that of April 23th. The accounts will not close until the third or fourth of May, and there will be something received during these few days, so that some of the schemes may be expected to be in a little better position by that time, but on the whole a pretty correct idea of the financial position of the Eastern Section of the Church may be obtained from these figures.

The Augmentation Scheme in the Eastern Section, has, during the past year been again completely successful. The receipts for the year have been sufficient to pay in full all the grants that were made, and the scheme looks forward to another year in the comfortable position of owing no man anything, and having in its possession a comfortable working balance. There is every probability that, as was done last year there will be a still further reduction of ten per cent in the amount asked of the church for the coming year.

The Foreign Mission Work, including the two accounts, the first or general account and that of the *Dayspring* and Mission Schools, shows a balance on the wrong side of \$5000. Of this, more than \$2000 existed at the beginning of the year, while the remainder shows that the income of the year has fallen considerably short of the expenditure. This has been the case for the last four or five years, to a limited extent but not so much as during the year now closing.

One point that should be more fully insisted upon regarding missions is that *all* should give. No matter how trifling the amount. Poverty does not release from obligation to work for Christ in spreading His name. To whom little is given of them little is required but only from those to whom *nothing* is given, is nothing required. If by no possible means is one able to give a cent to missions then he is released and can confine his work in that direction to praying that the Lord of the Harvest would send forth more laborers

into His harvest. The world-renowned gift of the poor widow will stand in time and throughout eternity as one of the greatest contributions ever given to the cause of God. Many others like it have since been given but none greater.

The Session of the Theological Hall came to a formal close by a public meeting held in Fort Massey Church in the evening of April 28th. The Committee of Management met in the forenoon in the College at Pine Hill. The attendance of students during the past winter has been twenty-eight, the largest number for many years. Eleven young men finish their studies this spring and most of them will probably soon be settled in some of our vacant congregations. The graduating class are the following:

James T. Blair, Alex. Campbell, J. R. Coffin, E. M. Dill, John Hawley, James A. Johnson, D. McDonald, H. MacLean, John Valentine, A. P. Logan, and A. Hamilton.

Two things our Theological College needs, some more students and a little better support. While many of the congregations do something for it, there are some who do not. A very small collection from each congregation, about one-third of the amount raised last year for augmentation, would be sufficient. The value of the College to our Church in the labor done by our students in the Home Mission Field, and still more in the number of young men trained for the ministry in our church, is very great, and it should receive our heartiest support. Of the hundred and fifty-four ministers on the roll of our Synod *more than two-thirds* received their education wholly or chiefly in our own college. The welfare of our church depends to a considerable extent upon it.

Another thing that it needs is some more students. More boys from our Christian Homes wanted for this work, the best, most talented boys at that.

Wednesday, April 27th, was a notable day in the history of Dalhousie College. The corner stone of the new building was laid at half-past two o'clock by Sir Wm. Young, in the presence of a large gathering of citizens and friends of the college, from a distance. An hour later the closing exercises of a very successful session were held in the Masonic Hall.

THE NEW HEBRIDES.

In a letter just received from the Rev. Dr. Steele, Sydney, Australia, the Agent of our Church for the New Hebrides Mission, he says:

"There is no indication on the part of the French of removing from the New Hebrides. Events seem to point to permanent occupation. There has not been any direct interference with the missionaries. If the French annex the New Hebrides, the likelihood is that they will bring all instructions of missionaries under their Bureau of Instruction, and insist on teaching of French, so many hour's a day. There will not likely for some time be any direct interference with the missionaries. Roman Catholic missionaries are being established on Santo and may be also on some other islands. It is stated that some missionary priests have gone to Fate, on the opposite side of Fila Harbor from Mr. McKenzie. Our Mission was never more hopeful. There is room for half-a-dozen more missionaries. We have fifteen now in the field."

The above extracts while discouraging on account of the confirmation they give to all that has been previously received regarding the permanency of French occupation, are cheering, as regards the extent to which the work is overtaken. Our sympathies and prayers should be called forth on behalf of our missionaries there, especially Mr. and Mrs. McKenzie, who after long sowing and watching and waiting, and just when success seemed crowning their efforts, and the heathen had been gathering in as never before, have the French military station planted in their island and French Roman Catholic priests settling beside them. Their consolation and hope is that "The Lord reigneth."

In a letter to the *Presbyterian Witness*, from Sydney, Australia, under date March 18th, Mr. Annand writes:

"Last Monday morning, the 14th, we landed in this city. Our voyage throughout was a prosperous one. The sea and wind were moderate. We expect to sail hence on Saturday 2nd April. Three missionaries are now in the group awaiting the return of the vessel for their settlement.

"Report says that four priests have been taken to the islands to work among

the natives, two settling on Efato and two on Santo. During the last three days we have been shopping and making out orders for goods. We have arranged for a house and everything needed for the next six months. Times are dull here, and some goods have fallen in price since we last made purchases in this city.

"The General Assembly of New South Wales closed its sitting last night. The Presbyterian Church here is now in a healthy condition—growing rapidly.

"The weather is hot and sultry this summer. A few weeks ago we were almost frozen, and now we are in the other extreme. However, our health is good, and we feel ready for the work.

"Mr. and Mrs. Mackenzie have recovered from their illness, or at least by last accounts were able to be about their work. All well at present date."

President McCosh, writing in the April number of the Princeton Colloge *Philadelphian*, gives important and suggestive facts:—Two sons of missionaries (born in India) visited a portion of the colleges of our land, during the past fall and winter, to learn how many students were "willing and desirous to be foreign missionaries." From 92 institutions heard from, the answers came that over 1,525 (over 1,200 young men, and over 300 young women) have offered themselves for this work. Dr. McCosh feels that this uprising of young men and women lays an equal duty upon the churches of the land. In closing, he adds: "For myself, I feel that I have a part to take. I am willing to join with others in finding a way by which the students, the various churches, and all who love Christ, may combine and work so as to take advantage of this great opportunity. Our first duty will be to inquire into the stability of the work. If it be genuine, as I believe it to be, there is an awful responsibility laid upon us in consequence. Has any such offering of living young men and women been presented in our age? in our country? in any age or in any country since the days of Pentecost?"

Mr. S. Medley when expiring said: "I shall die; I shall die and go to glory. Dying is sweet work, I am looking up to my dear Jesus, my God! my portion!" Then with a dying voice, he continued, "Home, home!" till his voice failed.

HOW THEY FELL.

Fallen men and women are found in every community. Some are falling every day,—falling from purity, from virtue, from honor, from positions of trust,—falling into sin, into dishonor, into contempt, into wretchedness, into habits of dissipation,—falling from heaven into hell! Falling, and bruising and crushing others as they go down. Alas for those who fall! Alas for those who suffer with them in their ruin!

How do men fall? They enter into temptation. They dally with sin. They go creeping, sliding toward to verge where ruin waits. They do not go by a single desperate leap into the hell of dishonor and perdition. Sin works like a slow poison. It is often the work of months and years. It is like a stream that slowly undermines the foundation, while the building gradually bows to its fall, until it tumbles over into ruin.

Most fallen men and women fell before the community were aware of it. The first fall is the fall of the soul's integrity. That takes place within. Men cannot see it until the outward, overt act reveals it. The heart's hate and the heart's lust precede the act of the murderer and the adulterer. The community is often startled by the shameful fall of trusted and honored men; and the marvel is that they could fall, cruelly crushing others who stood trustingly around them. Examination reveals their rotten hearts. A moral cancer had been eating out the fibre of righteous principle, and under the stress of the first severe blast of temptation they went down like a rotten tree.

A single evil thought may be the fruitful seed of an awful harvest of infamy and death. No one is safe who is not *altogether right*, and trying to maintain his integrity in the strength of God. To be almost right is to be wrong, and to be wrong is to be in peril of unmeasured evils.

The great lesson of the multiplying moral disasters of our day is, —

“KEEP THY HEART WITH ALL DILIGENCE.”

Trust in God, and do His will. “Resist the devil.” Watch and pray. Watch the beginnings. When the “letting in of waters” has begun, the chances are against recovery. To yield righteous principle in little things,—to be disloyal to conscience only once, may compromise your good

name and blast your reputation for ever; or it may be the beginning of a downward career that will end in perdition.

Harbor no evil thoughts. Play not with snares. Look not upon the fascinations of sin. Parley not with temptation. Make no terms with Satan except such as his Conqueror made in the words, “Get thee behind me!”

Be positive in the stern integrity of a child of God. Be an earnest, honest, straightforward, outspoken Christian. Let everybody see whom you serve. God is “able to keep you from falling;” trust, therefore, in His strength, and not in your own. — *Evangelical Messenger*.

THE KNOWLEDGE OF CHRIST.

The knowledge of Christ is a flower that never fades; carry it in your bosom and it will fill your life with fragrance.

It is a light that cheers the darkest night; the longer it burns the brighter it grows, and fierce winds only make it shine more clearly, it turns a hovel into a palace, makes a rough road smooth, is easily carried, and costs nothing.

The knowledge of Christ is a purse full of gold; it will pay your way in all the strange places of life, and fetch you comforts more choice than any found in kings' houses; it will open gates closed to the wise of this world, and, unlike earthly treasures, the more you spend the more you have.

It is a well whose crystal streams makes all around beautiful and pure, refreshes the weary passer-by, never knows the drought of summer, and from life's morning to its latest eve flows steadily, carrying joy and song throughout its course.

It is a sunbeam from paradise, a smile from the face of God, the song-book of saints, the harp of angels, the Bible of the New Jerusalem, the key of heaven's treasury, and the passport into the presence of the King. It makes rainbows on storm-clouds, transforms tears into pearls, and thorns into apple-trees, and causes the desert to blossom as a rose. It makes the heart larger than a kingdom, richer than a bank, brighter than a palace, and happier than a grove in which a thousand birds are singing.

Get this knowledge above all things, increase it, teach it, live it, and prize it above rubies, for it is your happiness, your glory, and your life. — *Sel.*

FOR YOUNG MEN.

John B. Gough says "Ninety-nine out of every hundred men who are ruined morally, and I might almost say physically; intellectually, and religiously, are ruined by the use of drink. It is the great curse of this country. Then what shall we do? What we want is to stir up the people to move in this matter. We want you to help us, young men. It may cost something, but life is a battlefield. What a grand thing it is to be a young man with all of life before you, to make of it what you choose, to mould it as you will, to make it just what you please. How many are making their life a desert, when it might be a garden; making it a dreary waste, when it might be fruitful in good works and holy influences, stumbling, blundering, and aimless. O the beginning! So many go into ruin with all of life before them. You are like a switchman on the railway. Here comes the locomotive and the train of cars, freighted with human life, hopes and happiness, and your hand is on the switch. You can turn that train on the main track, you can turn it onto the siding, you can turn it down the bank, but when it has passed by, your control of it has gone forever. Never will you have such another opportunity, and opportunities are passing you day by day.

