

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

AR 1-0
M3 P6

THE ARCHIVES
THE PRESBYTERIAN
CHURCH IN CANADA

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

THE MARITIME
PRESBYTERIAN.

CONTENTS.

	PAGE.
Editorial Notes.....	227-231
Death of Rev. W. R. Frame.....	232
New Hebrides.	
The Murder of Zarry in Malekula.....	252
Demarara.	
Letter from Rev. J. Gibson.....	253
The Centenary of Protestant Missions.....	234
The President's Address at the B. and F. Bible Society.....	235
I Have Not Time. Rules for Holy Living.....	240
Not Your Own. A Gleam of Light.....	241
Preparation for Emergencies.....	241
The Russia of To-day.....	242
Points of Contrast between a Hundred Years Ago and To-day.....	244
It Never Dries Up.....	244
A Prayer at a Garden Party.....	245
Hindu Horrors. Children and the Church.....	245
Echoes from the great Missionary Conference.....	246
Fourteen great Mistakes. Now is the Time.....	247
Aunt Sally and the Amalekites.....	248
The Miner's Persistence.....	249
Bible Woman's Work in Bombay.....	250
A Martyr. Home.....	251
A Family Chapter of Crime. Keep it to Yourself.....	252
The Presbyterian Alliance. What Can I do To-day.....	253
Some Incidents shewing how broad is Missionary Work.....	254
The Devil's Missionary Enterprise.....	255
Children at Church.....	256
What Brings Peace. Wise Silence.....	256

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

AUG., 1888.

Literary Notices.

SCRIBNER'S MAGAZINE for August contains, *Rivers and Valleys*, well illustrated, shewing the formation of water courses, and the wonderful action of streams in cutting a pathway for themselves; *American Locomotives and Cars*, numerous engravings and drawings shew the progress in car construction. Several stories, complete and serial, make up the fare for the hot month of August. C. Scribner's Sons. 25 cents per month; \$3.00 per year.

THE PRESBYTERIAN REVIEW for July contains the following articles:

I. Christian Unity and the Historic Episcopate—by Prof. Ransom B. Welsh.

II. Primitive Justice—by Prof. Hopkins.

III. Ninian Beall, an American elder of the 17th Century.

IV. Christianity and Culture—by Rev. Wm. T. Herridge, of Ottawa.

V. The Rise of the Scottish Pulpit—by Prof. W. G. Blakie, D. D.

VI. Can the Being of God be Demonstrated—by Rev. E. White.

VII. An Account of the Scripture, proofs of the Confession of Faith and the Larger Catechism.

VIII. Critical Notes.

IX. Editorial Notes. American Alliance of the Reformed Churches—by Dr. Talbot W. Chambers, and, Co-operation in Foreign Missions—by Prof. Calderwood.

X. Forty pages of Reviews of Recent Theological Literature.

Price 80 cts. per No.; \$3.00 per year. Charles Scribner's Sons.

CURE FOR A HEAVY HEART.

The following method was recommended by Howard, the celebrated philanthropist:—"Set about doing good to somebody. Put on your hat, and go visit the sick and the poor; inquire into their wants, and minister to them. Seek out the desolate and oppressed, and tell them of the consolations of religion. I have often tried this medicine, and always find it the best antidote for a heavy heart."

"Who hath a greater combat than he that laboureth to overcome himself? What foes hinder and trouble thee more than the unmortified affections of thine own heart?"

READ HELPFUL VERSES.

