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ARTICLE  
M3 P6

THE  
CHURCHMAN

To be read all the World and Preach  
the Gospel to Every Creature.

# The Maritime Presbyterian.

WE PREACH CHRIST AND HIM CRUCIFIED

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

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OCTOBER, 1884.

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## GIVE ME SOMETHING BETTER.

Many years ago, says Dr. W. Lamson, while I was pastor at Brookline, I took a seat in the cars one morning for Boston by the side of Professor Hackett. I always felt that such a position was a providential privilege to be improved. Soon therefore, I drew my learned friend into conversation by mentioning a sceptical work I had lately read, remarking that some of the infidel objections in the work were new to me and seemed very strong.

"Strong, strong?" said he in his nervous way. "I see stronger difficulties than any which infidelity ever presented; but give me something better than Christianity to stand on and I'll step off. Till that something better is presented I stand, and shall stand, where I am."

The remark, like many another from the good Professor's lips, has abode with me and done me good. When some new sceptic comes forward to try his hand at demolishing Christianity I ask;

"Can you offer any thing firmer and better? If not, spare your pains and leave the believer the one standing-place to which he clings, and on which millions are reposing. Amid the troubled sea of life there floats this one refuge. If you know a stronger and safer one, do, for humanity's sake, point it out, and guide me and struggling souls everywhere to its rest."

## A MERE STIMULANT.

They tell us, said John B. Gough, that alcohol gives strength and nourishment. No it does not, it gives stimulus. You sit down on a hornet's nest, and it may be quickening but not nourishing. A man once said to a friend of mine: 'you are fighting whisky. Whisky has done a great deal of good. Whisky has saved a great many lives. You remind me' said my friend, 'of a boy who was told to write an essay about a pin, and in his boyish way he said: 'A pin is a very queer sort of a thing. It has a round head and sharp point, and if you stick them in you they hurt, and women use them for cuffs and collars, and men use them when their button's are off. 'If you swallow them they kill you. For five cents you can get a packet of them, and they save thousands of lives.' The teacher said: 'What on earth do you mean? How have they saved thousands of lives?' By people not swallowing them, answered the boy.

# The Maritime Presbyterian.

Vol. IV.

OCTOBER 15th, 1884.

No. 10.

## STATE OF THE FUNDS OCT. 1st, 1884.

FOREIGN MISSIONS.	
Receipts to Oct. 1st '84	\$ 4001 04
Expenditure " " "	4297 11
Bal. Due Treas. Oct. 1st '84	\$293 07
DAYSPRING AND MISSION SCHOOLS.	
Receipts to Oct. 1st '84	\$428 57
Expenditure " " " (including Bal. of \$357 25)	2191 70
Bal. due Treas. Oct. 1st '84	\$1693 13
HOME MISSIONS.	
Receipts to Oct. 1st '84	\$1139 71
Expenditure " " "	1188 35
Bal. due Treas. Oct. 1st '84	\$48 64
SUPPLEMENTS.	
Receipts to Oct. 1st '84	\$3268 15
Expenditure " " "	1610 80
Bal. on hand Oct. 1st 1884	\$1657 35
COLLEGE.	
Receipts to Oct. 1st '84	\$3335 37
Expenditure to Oct. 1st '84 (including Bal. May 1st 1884 \$4492 09)	\$8898 12
Bal. due Treas. Oct. 1st '84	\$5562 75
AGED AND INFIRM MINISTERS FUND	
Receipts to Oct. 1st '84	\$242 82
Expenditure " " "	1223 53
Bal. due Treas. Oct. 1st '84	930 73
RECEIPTS FOR THE MONTH OF SEP.	
Foreign Missions	\$ 708 25
Dayspring and Mission Schools	91 68
Home Missions	232 00
Supplements	169 06
College	340 83
Aged Ministers Fund	73 20
French Evangelization	137 80
	\$1733 72

P. G. MCGREGOR, *Treasurer.*

Mr. W. H. Spencer has been ordained and inducted into the pastoral charge of the congregation of Georgetown and Montague, and Mr. George Fisher into that of Fignish, Montrose and Elmsdale, both in the Presbytery of P. E. Island. Both are settled under happy auspices. May the settlements be long and prosperous.

The congregation of Cardigan an Dundas, P. E. I. has extended a hearty call to Rev. Even Gillies of Earlton, Pictou.

Last winter pretty regular supply was given to the mission station at Bridgetown by the Halifax Presbytery. This field is now very interesting and hopeful. There is some prospect of a reunion with the Annapolis congregation. Should it be effected there is a reasonable hope of further growth, and less aid would be required from the supplementing fund for Annapolis.

The Lawrencetown congregation after a vacancy of nearly three years has again been settled. The Rev. Thomas Murray was inducted over them on the 26th Sept. Lawrenceton during its vacancy was more highly favoured than many of our congregations without pastors. A regular and constant supply was given summer and winter by Mr. Ferry now settled at Glenelg. A new manse has been erected which will be finished before winter sets in.

Presbyterianism is advancing in New Brunswick. On Sept. 22nd and 23rd the foundation stones of two new Churches were laid at Riverside and Dorchester. Mr. Carson, student Catechist, has been labouring very successfully in the former field during the summer, and Mr. Murray in the latter, very liberal subscriptions toward those churches have been received in both places. In Riverside nearly \$2000 has been pledged. Rev. Godfrey Shore, Missionary of the St. John Presbytery has entered upon his duties with great zeal, and his good lady who laid the foundation stones of both Churches.

## CONVENTIONS, SYNODS, &amp;c.

This has been a summer of Conventions. Besides Church and Society Assembly's and Conventions, there have been several world Conventions. The International S. S. C. Convention was held last spring at Louisville. The Presbyterian Council held its happy and successful meeting in Belfast, the Presbyterianism of the world meeting in peace in distracted Ireland. Following closely upon this came the meeting of the Evangelical Alliance, representing the world's Evangelical Protestantism, in Copenhagen and the World's Convention of the Y. C. A. in Berlin.

Coming nearer home we have gatherings of a similar kind on a smaller scale. The Sabbath School Convention of the Maritime Provinces met in Yarmouth from the 25th to the 29th Sept. The meeting was an earnest and successful one. A variety of subjects, relating to Sabbath School work, was discussed. Then the Y. M. C. A. Convention of the Maritime Provinces met in Pictou, from the third to the sixth of the present month. There were about sixty delegates present, and the different phases of association work were carefully and prayerfully considered. Before these lines are read the Synod of the Maritime Provinces will be meeting in Pictou, for its annual work. Such gatherings are necessary, some more so, it may be, than others, but there is often too much dependence placed upon them for the advancement of Christ's Kingdom. The earth is not watered by a consultation of the clouds, but by each rain drop as it falls doing its work. Battles are not won by a meeting of officers to talk over the plan of conflict, but by the strokes and shots of each individual soldier, and Christ's Kingdom is not advanced merely by the leaders in any department of Christian work meeting together, but by each follower of the Savior seeing to it that the kingdom of God is becoming more com-

pletely established within him, and laboring and praying that it may grow and strengthen round about him.

Assemblies, Synods, Conventions, &c., are necessary. Their chief use is to plan and organize work for the coming months or years. The victory may depend upon the plan of the battle, so the progress of Christ's kingdom may be advanced or hindered by the nature of the plans laid for Christian work. Another end served is the summing up of the results of work, that the true progress may be better known, and still another benefit is that those attending them are stirred up to greater zeal and diligence by taking counsel together with others of a kindred spirit.

But while important they are useless, unless planning be followed by doing. The children of our Sabbath Schools are not brought to Christ and trained in Christian knowledge by S. S. Conventions great or small, but by the prayerful and faithful work of each teacher from Sabbath to Sabbath, and still more by the daily prayer and life and work of Godly parents; young men are not led from sin to holiness so far as their fellow young men's influence is concerned by Conventions, but by the faithful life and work and prayer of those with whom they come into contact. Young and old are not brought to Christ and led upward in the Divine life by Assemblies and Synods but by each minister faithfully laboring in his own field, each elder working for Christ as opportunity offers in his own district, each parent in his town family watching for souls as those that must give an account, each S. S. teacher instant in season and out of season, each member, realizing that he is not his own but bought with a price, glorifying God in his body and his spirit, "in his body," laboring for the good of others, "in his spirit," living nearer in heart to Christ.

Mr. Francis Smiley who has been labouring at the North West Arm, and Goodwood during the summer has just returned to Princeton to prosecute his studies for the winter. He was paid in services before leaving this field so that nothing will be drawn from the Home Mission fund for these two stations this year. Twenty-five dollars was also expended on the interior of the church at the Arm. On Sabbath, Sept. 14th, the Sacrament of the Lord's Supper was dispensed, and eight new names were added to the roll.

Rev. K. J. Grant and family are not on their way to Trinidad, they were to leave on the 9th inst. They return to their field of labor strengthened in body by the change, if not rest, strengthened in spirit by the sympathy and interest shown in their work by the Church at home, and they leave behind them a deeper interest in the mission whose wants and work they have so vividly set before us.

The Committee on Augmentation met in Truro Oct. 1st and considered applications by Presbyteries for Supplements. The first step is to level all salaries up to \$600 and a manse. They prepared a list which is not quite complete but which shows that from \$4500 to \$5000 will be required to level all up to the above amount, while some six hundred additional will be required to give to all, the Assembly's minimum of \$750.00 and a manse. A committee was appointed to arrange some plan for raising the necessary funds, but no matter what plan may be devised, the one way and the only way is for each minister to keep the facts of the case fully before the congregation in which he serves, and each member to acquaint himself as he may be able with the needs of the cause, in this as in all other departments, and, as God has prospered him, to help in the work.

At a late meeting of the Presbytery of San Francisco a call was sustained from the First Church, San Francisco, in favor of Rev. J. C. Burgess, Carleton, N. B. Leave was granted by the Presbytery to prosecute the call. Mr. Burgess has accepted it. His removal will be a loss to the Church in the Maritime Provinces. He has been an indefatigable worker in the St. John Presbytery and has interested himself very much in the numerous mission stations within its bounds.

On the 18th August a meeting of Foreign missionaries and of those who had been Foreign Missionaries, was held at Niagara Falls. Rev. K. F. Junor, and Rev. L. N. Beaudry, French missionary, Montreal, from our own church, were present. A society was organized to be called the International Missionary Union, to include all Foreign missionaries abroad and at home. Officers were elected, and each speaker gave interesting accounts of their respective fields of labour.

Jerry McAulay, who is widely known as the founder of the Cremorne Mission, New York, died recently. Descended from criminal ancestry, he walked in the way he was trained. He was a river thief, then took to the ring and became a prize fighter. In running the race of crime he fell into the clutches of the law, and was sentenced to Sing Sing prison for fourteen years; but Divine Grace plucked the brand from the burning and for several years, has, with his wife, whose history is a parallel one to his own, devoted himself to the good of the worst in New York. He obtained a building, and founded a mission next door to the Cremorne Gardens, one of the lowest places in New York, and for years, night after night the meeting has been filled and many have found the Saviour. His funeral was large and attended by many leading men of New York, while the ears of the poor and lowly showed that they had lost a friend.

## MISSION GARDEN PARTY.

On Tuesday, the 2nd Sept., Miss Carmichael had a Garden Party at the residence of her father Mr. J. W. Carmichael New Glasgow, to enable a number of friends to meet with our Missionaries, Mr. and Mrs. Grant and Mr. & Mrs. Robertson. The members of the Ladies Sewing Circle of United Church, as also a few members of Presbytery, including Mr. E. A. McCurdy and Mr. J. L. George, were present. The afternoon was spent delightfully in social intercourse on the lawn where also tea was served. After a bountiful repast the company adjourned to the house to listen to addresses from the missionaries. Mr. Grant, who delivered the first address, prefaced his remarks with a vivid sketch of a remarkable book with which the Hindoos of Trinidad are familiar. It is called the Ramayan and tells in the style of Hindoo mythology, of Rama, one of the incarnations of their god, Vishnu. The speaker afterwards dwelt earnestly on the importance of special objects to enlist the sympathies of those who are not yet deeply interested in Mission work. He proceeded to speak of the influence already extended by Women's Missionary Associations, and spoke most impressively of the good resulting from the arrangement in accordance with which the members of such societies gave an hour once a week for prayer in their own homes, the "still hour" being from five to six on Sabbath afternoon.

Mr. Grant closed by pointing out the urgent need which exists for an Institution in Trinidad for the training of the natives to make them more effective workers and to qualify men of the right stamp for the ministry.

Mr. Robertson followed in a very interesting address in which he told the thrilling story of the trials and triumphs of the Missionary Enterprise in the New Hebrides and especially in Erromanga. He made also some important statements respecting the need of a new steamer for the service of the mission, the probable cost of such a vessel, and the possibility of raising the necessary funds.