"Look at the effects of drunkenness upon a man. God made man in His own image. What mars that image and stamps it with the counterfeit die of the devil? Drink does it. 'Man by nature walks erect and lifts his forehead to the stars,' and he is crowned lord of creation. What breaks his scepter, tears his crown from his brow, and degrades him below the level of the beasts? It is the drink. No young man expects anything of this kind to come upon him. I do not say that it will, but I want to warn any young man who is a moderate drinker, that he stands on dangerous ground.

"O, it is sublime to wrestle with an evil desire, this mastery of self by the force of a high resolve and the power of a mighty will: 'I will; I will; by the help of God, I will.' To him that overcometh: the tree of life, safety from the second death, the white stone with the new name, the morning star, the white raiment, a pillar in the temple, a seat on the throne with Him in whose name he has conquered.

To him that overcometh. Then buckle on the armor, brave heart; stand firm in the fight. Ay, though you fall ten times, yet up again, battered, bruised, covered with scars more glorious than were ever borne by earth's greatest warriors, till by-and-by, standing erect, your armor dented and broken, you shall shout Victory! Victory! as you hang your battered armor on the battlements of heaven, and having fought the good fight, lay your laurels at the feet of Him through whom and by whom you stand redeemed forever from the power and dominion of every evil habit."

A HORRIBLE RELIGIOUS SECT.

A horrible religious sect has been established in Russia. The chief doctrine held is that it is a sin to let men suffer bodily pain, on which account sick people belonging to the organization are strangled. The existence of the sect was betrayed by a young peasant of the government of Saratof, whose sick wife had been kidnaped from his dwelling during his absence, and would have been put to violent death but for his timely interposition. Both the mother and the aunt of the sick woman belonged to this sect, and it was they who had intended putting her to the "red death," as this sort of killing is called. Returning home one day the young husband found that his wife had been removed to the house of his mother in an adjacent village. He hurried to the place and found his wife still alive, but washed, wrapped in white linen, and laid upon a bier. The sick woman had no idea of the purpose for which she had been so laid out, and the husband, being suspicious, determined to watch the development of events. He consoled his wife, and then, hiding himself behind a wide stove, waited the arrival of his relatives. In time he heard some one enter the room, and turn the lock behind him. Looking out from his hiding place he saw that it was a man dressed in blood-red clothes, bearing a large pillow in his hands. A minute later he heard a stifled groan come from the bier. To rush from his place and fell the would be murderer to the ground was the work of a moment, but the man in red seized his chance and escaped. A few days later no fewer than forty-two members of the sect were arrested by the police.—*Foreign Paper.*

THREE HUNDRED MILES ON HORSEBACK IN CHINA.

BY REV. V. C. HART.

March 7th.—A sultry, windless evening was followed by a copious downfall of rain. The early dawn presented heavy black clouds passing quietly yet stately above the pine clad hills, and, anon settling earthward threatening to drench still more the flooded valleys.

The prospect for full congregations was not flattering as the Christians live scattered over a wide district. The rain increased in violence and I had given up hope of a public service, when we were informed that the church was well filled. A sermon was preached to a well behaved and manifestly appreciative audience. Several in the audience, principally elderly men, instead of responding with the stereotyped "Amen," invariably at the close of a passage or fitting application, gave sanction nods which are quite as helpful and do not attract so much attention.

It is most amusing, however, as one is preaching to a heathen assembly to observe some old elders doing the very same, while the preacher may be shooting his heaviest charges against heathenism, attacking with great zeal the very idols which the assenters have all their lives worshipped and fully expect to the full measure of their days.

There is very little contradiction in our most mixed and informal assemblies, the speaker has his own way however much he may court controversy.

There is a tacit understanding to allow a speaker the largest liberty, to touch upon any and all subjects, slaughter all creeds, call in question the ideas upon which their faith has rested for thousands of years, and they will pass all his eloquence as unconcerned as though a mountebank were reciting stories in a tea shop.

It is not a simple matter to interest a Chinese audience. There are before you say three hundred people, mostly men. The boy of from ten to fifteen always manages to sandwich himself somewhere to crunch peanuts, chestnuts, watermelon seeds or hard pears, and ever on the alert for tricks, especially so when you are drawing your finest comparisons, or telling an effective story.

There is the old man with a thin growth of soft hair upon chin and upper lip, the pride of old age, which he fondly nurses

while his eyes are fixed upon you; five chances out of ten he is deaf in one or both ears, and is too polite to tell you so until after service, when a personal question may be put to him and he replies by saying "I cannot hear."

You see before you the vain empty headed literati who can quote the Four Books almost *verbatim*. He has managed by bribery or surreptitiously using smuggled copies of the classics at examination to obtain a degree. He has forthwith put on a pair of goggles, and cultivated his finger nails, until their five inch growth demands silver cases on their backs for protection.

He walks to the front seat, sits as he supposes Confucius did, arranges his right hand palm upward with finger nails neatly tucked under his flowing sleeve. He looks wise, turns to right and left to see if all eyes are upon him, stands up, arranges his silk girdle, takes off his goggles, puts them on, strokes his thin moustache if he has one, yawns, looks cynical at the preacher, gets up and shuffles away to the street.

There are farmers, mostly honest, shop-keepers, quick-witted and attentive, a good sprinkling of burden-bearers, whose lives are elevated a little above the beasts, then there are waiters, beggars and tramps.

Out of the number there may be fifty who have in some way heard and learnt enough about Christianity to put them on a par with a Sunday-school boy of ten years of age. It will require tact and experience to manage and find something to feed such an assembly.

My congregation was not so haphazardly made-up this Sabbath morning, yet there were some of all the classes I have mentioned, except the literati who seldom trouble a Sunday service. Here were men from many miles distant who had come through the mud to hear preaching; three years ago they were *totally ignorant* of the Gospel, now they find the text in the Bible, follow the preacher closely, and confess a hope in the Son of God.

The Sunday-school in the afternoon, although not large, was a season of some interest, and the congregation in the evening, notwithstanding a pelting rain, was large. This was my first Sunday here and I cannot express the pleasure it gave me to worship with so many professors of Christianity, who a few short years ago

were totally ignorant of that message which they now listen to with such interest.

The Chinese are seldom or never demonstrative unless in imitation of some enthusiastic foreign leader. It is not their nature to show their true inwardness; "they secrete deeply;" their most poignant grief may be expressed with a laugh. They are adepts in simulation, and it requires many years close study to comprehend their mental peculiarities, to touch their motive springs, the elastic coils are bound so gracefully that even, then your shrewd guesses may prove wide of the mark.

The Chinaman recovers a wrong move with such exquisite grace and coolness that the blackest lie appears unvarnished truth. If the heathen Chinaman has a conscience it is like the soul of Evolutionism, a development.

March 8th.—The fitful sprinkles which fell at daylight were dried by the rising sun and gentle south breeze. We were in our saddles by 9 o'clock and dashing across the wide valley to evergreen hills, to visit the three day schools nearly equidistant from the church. We approach the first school, passing under large cumphor trees upon a hillside. Conical straw stacks are scattered before the hamlet, brushwood heaped here and there ready for the axes. The pigs are roaming aimlessly around half dried pools; geese, ducks and chickens are roaming at sweet pleasure in and out of the houses, as there are no such things as barns in China.

A curious crowd is gathered around us before our horses are hitched to the nearest trees, and presses in unbroken phalanx at our heels into the school house. In reaching this mysterious seat of learning, we pass two or three rooms filled with baskets, spindles, looms, spinning-wheels, stools, old tables, cackling chickens buckets, chain pumps, litter of all kinds scattered about over mud floors. The walls are black with smoke, the doors unhinged from their wood-pin sockets. We low and tread carefully and are in the school room. Twenty boys and girls at eight or ten tables are screeching at their best, having taken long breaths upon our announcement. The room may be 20x10 feet, doors at each end, and a loft reaching half way over the room, which contains all the useless and worn out trumpery of a

generation, besides corn, rice and other eatables.

Crowds of men and women fill every foot of unoccupied space, and tiers of faces are thrust from without through doors and windows. Recitations are prompt and spirited, rows of boys from 5 to 12 years of age, sway to and fro and screams out a couple of thousand of characters taking near half an hour without scarcely a mistake.

The power of memory in the average Chinaman is prodigious, while his understanding is meagre. We found upon catechising the pupils that they had learned considerable Bible truth, at least they could repeat Scripture. These school buildings are furnished by the people while we find the salary of the teachers, each teacher receiving about \$4 per month. We preached after the school exercises were over, and found these farmers anxious to listen to all we had to say.

ENERGY OF THE WILL.

One of the longest remembered lessons that the great Benjamin Franklin ever received from his uncle, who was also his tutor, and which helped to make him the man he afterward became, was the showing what might be done by the untiring energy of the will in the right direction, strengthening the good impulses, and controlling the bad. "To do a thing at all times and seasons because our consciences tell us that it is right, whether it suits our inclination or not, is a matter of stern duty; and duty," he said to the boy, "always demands more or less sacrifice on our part."

He told him also how to make work pleasant and how to be rich, how to get money and how to spend it, and above all about "the still, small voice." "I want to make a man of my namesake," he said to his mother one day, "and I have first taught him that he must either work, beg, or starve! Then I showed him how to make work pleasant, that the produce of his work be the means of future comfort to him; and how, by putting his heart into labor, he would lighten the slavery of work, and above all how to put his will into every good impulse. I want to teach Ben to get money rather than want it, or beg for it. To get it with honor and dignity, to husband it with honor and dignity, and what is more, to spend it with honor and dignity."

THE RIGHT POSTURE TOWARD CHRIST.

BY REV. THEODORE L. CUYLER.

There is a vast amount of precious gospel to be gathered from those passages which describe various persons as sitting "at the feet of Jesus." Nearly all of them are to be found in the narrative of the Evangelist Luke; they present a series of most instructive object-lessons. The core of Christianity then, as now, consisted in contact with Jesus Christ.

(1) The first figure we contemplate is that of the sinful woman who bent weeping at His feet as He sat at the table of Pharisee Simon. Here is the posture of true *Penitence*. Remorse ends often in despair; but Christian penitence has a sweet apprehension of mercy in a loving Saviour. Confession of guilt, with a forsaking of sin, always brings pardon. When we take that contrite woman's place, heart-sick of sin, if we listen attentively, we will hear the comforting words "thy sins are forgiven; thy faith hath saved thee; go in peace."

(2) A place at the feet of Jesus is also the posture of sincere *Humility*. Self-conceit is every one's besetting sin. When it overmasters us, we are so sure that we are right, that we are never willing to be set right. When it becomes stubborn self-assertion and self-excusing before God, it is a long step towards perdition. There is no salvation for the man who has built his own raft, and tries to float on it into heaven. The difference between the Pharisee and the Publican was that while both were sinners, only one of them realized the fact. When that fact is realized, and self-conceit grounds its arms at the feet of Jesus, and sues for mercy, then the conflict ends in the victory of grace. For the decisive battle for every one's salvation is fought out just at that very spot—the feet of the Crucified Saviour. When pride, or self-will, or covetousness, or fatal sin of any kind, submits to Christ, the question is settled. Conversion takes place right there. This humble self-submission never degrades us; he that thus humbleth himself shall be exalted. Whoever would go into heaven, must go there on his knees.