How many of you as you take up the Bible for the morning devotions, turn to something which will be of practical use through the busy day at whose threshold you pause to render homage to Him whose kindly presence you need throughout its hours? There are strong, helpful words, that will, thus read, stay by the children as they go off to the schoolroom, stay by your wife at home; ring sweet music in your soul all day long. "As much as lieth in you, live peaceably with all men," may keep your boy out of a fight. "Study to show thyself approved unto God, a workman that needeth not to be ashamed," may help him to overcome the temptation to do a little cheating in his lessons. "Even Christ pleased not himself." The memory of that verse may help your girl to be unselfish and kind. Read the Bible, of course; read it so with your family if you like, but when you gather them around you in that precious morning time, give them as a keynote for the day some helpful Old Testament story of faith and its reward, a Psalm full of praise or consecration, sweet words of comfort and counsel from the lips of Christ and his apostles. If you are pressed by cares and have time but for a few verses, let them be words that shall be "echoes of blessing" all day, and God alone knows how much good may be the result of thus "rightly dividing the Word of truth."—S.L.

All children should be taught to give, not the dime, nickel, or penny from their parent's purse, but from self-denial, money earned, or from their allowance. This children ought to have, be it ever so little, in order to teach them how to use money and the responsibility of giving of what they have to the cause of the Lord. This will grow with their growth, and strengthen with their strength, and in this way they will learn how "more blessed it is to give than to receive," which is realized much more fully by those who give to their penury than by those who give of their abundance.—*Episcopal Recorder*.

Six missionaries sailed recently for Chili, South America, to reinforce the self-supporting missions of the Methodist Episcopal Church in that Republic. They are to be distributed among the stations at Coquimbo, Santiago and Concepcion.

THE MARITIME PRESBYTERIAN.

Vol. VIII.

AUG., 1888.

No. 8.

The Maritime Presbyterian.

A MONTHLY MAGAZINE DEVOTED TO MISSIONS,

Price, in advance, 25 cents per year in parcels of 4 and upwards to one address. Single copies 40 cents. Subscriptions at a proportional rate may begin at any time but must end with December.

All receipts, after paying expenses, are for Missions. Paid to date \$400.

The Children's Record.

A MONTHLY MISSIONARY MAGAZINE FOR THE CHILDREN OF THE

Presbyterian Church in Canada.

Price, in advance, 15 cents per year in parcels of 5 and upwards, to one address. Single copies 30 cents. Subscriptions at a proportional rate may begin at any time, but must end with December.

All receipts, after paying expenses, are for Missions. Paid to date, \$200.00.

All communications to be addressed to

REV. E. SCOTT, New Glasgow, Nova Scotia.

Reference was made not long since to the offer received by the F. M. Committee from one who asked if they would allow him to pay the salary of Mr. Annand for a year. The committee thankfully accepted the offer and in reply a letter has been received with a cheque for \$1000. The letter says, "I had the great luxury yesterday of putting into the _____ Bank one thousand dollars for the Foreign Missions of our church. * * * Would that I had a thousand thousand to give for the cause of the precious Saviour." There are two grand truths in that simple statement, one is, that true giving is for the cause of the precious Saviour. Let that spirit animate us. Let that thought be ever before us, and it will ennoble all our giving. It is "for the cause of the precious Saviour."

The other grand thought is the "luxury of giving." Instead of a hardship or duty as it is too often considered, it is a luxury, a joy. May the Lord's people have both the mind and the means to indulge in this luxury more and more.

Rev. J. W. McKenzie of Efate, New Hebrides, writes as follows:

"In your decision re another missionary for the New Hebrides I fully concur. Would like to see our church, along with our Presbyterian brethren of the United States, undertake a mission to some of the priest-ridden countries of South America.

I think our church has done her part nobly for the evangelization of the New Hebrides, and could not be accused of unfaithfulness were she to withdraw and leave the work to the wealthy, growing churches of Australasia, as soon as ever they are able to undertake it."

Mr. Robertson of Erromanga in acknowledging with thanks a sum of money from the Bible class of Mr. John S. Smith, Fort Massey Church, Halifax, for the purchase of a pump for the Mission Station at Dillon's Bay, says:

"The pump is doing splendidly, raising a fine flow of water from the bottom of our well which is 22 feet deep." It is an immense boon to the station to be thus supplied with abundance of excellent water. I dug this well about ten years ago when we were preparing for the meeting of Synod held at our station that year, and I had very little help and walled the entire well myself, the friendly natives carrying the stone. Thank your Bible class very much for me for their gift. They could not have given us anything that would have been of more use. May they never want for clear, cold, refreshing water themselves, but above all may they drink deep and constantly of that water which Christ offered to the woman at the well."