After the addresses, one of the ministers present offered prayer. The company then broke up all greatly pleased with the Mission Garden Party.—Com.

## THE LABORERS ARE FEW.

The Manse, Campbellton, N. B.,  
17th Sept., 1884.

MY DEAR SIR,—The most important mission-field in the Presbytery of Miramichi (that of the Upper Restigouche) is now unsupplied with preaching, Mr. Hinds having left for Princeton. Our next most important mission (Escuinac and Point a la Garde) will be in the same condition in about three weeks time. It is very vexatious to think of these fields being vacant all winter. Both of them this summer are erecting Churches, have added largely to their Communion Rolls, and otherwise have made considerable progress. Now they will be a fair prey for all-comers and the progress will be backward.

Could some young man, probationer or otherwise, not spend say a few weeks between these two fields? The need is great, immense. I cannot say what the people would pay, as they have never had anything of the kind in winter before, and their ordinary sources of revenue (salmon-fishing, scowing, &c.) are cut off in the winter. Still we will deal with them faithfully; and it will be the means of doing much good, and I do not believe the Board will be called on for very much to make up in the way of deficit.

As, besides these fields, we have two or three other important mission fields, and also some vacancies in our congregations, if you can give us a man for some weeks or months, Presbytery will get him solid work to do—(I am not writing wholly as a private member, inasmuch as I am convener of a Committee to see about supply for our mission-fields.) Please let me know if you see anything practicable.

J. C. HERDMAN.

The above letter from Rev. J. C. Herdman to Dr. McGregor shews the pressing need for more laborers in our Home Mission Fields. Some forty student catechists have been laboring in these fields during the summer from New Brunswick to Cape Breton. They are now about returning to their respective colleges for the winter to prosecute their studies, and the anxious inquiry of the church is, whom shall we send to them and who will go for us. Could not a number of lay preachers be employed during the winter. Is there not room in our church for such a band of laborers for Christ. Mr. Bryden was sent for the month of October in response to the above call, but that is but one field out of many.

## WOMEN'S FOREIGN MISSIONARY SOCIETIES.

*For the Maritime Presbyterian.*

In some of our congregations Woman's Foreign Missionary Societies have been formed and are actually at work. Might not all our congregations organize and enlist the services of the ladies in the missionary enterprise. But say some I do not see any use in it they are not interesting enough to pay, and we cannot spare the time to attend them. We can see however one or two good reasons for them and why there should be one in all our congregations.

In our village and rural congregations there are two great evils of social life among woman which require to be counteracted, narrowness and reticence.

Many women in farming districts and sparsely settled localities are shut up to a narrow circle of acquaintance. Day after day their lives run around in the same treadmill the dairy and the kitchen. The care of the household it is true is her great work and it is far from being ignoble. But is it not true, the cares of housekeeping are engrossing and the wants of children are numerous and imperative. In the usual round of breakfast, dinner, and tea, and the ordinary routine of household duties there is danger that these things swallow up both body and soul. It is necessary that we engage in something that will draw away the thoughts for a little time from our accustomed work.

If even but a few hurried minutes had to be snatched to listen to letters from missionaries, would it not broaden the horizon of women. The whole world would lie open before her, and much of the narrow gossip of our different communities would pass unnoticed. In imagination mothers and daughters could look away from their own dooryards and see the natives and children running down the white coral beach of the South Sea Islands to watch the Day Spring sailing into the harbor. Surely a ladies missionary association could be kept up in each congregation, made interesting, and prove refreshing and educating.

Then there is the evil of reticence. How often church life languishes for the want of somebody to take the lead. Is it not the case that some of our congregations would cease to exist were it not for the enthusiasm and zeal of the ladies. Are there not mothers and daughters in all localities every way capable and if

drawn out would go ahead, use their talents, rouse dead heads into life, and remove dulness. Why not give them an opportunity to break away from common place lives into something broader and more beautiful. Missionary meetings would help to overcome the evil of reticence too common in many congregations. In congregational matters at home women may be silent but they can come out of themselves at their own meetings when the interests of those abroad are considered. If auxiliaries were formed in all our rural charges much interest might be excited among our women in the subject of missions. The letters sent to the societies formed in the towns and cities would be forwarded to these auxiliaries and the reading of these letters prove exceedingly interesting. And when so much of the world is now lying in darkness and misery why should not all be interested, young and old, men and women.

## THE CHIEF END OF THE CHURCH.

The following is a testimony given in a communication to the Pan Presbyterian Council which met in Edinburgh. It is that of Dr. Duff, than whom no living man is entitled to speak with more authority. He says: 'My conviction now, as it was forty years ago, is, that missions in the large and comprehensive sense of the world's evangelization, are, by appointment and decree of the glorious Triune Jehovah, the chief end of the christian church. Such being at least my own intense conviction—a conviction which has been growing in clearness and strength for the last forty years—I may be excused, as from the borders of the celestial world, for my unalterable persuasion that, until the permanent obligation involved in this grand Bible doctrine is more thrillingly felt, more vividly realized, and more energetically responded to, not merely by solitary members, but by the church at large, in her corporate capacity, we shall be only playing at missions, practically deceiving ourselves, virtually contemning the ordinance of our adorable Head and King, and wasting in interminable, intestine, demoralizing warfare, those faculties, powers, and resources, which might be devoted with concentrated energy to the spiritual conquest of the nations, and the installation of the Divine Redeemer in the throne of a ransomed universe.'

## STATE OF RELIGION.

MR. EDITOR.

As you were absent at the last regular meeting of your Presbytery, when a conference was held on the state of religion, I have thought that a more extended report than the official notice, might be interesting and profitable to your readers. Mr. Wm. Donald, Convener of the Committee on the subject, read the questions asked Sessions last year by the Assembly's Committee. These formed the basis of discussion. The principal questions are as follows, with notes and comments, viz.

I. Are there any evidences of a deepening sense of the supreme importance of vital, practical godliness among the members of your congregation? The members of the conference generally spoke of a good attendance on this the public ordinances of religion. In some cases the improvement was very marked; and the reverent attention to these means of grace very encouraging. Prayer-meetings are numerous, family worship is almost universally observed in nearly all the congregations. The training of the young elicited special remark. Mr. McLean thought this training should include leading the young to work for Christ whenever they could. He saw also the need of a better class of books in our Sabbath School Libraries. The minds of the children should be led to the Bible. Others agreed with these views; yet difficulties were met in the efficient training of the young in the knowledge and service of Christ. Here is the special sphere of parents. Unless they strive to teach Christ's truth, and train to His service, pastors can accomplish comparatively little in this direction.

Mr. Grant, missionary, made a few remarks, and emphasized the church's duty to the young. This is forcibly impressed on the mind in heathen lands. Several Sabbath Schools were reported by elders as in a very encouraging condition.

II. Have you any, or satisfactory evidences that the young are being trained to carry on the work of the Church in the future with greater efficiency and earnestness than in the past?

The statements just made about family training and Sabbath Schools, embrace in some measure the answers to this question. Yet the chief point in it was not dwelt on in the conference. One pastor spoke of young men in his congregation increasingly taking a part in prayer-meetings. The young no doubt, largely

attend such meetings, but their training for efficient and earnest work can scarcely be affirmed from this fact. Elders and active members of congregations, as well as pastors, need to ponder seriously the duty suggested by the question. As asked, and wisely so, it should awaken inquiry, and lead to action.

III. Has any special work of grace taken place within your bounds during the year? No affirmative answers were given to this question. Though no work of the Spirit so extensive or remarkable has been noticed as to induce special remark, yet there is ground to believe that the hand of the Lord, has, in some measure, been working with his servants.

IV. What do you regard as special hindrances to your work? Some of the pastors in towns and villages regarded intemperance as the greatest hindrance. Sabbath desecration, specially in the form of driving for pleasure to country communities, is not only an injury to the parties concerned, but also to those attending public worship, and tends to draw the young into the circle of transgressors. Questionable methods of raising money for religious purposes, have also been resorted to in some places, specially associated with dancing and frivolity. Amusements of this kind are also not unfrequently indulged in by the young, undeniably to the suppression of religious impressions, and lessening the sense of the supreme importance of vital practical godliness? When any are lovers of pleasure more than lovers of God. Presbyteries and pastors, may justly regard such pleasures of the flesh, as grievous hindrances to the communication of religious knowledge, and the successful training of the young to walk in wisdom's ways.

The conference did not enter on the discussion of methods to improve the state of religion. On this point much might be said. The interchange of thought, and the increased sense of dependence on God for His presence and blessing, would doubtless aid the great object in view. The resolution adopted at the close of the conference, gave due prominence to the latter view, while it committed the members to greater consecration in the Lord's work. The writer hopes to watch with interest the conference on the subject at the approaching meeting of Synod, and if anything specially profitable should be said, your readers may expect to get the benefit thereof.

Yours Truly,

R. LAIRD.

NEW TESTAMENT TEXT OF  
WESTSCOTT AND HORT.

BY REV. J. W. MCLEOD OF TRINIDAD.

*For The Maritime Presbytarian.*

This work was published in 1881 and followed the next year by an Introduction and Appendix. From 1871-6 instalments of it were printed and placed privately in the hands of New Testament revisers. It is the joint work of the above scholars. Their investigations were carried on independently, but results were compared and discussed by both. When an agreement could not be arrived at, an alternate reading is sometimes the consequence. Apart from its intrinsic value it is memorable for the time and labor which it represents. Supplied with the materials for textual criticism heaped up by learned predecessors and contemporaries these two men were engaged twenty nine years on this one work. Tischendorf discovered the Sinaitic manuscript and issued six editions of his New Testament text; Tregelles, Alford, and Scrivener's scholarly and voluminous works have appeared, the New Testament revisers began and finished their work since those men had begun and before they published their results. Even after the text was printed they delayed publication five more years, that aided by suggestions of the revisers they might revise and correct their work.

This text thus differs from most of its predecessors. The Erasmus editions of the Greek text were hastily prepared, the first within the space of one year. Of Tischendorf's often widely differing editions no less than eight have appeared.

This text also differs in being the work of two critics. It is therefore more likely to give truer readings from evidence than if the production of one mind. Then the object of Westcott and Hort has been not to correct the Received Text, nor to form an ancient text but to establish the very words of the New Testament autographs. They claim to have based their text "on direct ancient authority and the primary readings on direct ancient authority of the highest kind." In manuscripts they attach much weight to genealogy, holding that the Syrian family were the progenitors of the received text, and that the Syrian is a recension of the more ancient families, Western, Alexandrian and others termed neutral, (i. e. neither Western nor Alexandrian)

In the order of the books they retain

the Catholic Epistles immediately after Acts; Hebrews stands before the Pastoral Epistles in accordance with a common ancient arrangement. The short forms of the titles are written, "According to Matthew," "To the Romans," "Of James' etc. The text is arranged in paragraphs containing as in the revised English version the usual verses for reference. Alternate readings are in the margin with a notation denoting additions, omission or substitution. The type is simple and clear, all quotations stand out from the rest of the text as for example:

"For we are also his offspring."

Those from the old Testament are further distinguished by being printed in capitals. Passages appearing to have metrical or rhythmical arrangement are so arranged as the Lord's prayer in Mat. 6. 9-13.

'Our Father who art in heaven,  
Hallowed be thy name,  
Thy kingdom come, etc.'

and 1. Tim. 3 : 16.

'He who was manifested in the flesh,  
Justified in the spirit,  
Seen of Angels,  
Preached among the nations, Believed  
on in the world.  
Received up in glory.'

They agree in the main with the text adopted by the New Testament revisers. They retain Mk. 9:16—20 not as a part of the text but as being added at an early date by another hand. They also retain an alternate conclusion to this gospel. It is much shorter, but they claim that this also was added at an early date by another hand to some manuscript ending abruptly at 16:9, immediately after 'for they were afraid' and briefly told to Peter and those with him all the things commanded them. And after these things Jesus himself also through them sent forth from the East even to the West the holy and incorruptible preaching of eternal salvation.' They omit John 7 53—8:11, saying this came into a Western manuscript at a late date, from some extraneous source, that it was not in many copies until after the fourth century and not common till after the eighth. This is not saying it is not a true narrative however. This book then, whatever its imperfections from limitations of time and evidence, is valuable to the Bible student as presenting the most mature results of the labours of many textual critics in this and the last century, and as such the nearest approach to the exact words of the inspired autographs.

## THE PRINCIPLE OF MISSIONS.

*Address of Dr. Andrew Thompson, before the U. P. Presbytery of Edinburgh.*

I shall assume with confidence, that we all assent to the principle, that one great work committed by Christ to His church is to evangelize the world, to teach all nations, to have the gospel preached to every creature. The commission addressed originally to the twelve apostles as representing the universal church continues to this hour in its unrepcaled force, binding upon every congregation in the church, and upon every individual member in each congregation. Indeed, one of the principal ends for which christians have been required to organise themselves into christian societies or churches, has been, next to the fact of their own mutual edification, the uniting of their energies in the sending forth, and in the maintenance of qualified agents for the evangelization and conversion of the world.