(3) Beautifully are we taught what is the proper posture of *Prayer* by such examples as that of Abraham, who fell on his face, and then God talked with him;

and those of Jairus and the Syro-Phenician mother who fell at the feet of Christ. Prayer is the soul's converse with God; it never should assume the slightest air of demand or dictation. It is supplication—the more humble, childlike, and submissive, the better. Its right posture is at the feet of the Divine Giver; its richest blessing often is in its influence upon ourselves. When you or I can rise up from the feet of Jesus, satisfied entirely to let Him have His own way, then our prayer has brought a supreme blessing. The more fully that we can get into heart-harmony with God, the more of Him shall we possess; and what else can compare with this? If we delight ourselves in the Lord, He will give us the desire of our hearts. One prayer is sure of an answer, and that is the trusting prayer of a true penitent; the Master himself has given the assurance—"him that cometh unto Me I will in no wise cast out."

(4) The fourth scene from this book of Luke presents the posture of *Docility*. There at the feet of her condescending Teacher sits the loving Mary in the Bethany home. She has done her part in the household preparations, and then, impatient for something which Christ can give to her, she hastens to take her seat as a lowly listener and a loving learner. The supper she hungers after is *soul food*. The very word "disciple" signifies a learner; he is the wisest Christian who is the most teachable. The term-time in Christ's school is short; some of the lessons cut deep; but when we draw up close to the Master, He rewards us with the gracious word "thou hast chosen the good part, which shall never be taken from thee."

(5) This brings us on to the posture of joyful *Gratitude*. Look at that healed leper with smooth skin and clean tongue, who is prostrate before his deliverer, not whispering, but shouting out his thanks. As he lies there overwhelmed with gratitude, he puts to shame thousands of discontented, growling Christians. One of the most abominable sins of which any pardoned, converted, adopted heir of heaven can be guilty of, is that of grumbling ingratitude. Brethren, we apply the microscope to our troubles, and make them as big as possible, and then minimize our mercies. Having Christ, who should dare to complain?

Instead of whining complaints and grumbling disquietudes, let us imitate that

cured demoniac who was so delighted with his deliverance from the legion of devils, that he not only sat down happy at the feet of his Saviour, but wanted to stay with Him forever. His attitude is one of *self-consecration*. Jesus takes him at his word, and sets him to preaching to all his neighbors "what great things Jesus had done unto him." Here is a hint for young converts. If you do not use the first ardors of your spiritual life in personal efforts for others, and in setting forth Christ to them, you are likely to be a mute or a drone in the Church as long as you live.

We have thus presented a half-dozen object-lessons from Scripture as a guide for all who are inquiring "What must I do to be saved?" The answers are, Go to the feet of Jesus in true penitence; confess your sins with humility and self-surrender; pray to Him with a submissive spirit; entreat Him to give you LIFE; then pour out your hearty thanks to Him, and ask Him to let you serve Him as long as you live. Can any better passages for an inquiry-room be found than these which set forth the right posture towards Christ the only Saviour?

The apostle John tells us that when he first saw his glorified Lord amid the flashing splendors of heaven, he "fell down at His feet as one dead!" So will we if our eyes ever see the King in His beauty. John laid prostrate until his Lord lifted him to his feet, and bade him not be afraid. To the feet of Jesus let us all hasten, the backslider for recovery, the penitent to find pardon, the troubled to find help and guidance, the awakened to find salvation. Let us lie very low there, and lie until He lifts us up, for he that humbleth himself shall in due time be exalted. Surely when we get to heaven we shall want to bathe with grateful tears, and to kiss the sacred feet which trod our earth 'on the errand of divine love, and which were pierced for us on the Cross.

TAKE THE CHILDREN TO CHURCH

But "do they not have the Sunday-school?" Yes; and a well-equipped and Christ-presenting Sunday-school is the right arm of a Church. But a right arm is not the main body, and an arm dis severed from the body is a bloodless and impotent thing. All honor to the zealous, devoted Sunday-school teacher! He or she

is often an actual pastor or shepherd to guide to Jesus those who have no spiritual guidance at home. But the Sunday-school never was ordained to be, and never can be, a substitute for the regular services of the sanctuary.

Bring your children with you to church, dear friends. It is their nestling place as well as yours. Are you quite certain as to what your young swallows and sparrows may be about, while you are sitting in your pews?

How do they spend the Lord's day at home? If you commit the sin of beginning the day with your Sunday newspaper, you may be quite sure that the boys and girls will be deep in the police reports and fashion gossip and wretched scandals of those Sabbath breakers, while you are listening to the sermon.

Then keep the secular desecrators of holy time out of your doors, and take all your "bairns" with you to the place where their young hearts may be led heavenward. Expect their early conversion to Christ.—*Rev. Dr. T. L. Cuyler.*

THE TEETOTALER.

My father said: "I became a temperance man in early life, because I noticed in the harvest-field that, though I was physically weaker than other workmen, I could hold out longer than they. They took stimulants, I took none."

A brickmaker in England gives his experience in regard to this matter among men in his employ. He says, after investigation: "The beer-drinker who made the fewest bricks made 59,000; the abstainer, who made the fewest bricks, 745,000. The difference in behalf of the abstainer over the indulger, 78,000.

There came a very exhaustive time in British Parliament. The session was prolonged until nearly all the members got sick or worn out. Out of 652 members, only two went through undamaged. They were teetotalers.—*Sci.*

CARELESS PRAYERS.

A little girl who overheard her little brother saying his evening prayer in a careless manner, said to him, "Willy, if you do not mind how you pray, God will not hear you. You would not ask mamma for anything you really wanted in such a careless way."—*Christian Observer.*

PERFECTIONISM.

BY REV. D. B. BLAIR.

Extract of Sermon on 1 John, III: 8, 9.

"If any one says, while it is true that *all believers* cannot claim exemption from sin, so as to commit no sin, yet there are *certain saints* of superior holiness, who have attained to such a degree of absolute perfection, that they are altogether free from sin, in reply to this we observe that the language of the Apostle (1 John, iii: 9,) cannot bear that construction. His words are a general statement, 'Whosoever is born of God doth not commit sin.' It is either all or none; either all are perfect, or none is. Whosoever is a universal term, and signifies or embraces all. The converse proposition is, 'Whosoever committeth sin is not born of God,' which is equally true. It therefore necessarily follows from this statement (if the doctrine of perfectionism be correct,) that nine hundred and ninety-nine, at least, out of every thousand who profess Christianity, are sinners, not born of God, besides the great multitudes even in Christian countries, who make no profession whatever of the Christian religion. The only saints, the only regenerate persons born of God, are the few so-called saints who imagine, or feel, or suppose themselves to be perfect. The majority of professing Christians who know, and feel, that they have sin in themselves, and do commit sin very often, are shut out, from being the children of God, by this interpretation of the Apostle's language. For the apostolic maxim is, 'Whosoever sinneth hath not seen him, neither known him. Whosoever is born of God doth not commit sin.' According to this theory (of perfectionism) any one who commits sin cannot be born of God, because all who are born of God are made perfect, and rendered incapable of sinning any more. Those who are *not free* from sin have not seen God, nor known him, therefore they can have no spiritual life. According to this view the disciples of our Lord, not only Judas, but the eleven others also, were unconverted, unregenerate, not born of God, while the Saviour was with them on earth, for in his last prayer, the night on which he was betrayed, the Lord Jesus prayed to his Heavenly Father: 'Sanctify them through thy truth.' The Son of God would not ask his Father to do what he had done al-

ready. If they were perfectly holy, Christ would not pray for their sanctification. If they were not sanctified there must be sin in them; if they have sin, they must commit sin sometimes, as Peter did in denying his Master; if they commit sin they are not born of God; he that committeth sin is of the devil. By this doctrine, therefore, the disciples were all of the devil, and were not born of God. We see from this in what absurdities we are landed at last if we adopt this method of interpreting the general words of the Apostle."

CONTENTMENT IN RAGS.

There is contentment with godliness, which is great gain, having the promise of the life that now is and that which is to come, and is like Joseph's coat of many colors. If Joseph wore such a garment as true contentment, as his after years showed, he was more than a prime minister—he was a king the moment he put it on. How rich, how royal are all they who are clad in its many colors. They are the possessors of three worlds; the greatest is that of inward peace, which can reform worlds and clothe the men in the midst of the penuries of life. A Scotch nobleman, seeing an old gardener at his establishment with a very ragged coat, made some passing remark on its condition. "It's a verra guid coat," said the honest old man. "I cannot agree with you there," said his lordship. "Ay, it's a verra guid coat," persisted the old man; "it covers a contented spirit and a body that owes no man anything, and that's mair than mony a man can say of his coat."

THE SLIDING SCALE.

There is no "hard and fast line" or law on the subject laid down in the New Testament as there was in the Old; nor should it be needed by any one who wishes to be guided by a sense of obligation and duty to Christ of "how much he owes to his Lord." But one thing is plain. Our *giving* should not be stationary, stereotyped in its amount any more than our *getting* is. If we receive more we should give more,—"the first fruit of our increase,"—as well as give less if we receive less; in either case giving "according to what we have," "as God hath prospered us," or the reverse.—Rev. J. C. Burns, D. D., *Kirklic'on*.

CATECHISM ON PERFECTION.

Q. What is perfection?

Ans. Conformity to a certain rule or standard.

Q. What is the standard of moral perfection?

A. The law of God.

Q. What is the sum and substance of the Divine Law?

A. Thou shalt love the Lord thy God with all thy heart, add with all thy soul, with all thy strength, and with all thy mind. Luke x. 27.

Q. Is it the duty of all men to be perfect?

A. Christ says, "Be perfect, as your Father in heaven is perfect." Matt. v. 48.

Q. Is there any perfect man on earth?

A. "There is not a just man upon earth that doeth good, and sinneth not." Eccl. vii. 20.

Q. Has there ever been a perfect man upon earth.

A. Adam was perfect before the fall.

Q. Has there ever been a perfect man since the fall?

A. No. There has been none except the man Christ Jesus.

Q. Was he man only?

A. He was both God and man in one person.

Q. Are not believers said to be perfect?

A. There is a sense in which they are perfect.

Q. In what respect are they perfect?

A. They are perfect in their justification; free from all condemnation.

Q. How are they perfect in their justification?

A. Because they have the perfect righteousness of Christ imputed.

Q. Are they perfect in any other sense?

A. They are perfect in their Adoption?

Q. Is there any other sense in which they are perfect?

A. They are perfect in regeneration.

Q. Are they perfect in their sanctification?

A. No, they are not perfectly holy in this life.

Q. Will they ever attain to perfection in holiness?

A. Yes. At death their souls are made perfect in holiness.

Q. How does it appear that they are not perfect in holiness?

A. John says, "If we say that we have

no sin, we deceive ourselves and the truth is not in us." 1 John i. 8. Paul says "I am not already perfect." Phil. iii. 12.