In a letter just received from Rev. J. Gibson, our missionary in Demarara, he says:

"Great preparations are now being made for the celebration of the Jubilee of Emancipation. I hope at a later date to

be able to give you some account of this. Mrs. Gibson and myself are both enjoying good health although the hot weather is very trying. There was one case of yellow fever reported in Georgetown this month. This is a bad sign at the beginning of the hot months, and as we have had so much rain already this year we may expect a long dry season."

The Presbytery of Pictou met in New Glasgow on the 18th July for the ordination and induction of Rev. A. Robertson into the pastoral charge of New St. Andrew's congregation. Mr. Goggie of Truro preached, Mr. Falconer addressed the minister, and Mr. Turnbull the people. The settlement is a very happy one and the congregation starts with bright hopes and prospects. .

One thing the great missionary conference recently held in London shews to the world, and that is the unity of the Protestant church. Men of all Protestant denominations were gathered "with one accord, and did confer with gladness and singleness of heart," on the one great work of winning the world for Christ. What is wanting to complete that testimony of unity is that in every city, town, village, and country district, in our own land the laborers in these different denominations cease all efforts at making proselytes from other denominations, and devote themselves to spreading the gospel among those whom they are called to teach and among those who have not the gospel.

Courtlandt Palmer, a leading free thinker of New York died a few days since. Calmly he sank into what he called his "last long sleep," and according to his request Col. Ingersol held a funeral service over his remains.

Concerning his death the New York *Herald*, which cannot be suspected of any undue bias toward Christianity, remarks; "Courtlandt Palmer died peacefully, serenely and quietly, but not hopefully. His resignation lacked the quality of triumph which sometimes transfigures the experience of Christians. He won no victory over death, but surrendered to it as to superior strength. His was an ideal stoicism, a magnificent defiance of the inevitable, uncheered by a glimmer of faith in the future, a brave but eternal farewell to earth, home, friends, life everything."

"We estimate a theory in our secular fashion, according to the results it will produce. With great respect therefore for the atheism of Palmer and Ingersol, we should be sorry to have the people of New York, for instance, converted to it. Christianity, we believe, produces on the whole greater and better results, imperfect as its application to daily life is." * * * "We rather think then that we will be satisfied with the hopes which Christianity offers, and not court the grim courage which makes the best of a bad job and faces death with clenched teeth."

Fancy a young man who has disobeyed his parents, run away from home, run to all lengths in debauchery and crime, at length straying into one of Col. Ingersol's meetings. He hears the teachings of his childhood laughed at, the Bible held up to ridicule, God caricatured. He takes hold of it with eagerness, goes home, writes to his sorrowing and broken hearted parents, to whom he has not written for years and who have given him up for lost.

"My dear father and mother—I have been to one of Ingersol's meetings. I believe what he says. I have accepted his creed. These things that you taught me when a boy are all idle fancies. Oh my dear parents, rejoice with me at the new light which I have found. It has made a new being of me. It has put new life and hope and energy into me. I have determined to begin a new life. Farewell to my old evil courses and companions. Henceforth I will lead a different life. Free thought shall be my guide and comfort. Can you ever forgive me for the suffering I have caused you. I am coming home at once and am determined to do what I can to make amends to you for the past and to make happy your declining years. Blessed be the day that brought me into that meeting, that led me to listen to these glad tidings."

Who ever heard of such. Who can read it without a smile at such a ludicrous idea. What life was ever regenerated in such a way?

Many a time have prodigal sons strayed into gospel meetings and heard of Christ and accepted him and begun a new life. Many a time have the hearts of sorrowing parents been gladdened by letters written by penitent sons who had been converted to Christianity. Many a wanderer has accepted Christ and turned his footsteps homeward to cheer his aged parents who had perhaps given up hope of ever seeing again their long lost son. By their fruits ye shall know them.