## FOUR RULES DEDUCIBLE FROM THIS PRINCIPLE.

But this general principle being conceded, certain conclusions of a more detailed kind seem necessarily to follow from it—*First*, That every congregation ought to have a missionary association; or, better still, ought itself to be a missionary association, with its eye habitually turned, and its energies systematically devoted not only to its own religious benefit, but to the universal extension of the kingdom of God;—so much so, that the congregation which is unprovided with this, is living in neglect of one of its paramount duties, and with one chief source of its spiritual strength wanting, and may be compared to a machine without one of its principal wheels, or to a human body without its right arm.

*Second*, That every member of a congregation ought to be a regular contributor for this supreme and sacred object, and is pledged to this by the very fact of his church membership: In other words, in a right state of things the names on the communion table of a church, and those on the subscription list of its missionary society, would exactly correspond. In the case of those members who, instead of regularly giving, systematically refuse to give, it is impossible to avoid the anxious question, whether their hearts have ever been the seat of true love and loyalty

to Christ; and whether they have ever been the subjects of real concern about their own salvation?

*Third*, That every member of a church is bound not only to be a giver in the cause of christian missions, but to give conscientiously in proportion to his means of giving,—the rich according to the proportion of his affluence, the neither rich nor poor according to the proportion of his competence, and even the poor according to the proportion of his poverty; 'every one according to his ability.'

*Fourth*, That churches ought not only to be supplying money for this great enterprise of a world's salvation, which as far transcends in importance every other as the soul does the body, but to be searching out and laying its hand upon promising youths of piety, ability, and earnestness among them, and encouraging them to consecrate their lives to the grand work of a missionary of the cross, so that the welcome cry shall often be heard in our congregations, 'Here am I, send me.' These statements appear to me to describe the ideal state of a congregation in respect to christian missions—a state which would certainly be realised, or at least approached, in a church in which there was a wide-spread christian intelligence and a robust and glowing piety—a state, moreover, which, if generally realised throughout all the Protestant churches in Christendom, would secure that in less than a century the gospel should be preached to every nation under heaven, and Christ's lamps hung up in every region of our dark world?

Leaving much unsaid that may be said by others, I shall bring this paper to a close, by naming a few suggestions.

## FIVE PRACTICAL SUGGESTIONS.

1. I am sure I shall not be blamed by any father or brother, when I say that the very first step to a better state of things would be our humbling ourselves as ministers and elders before God, because of the lukewarmness and consequent illiberality among many in our churches, which we this evening profess to deplore. How much may we be to blame for this? It has always appeared to me to be a significant fact for ministers and elders to ponder, that the message to the seven churches in Asia, were, in every instance, addressed to the president or pastor in the particular church,

as if each church in due time took something of the impress of its minister, and where much was wrong, he could not be blameless.

2. Has not the time more than come in which many of our people need to be indoctrinated anew on the paramount claims of christian mission? How many of them clearly see that to promote and extend these, is one of the principal ends for which christians have been incorporated into a church, and that it is to the church that has been committed the grand but awful trust of the conversion of the world? How many believe, with definite and firm conviction, that the gospel of Christ is above all things the true life and hope of the human race? And in our pulpits we have to do more than this, even to educate our people into the scriptural habit of laying aside on the first day of every week according as God has prospered them, for the cause of religion and benevolence, so as to be cheerfully ready with our gifts to the missionary treasury of our congregation, and through it of our denomination. And even beyond this we have to train our people to feel as redeemed men, that they are themselves consecrated gifts, and whole thank-offerings to the Lord.

3. And though organisation be of no value among a people where there is not spiritual life,—for how can a dead or palsied hand move a machine or lift a burden,—yet it is of great importance where there is life to give it scope for action, and means to increase and strengthen it. Merely making channels for water to flow in, will not produce a fountain; but suppose the fountain to exist, the channels may do much to draw off its waters in steady current, and with a fulness with which they would not flow, if the fountain were choked up with weeds and clay, and without conduits through which to pour its abundance. It is on this account that, without dictating to any session or association, I think we should strongly recommend, as usually the best method of gathering up the contributions of our people, that of monthly collecting by books. When the gift is received every month, the *Missionary Record* is also left every month, the reaping and sowing thus go on together, a constant interest in missions is kept up, and all the year round our people are living and moving in a missionary atmosphere. I am in circumstances to affirm it is a statistical fact gathered from a wide observation, that this method, above all others, tends to maintain the

missionary life of our congregations.

4. I am convinced that an important end would be served were our ministers, in addition to the reading of intelligence in their congregational prayer-meetings, to devote an occasional Sabbath afternoon, instead of the usual sermon, to a narrative of the trials and triumphs of the gospel in our mission fields. Sometimes this narrative might refer more especially to our denominational missions; at other times to those of sister churches and great missionary societies, and in this way the minister and the people alike, would be kept abreast with missionary enterprise all over the world. When our missionary readings are restricted to our weekly or monthly prayer-meetings, those who most need to hear them are probably not there. I most cordially concur in the recommendation, that we should have occasionally a great missionary Sabbath, in which our ministers universally shall exchange pulpits with each other, and our people be made to see how one-hearted and earnest we all are in seeking to leaven the world with the new life from heaven. In our Sabbath schools and Bible classes, by means of the circulation of the *Juvenile Missionary Magazine*, and the institution and fostering of juvenile missionary societies, the education of our children in missionary principles and knowledge, and action, should be a regular and recognised part of our church work.

5. Might we not, as a Presbytery, through our committee or otherwise, set measures in operation in order to secure with certainty, that there should be, at the commencement of the new year, a missionary society in each of our sixty congregations, and as the consequence of this, a regularly organised system of missionary collecting? And might there not also go forth from this conference, an earnest recommendation that steps be taken at once in all our churches, to secure that every member, without exception, shall be a regular contributor to those sacred funds whose end is to send the light of salvation to those who are 'sitting in darkness and in the region and shadow of death.' Every congregation would gain immensely in its religious health and vigour, by having this dead and depressing residuum quickened into life.

It is most truly and seasonably remarked in the abstract, that a higher christian life among us, is, after all, the great want. This would soon show its blissful influence, and would tend to set all

right; and this is what we ought, above all things, to aim at and pray for. But it is also true, that a more diffused interest in missions would increase our christian life generally, and would soon set a new face upon everything. Our very Presbytery meetings would become more happy, and edifying, and loving, as well as influential for good upon the church and the world. Let us set ourselves, fathers and brethren, to build the walls of our Jerusalem. Let us aim to bring about the time when we shall see sixty perennial streams of sacred treasure flowing in summer and winter from our sixty congregations into the Lord's treasury. When he comes, other streams will begin to flow; one especially will flow downward from the divine Head of all, for 'He will open the windows of heaven and pour us out a blessing, until there shall not be room enough to receive.' Amen.

### THE TRINIDAD MISSION.

LETTER FROM REV. K. J. GRANT.

Oct. 1st. 1884.

Dear Mr. Scott.—

After a very pleasant visit of nearly five months we are about to return to Trinidad much strengthened in body by the change, and much cheered in heart by the growing interest in Missions seen on every hand.

Will you kindly insert in the first issue of your very popular and widely circulated monthly our acknowledgement of contributions received during our furlough, and oblige,

Yours faithfully,

K. J. GRANT.

1st.—For the debt on Mission Church and for F. M. Fund.

Union meeting, United Church New Glasgow,	\$ 60.56	
Union Meeting, Dr. McCulloch's Church, Truro,	42.83	
Upper Stewiack, Mr. Grant's	27.72	
Prince St. Church, Pictou,	26.41	
Nfld, Harbor Grace,	\$ 80.00	
“ W. F. M. So. Hr. Grace,	25.00	
“ St. Johns,	395.00	500.00
Maitland South,	37.00	
Maitland St, David's	58.25	95.25
Merigomish,		24.00
Antigonish,		15.00
Sherbrooke,	33.00	
Goldenville,	7.00	40.00
Glenelg, &c.,		50.00

Lochaber,	20.70
Blue Mountain,	43.42
Vale Colliery,	19.50
A friend, St. Andrew's, N. Glasgow,	5.00
Mrs. McKenzie, N. Glasgow,	2.00
Mrs Keith, Stellarton,	2.00
Miss Maggie Cameron, Durham,	1.00
Miss Jane Cameron, Durham,	1.00
Mrs. James Merriman, Pictou,	1.00
Salem Church, Green Hill,	12.00
Mrs. John Murray, Pictou,	2.00
Yarmouth,	15.07
Carleton,	7.25
Chebogue,	7.75
Chipman, New Brunswick,	23.80
James A. Johnson, M.A.	5.00

\$ 1050.06

2nd.—At our personal disposal from Friends in Toronto.

A. M. Smith, Esq., my host during Assembly,	\$100.00
Mrs. James Campbell,	10.00
Miss M. A. Stark,	20.00
A few friends per Miss Stark,	40.00
Miss Jane Crooka,	3.00
Rev. H. A. Robertson,	10.00
James Simpson, Esq.,	5.00

\$ 188.00

Mrs. K. J. Grant begs very gratefully to acknowledge the handsome gift of one hundred dollars from the members of the W. F. M. Association and other friends in Pictou towards furnishing the new Mission House in San Fernando. Her thanks also are due to ladies in Antigonish congregation for twenty dollars, to Mrs. Goodfellow for Sunday School books, to the ladies of Pictou Association and to those of United Church New Glasgow, each, for a box of clothing for needy children; the the Sewing Circle of Chipman congregation, N. B. for a box of mission goods valued at twenty dollars, and to Mrs. Callahan of same place for two dollars in goods, and to several others for smaller sums, and goods of less value whose names she is not permitted to mention.

LETTER FROM MRS. MORTON.

Tunapuna, August, 22nd, 1884.

My Dear Friends.

We are pleased to know that many of you have heard Mr. Grant upon the work of this Mission and that new interest is being awakened by his visit home. We are all feeling the benefit both in mind and body of our last summer's furlough.

My husband's health is quite re-established. The work is going on much as usual, not always encouraging you may be sure.

A truthful description of one afternoon's visiting will perhaps illustrate this. We leave home at 1 o'clock remarking as we drive along that it is almost too hot to be out. We visit Arouca School where we are vainly trying to attain efficiency with an inefficient teacher and find the number present small—give a religious lesson to the children and then proceed to the houses of absentees scolding some and coaxing others to attend more regularly. Thence to Laurel Hill Estate which we visit frequently.

As I step from the carriage a group of women newly returned from field work salute me thus; "your Chila (disciple) is going to church now." There is a spice of malice in this for the woman indicated (she was not baptized by my husband) has left her married husband for another. I answered 'that will do her no good unless she change her way of living.' 'what can she do?' says one 'this husband takes better care of her than the other one did.'

Another asks what it is to be our disciple, and a third volubly informs her that it means this 'if they are sick they will get medicine for nothing, if unable to work they will be fed and clothed and when they die all the white gentleman will go to their funeral.' I thought it time to interpose. 'You are quite wrong I said.' It does not mean this at all. To be true disciples means to get a new heart from God, so that you would want to hear about him and go to church. If I asked you now to come to church next Sunday, you would all promise, and not one of you would be there, so I will not ask you; but when you get a new heart you will long to go.' After a few more words I left them. As I did so they looked at one another and said 'Let us go on Sunday'; but of course they did not.

I then visited a number in their houses, many very poor, some sick and nearly all dirty, stolid and hopeless-looking. To all I spoke a word about Jesus but it takes them so long to understand anything good. One of them, better off than most, and taught by a Missionary in Jamaica along with her husband, made a number of false excuses for not attending church, I reproved her for being untruthful when her next door neighbour, who had been listening said, 'I tell plenty of lies; since I came to Trinidad I tell lies every day' I said 'what answer will you give when God asks you

about it?' 'I don't care' she said using a Christian (?) oath to show how little, 'to die would be good.' I then went in search of a little girl whom I had seen in church at Arouca to encourage her to come again. I found her living alone with her father. Her parents had quarrelled and her mother had tried to hang herself; but being discovered had been sent to jail for three months. Further on two boys who had learned something from us, were perched on a fence watching cattle. I went up to them and asked if they could not come to church on Sabbath. They said, 'no, they had to herd the cattle all day. A few of the women brightened up when they saw me and listened with attention; but that was the only crumb of outward encouragement I had that afternoon.

In Sabbath School it is very difficult to get the women to answer; they seem ashamed to speak. On one occasion lately I laid down a book of Scripture pictures on which I had been questioning them, and said 'How is it that you cannot speak when you come to God's house? you can talk loudly enough when you curse and quarrel' Quite true Mem Sahib 'one of them said' that is because we know so well how to curse and quarrel; but we don't know anything about God.'