Q. Is there any other proof that they are not perfect?

A. The Lord's prayer teaches "Forgive us our sin" Luke xi. 4. And is it possible that the Lord could teach anything but the truth? If there be no sin to be forgiven, why pray for forgiveness. — *Scl.*

NOVEL READING.

The young people who read the greatest quantity of novels know the least, are the dullest in aspect, and the most rapid in conversation. The flavor of individuality has been burned out of them. Always imagining themselves in an artificial relation to life, always content to look through their authors' glasses, they become as commonplace as pawns upon a chess board. "Sir, wo had good talk!" was Sam Johnson's highest praise of those he met. But any talk save the dreariest commonplace and most tiresome reiteration is impossible with the regulation reader of novels or player of games. And this is, in my judgment, because God, by the very laws of mind, must punish those who kill time instead of cultivating it. For time is the stuff that life is made of; the crucible of character, the arena of achievement, and woe to those who fritter it away. They cannot help paying great nature's penalty, and "mediocre," "failure," or "imbecile" will surely be stamped upon their foreheads. Therefore I would have each generous youth and maiden say to every story spinner, except the few great names that can be counted on the fingers of the hand; I really cannot patronize your wares, and will not furnish you my head for a football, or my fancy for a sieve. By writing these books you get money, and a fleeting, unsubstantial fame; but by reading them I should turn my possibility of success in life to the certainty of failure. My self plus time is the capital stock with which the good heavenly Father has pitted me against the world to see if I can gain some foothold. I cannot afford to be a mere speculator. I am a wrestler for the laurel in life's Olympian games. I can make history, why should I maunder in a hammock, and read the endless repetition of a romance? No, find yourself a cheaper patron. — *Francis E. Willard.*

HOW MRS. HOFFMAN HELPED.

The annual fee of the Women's Foreign Missionary Society of the West Street church was one dollar, and though a few of the ladies gave much more, the majority of the members gave, as a matter of course, just that amount, never reflecting that there was no law against their giving something more. Mrs. Pratt, who was one of these dollar contributors, had it suggested to her in rather a mortifying way that it was not absolutely necessary that she should confine herself to such a small sum. She was a praying member of the circle and talked of missions very enthusiastically—"gushingly," some ill-natured people call it. One day, as she was going home from a missionary meeting, she met Mrs. Hoffman, who did not believe in missions, but who knew all about the society and how much everybody gave.

"Ah!" said the latter, "here you come. Been to your missionary meeting, I presume, judging from your exalted look?"

"And O, what a meeting it was!" Mrs. Pratt began, the ready tears springing to her eyes. "If you had seen the chart we had there showing how little of the world is Christian, and how much is given over to false religions and dark heathenism!"

"Must have been interesting," sneered Mrs. Hoffman.

"But we have the promise," Mrs. Pratt pursued, too much uplifted to notice what the other said "The earth shall be filled with the knowledge of the Lord as the waters cover the sea."

"If this is to be accomplished by human instrumentality, how long do you think it will take at the rate some people are giving?" Mrs. Hoffman asked.

"Why, what do you mean?" demanded Mrs. Pratt, quite startled.

"O, nothing," Mrs. Hoffman answered with a shrug, only it *does* seem to me that there is a great deal of praying and fussing done over *one dollar!*"

She walked off, happy in having relieved her mind, while Mrs. Pratt went home pondering deeply.

She entered her pleasant home—so thoroughly comfortable it was, almost bordering on the luxurious, "the most complete house!" her friends all said—and wandered all over it, looking at the pretty furniture and multitudinous decorations as though she had never seen them before. She had had the decorative craze-badly,

and the house fairly bristled with screens, lambrequins, tidies, splushors, plaques, portieres and things of which only the initiated know the names. There were forests of cat-tails and congregations of one-legged storks. There were "toys" of all nationalities, Japanese, Turkish, Russian and Early English. It seemed as though there was not room enough for another article, yet the owner of it all had just been meditating a "lovely sofa-pillow like Aunt Fanny's," and an elegant hand-painted, satin, meal-bag pin-cushion, after the pattern given in the last *Bazar*. She went into her own room, and opened the bureau drawers and wardrobe, and surveyed her ample stock of thoroughly good and pretty clothes, and the many luxurious toilet articles scattered around. Then she sat down in the big easy-chair and soliloquized:

"What an abundance of everything I have! Really a great deal more than I need, and here I've been satisfied to give, year after year, one paltry dollar for foreign missions! It would be bad enough for a person who is totally ignorant of the condition of the heathen world and the operations of missionary societies, but I know about such things. Month after month do I go where they are talked of and prayed over. No wonder Mrs. Hoffman is disgusted with such a missionary worker as I am, and has so little faith in the cause that is so poorly supported by those professing to be deeply interested in it. We hear a great deal about accompanying our gifts with prayers, but I'm afraid my gifts have not been at all in proportion to my prayers. To think how fervently I prayed this afternoon that Japan may speedily become thoroughly evangelized, that very soon Korea may be opened to the Gospel, and for the success of mission efforts in all parts of the world, and then handed to the treasurer one dollar as my contribution to help on with all this work! And there are all my new things! I wish I hadn't had my black silk beaded; 'twould have done just as well without trimmings. That cloth suit I don't need at all, for my other 'ruff is perfectly good yet, and I wish I had not been in such a hurry sending word to have my sealskin coat made into a dolman, O, dear! I might have saved in a dozen ways."

But regrets were useless. The money which she would now so willingly have poured into the Lord's treasury was no

longer in her control. Then her mind reverted to the pale pink and blue sofa-pillow, and the *recherche* pin-cushion. It was then and there decreed that they should forever remain uncreated, and every cent of what the materials would have cost handed into the missionary treasury. Not only was this done, but at the next meeting Mrs. Piatt "gave her experience," and wound up her little speech by saying, "So I've come to the conclusion that I can very easily afford to pray and fuss over more than one dollar."

This set some of the other members to thinking. Of course, there were some who could not spare another cent to this particular cause. They had very little to give any way, and there were many demands upon their purses; but it is surprising how many there were in that comparatively limited circle who found that in one way or another they could increase their foreign contribution three or four-fold. For instance, there was Mrs. Willmar, the wife of a man with an exceedingly modest salary. She had no superfluous dresses or decorations; indeed even the necessaries for a large family of small children were sometimes hard to procure. It seemed as though there was no way she could retrench a little without affecting the health and well-being of her family, and she knew that would not be right, but as she sat with her thinking-cup on one day, an idea popped into her head which caused her to exclaim, "There's the fruit cake!" She had always been in the habit of making a fruit-cake in the fall, not so much because it was a necessary or desirable thing to have, for Mr. Willmar never ate any of it, she did not care particularly for it herself and knew it was not the best kind of food to bring children up on, but just because her mother and grandmother before her had done the same, and she, without giving the matter much thought, supposed it to be a part of good house-keeping. "Now that is something we can all do without perfectly well," she said, and setting aside the customs of her forefathers she found her missionary money in the fruit-cake.

By dint of persistent thinking and careful planning most of the members were able to increase their contributions, and so it came to pass that the offering from the West Street church was much larger than ever before. It all came from the ill-natured remark of Mrs. Hoffman about

the prayers being out of all proportion to the gifts, and as there was never the shadow of a thought that the prayers should be curtailed to correspond with the giving there was only the other alternative, which, as has been seen, they adopted.—*Emma L. Burnett, in Philadelphia Presbyterian.*

DIME NOVELS.

The *Christian Intelligencer*, referring to the influence of the dime novel in corrupting and poisoning the minds and morals of our youth, and converting them into daring criminals, cites the following:

At the Central Police Station in Philadelphia on Thursday afternoon, eight boys, ranging in age from sixteen down to twelve years, were charged with burglary, highway robbery, and thieving in general. It was shown that the boys had formed an organization with Ritter, the youngest of the gang, as head chief. They rejoiced in such names as "Thunderbolt of the Prairie," "Dead Shot of Texas," and "Deer Foot." They explained that their intention was to steal anything they could, sell the goods, place the money in a general fund until a certain amount was secured, and then start for the West and become cowboys and highway robbers. They had already committed many thefts. When arrested they all had revolvers that had been stolen from Tryon's gun store in North Second street. The youngest of the crowd boasted that the gang was bound to do what they read of in the dime novels or die in the attempt.

A WISE RECOMMENDATION.

Knowing that the success of the missionary enterprise for the future depends in great measure, humanly speaking, upon the young people and children, we recommend that earnest efforts be made to interest all the children and youth of the home, Church, and Sunday-school in this work; and that we, as mothers and sisters, help them to gain a knowledge of the progress and continuance of "God's saving power among the heathen;" that we aim to instruct them in what the Bible teaches of first-fruits and tithes and free-will offerings, and to apply these precepts to themselves; that we be as eager to teach them what they become Christians for as to make them Christians; and that we encourage them to give from principle, not mere impulse.—*A. B. W. Miss. Society.*

ALL THE WAY.

All the way he gently leads us,
Over rocks and deserts wild;
Though the road be rough and thorny,
He still speaks with voice so mild.

He will lead you; only trust Him;
Follow Him whate'er betide—
He the way has trod before you—
You will need no other guide.

All the way from grace to glory,
Toiling on through storm and strife,
Jesus is the same forever—
He, the Way, the Truth, the Life.

Weary workers in life's vineyard,
Toil on, faint not, all is well;
To the ones who glean beside you,
Still the old, old story tell.

"Feed my Lambs." These words were
spoken
By the Saviour long ago,
And through time the saints obey Him,
In their mission here below.

All the way He paid the ransom
On the Cross of Calvary;
All the way his blood besprinkled,
Every cross for you and me.

Let us still keep watching, waiting,
In His vineyard, day by day,
Till in Heaven we sing with angels—
"Jesus led us all the way."

—Sel.

THE DEAD LINE.

Around the guarded camp occupied by prisoners of war a line is drawn called the "dead line," marking off a space where prisoners may not come. They are not allowed to come to the outer edge, or to the extreme limits of the enclosure. They are to keep at a distance from the boundary, and the space marked by the dead line tells them how far they can come with safety. Crossing that line, they are liable to be shot at sight; remaining within it they are safe from harm.

God guards men from sin, and He does it by commanding them to *hold at a distance from it*; by drawing a dead line around it; restraining men, not only from evil acts, but from evil thoughts and evil desires. He not only forbids men to do

the prohibited thing, but He forbids them to wish to do it, or think of doing it. He marks the beginning of evil in the secret thoughts of the heart, and warns them away from every form of evil, nipping it in the bud and bidding men beware of the very thought that leads to sin.

Many unwary souls have been lost by crossing the dead line, dallying with temptations, going too near the presence of evil, until finally they have been drawn onward and swept downward into the abyss. The Christian's safety is not in seeing how firmly he can stand in the midst of temptation, but how far he can flee from its very presence, so that in thought and purpose, and heart as well as in life, he may be like the great exemplar, "holy, harmless, undefiled, separate from sinners."—*Christianian*.