The Presbyterian Council at its recent meeting in London passed a resolution recommending the appointment of deaconesses in every congregation. There is no question but this is a move in the right direction. While most women have home work to absorb their whole time and strength, yet in every congregation there are some who are sufficiently free from those cares to be able to devote a portion of their time to Christian work, visiting the sick, the poor, the careless, as well as those who are neither sick nor poor. Many women have a special aptitude for such work. There is much of it now done by good women, but if they were specially set apart, it would be a help to them in prosecuting it. If every congregation, more especially in villages, towns and cities, had a band of deaconesses, it would be one of the most helpful agencies in connection with our Church.

A few weeks since, while stopping in New Glasgow, Father Chiniquy received the following cheering note :

88 FRANKLIN STREET,
CAMBRIDGEPORT, MASS.

My Dear Father Chiniquy:

Words cannot express my delight at hearing from you this morning through your letter to Brother Armstrong.

I presume you would like to know who I am. Well, dear Father, I am the young man who called upon you at the Crawford House that blessed morning, when I gave my heart and soul to my Jesus Christ, my *only* Redeemer, and oh dear Father, you cannot imagine my happiness. And I have thanked God for having seen and heard you give some experience for I *know* it was Christ through you that convinced me of my delusion. Praise God. Please pray for me that I may make for my master a faithful servant.

* * * * *

Your converted Catholic,
WM. HUNT.

There's a little mischief-maker
That is stealing half our bliss,
Sketching pictures in a dream land,
That are never seen in this;
Dashing from our lips the pleasures
Of the present, while we sigh;
You may know this mischief-maker
By the name of By and By.

MARTYR BLOOD AND ITS RESULTS.

The ancient maxim that "the blood of the martyrs is the seed of the Church" has a modern illustration which will find its way into the most glorious records of the Church of Christ. The story of the Christian boys who were put to death in Uganda has been told in many parts of the world. The Christians of Tinnevelly, India, heard it, and so moved were they that they gathered four hundred dollars at Christmas time, and sent it with a beautiful letter of sympathy to the persecuted converts who survive. The Presbyterian Chinese Christians at Swatow, China, heard of it and they took up contributions for the mission. Eight thousand copies of a tract on the Uganda massacre were circulated in Madagascar and awoke profound emotion. The story reached Maianerea, and Bishop Selwyn has forwarded fifty dollars collected in the Patterson Memorial Church on Norfolk Island. Mr. Selwyn writes: "Our hearts were much stirred by the wonderful martyrdom in Uganda. Our boys talk of the Uganda boys by their Christian names, and they are household words amongst us, so real was it to us."—*Christian at Work.*

The *Harvest Field*, a Wesleyan magazine in South India, says:—"We could mention some twenty or thirty places in which Brahmans have formed themselves into societies for the sole purpose of studying the Bible. No missionary has the *entree* to their meetings and their existence is not talked of outside. Yet their questions come to us anonymously and sometimes secretly. Even in the monasteries of the land and by some of the high priests of Hinduism the Bible is a book anxiously studied."

It is proposed to establish in Bethany, the town of Mary and her sister Martha, where Christ raised Lazarus from the dead, a home which shall form a centre of Christian work. A piece of land has been secured there for this purpose. The village contains about five hundred inhabitants.

"It does not require great learning to be a Christian and to be convinced of the truth of the Bible. It requires an honest heart and a willingness to obey God."

The Federal Assembly of the Australasian churches submitted the following proposal to the General Assembly at Sydney in March last:

"That the proposal which has been already made by other Presbyterian churches than those of Australasia having Missions in the New Hebrides be carried out, viz., that the Australasian churches take over these Pres. Missions and missionaries with the consent of parties on conditions to be determined on as e. g.

(a) That the said Home and Canadian churches continue to contribute to the General Heathen Mission Fund for the next ten years, with a decreasing ratio of one tenth per annum after the first year. from a date to be agreed upon.