Sometimes when I have asked 'Who made you?' I got this reply 'Are (go to) Mem Sahib how should I know? I'm only an ass. If you tell me I shall know.'

One man who has been often in church was reading in our evening school a lesson on 'The Cow.' When he had finished I said 'what does the book say about worshipping the cow?' He answered 'the book says that it is very proper to do so.' I said 'Oh no it does not' and I read the passage reproving such worship. 'Now that is what the book says; but I want to know what you think about it.' He answered 'if I do not worship the cow and the Brahman, whom should I worship?' and added that by all the rules of India he was lower than the cow; he tied and gave her water, therefore he must be lower; was not my servant who cooked my food beneath me?

Perhaps you may have heard that the For. Mission Board has been able to pay off the debt on Tunapuna buildings. This enabled us to go forward with a school house at Tacarigua which is now finished, and about forty-five children are taught in it daily. We have also a Sabbath service and a weekly meeting there, both very well attended. Our debt has changed its name; it is now 'on

Tacarigua Buildings.' Arouca school house has been painted.

We are having a very dry *wet* season; in our neighbourhood we have had far too little rain for cultivation. The state of the sugar market is causing great anxiety—the price of sugar being far below the cost of producing it. With kind remembrances to those who remember us and best wishes for all.

I remain, yours very truly  
SARAH E. MORTON.

#### CANADIAN MISSIONS IN INDIA.

Our readers are already in some measure acquainted with the mission work carried on in India and Formosa by the Western Section of the Church. We give below some letters from that field to the Secy of the Woman's F. M. Society in the West which will be of interest to our readers.

##### LETTER FROM REV. G. L. MCKAY.

FORMOSA, TAMSUI,  
April 17th, 1884.

My Dear Mrs. Harvie:—

We opened the Girl's School January 19th. It is "beautiful, complete, and substantial." We have *thirty* girls in it now. Already they have learned to read and write the Romanized Colloquial. They have committed several chapters of a Scripture Catechism to memory, and can sing our *fifty-nine* hymns. How refreshing that you all are coming up to shout, "The Morning Cometh," Blessed privilege! O what a privilege to build Zion's walls here, by you all helping to gather materials. On and on this work will go until one tremendous shout of victory will echo and re-echo from peak to peak in beloved Formosa. Let us put *discouragement* under our feet and with eyes fixed above unfurl the banner of everlasting love—wave it from Newfoundland to Vancouver, and by God's help we will hold it tight so that it may wave over mountains high and valleys deep in the isle of the sea. 1179 baptized members here.

Ever yours sincerely,  
G. L. MACKAY.

##### LETTER FROM MRS. BUILDER.

Mr. and Mrs. Builder have recently gone out from Canada and are laboring

in the same field with Mr. and Mrs. J. Fraser Campbell who are now visiting our church.

MHOW, FEB. 21st, 1884.

Dear Mrs. Harvie.—

We arrived in Mhow the 13th January. As I entered the bungalow that, for a while at all events, is to be our Indian home, how my heart overflowed with thankfulness to the Giver of all good. These European bungalows have their degree of English comforts—the lofty rooms, the abundance of fresh air, the daily bath, the many attendants, the clearness of the atmosphere and the perpetual sunshine, all combine to make life here more enjoyable. These bungalows are like sea-side cottages at home; they have no upper story, glass doors form the windows and open on a spacious verandah, where comfortable lounging chairs are enjoyable and inviting in the evening. There are no apartments in the house for servants—caste prejudices and the peculiarities of Eastern life make a number of servants necessary. These servants are always men servants, except one, a lady's personal Ayah she is called in Hindi—this is the language we are learning. Each servant will only do certain things or else their caste is broken, and they are at once in disgrace; after they become Christians of course they put away caste. Happily my Ayah is a Christian, and is of good use and great comfort to me. I pay her 4 rupees a month—a rupee is 40 cents—which is only \$1.60 in our money. She thinks she is well paid; it costs them little to live, they wear very little clothing, no shoes, and deck their toes with rings, and ancles with anklets as we do our arms and hands, and only wear a wrap about their person. These cost little. The material is thin cotton. The high caste ladies dress beautifully, their wraps are covered with silver and gold trimmings. These high caste ladies give missionaries such a kind welcome, and listen to the Gospel with much interest; but oh, it costs them so much to give up their caste. They are turned from home and receive much ill treatment; only those with strong courage acknowledge Christ—I could already write some sad and interesting stories, but must resume when time will allow me to say all I've seen. I believe many are ready to come but fear keeps them back. Their form of worship is so silly and absurd; some of their idols are too shameful to write about.

There are about 2,000 English people here, all government people—officers and soldiers' wives. We had dinner at Lady Phayre's house. Captain Phayre, the son, is a delightful Christian young man, about 25 years of age. He sang a hymn, and a minister read a passage of Scripture, and closed the evening with prayer. The daughters (two of them) sang sacred solos during the evening. Really it was a most enjoyable evening. Mr. Builder and I enjoyed it very much, and we felt that it was a pleasant situation here were it not for the distance from friends we loved so dearly.

India is indeed a sunny land, where much is bright and fair. Just think, we are writing this morning with the doors and windows wide open, and although the air is cool there is not the least chill. We have green vegetables every day, and delicious fresh fruits many of which are new to me but very delicious. The flowers are the loveliest I've seen, in fact we saw nothing in Paris to compare; the scarlet water lily is beautiful and the roses are of immense size. Our house is quite pretty. Mhow is considered healthy, it is so high, but April and May the two hot months, are rather trying.

We are both studying the language, and hope soon to accomplish it. There is so much to be done. I've had two native ladies calling, who are desirous to know something of Christ, and how I wished to talk with them. Our teacher comes every morning. The morning is the delightful here. Calling hour is from twelve to two, everybody is supposed to be ready at these hours to receive. When Mr. Builder gets the language he will preach every morning and evening in the city. This will be trying, as we have such a poor room for preaching in and a miserable school-room, so small, but we hope to have better in time. Bradford school has promised to help to educate one or two children, and I hope to get aid from Ottawa and Hamilton.

Now I have given the bright side of Indian life, but how dark everything is concerning the natives. Their home life is so cheerless and they are miserable in many ways, have so little ambition. Many make their living by stealing; every bungalow has a watchman all night to keep away thieves; they make a hole in the wall and climb in. Mr. Wilkie has been robbed three times. I hope they will leave us alone; however, we are in safe hands and my faith is so strong since I came here. Although it is peaceful in Mhow Mr. Wilkie has great fight-

ing in Indore. The native prince is so much against preaching the Gospel—he says it makes misery in the land, breaks home ties, etc., which in a way is correct but perhaps in time light may dawn on his soul. The natives have even struck Mr. Wilkie but he has no fear.

## LETTER FROM MISS MCGREGOR.

INDORE, May 7th, 1884.

My Dear Mrs. Harvie, —

By last evening's foreign mail Miss Ross received a letter from you, in which you mentioned not having as yet received my report of work. I hope you have it by this time, as I sent it quite early.

We are all well, and getting through the hot season with tolerable comfort, but we will be glad when it is over, as we must remain prisoners during the greater part of the day. I bear the heat much better than the cold.

When I said that we are all well, I meant the European portion of the staff. Our native Christians are not so fortunate. The night before last one of them dislocated his wrist.

EVENING.—It is so warm. We attended an open air meeting this evening. A lecture was given by a member of the Parathna Somaj. He spoke in English and was very interesting. His subject was, "the Vedas."

We have not as yet (and I am afraid will not) been able to secure the house about which a letter was sent home, and consent given by the Committee to the purchase. I hope we may yet. This house is very unsuitable for three persons. It is getting late, and I must close my letter.

One school is taught by a Christian woman belonging to our mission, and in the other two I give religious teaching myself. This, without the slightest hindrance from any source, that is, any official source. I mention this because I am afraid a contrary opinion prevails.

Now I will say salaam, with kind regards to all the ladies, and love to yourself,

I remain, my dear Mrs. Harvie,

Yours truly,

M. MCGREGOR.

## LITTLE THINGS.

No man is fit for God's service who is not willing to do little things. The people who are always waiting for an opportunity to do some great thing never ac-

compleish any thing. If you want to be wise in winning souls you must be ready to do just what the Spirit prompts you to do. It may be he will call you to go to the home of the drunkard, and stay there and mind the children while he or his wife goes out to listen to the Word. If this were done by Christians generally, streams of salvation would break out in every quarter.

If you are going to work for God you must let him take care of your reputation. If you look for your reward here you will be doomed to disappointment. The reward will come hereafter. This is the time of Christ's humiliation, and we are to go "outside the camp bearing his reproach." The nearer you live to Christ the meaner will be the things that worldly people will say about you. If you want the applause of the world you had better give up Christian work, because you cannot be useful in God's vineyard without the world beginning to slander and abuse you.—*D. L. Moody.*

### ENJOYING CHRIST.

Can we enjoy Him while living for ourselves, while indulging in sin, while prayerless and cold and dead? Does not God directly seek our highest happiness when he strips us of vain-glory and self-love, embitters the poisonous draught of mere human felicity, and makes us fall down before him lost in the sense of his desirableness and beauty? The connection between glorifying and enjoying him is, to my mind, perfect—one following as the necessary sequence of the other—and facts bear me out in this. He who has let self go, and lives only for the honor of God, is the free, the happy man. He is no longer a slave, but has the liberty of the sons of God; for 'him who honors Me I will honor.' Setan has befogged you on this point. He dreads to see you ripen into a saintly, devoted, useful man. He hopes to overwhelm and ruin you. But he will not prevail. You have solemnly given yourself to the Lord; you have chosen the work of winning and feeding souls as your life-work, and you cannot, at not go back. These conflicts are the lot of those who are training to be the Lord's true yoke-fellows. Christ's sweetest consolations lie behind crosses, and he reserves his best things for those who have the courage to press forward fighting for them. en-

treating you to turn your eyes away from self, from man, and look to Christ. Let me assure you, as a fellow traveller, that I have been on the road, and know it well, and that 'bye and bye there won't be such a dust on it. You will meet with hindrances and trials, but will fight quietly through, and no human ear hear the din of battle, nor human eye perceive fainting, or halting, or fall. May God bless you, and become to you an ever-present, joyful reality! Indeed he will. Only wait patiently.—*Life and Letters of Elizabeth Prentiss.*

### FEED MY LAMBS.

BY MRS. S. B. PRATT.

"If ye love me," said the Master,  
"I ask of you a sign:  
Gather the little children:  
Go, feed these lambs of mine.

"To save their souls from dying,  
My life I've freely given;  
Yours be the task to lead them  
Up to my own bright heaven."

"Master, thou knowest all things,"  
Our inmost hearts reply;  
"Thou knowest that we love thee,  
That we for thee would die."

Yet sad and lost they wander  
O'er mountains dark and cold,  
Hungering still for living bread—  
These lambs thou bad'st us fold.

Oh, the myriads of children  
Who lift appealing hands  
And famine-stricken faces  
To these fair, Christian lands!

Far in the sunny tropics,  
Far in the North-land cold,  
They dwell, by us unheeded—  
Christ's lambs, outside the fold.

Lord, by the love we bear thee,  
Who died on Calvary,  
Help us to hold more sacred  
Thy precious legacy;—

Help us to bring the children  
From every land to thee:  
And thine shall be the kingdom,  
Thine shall the glory be.

# THE Children's Presbyterian.

## THE MERCY SEAT.

Amid the toils and cares of life,  
Amid the turmoil and the strife,  
Rest to the weary soul is sweet:  
I find it at the mercy-seat.

In fierce temptation's trying hour,  
When o'er the wily tempter's power  
I strive for victory complete,  
I gain it at the mercy-seat.

When seeming danger threatens near,  
And fills my mind with anxious fear,  
I seek that calm, secure retreat  
Down close beside the mercy-seat.

When darkness gathers round my way,  
And I can see no cheering ray  
Of light, to guide my faltering feet,  
I tarry at the mercy-seat.

In days of trouble, hours of grief,  
When seeking comfort and relief,  
My Saviour kindly comes to meet  
And bless me at the mercy-seat.

And when He soothes my troubled mind  
With words so comforting and kind,  
And fills my heart with peace so sweet,  
I praise Him at the mercy-seat

And when my way is bright and clear,  
Without one cloud of doubt or fear,  
I love to hold communion sweet  
With Jesus, at the mercy-seat.

## LETTER FROM A PASTOR.

Dear Children:—

There is no sin more common than pride. How wide spread it is and how early it appeared: It drove our first parents from their beautiful home and the Devil from heaven. It prevades our whole nature. We must get rid of pride or we will not come to Christ.

Now it may seem very strange to you that any body should have so much pride as to lose their lives on account of it. A

very singular case however has lately happened in which a man lost his life through pride. I am going to tell you about it and draw a moral lesson from it which I hope the Holy Spirit may apply to your hearts.