GIVING, AND GIVING UP.

"He certainly is a most generous man. He has just given £5,000 to the work of foreign missions. It's one of the most munificent gifts we have ever received."

"Not quite so," was the answer. "I know of at least one more generous giver."

"Really? Well, I was looking through the reports of the last few years, and I saw nothing like that sum on the donation list."

"No; the gift to which I allude has not appeared in print, and will be known by very few except the Lord. The other day I was calling on a friend of mine, a very aged man, who told me, with tears running down his cheeks, that his only son was about to leave home for missionary work in a far away land. The father had discovered that the young man felt called of God to such service, but was tarrying at home for his sake. 'How could I keep him back?' said the old man. 'I had prayed all my life: "Thy kingdom come;" "Send forth laborers into Thy harvest," and with all the pain of parting with my boy, in the certainty that I should never see him again on earth, there is a deep joy in giving him up for Christ's sake.'"

I said to myself, on overhearing this conversation, surely here is a true test of love—not giving only, but *giving up*. For though love cannot exist without giving, there may be large giving with *ut* love; but we can hardly doubt that it is love alone which for another's sake gives up what is held dear.—*Sel.*

TRINIDAD.

LETTER FROM REV. R. J. GRANT.

[For the Maritime Presbyterian.]

Let me give you a little incident that came under our notice yesterday morning that serves to show that the gospel leaven is working. Babu Lal Bihari and I arrived on an estate at an early hour; he went in one direction, and I, in another. Approaching a laborer's house, and unseen by the inmates, he heard a familiar hymn with the refrain "Hamara man laga Yisu ji ke charanan," which may be freely translated "My heart embraces the feet of Jesus." This is repeated several times at the end of each verse. The substance of the hymn is as follows: "Some (worshippers) wear only one bead; others put a mark on their forehead. Some put on a necklace of several threads; others wear a single thread. Some put ashes on their bodies; others clothe themselves in skins of animals. Some cover themselves with a black blanket; others go about naked. Some worship gods and goddesses; and others bathe in the holy Ganges. Some pour out their libations on the sacred pipar tree; and others sit in ashes. Some, perplexed, wander from shrine to shrine; others raise their arm till it is dried up. Some roast themselves between five fires; but I, seeing all this, have fled, and now, as the servant of the Lord, with clasped hands, I implore you, oh! men, women and children, hear me. It was Christ Jesus, who in the exercise of mercy, awoke me from my confused sleep." With the oft repeated refrain "my heart embraces the feet of Jesus."

In that high caste home there is not a professing Christian. Without a murmur the parents could listen to the hymn sung by their son of fifteen years, who, though four years out of school, still remembered some of the lessons taught him, but as Christian baptism would involve a breach of caste, the matter could not be entertained.

But the leaven is working, our schools have yielded good fruit, and we labor in hope of a harvest.

Faithfully yours,
K. J. GRANT.

"Surely this cannot be death," said one just before dying; "how wonderfully He is softening my passage."

On Tuesday, 3rd inst., there was a public conference under the auspices of the Presbytery of Pictou, in James Church, New Glasgow. The subjects discussed in the afternoon were The State of Religion and Temperance, and in the evening, Sabbath Schools. There were present, especially in the evening, a considerable number from neighboring congregations, from Pictou, Westville, and Stellarton, and some from a considerable distance in the country. The exercises consisted of, first, reading the reports prepared on the different subjects by the Committee of Presbytery; second, the reading of specially prepared papers; third, a free conference by the members of Presbytery, Sunday-school teachers, and other Christian workers. The conference was to some extent an experiment, being the first of the kind held by the Presbytery, but it is safe to say that it will not be the last. The papers read were of a high order of excellence, and good cannot but result from the interchange of idea and the stimulus received.

The drift of popular opinion with regard to restriction of the liquor traffic is seen in the result of a vote taken recently in the city of Glasgow, where 57,704 householders were in favor of entire prohibition of the liquor traffic and but 19,411 were opposed to it. 71,427 were favorable to a reduction in the present number of licensed houses, and but 9,591 were unfavorable; 68,301 were opposed to all new licenses, and 11,230 were not opposed to them. This is a remarkable result in a city where there has been a great deal of drinking, and shows that it Prohibition pure and simple, disassociated from all other questions, were submitted to the people at large it would soon become law. One great difficulty is that owing to the power of distillers, brewers, and rum-sellers, in our legislative halls, the voice of the people, the sufferers, does not find its due expression. One of the relics of the tyranny oppression and wrong of a larger age that still to too great an extent holds sway, is, not that a free people uniting for self protection, vote to defend themselves against an acknowledged public evil, but that a few for greed of gain force the traffic upon an unwilling community and compel them to submit to it.

PROHIBITION AND MORAL SUASION.

BY REV. NEWMAN HALL, D.D.

Opponents of prohibition say "Persuade the people to abstain, and the drink traffic will cease of itself." During forty-five years the present writer has practised and advocated total abstinence. Others have done so longer; very many more than half the time. But we lament that while we have rescued hundreds, drink-shops have ruined thousands. Moral suasion saves individuals; legislative license curses the nation. Moral suasion has a work superior to legislation, and will always be needed; but it says to legislation "If you cannot help, don't hinder." We ask the law not to tyrannize, but protect; to protect industry against indolence, peaceableness against riot, the State against what disgraces, impoerish s endangers it. We ask that the constitutional principle be carried out—"No taxation without the people's consent"—and therefore that the people, lawfully convened, should be able to control or prohibit a trade which heavily taxes them in the pauperism and crime it produces. Those who suffer the consequences should be able to control the cause.

You cannot make men sober by legislation. Nor can you make men honest, yet you can make robbery more difficult. You cannot make men sober, but you can diminish the allurements to intemperance; or you can incur the curse of the old Prophet: "Woe unto him that giveth his neighbor drink, that putteth the bottle to him, and maketh him drunken also."

We hear sad stories of evictions by owners against their tenants. But evictions a hundred times more numerous are taking place all the year at our very doors. Shivering women and starving children are ruthlessly expelled from house and home by a tyrant that never relents, and is never satiated, who can plead neither justice nor necessity, and his name is Alcohol. The law harbors, sanctions, stimulates this greatest of law-breakers, and sends him forth equipped from the arsenal law has established, to clutch the rent that might have saved the home; to snatch the loaf from the table, the dress from the back; to maim and trample on the passers-by; to wreck trains and sink ships and fire houses; to kick women and torture children; to crowd the poor house

and the prison; to be a seducer and a murderer; to break human hearts, and to send tens of thousands of precious souls every year to a drunkard's grave. And what is law doing? It rebukes the robbery, but shares the spoil; punishes the agent, but protects the instigator; condemns the crime, but screens the criminal; denounces the wounding, but sharpens the dagger; villifies the victim, but licenses the villain.

Why may not law interfere to protect the people from the injuries of drink? Law erects lighthouses to prevent shipwreck; what should we say if it lighted fires to allure to destruction? Law interferes with the freedom of selling combustibles and poisons; but alcohol is an explosive more destructive than any dynamite, a poison more insidious and deadly than any arsenic. Law enacts sanitary measures, but drink causes more disease and death than open sewers and defective drainage; and according to Mr. Gladstone, is the cause of more injury than pestilence, famine, and war combined.

We are always hearing of wars, actual or expected. Every government is prepared to resist attack. If a country is threatened by invasion, legislation would at once prepare to repel it. The invasion has begun. The enemy is at our doors. Should legislation discourage the defence and aid the foe?

Every nation is apt to boast of its greatness, its extent of territory, its wealth, trade, and armaments. But there is a home-bred traitor undermining the tower of the nation's strength. Milton grandly warned the people of England just before the return of tyranny, ironically termed the "Restoration:" "Instead of laying the blame on any but yourselves, know that to be free is the same thing as to be wise, temperate, just, frugal, and abstinent, and to be the opposite is to be a slave; and it usually happens that those who cannot govern themselves and moderate their passions, crouch under the slavery of their lust, and are delivered over to the sway of those whom they abhor, and are made to submit to an involuntary servitude." A drunken, licentious, ungodly people are ready first for anarchy, then for despotism, then for slavery; they are already enslaved. The slumbering volcano may at any time belch forth a lava stream of destruction. The palladium of our freedom is not our armaments, but our virtue; not our con-

stitution and laws, but the "righteousness that exalteth a nation," and is the true stability of our times. England keeps this year the jubilee of its Queen. Many hearts in America beat in responsive sympathy. There are many proposed methods of celebrating it. Let this be one: promoting fresh triumphs for temperance. Then, as when the Jewish trumpets proclaimed jubilee, alienated estates went back to their former owners, exiles returned home, and slaves were set free, so the spread of temperance will mean the recovery of property, reputation, and position to many whom drink has degraded; it will mean food for the hungry, health to the diseased, solace for the sad; the building up of ruined homes, the gathering of scattered families, the healing of broken hearts; it will proclaim liberty to the captive, and the opening of the prison to them that are bound. "The wilderness will rejoice and blossom as the rose," and the jubilee of the Queen will be the jubilee of the people too.

HEROIC LIVES AT HOME.

The heroism of private life, the slow, unchronicled martyrdoms of the heart, who shall remember? Greater than any knightly dragon slayer of old is the man who overcomes an unholy passion, sets his foot upon it and stands serene and strong in virtue. Grandeur than Zenobia is the woman who struggles with a love that would wrong another or degrade her own soul, and conquers. The young man, ardent and tender, who turns from the dear love of women, and buries deep in his heart the sweet instinct of paternity, to devote himself to the care and support of aged parents or an unfortunate sister, and whose life is a long sacrifice, in manly cheerfulness and a majestic spirit, is a hero of the purest type—the type of Charles Lamb. I have known but two such.

The young woman who resolutely stays with father and mother in the old home, while brothers and sisters go forth to happy homes of their own; who cheerfully lays on the altar of filial duty that costliest of human sacrifices, the joy of loving and being loved—she is a heroine. I have known many such.

The husband who goes home from everyday routine and the perplexing cares of business with a cheerful smile and a loving word to his invalid wife; who brings not

against her the grievous sin of a long sickness, and reproaches her not for the cost and discomfort thereof; who sees in her languid eyes something dearer than girlish laughter, in the sad face and faded cheeks, that blossom into smiles and even blushes at his coming, something lovelier than the old-time spring roses—ho is a hero. I think I know of one such.

The wife who bears her part in the burden of life—even, though it be the larger part—bravely, cheerfully, never dreaming that she is a heroine, much less a martyr; who bears with the faults of a husband not altogether congenial, with loving patience, and a large charity, and with noble decision hiding them from the world; who makes no confidants and asks no confidence; who refrains from brooding over shortcomings in sympathy and sentiment, and from seeking perilous "affinities;" who does not build high-tragedy sorrows on the inevitable, nor feel an earthquake in every family jar; who sees her husband united with herself indissolubly and eternally in their children—she the wife in very truth, in the inward as in the outward, is a heroine, though of unfashionable type.—*Grace Greenwood.*

BEGIN AT ONCE.