(b.) That when the ten years shall have expired all obligations with respect to the support of these Missions, on the part of the Home and Canadian churches, shall cease and determine."

The Presbytery of Halifax having appointed a deputation to visit the congregations of Annapolis and Bridgetown, and finding that the people are for the most part in favor of union, have agreed to supply the two places separately as at present until the first of November, and then to declare them united into one congregation.

Rev. D. S. Fraser having accepted the call from LaHave to Springside, Col. Co., has been inducted there under the happiest auspices. The only thing to regret is that while Springside is settled LaHave is made vacant. There is need for more earnest prayer to the Lord of the harvest that He would send forth more laborers into his harvest.

Rev. W. A. Mason was inducted into the pastoral charge of the congregation of Georgetown, P. E. I., June 26th. Rev. A. B. McLeod addressed the minister and Rev. J. M. McLeod the people.

A cordial call from the enterprising congregation of Mabou to Rev. Mr. Gloag has been laid before Presbytery and accepted. His induction is to take place on the 14th of August.

The Presbyterians of Caledonia, P. E. I. have been, in compliance with their own petition, erected into a separate pastoral charge.

While other professions are crowded there is still a great want of men for the ministry. No sooner do a class of students complete their studies than they are for the most part called and settled almost immediately, while on every hand there are vacant congregations looking for and awaiting a settlement. More of our boys are wanted for this work. We have the boys and the Colloge to train them and should not have to be dependent upon aid from without. For all the aid that as a church we have received from other churches and lands let us be thankful, but there should be more effort to provide from among ourselves men for the work of our church.

The Halifax Presbyterial of the W. F. M. S. held their quarterly meeting at Elmsdale, July 10th. Delegates were present from Shubenacadie, Gay's River, Middle Musquodoboit, Milford, Halifax, Oldham and Elmsdale. Three new societies were reported as formed during the quarter, viz., Nine Mile River, the Gore, and Dartmouth. There are now 22 Auxiliaries, and 10 Mission bands in connection with this Presbyterial.

The Scotch Church, Boston, during Rev. S. C. Gunn's pastorate of about a year has grown rapidly. 101 members have been added to the roll. There are now 8 Presbyterian churches in that city.

One of the grandest agencies for the extension of Christ's kingdom is the British and Foreign Bible Society. During the year, closing with the first of May, the total number of Bibles, Testaments, and portions issued by it was 4,206,032, or an increase beyond the issues of last year of 273,354 copies. The total income of the Society for the year was £250,382 10s. 5d. The expenditure was £224,823 9s. 9d. Of the total receipts for the year £147,834 5s. 5d. are free income, while the remainder, £102,548 5s. is money received from the sale of the Scriptures in different parts of the world. Of the free income, more than two-thirds has been from legacies, the remainder is free gifts and contributions. The expenditure of the Society for the year was £224,823, 9s. 9d., thus paying off the debt of £10,000 which remained at the close of last year, and leaving a balance for the work of the current year.

A good idea of the working of the Society may be obtained from the speech by the President, the Earl of Harrowby, at its recent (eighty-fourth) anniversary in Exeter Hall, London. An extract of the address is given in another column, and will well repay the reading.

The Presbytery of Victoria and Richmond has been exercising its Episcopal functions in a praiseworthy manner, in visiting and looking into the welfare of the congregations within its bounds. On June 26th it met at Middle River for visitation. Much of the working of the congregation was found to be satisfactory. One exception to this was an accumulation of arrears during the ten years now amounting in all to about \$300. As a sign of progress there were no arrears last year, and the Presbytery urged the congregation to try and pay off that of previous years as soon as possible.

The Presbytery is also arranging for the supply of the stations of Margaree by a student Catechist.