In the State of Ohio, United States, dwelt a family much esteemed. The father was a man of wealth but you know riches sometimes take wings and fly away. Losses fell upon him and he became poor. There was a large family of little children and none of them would beg or tell any body that they were in want. Why? They were too proud to do so, and none but God and themselves know that they were suffering. The father was a good deal sick, and from want of food grew faint. Sometimes he received employment and in this way earned a little. The last week he spent on earth he was gathering rocks from a river. Being several days without food you know he was not in a fit state to work. At last he sank to the ground just because he was too weak to stand. He was carried home and in a short time died. Too proud to tell any body of his poverty or his suffering and you see the sad effects. At his death kind friends came to the house, and what a sad tale his wife and little children had to tell. 'We have only had one loaf of bread to eat in a whole week.' Plenty all around them and yet starving to death. Just think of it a man dying of starvation in the midst of abundance, because he was too proud to ask for food. The family would not confess poverty and, see what they suffered.

Perhaps you now see the moral lesson which we intend to draw from this sad story.

Many of you can repeat the precious text in John's Gospel which Luther called a Bible miniature "God so loved the world that he gave his only begotten Son that whosoever believeth on Him should not perish but have everlasting life." Salvation is there offered to the very chief of sinners without money and without price. In the language of that sweet

lit e hymn, "Rock of ages".

"Nothing in my hands I bring,  
Simply to thy cross I cling."

God wants no money, no merit, from us. He offers Christ as a gift pure and simple. We are to reach forth the hand of faith, and the blessings he has purchased become ours. But children, is it not the case that many people are too proud to accept salvation as a free gift. And what is the result? multitudes are lost.

How is it with you, let me kindly ask. Have you yet accepted of Christ? Is he your friend? Are you trusting in Him? Let not your minds be filled with spiritual pride. God's way of reaching Heaven is the only way, and he tells us that He resisteth the proud but giveth grace to the humble.

D.

REV. MR. PRICE'S TALK WITH  
THE CHILDREN OF HIS  
CHARGE.

BY REV. GEORGE L. SMITH.

'Well, children, I am very glad to see you to day,' said Mr. Price as he came into the room where more than a hundred of his children had already assembled; 'have you heard about little Mary Lee?'

'Yes,' was the quick response; 'she is bitten by a dog.'

'Yes, poor little Mary; I guess we are all very sorry for her, because we all loved her; she seemed such a nice, sweet little girl. But she did wrong, and now she is suffering very much.'

'Mary was very fond of fruit, and especially of peaches, but her mother had no fruit. Mary had heard that Mr. Lambert's orchard was very full of nice, ripe peaches, and O! how she did wish that that she had some.'

'Last Thursday morning her mamma sent her to the store to get a few articles for her. While on the way she began to think about those peaches in Mr. Lambert's orchard; and how she did wish that she had some of them. So she thought that when she came back she would just take the street around by Mr. Lambert's orchard and look at them—it would not be much farther, and the sight of the peaches, she thought, would do her some good. Her mamma wanted her to hurry back, she knew; but it would not take much longer. So when she came to the point where the two ways met she took the left hand road, which led by the orchard; and when she came to it

she found a beautiful sight indeed. The trees were just full of fruit, and she stopped and looked and looked—they were so nice. And then she said, 'I wonder whether they are soft or hard. I mean to just see; I know mamma will want these spoons of cotton, but I will hurry on faster when I get back. I am just going over to feel one of those peaches; and so she climbed over the fence and felt of some, but they were hard. Then she went a little farther, and a little farther to see if there were any that were soft. Pretty soon after she had gotten quite a distance from the fence she was startled by a noise—something was coming. Immediately there was a 'low-wow,' and a great dog came running with terrible speed right towards her. She turned and ran for the fence as fast as her little limbs would carry her, but she was not quite quick enough to escape. Before she reached the fence the great dog had caught her.

'Mr. Lambert's son saw the dog going towards the girl, and ran as fast as he could and got him away; but he had already made two very bad wounds—one on Mary's leg and one on her arm. Arthur Lambert at once harnessed his horse and took Mary to the doctor, who dressed her wounds, and then to her mother's house, where she will have to stay for a long while probably, and suffer much before she can go out again.

'Now, children, you will all say, I presume, that Mary did very wrong when she went over into the orchard to feel of the peaches. I think so too; and I think that she began to do wrong before that. She did wrong when she took the left hand road to go and look at the peaches. She then went into temptation; and then she kept going farther and farther away from what was right; and if she had not have been stopped by the dog she might have gone even farther than she did.

'Children, and older people too, sometimes think that they can just look at a thing which they know they ought not to touch; or they can just touch a thing that they ought not to take—they think there's no harm in that; but that is going into temptation. The looking and the touching may lead to something worse. We are taught to pray, 'Lead us not into temptation.' He who taught us to pray that, knew that if we came into temptations we might do that which was wrong. If we should pray that our Heavenly Father would not lead us into temptations surely we ought not to go into them ourselves.

'Let us then, dear children, while we pray that prayer try and keep out of temptations.

ANOTHER TALK.

"Can you tell me which is the fifth petition in the Lord's Prayer?" said Mr. Price to the children of his charge as they had gathered one afternoon for one of his talks.

There was a quick response from several scores of voices:

'Forgive us our debts as we forgive our debtors.'

"That's right," continued Mr. Price; 'but if I should now ask you what is meant by forgiving our debtors I should probably get a great many different answers. It is, however, very important that we should know what it is to 'forgive our debtors' for the Bible says, 'For if ye forgive men their trespasses your Heavenly Father will also forgive you. But if ye forgive not men their trespasses neither will your Father forgive your trespasses.'

"It is said that John Wealey once said to General Oglethorpe, who had ordered his servant tied hand and foot and carried to a man-of-war, because he had drunk some wine which the General wanted for his own use, who had said, 'The rascal should have taken care how he used me so, for I never forgive.' 'Then, sir,' looking calmly at him, 'I hope you never sin.' If we ever sin, and we all have, and want God to forgive us, we ought to forgive others.'

"Let us see now, children, if we can understand what it is to forgive others. I have heard people say that they would forgive, but they could not forget; do you think that those people do really forgive?"

There was a great many children's voices heard answering, but some said "yes" and some said "no." Mr. Price then went on.

"I once," said he, "heard two men who lived near each other quarrelling; they were very angry, and called each other hard names, and made many wicked wishes, and said some very bad things. After they had been away from each other for a while, one of them began to feel very uncomfortable—he knew that he had done wrong—so he went and found the other and asked him to forgive him. The one who was thus asked said immediately, 'Yes, he would forgive him but as soon as they had parted

he began to talk with every one he met who would listen to him about this affair, and say a good many unpleasant things about his neighbour; and a few weeks after that he was riding along one day and saw his neighbours' cattle in his corn—they had broken through the fence. He knew that a great deal of damage might be done both to the corn and to the cattle, as they might eat so much as to injure themselves very badly. But he said to himself, 'It's none of my business; he called me "mean" the other day, and I haven't forgotten it, if I did say I would forgive him. I'm not going to trouble his cattle. Let him find out as soon as he can. I don't forget.'

"Do you think, children, that that man had really forgiven his neighbour?"

There were plenty of voices at that time to say "no."

"No, evidently he had not; he was one of the kind who will say 'they forgive, but they do not forget.'

"Now, children, I want to tell you about a little girl that I knew and see what you think of her. She had a big brother who used to tease her sometimes very much. He would pull the tail of her little kitten, which would make the little thing mew, and pull and scratch, and make Nellie, for that was the little girl's name, feel very badly, and sometimes cry. And then he would get her on a sled to ride and then run into a snow bank and upset. One day he got her doll and ran away with it, and pretended that he was going to bury it in the fields. Poor Nellie cried and pleaded with him give it back to her, but he ran on and so far that Nellie lost sight of him, turned and went into the house, where she cried and sobbed as if her heart would break for her poor dolly which was gone.

"Johnnie, the big brother, was gone for two or three hours, and when he came back he was in a bad plight. He had gone away to the fields, and in chasing a rabbit had fallen into a ditch and gotten him pretty well covered with mud, and in getting over a fence had fallen and cut his hand upon a sharp stone, so that it was bleeding terribly when he came in.

"What do you suppose his little sister that he had treated so badly said to him now? Did she say, do you suppose, 'It's good enough for you; I'm glad you got hurt; you needn't have taken my dolly?' Some people would have talked so, but she did not. She said, 'O Johnnie, I'm sorry you got hurt;' and she helped him get off his shoes and stockings, and

helped bind up his bleeding hand. Now, don't you think that she had already forgiven Johnnie for his bad treatment?"

There were many voices this time to say "yes."

"So should we forgive others; not only say we forgive, but actually forgive. God will certainly do what he promises to do."—*Early Dew.*

### THE QUEEN AND THE SICK CHILD.

Three or four years ago Her Majesty the queen came to open a new wing of the London Hospital. For some days previously much of the talk in the papers and on the streets was about Her Majesty's intended visit. There was a little orphan child lying in one of the wards of the hospital, and she too had heard that the queen was coming. She said to the nurse, "Do you think the queen will come and see me?"

"I am afraid not, darling," said the nurse; "she will have so many people to see and so much to do."

"But I should so much like to see her," pleaded the little patient; "I should be so much better if I saw her;" and day after day the poor child was expressing her anxiety to see Her Majesty.

When the queen came the governor told Her Majesty, and the queen, with her large, kindly heart and motherly instincts, said, "I should like to see that dear child; would you just take me to the ward?" and Queen Victoria was conducted to the bedside of the orphan girl.

The little thing thought it was one of the women who came in the crowd to see the opening of the hospital, and said, "Do you think the queen will come and see me? I should like to see the queen."

"I am the queen," said her visitor. "I heard you were anxious to see me. I hope you will be so much better now;" and she stroked down her fevered, wasted brow, gave some money to the nurse to get some nice things for the child, and went her way.

The child said, "I am ever so much better, now that I have seen the queen."

A greater than the queen is always near to praying souls, even the King of kings, and we would all be much better if by faith we realized his presence.—*Early Dew.*

### THREE CHINESE BOYS.

Rev. J. W. Lambeth, D. D., writing from China, gives an account of three Chinese boys, the memory of whom has been preserved in Chinese history:

A little boy, named Loktsih, lived nearly two thousand years since. On one occasion, when but six years of age, he went to call on the magistrate in the city of Kiukiang. The father of Loktsih was an official of high rank, and was well known to the magistrate. The boy was well received by the magistrate; and during his visit was given some oranges to eat. When the magistrate stepped out for a short time Loktsih slipped two oranges up his sleeve. (A very common thing in China). When the boy was leaving, and while bowing to the magistrate, the oranges fell from his sleeve. The magistrate said to him: "How is this; that, after I had given you oranges to eat, I now find you have concealed two in your sleeve?" The boy replied: "My mother is very fond of oranges, and I wanted to take some to her." The magistrate laughed, and he wondered at the boy being so young and yet having such an affection for his mother. It is said this boy afterward became an official. Here we see the old Adam develop this little child. He steals and tells a falsehood, and the Chinese are ready to overlook it because he is said to love his mother. He was not excusable in the sight of God. The Chinese think there is no sin in telling a lie unless you are discovered in it. But it is not so in the Christian's Bible.

Some two thousand years since there was a boy, named Kiangkuk, who lost his father when he was quite young, and he was the only child. When his mother became advanced in life there was great trouble in the land—war and famine. They were often in great danger, when he would carry his mother on his shoulder out of the way into a place of safety. At that time the country was infested with highway robbers. Often this man would meet these robbers when in search of food for his mother. When meeting these robbers he would fall down before them and pray that they would spare his life for the sake of his mother, which they always did. The famine became very great, and he found it necessary to hire himself out in order to obtain food for his mother. His love for his mother was very commendable, and reminds us of many such instances in our own Christian land. Yes,

point to many thousands in our own land who have an undying love for their parents and would do anything in their power to help them.

About the time of the Christian era there was a boy by the name of Wong Shang, who lost his mother when he was nine years old. For many days he wept and was greatly distressed on account of his mother's death. He was called by all who knew him, "The loving and obedient son." He was a faithful worker, and was always obedient to his father. During the summer months, when the heat was intense, he would at night watch by his father's bedside and fan him until the cool hours of the night, and then he would retire to rest. In the winter when the weather was very cold, he would in the evening go to bed before his father retired and get the bed warm, and then he would have his father take the warm place in the bed. The officials, hearing of his good behaviour, sent notices of it through the whole country and held him up as an example of filial piety.

Do you not think that the children in this country can learn something from these Chinese boys?—*Gospel in all Lands*

#### LED BY THE WORD OF GOD.

An affecting story is told of two German children, one eight and the other ten years old, whose parents were in Missouri and sent for them to the Fatherland. The family was poor, and no one could be found in all the connection to take the children to their parents. But they were rich in faith and in the pious German peasant trust in the Word of God. An aunt gave the children each a Luther's Bible, and on the fly-leaf wrote in English, German, and French, the words "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me," and bade them should they ever be in trouble, open the Book and show the verse to the first person they met, and trust God's Word for it that they would get what they needed.