Begin at once to do whatever your Master commands. Begin to practice religion. A child would never learn to walk by a hundred talks about the law of gravitation; it must use its own feet, even at the risk of many a tumble. Wait not for more feeling, or more pungent convictions, or for anything that you read of in other people's experiences. These are all snares and hindrances, if they keep you from doing at once the very first act that will please Christ. Have you never opened your lips to an unconverted friend, either to avow your own feeling or to do that friend some good? Then try it; you will strengthen yourself, and may bring an unexpected blessing to him or her. In short, you must begin to obey a new Master; to serve a new Saviour; to strike out a new line of living, and rely on God's almighty help to do it. When you give yourself to Christ in this whole-hearted and practical fashion, he will give you a thousandfold richer gift in return. Yes, he will give you himself! When you possess Christ you have every thing.—*Dr. T. L. Cuyler.*

OUR MASTER'S SUMMONS.

BY REV. THEODORE L. CUYLER.

This is a restless world. Everything is in motion. Life is not a stagnant pool; it is a running stream, and will grow purer and stronger every hour if it flows towards heaven. A Christian life is not a swing in a hammock; it is a steady march, with brief bivouacs and many a hard battle. There is too strong a tendency to make long halts, to shirk sharp encounters, and to settle down into self-indulgent inactions. We need continual stirring up; and O how often we hear the Master's peremptory command "*Arise, let us go hence.*"

When our Lord first uttered these words in the upper room at Jerusalem on the night of the Paschal Supper, He addressed the summons to Himself as well as to His disciples. He had just instituted the sacrament of the Lord's Supper, and pronounced that marvellous discourse which fills with heavenly fragrance the fourteenth chapter of John's Gospel. The time for words was past; the time for action and suffering had come. "Hereafter I will not talk much with you," He says, "for the Prince of this world cometh, and hath nothing in Me. As the Father gave Me commandment, even so I do. Arise, let us go hence." As the man Christ Jesus, He obeys the everlasting Father, even while He realizes what fearful agonies that obedience shall cost Him. There is no drawing back, no evasion of the terrible trial he has to face. Those very disciples have yet to be redeemed by His precious blood, and for the joy set before Him, He must endure the Cross.

The summons of the Master to Himself and to the little band in the upper chamber, is still sounding as a trumpet-call in our ears. If we are true disciples, we will hear and heed the summons, for the primary principle of genuine piety is *obedience to Christ*. Is the authority of parents thoroughly acknowledged in all our families as it ought to be, or even as it used to be? It is the very core of household life, and every child cannot learn too soon the difference between "you may" and "you must." Much is said in these days about "elective studies" in our colleges and universities. Under certain limitations it is a wise arrangement that a collegian should select the course of study which shall fit him best for his special vo-

cation. But to the great mass of young people, the studies which are most essential are those which authority prescribes, many of which they would never choose of their own accord. In Christ's school there are no elective studies. Our Master does not give us the pick and choice, for we would be certain to shrink the lessons that we need most, the lessons that cut down our pride and mortify our lusts and start the tears—yes, and sometimes draw the heart's blood. "Follow Me" is our marching order. The cardinal rule of all discipleship is to find out what Christ wants, and then do it.

In a thousand ways Jesus is saying to us "*Arise, and go hence.*" Christians fall into bad habits, which are as mischievous to them as they are to the ungodly. Habit tightens about one as the poisonous ivy tightens about a tree, until it kills. Many a church-member's spiritual life is imperilled, and his or her influence is destroyed from this very cause. Character is tainted as bad liquors taint a wooden vessel.

Not only from evil habits, but from cangerous associations in business and in social life, does the Master give the short, sharp injunction to arise and depart. When Lot had become so intimate with the "first families," that his own family was rotted through and through with vice, the order was "Up, get you out of this place." No snare is more subtle or more dangerous to a child of God, than undue intimacy with worldlings. Conformity implies resemblance. Holiness is not contagious, but sin is as catching as varioloid. Christ draws sharp lines, and commands His disciples to come out and be *separate* from the world's ethics and the world's sinful indulgences. If a Christian goes over the line to scold and taunt the votaries of sinful pleasure, he offends them to no profit; if he goes in order to participate, he offends his Master. Where a Christian cannot carry Christ and a clean conscience with him—whether it be in politics, society, or amusements—he has no right to set his foot. And when Jesus discovers His professed followers in such corrupting companionships, His loving rebuke is "*Arise, let us go hence.*"

These words are also a trumpet-call to a higher and holier style of character and conduct. We all have a sad tendency to lower the standard of life, and then drop down to that standard. When a regiment were giving way before the enemy, the

colonel called out to the flag-bearer to fall back, or the colors would be captured; but the heroic reply was, "No, no; bring your men *up to the colors!*" Paul recognized this danger of being satisfied with low, spiritual attainments, and therefore he cries out, "This one thing I do, I press on towards the goal, unto the prize of the high calling of God in Christ Jesus." So whenever our Master discovers that we are settling down into a self-satisfied state, or dropping asleep in inaction, He arouses us, sometimes with a discipline that makes the ears tingle and the heart ache. There are multitudes who are trying to see how little they can do, and yet save their reputation as followers of Christ. The trumpet-call of Jesus to you, my friend, if you are in this condition, is to arise and take a *new departure*.

There is one more lesson to be gathered from those solemn words spoken at midnight in that sacramental chamber. Our Lord might (if He chose) have remained there all night in loving converse with His disciples. He might have waited for His enemies to find Him, He might even have stolen away under cover of the darkness out of the city, and escaped their clutch. Instead of that, He calmly faces the tremendous trial, says to His followers "Let us go hence," and then goes straight to that Gethsemane where He expects to meet the traitor and the powers of darkness. What a sublime example to us! How He is saying to us, There is your duty; face it! Yonder is your tremendous task, or your appointed work; grapple with it, and lo, I am with you in it *always!* It is a glorious thought that our Leader never sends us to a duty, unless He promises to stand by us. The command always is "Arise, let us go hence." He is ever ready to go with us.

And so it will be when the hour comes for our departure from this world to the Better Country. Instead of leaving you and me to grope our way alone into the unknown, untracked eternity, He will be close at our side, and His loving word will be "Arise, and let us go hence. I have prepared the place for you; I now come again to receive you unto Myself, that where I am ye may be also."

DYING EASY.

The last words of the sainted Rev. E. B. Sabin were, "This is worth praying

for; if this be dying, it is very pleasant dying."

Said the dying William Hunter: "If I had strength to hold a pen, I would write how easy and *delightful it is to die.*"

"How hard it is to die!" remarked a friend to a dying believer. "Oh, no, no!" he replied. "Easy dying, blessed dying, glorious dying! I never thought that such a poor worm as I could come to such a glorious death."

"Oh, sweet, sweet dying!" said Mrs. Talbot of Reading.

"If this be dying," said Lady Glenorchy, "it is the pleasantest thing imaginable."

Mrs. M. A. Woodward's last words were: "I am lying here peacefully like a little child, ready to go. It is sweet to rest in Jesus, It is sweet rest."

"I did not suppose it was so sweet to die," said Saurez, the Spanish Theologian.

"Is this it?" said a dying Christian. "Oh, I have heard of this, but now I see it—I see it." A sweet smile as of the joy of heaven remained upon her countenance until he who promised to come for His saints, came soon and took her away.

A Christian woman, who had all her life been afraid of the cold waters of the river of death, said when dying: "Wonderful! wonderful! *it is only a rivulet.*—*Sl.*

The Session of James Church, New Glasgow, recorded the following minute regarding the late George Sutherland, an elder of that congregation:—"Mr. Sutherland departed this life on the 5th Nov., 1886, aged 71 years. He was elected an elder of James Church on the 25th Jan'y, 1872. He was regular in his attendance at Session and Church courts and filled the duties of his office with great faithfulness. He was constant in his visitation of the sick, and generally accompanied the pastor in his regular visitation of the congregation. It seemed to be his special pleasure to keep up regular intercourse with the families of his district, and he gave a great deal of attention to instructing the young in Sabbath-school and as occasion presented itself. He lived the life of a humble and devoted Christian and attended to the work of the Master to within a couple of days of his death. He was the son of the late William Sutherland, elder, a worthy son of a worthy father.

WORDS TO WORKERS.

1. Accept the Word of God as God's voice to yourself. Deut. xxviii: 1, 15.

2. Believe and obey this Word. Jer. xxxviii: 20.

3. In dealing with persons, question rather than exhort. This opens the door for light often, conviction, repentance, confession.

4. Seek to discover how the Spirit is dealing with souls and work with Him. 1 Cor. iii: 9.

5. Answer objections and remove difficulties as far as possible with God's own words.

E. G.—Sinner says:

1. "I have no need of pardon." Ps. xiv: 3; 1 Kings viii: 46; Ezek. xviii: 20.

2. "I do not believe in God." Ps. xiv: 1; Ps. 10: 4; Acts xvii: 28.

3. "I do not feel." It is not a matter of feeling but of faith. Ezek. xxxiii: 11; Acts xvii: 31.

4. "I am doing the best I can. *No.* John vi: 29; 1 Cor. xvi: 22.

5. "I cannot believe." *No.* 1 John v: 10.

6. "There are mysteries in the Bible." True, but Ps. cxix: 129; Is. xxxv: 8.

7. "I fear lest I should not hold out." Phil. i: 6; Rom. xix: 4; Heb. xiii: 5.

8. "I will go home and think about it." 2 Cor. vi: 2; Is. lv: 6.

9. "God seems far away." Rom. x: 6; Ps. cxlv: 18; Rev. iii: 20.

10. "My heart is hard." Ezek. xxxvi: 26.

11. "I am a great sinner." Matt. ix: 13; Luke xv: 1; 1 Tim. i: 15.

12. "I could not be saved *now.*" Ps. lxxxix: 19; Heb. vii: 25; Rev. xxii: 17; Luke xiv: 17.

13. "I do not know how to come." James iv: 8; Luke xi: 9; 1 John i: 9; Heb. xi: 6. *Examples.* Luke xviii: 13; xxiii: 42; Acts xvi: 30, 31.

CAUTIONS.

1. Do not offer a *book* rather than the *Book*.

2. Do not advise to postpone the acceptance of Christ.

3. Do not advise anxious souls to rely on the doing of anything which would find them unsaved should the Lord come.

4. Do not offer comfort or hope to unbelieving and impenitent persons.

5. Do not fear to be *thorough*.

6. Do not give too many texts at one time.

7. Pray *with* as well as *for* those whom you instruct.

8. Do not be controversial, but prayerful.

9. Look for and believe in immediate results. "The word of God is quick and powerful." "The law of the Lord is perfect, converting the soul." B.

HARMONY AT HOME.