On June 27th the same Presbytery met at Little Narrows for visitation. The congregation here is vacant, but generally holds a prayer meeting in the church on Sabbath morning when there is no supply of preaching, and a district prayer meeting on Sabbath evening as also a Sabbath school. They are also engaged in paying off some arrears due their late pastor. When a congregation in the absence of preaching thus maintains its own services, and seeks to provide for things honest in the sight of all men by paying off old liabilities, it is a good sign of a healthy life, which we trust the people of Little Narrows will enjoy and cultivate still more fully, and receive their reward in the shape of a man to labor among them who shall be at once their choice and the choice of the Head of the church.

It is not enough that we go to the House of God in a general way sometimes, here sometimes there. The result will be that there will be little attachment or interest anywhere, and little of good done anywhere, little of good received. When Solomon had a host of wives, he had very little love for any of them. Affection becomes rather thin when spread over so wide a surface, and the one who distributes his favors among a number of churches is

of little service in any, has but little interest in any, and that little is very liable to grow steadily less until it dies out.

Two of our mission staff in Trinidad are now at home. Miss Blackadder is enjoying a well earned and much needed rest. She was very much worn.

She has laboured there for ten years, and any one who has had experience in teaching knows that even in Nova Scotia it is wearing work. But in Trinidad it is much more so. There is the hot enervating climate. The children have often to be hunted up day by day and brought to school, and a variety of other causes combine to make the work a trying one.

Rev. J. K. Wright and family have also returned, and are at home in Ontario. Mrs. Wright's health has been for some time in a delicate condition and they have been obliged to leave the mission permanently. We trust that in the more bracing atmosphere of her native province her health may be completely restored.

Church members leaving home, sometimes leave their church connection behind them. Young people trained in Christian homes, in connection with a Christian church, accustomed to attend regularly its services, and sometimes on its communion roll, leave home for distant town or city. Often they go without letting their minister know it or without their certificate of church membership, and the first he knows of their absence is by missing them from church for a length of time. This is the first wrong step. The second naturally follows. Settled in their new home, they go first to one church, then to another, too often having "no fixed place of abode" for worship. The result is a lessened interest in any one place. The communion table and sometimes even the house of God is forsaken. To young people leaving home to live abroad we would say. If you are church members never leave without your certificate. If not communicants, see your minister and get a letter from him. Then when you are settled at work in another place choose a church home at once, present your letter or certificate, look upon that home as yours. You will thus be kept from many temptations. You will be strengthened and helped. The ties, the friendships, the sympathy of a church home will be of great advantage.

The home leaving time is one in which many a one drifts away from church influence to their lasting injury.

It is said that more copies of the Word of God, in whole or in part, were put into circulation by the British and Foreign Bible Society during the last year than existed in the whole world at the beginning of the present century.

The Presbytery of Pictou visited the Merigomish congregation on Monday, July 23rd. Mr. Falconer preached. The congregation has been for some time without a settled pastor and feels a little discouraged, but they keep up regularly and faithfully three prayer meetings and three Sabbath-schools. The Presbytery could not supply their greatest want, namely a man to labor among them. They could only speak words of encouragement and cheer, and trust that soon they may have the man of their choice. It is a fine field.

DEATH OF REV. W. R. FRAME.

On the 30th of June last, Rev. W. R. Frame was called to his rest at the comparatively early age of 54 years. He was born in Shubenacadie, Hants Co., studied first in the Seminary in Truro, and then in the U. P. Hall Edinburgh. His whole ministry has been spent in P. E. Island, first, from Aug. 15th 1862 to Sept. 7th 1871, in Richmond Bay East, and Summerside, and there until his retirement, May let, in Mt. Stewart and West St. Peters. Though suffering from weakness of the throat and premonitory symptoms of disease of the lungs which prevented his prosecuting the work of the ministry, he was not idle. He started the *Island Guardian* and continued to edit it with much ability until compelled by failing health to lay it aside.

He was a faithful man and held in high respect by his brethren.