And as the story relates, so it was. Many perplexities came on the young hearts of these two, travelling alone across an ocean and half way across a continent. Whenever they were in trouble, or any kind of difficulties, they did as they were told, and opened the Book before the first person they met; and they wanted for nothing, kept in the right road, and

came safe to the simple-hearted parents, who waited for them in Western Missouri with a faith so much greater than their worldly wisdom.

#### STOP!

Stop on the ragged edge of the fallacy that your place, or any man's, cannot be filled by another. When men die, as they all must, are their places not always filled?

Stop before assuming a rasping, file-edged, whip-in-hand, demeanor toward your dependents or inferiors. Apart from its villainously bad taste, the whirligig of time may bring about a transposition of relations, and then where are you?

Stop, on the other hand, ere adopting a groveling, sycophantic, ultra-ingratiating manner with your superiors. The favor that can only be won by fawning servility is seldom of great worth.

Stop, indeed snap your jaws too like a spring-trap, at the very suggestion of an oath or low expression. 'Profanity,' says Bacon, 'never yet dignified wrath nor emphasized a great purpose.'

Stop short of despising public spirit others, or eliminating it from your own calculations. The most insignificant pot-house politician is of more worldly use than the most gifted misanthropes. No amount of selfish seclusion or isolation can absolve one from his duty of fellowship.

#### LOOK OUT FOR THE VOICE.

You often hear boys and girls say words when they are vexed that sound as if made up of a snarl, a whine and a bark. Such a voice often expresses more than the heart feels. Often even in mirth one gets a voice or tone that is sharp, and it sticks to him through life. Such persons get a sharp voice for home use and keep their best voice for those they meet elsewhere. I would say to all boys and girls. 'Use your guest-voice at home.' Watch it day by day as a pearl of great price, for it will be worth more to you than the best pearl in the sea. A kind voice is a lark's song to a heart and home. Train it to sweet tones now and it will keep in tune through life.—*Child's Guide*.

## A BOY'S RELIGION.

If a boy is a lover of the Lord Jesus Christ he can't lead a prayer-meeting, or be a church officer, or a preacher, but he can be a golly boy. He need not cease to be a boy because he is a Christian. He ought to run, jump, play, climb, and yell like a real boy. But in it all he ought to show the spirit of Christ. He ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form, and have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against large boys. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution, to deceit. And above all things, he ought now and then to show his colors. He need not always be interrupting a game to say that he is a Christian; but he ought not to be ashamed to say that he refuses to do something because it is wrong and wicked, or because he fears God or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for the things of God he feels the deepest reverence — *Royal Road*.

## HOW FLO OBEYED.

BY E. L. B.

'Flo' called her mother, 'I want you to take your little water-pot and water the flowers under the dining-room windows.'

Flo was playing with Marie and Ada Redmon on the front piazza, and her mother was entertaining a visitor in the parlor.

'Right away, mamma?' asked Flo.

'Yes, right away. It will soon be dark.'

'Well, then wait, girls. I'll not be two minutes. Don't go on till I come back.'

Sometimes Flo liked to water the flowers, but she did not like to stop in the middle of a game to do it. The flower-border she was to water was not very large, and the can twice full of water was nearly enough; but not quite. There were still a few plants which had not been sprinkled.

'O dear!' said Flo: 'must go away back to the hydrant again! I won go. I'll just make this do.'

So she shook the last few drops

the rest of the plants and ran back to her play.

'How drooping some of these plants are!' said Mrs. Stanley, as she stood at the dining room window the next morning. 'Didn't you water them yesterday, Flo?'

'Yes, ma'am,' replied Flo.

Then in a moment she added:

'I watered most of them.'

'Most of them? Why didn't you do all?'

'There wasn't enough water in the can,' said Flo.

She spoke in a low tone, for she knew she was giving a very poor excuse.

'O, but you should have gone for more water. When mamma tells you to do any thing you should not leave it half done. Some of these plants were only set out yesteday, and they needed special attention.'

'I didn't know,' said Flo.

'Of course you didn't know; but had done just what I told you every thing would be right.'

So Mrs. Stanley had to spend a great deal of time arranging little paper canopies over the drooping flowers to keep the hot sun off, and then watering them very carefully later in the day.

A few days after this Flo happened to go into the sitting-room as her mother was closing the sewing-machine and putting away her work.

'O Flo,' said she; 'I was just wondering where you were. I want you to help me put this room in order. I'm in a hurry. It is almost tea time and I have myself and Willie to dress. Now you pick up all the scraps off the floor and put them in the waste-basket. Then put the chairs in their places.'

'This is a pretty dirty room,' said Flo herself after her mother had gone out.

'It would look much better if it was swept.'

Flo was very fond of sweeping. Just give her a broom and she was happy. She had never been allowed to sweep anywhere but in the back yard; she had never had a chance to sweep a carpet. Now was the time. She got a broom, and in order to do the thing up thoroughly, the way Kitty did, she contrived with a great deal of trouble to take out the window-screens. Then she hung the rugs over the sills, and tried to spread the calico cover over the big chair—but that was only done in a kind of a way. She began to sweep; but before she had fairly found out that sweeping a carpet took more strength than she had in her

little crum—though she began to strongly suspect the fact—her mother came in.

'Why, Flo, what are you doing?' she exclaimed. 'I didn't tell you to sweep. And you have let the flies in, and crushed your clean dress, and spoiled your hair. It will be more trouble to me now to set you and the room to rights than it would have been to pick up the scraps myself. You should obey me, and not do what I didn't tell you to do.'

'I—I didn't mean to be a trouble,' said Flo; and her lips began to quiver.

'There, there, never mind; don't cry,' said her mother. 'I know you want to help, but you don't always take the right way. Now do what I told you at first, and I will straighten up these other things.'

When they were in the bath-room, getting Flo's hands washed and her hair brushed, she said:

'Is obeying doing just *exactly* what you say, and not any more and not any less?'

'Yes,' replied her mother; 'that is the way to obey. You see mothers know much children can do, so tell only what to do; but cannot stop every time to explain just why they give such directions. Now, I knew a little girl seven years old could not sweep a room properly, but I knew she *could* water that small flower-bed the other

change I had from uncle John's Christmas gift to me.'

'Well, you must be sharper next time. Now if I were you, I would put it into the missionary box. The society will work it off somehow.'

'But I don't want to put a whole quarter in the box.'

'It is not a whole quarter, Caspar; a quarter that had a hole in it. Nobody'll take it from you. You may just as well get rid of it in that way as any other.'

Bertie and Caspar Hall were in their father's library when this conversation took place. They thought themselves alone. But just on the other side of a curtain which divided the room from the parlor, their little cousin Ethel was sitting. As Caspar moved towards the mantle where the family missionary box stood in plain sight, Ethel drew the curtain aside and spoke to him.

'Boys,' she said, 'I did not mean to listen, but I could not help overhearing you, and Caspar, dear, don't drop that quarter into the box, please.'

'Why not Ethel?'

'The Lord's money goes into that box.'

Bertie looked up from his Latin grammar to meet the glowing face of the little girl. Her eyes were shining and her lip quivered a little, but she spoke gravely.

'It was the lamb without blemish, don't you know, that the Hebrews were to offer to the Lord? If you saw Jesus here in this room you wouldn't like to say, 'I give this to thee, because nobody else will have it.' It was gold, frankincense, and myrrh the wise men offered the infant Jesus.'

The boys drew nearer Ethel. She went on:

'It isn't much we can give to him who gave himself to us, but I believe we ought to give him our best, and what costs us something. Excuse me, but it seems mean to drop a battered coin into God's treasury, just to get it out sight.'

Caspar and Bertie agreed with Ethel. They were about to do wrong for want of thought. Are there no older people who should remember that the Lord's money ought to be perfect, and of our best?—*Christian Year.*

### THE LORD'S MONEY.

'Bertie, Bertie, isn't this a shame?' cried little Caspar Hall, as he held up a silver quarter for his older brother Jim to look at.

It was a bright quarter, and at first sight there was nothing the matter with it, but closer inspection showed that it had been bored, and the hole had afterwards been filled up.

'They wouldn't take it where I bought my slate,' said Caspar ruefully, 'and then I tried to pass it off at the candy shop and the lady shook her head, and when I offered it to the conductor of the car he was quite cross, and asked me if I didn't know how to read. When I said, 'Yes, of course I did,' he pointed to a notice in big letters, 'No mutilated coin received here.' What shall I do with it?' finished the little fellow with a sigh.

'You have no idea who gave it to you, have you, Caspar?' said Bertie.

'Not the least. It is part of the

### LETTER TO THE CHILDREN FROM CHINA.

[The following is one of the Mouthly

Letters sent out to Sunday schools from the Mission Rooms of the Methodist Episcopal Church and is from Rev. Geo. B. Crew, of China.]

Dear Children:

I remember that when the missionary collection was taken up in our Sunday school, I used to wonder what the heathen people looked like, and how they ever lived. I often wished I could see somebody who had lived among them and hear him tell about them.

I never thought I would ever live among them myself, but here I am away in the western part of China in a big walled city which has thousands and thousands of people who don't know that there is any true God. They never saw a Bible and have never even heard the blessed name of Jesus.

By using the money you have given for the missionary cause, we have built a real pretty chapel where several hundred people come to hear the gospel every Sunday, and every day large numbers of men and women come to hear about Jesus.

My room is only a few feet from this chapel, and now while I am writing, I hear several Chinese in it reading the Bible and praying to God. They have been saved by the gospel of Christ which the missionaries have brought to them, and you can't think how changed they are from what they used to be. Only a short time ago they were bowing to ugly idols, going out among the graves and burning paper money, paper clothes, paper houses and many other things made of paper, because they believed that their dead friends had need of such things in the spirit world; but now these same people are happy, believing in Jesus.

What I am about to write is so dreadful that I don't like to mention it, but I want you to see how wicked these people are and how sadly they need the gospel to make their lives better and to fit them for heaven. Many fathers and mothers kill their own children because they don't want to feed and clothe them, and many that are not killed are sold to be slaves. Only a short time ago a little slave girl about seven years old ran away and came to our house. She said she wanted to live with us, but they came after her and she cried piteously as they took her away.

Do you know that you are helping to make these people better? We missionaries know that you helped to send us

here and are all the time helping to keep us here. We are trying to work hard so that we may give the gospel to very many people. --*Chung-King, China.*

### FUN THAT MAY KILL.

We want all the boys who are in the habit of smoking cigarettès or who are beginning to learn how to smoke them to pay attention while we tell them of a sad event that recently took place in one of our Eastern cities.

Among a number of bright boys who had set out to become business men, was a lad fifteen years of age, employed in a lawyer's office. During his leisure hours and on Sabbaths he was in the habit of smoking cigarettes, the smoke of which he inhaled. From this he passed to chewing tobacco, and it is said that when he was not smoking he had tobacco in his mouth, and occasionally combined the two. His parents endeavoured to break him of the habit, but all they could say and do had no effect. His health soon began to fail rapidly, and his family, who were not aware that tobacco would have such injurious effects, fancied that his weakness was caused by the close confinement which he had to undergo at his place of business.

He became so ill that he could not sleep at night and his appetite began to fail. His countenance was very sallow, and he had severe headaches. Finally his mother took him to see a physician, who, on examining him, thought he was suffering from want of the right kind of food, and prescribed tonics and things that are nourishing and strengthening.

But instead of improving in health the poor lad constantly grew worse, and was soon confined to his bed. The doctor then learned that the boy was addicted to tobacco in every form, and he came to the conclusion that his patient was suffering from nicotine poisoning. Nothing that could be done had any effect in restoring the suffering boy. He lingered for about a week, when congestion of the lungs set in and the heart began to fail in its functions. This was the beginning of the end. Within twenty-four hours he was dead, killed by the foolish habit he had formed of smoking cigarettes and chewing tobacco.

Such a story as this ought to be all the warning a boy could ever want against cigarette smoking.

## DOING AND BEING.

A young girl had been trying to do something very good, and had not succeeded very well. Her friend, hearing her complain, said:

"God gives us many things to do, but don't you think he gives us something to be, just as well?"

"O dear! tell me about *being*," said Marion, looking up. "I will think about *being*, if you will help me."

Her friend answered, "God says:

"Be kindly affectionate one to another.

Be ye also patient.

"Be ye thankful.

"Be not conformed to this world.

"Be ye therefore perfect.

"Be courteous.

"Be not wise in your own conceit.

"Be not overcome of evil."

Marion listened, but made no reply.

Twilight grew into darkness. The teabell sounded, bringing Marion to her feet. In the firelight Elizabeth could see that she was very serious.