1. We may be quite sure that our will is likely to be crossed during the day; so let us prepare for it.

2. Every person in the house has an evil nature as well as ourselves, and therefore we must not expect too much.

3. Look upon each member of the family as one for whom Christ died.

1. When inclined to give an angry answer, let us lift up the heart in prayer.

5. If from sickness, pain, or infirmity, we feel irritable, let us keep a very strict watch over ourselves.

6. Observe when others are suffering and drop a word of kindness.

7. Watch for little opportunities of pleasing, and put little annoyances out of the way.

8. Take a cheerful view of every thing, and encourage hope.

9. Speak kindly to dependents and servants, and praise them when you can.

10. In all little pleasures which may occur, put self last.

11. Try for the soft answer that turneth away wrath.—*Congregationalist.*

AGNOSTIC PHILOSOPHY.

Do men know what the Agnostic Philosophy tends to—where it lands men who accept its dreary statements? Here is the very latest deliverance from one of the clan:—"The best we can do, the best that has ever been done, is to recognize the implacability of the laws that rule the universe, and contemplate as calmly as we can the nothingness from which we are come and into which we shall all disappear. The one consolation that we hold, though it is one which may be illusory too, consists in the belief that when death comes, fear and hope are at an end. Then wonder ceases, the insoluble no longer perplexes; space is lost; the infinite is blank; the farce is done!"

GROWING INTEREST IN FOREIGN MISSIONS.

There is a strong impression that the tide of missionary interest and effort, which has been rising continuously since the beginning of this century, is destined to reach a much higher level; and that great blessings for the world are in store in the immediate future if the Church is aroused to consecrate herself for the work. Even now there are great openings abroad, and great searchings of heart at home.

It is most important that the bulk of our people should be trained out of the idea, that missions to the heathen are only an ornamental addition to the Church, instead of being an integral part of its work, an essential to its vitality. We are on the wrong line, when we provide bountifully and even luxuriously for ourselves, and then give of our leavings for Foreign Mission work. The Scripture view is to give of our first fruits for the Lord's service, putting the claims of Christ before everything else. *The Church is destroyed by selfishness.*

The minister of the congregation is in a position of immense influence for developing this missionary spirit. Not in having to raise money—this he should be spared—but in having his own soul inflamed with love to the Master, and with a yearning desire to do his will in this matter. By acquiring familiarity with missionary intelligence, *not confining his knowledge to that of his own denomination*, and then endeavoring by every means in his power to imbue his people and their children with the missionary spirit, as being absolutely essential to the vigorous life of his congregation, he will find a rich blessing to his own soul in the efforts thus put forth. *Facts are the fuel to feed missionary zeal.* Periodical information imparted in an interesting way; earnest, pointed prayer, instead of the routine sentence or two in the weekly intercessory prayer, with the one aim to obey Christ's command, and to be in sympathy with Him in compassion for the multitudes, these cannot fail to tell on the people. Hearts will thus be made to glow, prayer to ascend, free-will offerings to be made, and systematic giving to be practised as a spiritual privilege, while every other relative duty at home will be the more thoroughly done.

It is sometimes said that missionary

meetings are not so popular as they used to be. This, however, is not due to declining interest, but to the diffusion of information from many smaller centres instead of, as formerly, from a few important centres. They have been tried in church on Sunday evenings with marked success. The plan of simultaneous meetings throughout the Church, as initiated with success by the Church Missionary Society, is worthy of adoption.

It is thought by some that we frighten our people with the idea that while they are doing their best, they are yet required to look forward to indefinite extension in foreign lands. But if we consider that it is the Lord's work, and He has the ways and means in his own hands, such fears are at once dissipated. For instance, extension by native agency is yet only in its infancy.

Let us believe in the Holy Ghost, and in a present Saviour, who has said, "Lo, I am with you always;" and then let us act upon his word, "Call unto Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." (Jer. xxxiii, 3).—*Missionary Review.*

Never hurt any one's self-respect. Never trample on any soul though it may be lying in the veriest mire; for that last spark of self-respect is its only hope, its only chance; the last seed of a new and better life; the voice of God which still whispers to it "You are not what you ought to be, and you are not what you can be; you are still God's child, still an immortal soul. You may rise yet, and conquer yet, and be a man yet, after the likeness of God who made you, and Christ who died for you." O why crush that voice in any heart? If you do, the poor creature is lost, and lies where he or she falls, and never tries to rise again—*Chas. Kingsley.*

An old-fashioned recipe for a little home comfort:—Take of thought for self one part, two parts of thought for family; equal parts of common sense and broad intelligence, a large modicum of the sense of fitness of things, a heaping measure of living above what your neighbors think of you, twice the quantity of keeping within your income, a sprinkling of what tends to refinement and æsthetic beauty, stirred thick with Christian principle of the true brand, and set it to rise.

TRIFLING WITH A GREAT TRUST.

The *Missionary Review* speaks as follows concerning the Resources and Expenditures in the United States, compared with gifts to Christian Missions.

Aggregate deposit in Banks	\$3,000,000,000
Yearly Agricultural products	\$2,000,000,000
“ profit on Coal, Iron, and Manufactures	\$500,000,000
“ product in Gold and Silver Mines	\$400,000,000
“ Railroad net earnings	\$-50,000,000

The wealth of the country more than keeps pace with the advance in population. It has quadrupled since 1850, and multiplied sixteenfold within the memory of persons now living. Scribner's Statistical Atlas of 1880 says the wealth of the U. S. is accumulating at the rate of \$6,800,000 a day. Senator Hoar of Massachusetts says, “ Every twenty years there is added to the valuation of this country wealth enough to buy the whole German Empire with its buildings, its ships and its invested property.” According to Dr. Dorchester, one-fifth of the population is made up of evangelical Christians. Thus, one-fifth of all this enormous wealth supposedly belongs to the Evangelical Church.

We spend every year in dress goods \$125,000,000. In kid gloves \$25,000,000. In ostrich feathers \$5,000,000. For tobacco \$600,000,000, and Christian men and some ministers spend their share. For liquor \$900,000,000. Think of it! \$1,500,000,000, as a systematic voluntary offering, every year, for liquor and tobacco alone, to say nothing of the theatre and opera and other enormous exactions of worldly conformity, less injurious indeed to the body, but equally fatal to the soul! and all that can be spared from these fabulous resources and this tremendous waste, and that too under the great pressure of imperative necessities and the most splendid opportunities, for the entire work of Home and Foreign Missions combined is the comparatively paltry sum of five and one-half millions of dollars. May not our Divine Master say to his professed followers in Christian America, “ why call ye me Lord, Lord, and do not the things which I say ? ” Let us examine ourselves and see if the stirring words of the prophet do not apply to us also, “ Will a man rob God ? Yet he have rob-

bed me; even this whole nation.” Mal. iii: 8.

There are hundreds of thousands of precious souls in our large cities and other parts of the land without the gospel and ignorant of its saving power; and hundreds of millions abroad in the blackness of heathenism who have yet to hear for the first time the “ Glad tidings of great joy which shall be to all people.”

In the Presbyterian Church in Canada our trust is not so great, but is there not much of trifling in this regard. When we think of the comparative trifle given to missions compared with what is spent in useless and even harmful luxuries, we have need to lay the truth of the above article to heart.

THE CALL FROM JAPAN.

Within the last few months a remarkable interest in Christian education has been developed, wholly without precedent in missionary history. The progress in education generally, the establishment (by the government) of colleges and schools of every grade at the great centres, and more recently the urgent demand for instruction in the English language as a means of readiest access to the varied resources of English culture and civilization, do not satisfy the more thoughtful Japanese. The character formed in mission schools, under the influence of Christian teachers, is now seen to be of a higher type; the young men and women who come out of these institutions are living witnesses to the power of the gospel as an educational force far beyond the possibilities of a merely secular education.

The result is a call from many points for Christian teachers; and a readiness on the part of the Japanese themselves to erect the necessary buildings and to assume all the incidental expenses, if only Christian teachers can be secured. It is not secular education that is wanted, as that can be had of equal quality and at far less expense in government institutions. It is an education that elevates and purifies character that is wanted: an education pervaded and controlled by Christian ideas. Men of high station and influence in their several communities, not known as Christians nor specially interested personally in the gospel, are yet moving to secure such a Christian education for their sons and daughters. It is thus largely through

Christian education that the first work for the evangelization of Japan is now to be carried on, and at no other expense than that of sending out and supporting the comparatively few foreign teachers who are needed in the work.—*Missionary Herald*.

Literary Notices.

THE MASTER'S MEMORIAL is the title of a neat and comprehensive little manual, on the Lord's Supper, by Rev. Thomas Macadam of Strathroy, Ontario. Perhaps better recommendation than anything we can write, is to say that it is warmly recommended by such men as Rev. J. K. Smith of Galt, Mod. of Assembly; Principal Caven. Prof. McLaren, Principal Grant, Principal MacVicar, Principal King, and other prominent men in the church. These all speak of it in very high terms as eminently fitted for use both in families and Bible Classes. For ten cents in stamps a copy will be sent; twelve copies for one dollar, or one hundred copies for \$7.50. If it is not kept by local booksellers, address Rev. Thomas Macadam, Strathroy, Ont.

SCRIBNER'S MAGAZINE for MAY has just been received. It contains some interesting and valuable articles, viz.: "The Development of the Steamship," being a history of the progress of steam vessels, with illustrations and diagrams; "The Forests of North America;" "An Ocean Graveyard," by J. McDonald, Oxley, formerly of Halifax, a thrilling description of that ill-starred Sable Island, and the loss of life and property that there from year to year takes place. Besides these there are several stories continued from former issues, and one or two short stories complete. Price 25 cents, monthly, or \$3.00 per year.

A PRACTICAL RELIGION.

We want a religion that softens the step and tunes the voice to melody, and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, courteous to inferiors, and considerate to friends, a religion that goes into the family, and keeps the husband from being cross when the dinner is late, and keeps the wife from fretting when the husband tracks the newly-washed floor with his muddy boots, and makes the hus-

band mindful of the scraper and the doormat; keeps the mother patient when the baby is fretful, and amuses the children as well as instructs them; cares for the servants besides paying them promptly; projects the honeymoon into the harvest-moon, and makes the happy home like the Eastern fig-tree, bearing in its bosom at once the beauty of its tender blossoms and the glory of its ripened fruit. We want a religion that shall interpose between the ruts and gullies and rocks of the highway of life, and the sensitive souls that are travelling over them.—*Sci.*

BIBLE READING.

BY J. A. R. DICKSON, B. D., GALT.

Iniquities are living forces, Psa. lxxix: 1-3.

Once committed they live on, Job xiii. 26; Lam. v. 7; Job xxi. 19.

They take hold of the wicked, Prov. v. 22; Psa. xl. 12.

They make strength to fail, Psa. xxxi. 10.

They testify against us, Jer. xiv. 7.

They sometimes prevail against the godly, Psa. lxx. 3.

They carry men away from God, Isa. lxxv. 6; Isa. lix. 2.