The first American Sabbath-school of which we have any definite knowledge was started in Ephrata, Lancaster, Pa., about 1730, by Ludwig Hacker, a common school teacher. It was carried on by him up to the date of the battle of Brandywine, when its building was given up for hospital uses.—*Pres.*

New Hebrides.

THE MURDER OF ZARRY IN MALEKULA.

Last year two missionaries were sent to the New Hebrides by the Presbyterian Church in Victoria. Both of them were settled on the island of Malekula. One them, the Rev. Alex. Morton, took with him from Sydney, New South Wales, a boy named Zarry, whom the labor traffickers had stolen from the islands. In his new home he was brought to a knowledge the truth, and accompanied Mr. Morton to Malekula as a helper and interpreter. On the 23rd Jan. the poor lad was killed under painful circumstances. The thrilling story of his death is told in the last *Free Church Monthly*. It is as follows:

OULNA, MALEKULA, NEW HEBRIDES,
Jan'y 28th, 1888.

An affair happened on the evening of Monday the 23rd which has thrown us into a state of alarm and perplexity. Between eight and nine we heard a shot followed by a loud scream. I rushed out at once and there on the coral walk in front of our house lay Zarry, with the blood gushing from the pit of his stomach. He tried but was unable to tell me who had done it, but before he breathed his last he said to me quite distinctly, "Jesus died for me." After receiving the shot he managed to run twenty-five yards. The Paugkumn people were soon around us. It was moonlight and as the tide was well out at the time they could trace in the wet sand the footprints of the assassin as he had made his way toward Vmnganes, a village a mile and a half to the south. We passed a sad and sleepless night.

Next morning all the Paugkumnese turned out and I cannot but admire their sympathy and kindness on the trying occasion. The men dug a grave, then followed the body with deep solemnity to its last resting place. The women and children sat down a little way off. I said before the grave closed over our friend we would sing one of the holy hymns which he had loved. Those of us who knew the words then sang, "There is a Happy Land." We had one verse of it translated so I read it aloud twice and we sang it too. Then I prayed very shortly in the native language. As the audience was very quiet I ventured to make a few remarks saying

that his body was sleeping in the grave, that his spirit was in heaven and happy, that he had lived and died trusting in Jesus and urged them to be quick to learn about God's son.

Yesterday I got a good boat's crew and took a trip round to Pangkumn, 10 or 12 miles distant from this. Our place was all right. We had left all in charge of two men. No work had been done, no one had done a turn in his plantation. I got the following story which is vouched for as truth. The Vringanese men had been making a large hemis or house for men exclusively. Some one had slipped a cartridge out of Bingciri's Snider rifle. He asked all around who did it and when all had denied he flew into a passion and said he would go and shoot the missionary, and then the man of war would come and burn the house. He could not get an opportunity at me, had jumped the fence and was thinking of going home when he saw Zarry coming down the path. He came forward and the two spoke. This fully explains to me what Zarry tried to say to me. They parted and Bingciri shot Zarry through the back. He rushed home, to Vringanes, showed some men the empty cartridge, gave a shout and said: "Now I have killed the missionary's boy." This man has been a long time in civilization and of course was supplied with musket and cartridges as all savages are by white men.

Was over murder so deliberate, so cold-blooded, so unprovoked. But such is heathenism. We dwell in a land of darkness and of the shadow of death. What we should do we know not. We can look to God alone in whom is our hope and confidence, who is our refuge and strength, who is our strong tower. Pray for us. Pray for this dark land.

Ever yours, &c.,

ALEX. MORTON.

The reports of the Free Church of Scotland look well. The income of the Church for the year shows a rise of over £28,000, the whole amount being £592,000. Its membership is also larger by nearly 2,000 than it was last year. That increase appears in the Highlands as well as in the Lowlands. The Sustentation Fund was found able to give \$300 to every minister. The congregations may supplement as they please.

Demarara.

LETTER FROM REV. J. GIBSON

[To a Lady at Pictou Landing.

ZEEBURG HOUSE, June 21, 1888.