"I'll have a better day tomorrow. I see that doing grows out of being."

We cannot be what God loves without doing what he commands. It is easier to do with a rush than to be patient, or unselfish, or humble, or just, or watchful."

"I think it is," returned Marion.—*Watchman*

## PRESBYTERY MEETINGS.

## PRESBYTERY OF P. E. ISLAND

met at Georgetown on Thursday, Oct. 2, to hear the trials for ordination of Mr. W. H. Spencer.

The trials were sustained, and Mr. Spencer was ordained and inducted in the evening into the pastoral charge of Georgetown and Montague,—a charge vacant since the demission of Rev. John McKinnon.

The Presbytery met again on Tuesday Oct. 6th at Montrose for the ordination of Mr. George Fisher into the charge of Tigniah, Montrose, and Elmsdale.

## PRESBYTERY OF NEWFOUNDLAND

met in St. Andrew's Church, St. Johns, Sept. 25th. Present, Revs. L. G. MacNeil, M. A., moderator, M.

Harvey, R. Logan, clerk and Messrs. Bryden, and Goodfellow. A proposal was received from the Episcopalians of Little Bay offering to buy the Presbyterian church in that place. The Presbyterian families have nearly all left, and it was thought best to sell the church if suitable arrangements could be made. A debt of £196 still rests upon the Church, due the Mining Co.

Rev. James McLean of Great Village, was nominated Moderator of Synod.

## PRESBYTERY OF HALIFAX

met at Lawrencetown, Sept. 23th, for the induction of Rev. T. H. Murray. The services were conducted by Messrs. Anderson, Forrest, Simpson and McPherson. The congregation of Lawrencetown and Cow Bay is neither large or wealthy—but scattered as it is, it is quite large enough to tax the energies of any man, and though not wealthy has means enough to provide for his support. At present a manse is being erected, which when completed, will be creditable to the congregation, and convenient for the minister. Mr. Murray has the physical strength needed for the field. His preaching is clear and vigorous and his personal experience very considerable. It is hoped and believed that by the blessing of God, he will worthily fill the place of the former Pastor—the late Rev. Alexander Stuart—whose memory is held in loving remembrance by all the people young and old—and that he will do much for the moral and spiritual well being of the people of Lawrencetown, and Cow Bay and Lake Porter.

After attending to several small matters the Presbytery adjourned to meet at the call of the Moderator at Synod.

The next regular meeting was appointed for Tuesday, Nov. 22nd, at 10 o'clock, in Park Street Church, Halifax.

ALLAN SIMPSON, Clerk.

## THE PICTOU PRESBYTERY.

The Presbytery of Pictou held an adjourned meeting at Merigomish on the 24th Sept. Besides Mr. Laird the Moderator, *pro tem*, there were present, Messrs. A. P. Miller, Alex. McLean, E. A. McCurdy and C. S. Lord, Ministers, and Messrs. James McDonald, G. W. Underwood and James Ross, Ruling

Elders.

The principal business was the visitation of the congregation of Merigonish.

As was expected it was found that the pastor, Mr. Lord, who has been settled about a year, is most diligent, faithful and laborious, that the elders are watchful and attentive to their duties and that the managers look well after the financial business of the congregation.

It was stated that the attendance of the congregation at the diets for public worship was fair, that there are some who attend irregularly, and a few who neglected the house of God altogether, that there are three weekly prayer meetings, besides others which are held occasionally, at which there is an average attendance of 150; an equal number of Sabbath Schools with an attendance on an average of 140; that family worship is pretty generally observed, and the congregation have contributed for the Schemes of the Church within the past twelve months as follows:

For Foreign Missions,	\$75.00
“ For Dayspring and M.Schools	25.00
“ Supplementing Fund	10.00
“ Home Mission	7.00
“ French Evangelization	7.00
“ College Fund	6.00
“ Synod and Presbytery	3.00
Total,	\$133.00

Besides the above contributions to the Schemes of the Church the congregation has raised for local purposes \$1166.24 of which they paid to their pastor \$760.00 being \$60.00 more than the amount promised as stipend, and \$324.00 for repairs and improvements on the church, manse and Glebe.

The managers stated that the congregation pay a salary of \$700.00 per annum besides manse and Glebe, that they consider this amount a competent support and that their obligations have been fulfilled. They informed the Presbytery that though the Deputy from the Presbytery had brought the matter of Augmentation before the people in a general way, they had not yet considered the question at a business meeting of the congregation but intended to do so at their first annual meeting, and intimated their willingness to come up at least to the minimum required by Assembly as soon as they are able to do so.

After all the members of Presbytery had spoken giving such counsel as they thought to be suitable the following resolution was unanimously adopted:

The Presbytery having heard the an-

swers of all parties, would record their approval of the diligence, fidelity, and zeal of pastor, elders, and managers in the discharge of their respective duties, and their gratification at the measure of interest manifested by the congregation in the Master's work, especially as shown by the attendance at public worship, prayer meetings, and Sabbath Schools; by the observance of family worship, and by the good contribution to the F. M. Fund.

They would however strongly urge the congregation to immediately to provide their pastor with a salary at least equal to the minimum required by the General Assembly, and they would earnestly press on them the necessity of taking much larger collections for the Home Mission, French Evangelization, College, and especially the Supplementing Fund, and they would also at the same time affectionately commend the congregation and all its officebearers to the care, guidance, and blessings of the Great Head of the Church.

It was unanimously agreed to nominate Mr. Thomas Sedgewick as Moderator of Synod at its approaching meeting.

Arrangements for the supply of vacant congregations were remitted to the Committee on Supply.

E. A. McCurdy, Clerk.

At St. Andrew's Church, Winnipeg, lately, the pastor, the Rev. C. Pitblado, delivered his third annual sermon.

When the congregation was organized three years ago, he said, twenty-four individuals, of whom six were members and eighteen adherents, signed the agreement, all of whom, with the exception of six, have gone to various places in the North-West.

Eighty-one signed a call to the present pastor, who was inducted on the 14th of December, 1881. Of these eighty-one forty-five were members, and thirty-six adherents. Only twenty-eight of these are now in connection with the church, nearly all of the rest have gone to other places in the North-west.

Since the organization in 1881 563 members have united with the church, 68 by profession and 500 by certificate. During the last year 144 members have joined the church. The Sabbath-school numbers about 400 pupils.

The system of collecting money is by envelopes. There was collected last year \$11,000. --*Set.*

## UNDER THE SHADOW OF HIS WINGS.

BY REV. THEODORE L. CUYLER.

There is a hawk in the air. Sailing about on the lookout for prey, he spies a brood of chickens foraging about among the grass, and his sharp eye picks out one of them for a victim. But the vigilant old hen has her eye out also, and discovers the enemy; she sounds the admonitory "cluck, cluck, cluck," and in an instant the chickens scamper to her side. Before the hawk can make the fatal swoop, she hides them *under the covert of her wings*.

The ancient Psalmist was once exposed to the assault of deadly enemies—as fierce as a lion greedy for prey. In his sore straits, the prayer is sent aloft "Hide me under the shadow of Thy wings?" At another time, when in exile, his heart was overwhelmed with distress. Remembering his former deliverances, he cries out "Thou hast a shelter for me; I will make my refuge in the covert of Thy wings?" That the idea was suggested to him by the protection given by a parent bird to her offspring—rather than by the outstretched wings of the angels over the Ark of the Covenant—seems to my mind pretty clear. The comparison was not belittling or degrading to the conception of a Divine Being hovering over His own dependent children. Out Lord rescued the simile from any such imputation by exclaiming, as He saw the impending doom over the city of His love, "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate."

This is one of the most pungent passages in the Word of God for the warning of presumptuous sinners. Divine justice is in the air, ready to swoop down upon them. The righteous wrath of a holy God is revealed from heaven against every impenitent soul; and in view of it, the loving Jesus offers the covert of His atonement. To stand out against His call "Come unto me," is to defy God, and court destruction. The first duty of of every awakened soul is to hasten to the Saviour. The first and most instinctive office of faith is to imitate the chicks at the warning call of the mother hen and to creep under the shadow of Christ's wings. All the experience of all the saved souls in heaven or on earth

have been alike; their confession always is "other refuge have I none;" their prayer always is "Hide me, O my Saviour, hide; let me to Thy bosom fly!" How beautifully this brings out the true nature of saving faith as an act—the act of a guilty, weak, and helpless soul fleeing to and nestling under the outspread love and offered grace of the crucified Jesus. His atonement is ample enough to cover an universe of sinners. My friend, why stand out under God's lightnings and be struck.

There is a most delightful sense of security with all those who have fled for refuge under the covert of Christ's wings. Noah, listening to the roar of the deluge, did not feel safer in his ark. My salvation as a Christian is assured by the covenant of God, by the atoning work of His Son, by the witness of the Holy Spirit and by the constant oversight and hovering of an ever-present Saviour. We are kept by the power of God, through faith, unto salvation. All that we have to do is to keep under the wings; and this is no pretext for passive inertness, because those mighty wings encompass and overshadow and protect us in all the busiest scenes and widest activities of life. It is a very pretty picture of peace which we get by watching the little brood that are covered by the mother; she sitting tranquilly at her post of love, and the head of a chick peeping out occasionally from under the feathers. So doth God promise to "keep in perfect peace" all those whose minds are stayed on Him.

"Peace, perfect peace, in this dark world of sin?  
Yes; Jesus' blood doth whisper peace within.

Peace, perfect peace, with sorrows surging round?  
On Jesus' bosom naught but calm is found.

Peace, perfect peace,—our future all unknown?  
Jesus we know, and he is on the throne.

Peace, perfect peace,—death shadowing us and ours?  
But Jesus vanquished death and all his powers.

This is enough; earth's struggles soon will cease,  
And Jesus give us Heaven's perfect peace?"

This is a most precious truth which is

set forth by the hiding of the soul under the shadow of the Almighty wing. It not only reveals the secret of spiritual peace, it also reveals the secret of spiritual power. No power is self-generated. Even the best-equipped locomotive is a useless piece of mechanism until the ignited coal acts upon the boiler, and starts the piston. We only receive power by putting ourselves under God's power. That man who brought his paralyzed arm into the synagogue, would have carried it out again withered to the shoulder, if he had stopped to reason and to ask questions and to raise objections. He simply obeyed; he was submissive; he just put himself into the power and under the power of the Almighty Christ; and immediately the arm was made as whole as the other. What was the actual phenomenon witnessed in that upper chamber at the time of Pentecost? Simply this: a few scores of earnest believers gathered together under the shadow of the Omnipotent wing. They sat under the broodings of the Divine Spirit, in devout supplication, waiting for the power from on high. It had been promised; they asked for it; it came. The wonderful baptism of fire gleamed upon every brow, and penetrated every heart, and they were all filled with the Holy Ghost!

So it was on creation's morning when God brooded upon the face of the waters. So was it in the early Church when the Divine Spirit brooded over the praying souls in the upper room at Jerusalem. So has it ever been from the days of Augustine, and on to the days of Oberlin and Payson and Finney; the only place of spiritual power has been beneath the shadow of God's wings. Peace is there, and security is there, and there our lives are hid with Christ in God.

„Saviour, let Thy love for me  
Keep me ever near to thee;  
I will fear no evil thing  
In the shadow of Thy wing.

When the storms of sin or doubt  
Toss my troubled soul about,  
Then I flee for sheltering  
To the shadow of Thy wing."

#### MULTIPLYING FEEBLE CHURCHES.

*For the Mar. Pres.*

Dr. Washington Gladden in the United

States has lately set forth the folly of the unnecessary multiplication of feeble church organizations in rural towns. Among other instances given he shows that in one locality with a population of 600 there are six Protestant churches. On a pleasant Sabbath the congregations average about sixty hearers. Other examples are given of different localities having several places of worship where one or two churches would accommodate the people.

The evil complained of by Dr. Gladden also exists to a certain extent in these Maritime Provinces. There are small villages and rural districts with more than one church and two or three ministers supplying them on very small salaries. One perhaps could do the work and receive a competent support. For example in Walton in the County of Hants there are four churches Presbyterian Methodist Baptist, and Episcopal. Could not one clergyman, of an evangelical denomination, give his whole time and attention to this one locality, be well paid, and the spiritual wants of the people better attended to.

Might not this subject engage the attention of the leading denominations in these Provinces. Why not confer with each other before another church is erected. If a locality is well supplied with religious ordinances why should another denomination plant a feeble church because they have a few adherents. And is it not unseemly and unbrotherly to encourage a few malcontents, and organize another church to gratify a feeling of malice. Surely when the heathen are perishing we should sink our minor differences and concentrate our efforts in the home field that we may be able to do more for those perishing for lack of knowledge.—*Com.*

#### RELIGIOUS FREEDOM IN JAPAN.

One of the missionaries in Yokohama writes:

"In all our work we have much cause for encouragement, mingled of course with some discouragement, such as every man has in this world. As far as any interference of the Government is concerned, every one may worship God according to the dictates of his own conscience. . . .