They make people reproach, Dan. ix. 16.

They cool down the love of others, Matt. xxiv. 12.

The Presbytery of Miramichi has resolved to memorialize the Provincial Board of Education to provide a text book, for use in the public schools, on the Physical effects of Alcohol. This is a step in the right direction. Too often the reading books in our public schools are mere gymnastics, collections of words which teach the art of reading but nothing more. If in addition to this every lesson in every school book from the primer of beginners to the most advanced "readers," were made not only a lesson in reading but a means of conveying to the minds and hearts of the young some important lesson bearing upon their physical, mental and moral well being, how to make the most and best of life, incalculable good might result.

An old heathen philosopher, gave as at once the highest duty and the highest aim "know thyself." A little more of self-knowledge, in the course of studies in our public schools would be a great improvement.

WHAT DOES A REVIVAL MEAN?

BY THE REV. J. W. JOHNSTON.

It means —

- A deeper knowledge of God.
- A more perfect understanding of our relations to Him.
- A greater desire to do His holy will.
- A more intimate sense of the Divine Presence.
- A greater love for God's word.
- A more thorough appreciation of its meaning.
- A stronger faith in its promises.
- More perfect submission to its teachings.
- A greater love for the means of grace.
- A more intense desire to profit by them.
- Greater enjoyment in private devotions.
- More faith and liberty in prayer.
- A stronger sense of my obligations to the Church.
- A greater willingness to do my whole duty in the Church.
- A deeper love and closer fellowship with the Church.
- A more perfect consecration of myself to the work of the Church.
- A more solemn sense of my duty to the unconverted.
- A stronger desire for the coming of the kingdom of God.
- More earnest prayer for the baptism of the Holy Ghost.
- Greater love and zeal in the work of the Lord Jesus Christ.

I WILL TELL IT.

Many a physician has gained his practice by one patient telling others of his cure. Tell your neighbors that you have been to the hospital of Jesus, and been restored, though you hated all manner of meat, and drew near the gates of death; and, maybe, a poor soul, just in the same condition as yourself will say, "This is a message from God to me." Above all, publish abroad the Lord's goodness, for Jesus' sake. He deserves your honor. Will you receive His blessing, and then, like the nine lepers, give Him no praise? Will you be like the woman in the crowd who was healed by touching the hem of His garment, and then would have slipped away? If so, I pray that the Master may say, "Somebody hath touched me," and may you be compelled to tell the truth and say, "I was sore sick in soul, but I touched thee, O my blessed Lord, and I am

saved, and to the praise of the glory of Thy grace I will tell it, though devils should hear it, I will tell it and make the world ring with it, according to my ability, to the praise and glory of the saving grace." — *Spurgeon*.

THE KARENS OF BURMAH.

There are few more striking examples of missionary success than the Karen Mission of the Baptists in Burmah. The Karens are one of the hill tribes of Burmah, and are found also in Siam and China. Fifty years ago they were among the most degraded and despised people of these regions. In 1880 there were only two communities among the Northern Baptists that contributed more to the cause of missions than the Karens. New York State gave \$39,469.78; Massachusetts \$31,312.72; and the Karen churches over \$30,000! This is a remarkable fact. After giving the \$30,000, they set themselves to work to raise another \$25,000 to endow a normal and industrial school. These people, we take it, are very poor; they belong to an inferior race, and are compelled to do servile work and pay heavy taxes to the dominant race of the country.

BIBLE READING.

BY J. A. R. DICKSON, B. D., GALT.

What God says of Strong Drink.

- The violence it creates, Prov. xx. 1.
 Its physical and moral blight, Prov. xxiii. 29-35.
 Warnings against its use, Lev. x. 9; Prov. xxxi. 4-5; Hos. iv. 11; Eph. v. 18.
 Warnings against companying with drinkers, Prov. xxiii. 20.
 Woe to him who puts the bottle to his neighbor's lips, Hab. ii. 15.
 Error comes through its use, Isa. xxviii. 7.
 Woes pronounced on drinkers, Isa. v. 22.
 Not to be looked on even, Prov. xxiii. 31.
 Total abstinence for the good of others urged, Rom. xiv. 21.
 God's approval of total abstinence, Num. vi. 2-8; Luke i. 15; Jer. xxxv. 2-10, see verse 19.
 From all this we see that the Bible is a thorough temperance book. Its whole trend is in favor of total abstinence. Let us take our stand on its sure ground.

A BRAHMIN'S TESTIMONY.

A striking testimony, recently borne by a learned Brahmin, in the presence of two hundred Brahmins, official students and others, has just been published:

I have watched the missionaries and seen what they are. What have they come to this country for? What tempts them to leave their parents, friends and country, and come to this, to them unhealthy clime? Is it for gain or profit that they come? Some of us, country clerks in Government offices, receive larger salaries than they. Is it for an easy life? See how they work, and then tell me. Look at the missionary. He came here a few years ago, leaving all, and for our good! He was met with cold looks and suspicious glances.

— He was not discouraged; he opened a dispensary, and we said, Let the pariahs (lowest caste people) take his medicine, we won't; but in the time of our sickness and our fear we were glad to go to him, and he welcomed us. We complained at first if he walked through our Brahmin streets; but ere long, when our wives and daughters were in sickness and anguish, we went and begged him to come even into our inner apartments—and he came, and our wives and daughters now smile upon us in health! Has he made any money by it? Even the cost of the medicine he has given has not been returned to him. Now what is it that makes him do all this for us? *It is the Bible!* I have looked into it a good deal in different languages I chance to know—it is the same in all languages. The Bible! there is nothing to compare with it, in all our sacred books, for goodness, and purity, and holiness, and love, and for motives of action. Where did the English people get their intelligence and energy and cleverness and power? It is their Bible that gives it to them. And they now bring it to us and say, That is what raised us, take it and raise yourselves. They do not force it upon us, as did the Mohammedans with their Koran, but they bring it in love, and say, Look at it, read it, examine it, and see if it is not good.

LIFE'S EVENING.

The evening of every man's life is coming apace. The day of life will soon be spent. The sun, though it may be up in mid-heaven, will pass swiftly down the western sky and disappear. What shall

light up man's path when the sun of life has gone down? He must travel on to the next world, but what shall illuminate his footsteps after the nightfall of his journey? What question is more important, more practical, more solemn, for each reader of our journal to ask himself? That is a long journey to travel without a friend. Yet every man must perform it. The time is not far distant when all men will begin the journey. There is an evening star in the natural world. Its radiance is bright and beautiful and cheering to the benighted traveler. But life's evening star is good hope. Its beauty and brilliancy are reflected from the Sun of Righteousness whose bright rays light up the evening of life and throw their radiance quite across the darkness of the grave into Immanuel's land. It has illuminated the footsteps of many a traveler to eternity. It is of priceless value. A thousand worlds cannot purchase it, yet it is offered without money and without price to him who will penitently and thankfully receive it.

THE MORAVIANS.

The Moravian Brotherhood is essentially a Foreign Mission Church. It numbers some 50,000 communicants at home, and over 110,000 abroad, and raises \$4.50 per member each year for foreign missions (\$1 per head is a high figure in other denominations). Dr. Pierson in the *Homiletic Review* says: "At the same ratio, if the 30,000,000 Evangelical Protestant Church members should contribute, we should have \$135,000,000 instead of barely \$10,000,000 as our missionary income, and if the whole Christian Church would imitate such personal consecration, the evangelical churches would be sending into the field 440,000 missionaries instead of 5,000."—*Sel.*

THE SECRET OF A HAPPY DAY.

Just to leave in his dear hand
Little things;
All we cannot understand,
All that stings;
Just to let Him take the care,
Sorely pressing;
Finding all we let Him bear
Changed to blessing:
This is all! and yet the way
Marked by Him who loves thee best—
Secret of a happy day,
Secret of his promised rest!

HOW TO BRING THEM IN.

It is assumed that if people, whether in the city or country, be expected to attend church-people, that is, not in the habit of attending church they must be looked up and persuaded to do so. This is regarded as one of the pressing duties of the Church at the present time. But how is this to be done?

A first thought with many people, and perhaps a natural one, is that the minister must do it. The pastors are to look after the flock, but also build up the congregations by bringing into them men and women who shall thus be helped on the way to salvation.

Another thought coming more slowly is that it should be done by persons appointed to it, who, being chosen because of fitness for that kind of duty, shall be paid for their services.

A third one, coming more slowly still, is that it should be done by Christian men and women as part of their ordinary religious practice. And this, though it do come slowly, and has, therefore, but a slight hold upon the mind of the churches, is the one that is now being urged by many of those who are for most in usefulness. It gets to be more and more believed that in proportion as the members of the churches, elders, deacons, men and women, and even children, interest themselves in its work, it will succeed. The outside people will come into it, drawn by the life it exhibits or the efforts it puts forth, and it will assimilate them so well that they will become permanent parts of its. This will not do away with pastoral work, but it will give it better direction and increase its efficiency.—*United Presbyterian.*

WHY THE CHRISTIAN SHOULD CONFESS CHRIST.

Every human being is the centre of a circle of influence. The upright, moral men of our congregations, who are non-communicants, do unintentionally an immense amount of harm to the church. The purer, the better, the higher they are, the more prejudicial is their example; for they are pointed to as noble specimens of what men can be without religion, and they are contrasted with mean spirited and inconsistent professors; and the contrast

is used to point harangues against church membership, and to put stumbling-blocks in the way of tempted souls. In truth it is religion which has made these excellent men what they are. They will admit it. They have grown up under the influence of the gospel. To it they are indebted for what they are. They have received many of its benefits, and are showing much of its power, and conforming to many of the obligations that it imposes. But by failing to confine to one duty, which is looked upon by the world as the peculiar mark of religion in the church, they are practically attacking what they admire. It is not a light thing for them thus to permit their lives, whose inspiring influence really is religion, to be pleaded against that religion itself.

THE SABBATH.

By the law of the Fourth Commandment, the merciful Creator ordains that all classes of men should have one day in the seven for rest and worship. And this law is essential to all men's well-being. Science demonstrates that just as seven or eight hours' sleep in every twenty-four are essential for the continuance of life and reason, so, equally, the safety-valve of life is one day's rest in every seven: It is equally the rule, which may possibly have exceptions, that the man who has no Sabbath has no religion; and if you want to rob a man of his religion, you have only to rob him of his Sabbath.

The Lord's Day is the special season for the worship of God, for the services of the sanctuary, for the cultivation of household piety, and for works of usefulness. But where will be His pleasure, even the possibility, of engaging in these duties aright, if the cares and disturbances of the week are permitted to intermingle with the proper business of the day?

The covetousness which would gather riches at all hazards, is the reason why so many labors are carried on on the Lord's Day, for which there can be no plea of either necessity or mercy. We have the word of the living God that prosperity, temporal and spiritual, follow honest Sabbath-keeping. "The mouth of the Lord hath spoken it," and the experience of all ages and of all men testifies to its truth.—*Rev. A. F. Douglas.*