"You will be glad to know that more than half of the Old Testament is translated and printed. Our missionaries,

men and women, are all actively engaged in their work of teaching, preaching, and studying the language. This last is a tedious, wearing work, and—in a language so confessedly difficult to become perfect in—requires a lifetime even longer than ours has been. . . .

"We labor on in the service of the Master, counting it all joy to have the privilege of doing so. Dr. Hepburn looks and is very different from what he was when we parted from you in Marseilles nearly three years ago. His health is good, and enables him to sit at his study-table working on a translation of the Old Testament into Japanese from nine to four o'clock daily, Saturdays excepted, when he has other work to prepare for. To-day he is getting his sermon ready in Japanese for to-morrow. He is quite often called upon to preach in that language, though only a layman. He has a most interesting Bible-class for Japanese women, attended by twenty-five or thirty every Sabbath mornin."

#### LARGE GATHERINGS.

Recent published statistics record the cheering fact of large additions to the membership of the church in heathen lands. Two mission churches in China under the care of the Presbyterian Church in the United States reported at the close of last year 588 persons added to their communion rolls on profession of faith. This is quite a novelty in Presbyterian statistics. For the first time a church in heathen lands exceeds the gatherings into any of the churches at home and abroad. This is a large accession in one year and few if any churches in China or elsewhere bring to us such cheering news.

From our own mission in Formosa also the pleasing intelligence has lately been given that 2000 Aborigines on that island have thrown their idols away and wish to follow the Lord of Hosts.

Is not the Spirit's efficacious power being exercised among the heathen in a most remarkable manner. God is now raising up a noble army from among those sunk in darkness for the spread of Christianity throughout the world.

What ample encouragement we have in our day to prosecute the mission enterprise. With the cheering tokens that are given and the signs of awakening now

witnessed among the heathen should not our zeal be incited. Never were more open doors presented than now never were grander results achieved. God makes use of agents in this work and it is a blessed privilege that we can be co-workers with Him in carrying on this noble work. Surely when mission churches report additions to their rolls by the hundred, it should stimulate our zeal and lead us to be active lest those perishing for lack of knowledge receive the true light and pass into the kingdom of Heaven whilst many in this favoured land are left out.

#### THE INQUIRY ROOM.

A good deal has been written of late in behalf of the inquiry room. Ministers are agreed at the close of the service to hold a meeting with any who seem impressed and are anxious about the interests of their souls. We would not for one moment make any disparaging remarks concerning the inquiry room but sometimes there is a tendency to push a good institution too far. It would be well to weigh arguments urged on both sides. In a late sermon preached by Spurgeon on Pleading and Encouragement he closes as follows, and his utterances are always worthy of consideration.

Oh that you would trust in the Lord Jesus, repose in Him and in His finished work and all is well. Did I hear you say 'I will pray about it.' Better trust at once. Pray as much as you like after you have trusted but what is the good of unbelieving prayers. 'I will talk with a godly man after the service.' I charge you first, trust in Jesus. Go home alone, trusting in Jesus. 'I should like to go into the inquiry room.' I care say you would, but we are not willing to pander to popular superstition. We fear that in those rooms men are warmed into a fictitious confidence. Very few of the supposed converts of inquiry rooms turn out well. Go to your God at once, even where you now are. Cast yourself on Christ now, at once, ere you stir an inch. In God's name I charge you, believe on the Lord Jesus Christ for he that believeth and is baptized shall be saved, but he that believeth not shall be damned. CON.

## MY REFUGE.

BY SALLIE C. JAY.

*Thoughts suggested by a Sermon in Princeton Presbyterian church by Rev. J. Addison Henry, D. D.*

In all my blindness be my sight,  
In all my weakness be my might;  
In every loss be Thou my gain,  
Be Thou, dear Lord, my ease in pain.

Watch close beside me while I sleep,  
Be thou my comfort when I weep;  
Be Thou my guard, my guide, my stay,  
That from Thee I may never stray.

O "Rock of Ages," let me hide  
Within Thy wounded, pierced side,  
Thou art the refuge of my soul  
When angry billows o'er me roll.

Thou wast rejected, scourged and scorned,  
And cruel thorns Thy brow adorned;  
O "Friend of sinners" man of grief,  
'Tis through Thy cross I find relief.

For me that heavy cross was borne,  
For me that thorny crown was worn;  
My Father, God, how can I show  
The debt of gratitude I owe?

Thy "still small voice" in accents sweet,  
Says "lay thy life at Jesus' feet;"  
I come, I kneel, I hide in Thee,  
Thou "Rock of Ages, cleft for me."

## THE MOTHER AND HER BIBLE.

It is related of the mother of Bishop Jesse T. Peck that on one occasion, returning from a neighbour's to find her humble home on fire, she rushed into the burning building, and coming out with her eyebrows singed, she exclaimed, "I have got my Bible, the rest may go!" Referring to this incident in the presence of a large company of friends at his residence, a few months before his death, the Bishop took up that Bible, saying, "Here it is—the book out of which five sons studied theology under the tuition of my godly mother."

Speaking of a frequent excuse the *New York Christian Advocate* says ironically:—"If you don't like the minister you have no duties to perform. Not lik-

ing the minister absolves you from all responsibility. The fact that you 'don't like the minister' releases you from your vows. If you are a trustee, you need not take any further interest in the financial affairs of the congregation. The fact that the people entrusted you with certain duties, which you engaged to perform, is neither here nor there if you 'don't like the minister.' Of course you needn't pay anything if you 'don't like the minister.' Certainly not. The easiest of all ways to get rid of supporting the Church and its ordinances is simply to say, 'I don't like the minister.' Of course you need not go to the prayer meeting. Why should a man pray if he 'doesn't like the minister'?"

There are a hundred things which you cannot do, and which you are not called upon to do; but you can always do what is your duty here and now. There are a thousand places which you might conceivably fill; but the fact remains that at the present moment you are only called to fill one place. Do the one thing; fill the one place. He who sees all things and all places will take care of the rest.

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## THE POWER OF CHRISTIAN LIVING.

'Ye dinna ken, mon, what a braw saramont ye preached til the stiff-necked judge on yester morn as ye ploddet awa' til the kirk. I was minded me aim sel o' the sin o' Sabbath-breakin', but wha would hae thot ye had sic a pooper in ye as to mak the haughty judge get doon be hind the wa' for the fear o' ye!

I canna think what gies ye sic a pooper unless it be the Christian leevin' o' ye, for ye hae nae mony words til yer releegiu, tho' I canna rightly say they are a-wantin' when they are ca'ed for. I couldna but think to mesel that a' the preachin' o' the kirk wouldna hae moved the proud judge to bend doon his proud back the like o' that; and when he creepet up and peeket over the wa' to see ye get clean gone out o' sight I was aye laughin' in me sleeve to think that plain David S—, wi'oot learnin' or siller or standin', could hae brot hame the truth wi sic a pooper just by comin' along the road wi a limpin' gait wi'oot geein' a look nor a word out o' his heid.'

It was thus that good David S— was accotied by his friend and fellow-countryman, McR—, on the day after the Sabbath on which McR— had been in consultation with Judge W—, a man of much mental culture and of high social as well as legal distinction, concerning the rebuilding of a wall along the Judge's property.

In the midst of an animated explanation of what he wished in the new wall the Judge caught sight of David S— coming along the country road on his way to church. He was a man well known in the neighborhood and high esteemed as a conscientious, God-fearing, Sabbath-keeping, stern-principled Scotchman.

The Judge stopped suddenly in his talk about the wall and in lowered tones said:

'Here comes David S—. It will never do to let him see us talking business on the Sabbath. We will just step behind this bit of wall until he passes, and together the Judge and the mason crouched down behind the wall until the plodding footsteps of David S— reached faintly in the distance and the good man passed from sight, all unconscious of the silent, but potent protest against Sabbath breaking his appearance had caused.

What a grand thing to lead a life that preaches the truth. One cannot escape

telling the truth about himself, whether he will or not, for his unconscious, undirected influence cannot disagree with his real character. The laws of human influence lie deeper than we think. As in the natural world the silent forces have the precedence in power, so doubtless is it in the moral world, so that man's outward endeavor possesses but a tittle of the power he exerts.

Good men carry about with them an influence in their persons which others feel, but of which they themselves have no suspicion, and bad men in their turn produce moral injury of which they never think. It is character that commands the world, for in the face of the utmost exertions of the active powers the world is more moved by what a man is than what he does or says. We constantly meet with those upon whom precept has only the effect to tease, while example will convince. Of what surpassing importance is it then that we be good, since we cannot go back of what we are, or make the stream of our influence better than the source from which it flows.

Truly, we are 'epistles known and read of all me.' It is ours to see that the page be fair.—*Illus. Chris. Weekly.*

## LIVING EPISTLES.

"I have read a great many books on the evidences of Christianity, and most of the arguments in them I can answer satisfactorily to my own mind. But the change I have seen in the life of my little daughter in the year or two past I cannot explain. There is evidence of some power working in her which I cannot understand." This was, in substance, the expression of a father concerning his daughter of fourteen and fifteen years of age, who had recently made a confession of her faith in Christ. The father was not a christian, and was, indeed, inclined to what is erroneously termed "free thought." A man of more than average mental ability, he could meet arguments addressed to the intellect, but he did not know how to resist the power of a child's life. May that child's life lead him to the Saviour? But let us all ask ourselves, What are men reading in our lives? We are "living epistles," whether we will or no. The important question is, What are men reading in us? Is it of the power of Christ working in us?—*Christian Weekly.*

## SPIRITUAL SLOTH.

Thorwaldsen, having completed an exquisite statue of our Lord, remarked to a friend, with sadness, "My genius is decaying!" "What do you mean?" said his friend. 'Here' said the sculptor, 'is my statue of Christ. It is the first of my works with which I have ever felt satisfied. Until now my idea has always been beyond what I could execute. It is no longer so.' A deep spiritual lesson is suggested by this expression of the great sculptor. Well may the Christian who is satisfied with any present attainment or achievement look with apprehension upon such a state. It is a sure sign of decaying life—of declining spiritual sight. For, with enlarging views of our divine ideal, comes increasing dissatisfaction with our own imperfect likeness to it. Seeing him more and more 'as he is' we forget the things that are behind, and reach forth to those that are before. Every one that hath in him the hope of being like Christ "purifieth himself even as he is pure." O, satisfied Christian, resting at your ease, see well to it that yours is not the rest of spiritual sloth, of decaying strength—that dreamless slumber which is slow to waken at the touch of great ideas, which once so thrilled you with holy zeal, and made you eager in the service of your Lord!—*Sel.*

## THIS ONE THING.

All profitable, successful lines of business are special lines, etc. if we would be earnest servants of God, we must be specialists. Having one thing to do, understand it thoroughly, and do it as unto the Lord, casting off the unprofitable works of darkness, and putting on the armour of light.

Two Scotchmen in the north of Scotland went fishing one day, and, as men sometimes do there, as well as here, got drunk. When it was time to go home one of them cast off the lead-line, and they got into the boat, took the oars, and began to pull towards home, as they

supposed. After some time was thus spent, one said; 'Sandie, is it not time we were home?' The other agreed with him, and they redoubled their efforts, but without making any progress. At last morning dawned, and the effects of the whiskey passed off, and found that while casting off the headline they had forgotten the stern-line, and were fast to the shore, while they thought they were homeward bound.

So it often is with Christians; we cast off the headline and wonder we do not make faster progress, when all the time the stern-line is holding us fast to the shore. That stern-line interferes with us wonderfully. We are fast somewhere and we can't go where the Spirit leads us. Some compromise with the world, some thread—a silken one, perhaps—some sin, something holds us back, and till we cut loose from everything we are shore-bound.—*George F. Pentecost.*

## A CHRISTIAN RAILROADER.

Mr. Fairweather, formerly an employe of the Chicago, Burlington and Quincy Railroad, tells this characteristic anecdote of Col. C. G. Hammond,—'A director and one of the largest stock holders of the road and I were stopping at the Tremont House, Chicago, one Sunday. He said to me, 'Go and tell Col. Hammond I want to see him this morning.' Why, it is Sunday, and I don't think he'll come.' 'Yes, he will; of course he'll come, if you tell him for me.' I went reluctantly. The Colonel met me at the door, and when I told my errand he straightened up till he seemed about eight feet high, and replied, 'Give my respects to Mr.—, and tell him that six days in the week I am superintendent of the Chicago, Burlington and Quincy Railroad, at his service, but this is my Sabbath. Good morning.'—*Sel.*

## HOW NOT TO SPEND TIME.

Spend your time in nothing which you know must be repented of.

Spend it in nothing which you could not review with a quiet conscience on your dying bed.

Spend it in nothing which you might not safely and properly be found doing, if death should surprise you in the act.