Dear Madam:

Allow me through you to thank the children of Pictou Landing S. S. for their liberal contribution and good wishes for our work. I trust that we may soon have more direct means of communication, especially when your letters contain such handsome presents for our schools.

You have the honor of sending the first contribution from a Canadian S. S. to assist us in mission work.

There is

A GOVERNMENT SCHOOL

on this estate, attended by black children, but it has failed at the recent examinations (by four-fifths of a child). A government school of Coolie children would be an impossibility without several years preparation. The black children attend school regularly and are far in advance of the Coolies. The Government is making the regulations more severe than formerly and there is no money for new schools. All petitions were rejected at the last session of the Court.

A few of the more clever of the Coolie children, whose parents value education, attend school and get along well, but the majority of the boys and all the girls are growing up in ignorance and darkness. We should have mission schools where those who are now receiving no education could be taught to read and write and be instructed in Christian truth.

At Uitvlugt (Iflugt) there has always been an estate's school. Shortly after my arrival on the Coast this school was handed over to me and a grant of \$25.00 per month made for the payment of the teacher.

On Tuesday last Rev. G. Stephen, Secretary of the West Coast Pres. Miss. Society visited us and spent the forenoon in examining the scholars. There were 90 present. They are divided into six classes, the lowest learning the alphabet and the highest reading in the fourth standard. The money you sent us will be spent on the Uitvlugt and Hague children; there are over 300 on the roll.

The children at Uitvlugt school come

from the two estates, Uitvlugt and De Willein. The school is situated at the front near the sea shore, a mile from the sugar factories and buildings. We have great difficulty in getting out the children and require a driver from each estate. Our house is about three quarters of a mile from the school and the teacher's house a half mile on the other side. The school is far from us, far from the teacher and far from the children, but we have been obliged to accommodate ourselves to existing circumstances, however inconvenient. Besides the inconvenience of buildings badly situated, we are liable to be deprived of what we have should they be required for other purposes. Every mission of this kind should have a house, a school and a church if possible.

Our number of converts is increasing slowly. I expect next Sabbath to baptize a clever and earnest young man who has been brought up by a lady who has taken a deep interest in his welfare and is pleased to learn of his desire to become a Christian. We have not been long enough in the field to receive any from our schools for baptism, but we have good reason to hope that in a few years we will reap the fruit of our labors from this source also.

Yours truly,

JOHN GIBSON.

THE CENTENARY OF PROTESTANT MISSIONS.

A GREAT MEETING IN LONDON.

In the New World this is an age of Centenaries. A few years ago the United States had their great Centennial. A few weeks since the great Presbyterian Church in the United States had the Centennial of its first Assembly. Congregations and Presbyteries in our own Synod have been within two or three years holding special services in honor of their being one hundred years old.

One of the most important of these gatherings that has ever been held was the recent Centenary of Protestant missions. It is the most important, because in its bearing upon the world's history and destiny, missions has done more than any other agency. It has been in almost every instance the pioneer of civilization, and has given gladness and hope not only for this life but for that which is to come.

This great conference met in Exeter Hall, London, on the 9th of June. There were present from the United States 187 delegates, representing 58 societies; from Canada 27 delegates, representing 10 societies; from the Continent of Europe 42 delegates, representing 17 societies; from Great Britain 1,300 delegates, representing 54 societies. In all 1500 delegates from 141 societies. Among these were many missionaries from all parts of the world.

For eight days this grand gathering continued its sessions. The work in the different mission fields was reviewed, the encouragements and hindrances discussed and efforts made to get at the best method of overcoming the hindrances. China, India, Turkey, Africa, South America, the Islands of the Sea, with their mission history and prospects were carefully scanned.

Among the more definite subjects considered were the following—"Christianizing China"; "The Increase of Mohammedanism"; "Claims of the Heathen"; "Japan and China"; "Missions One Hundred Years Ago"; "Medical Missions"; "Missions in Turkey"; "The Nile and the Niger"; "Buddhism and Christianity"; "Missions and Commerce"; "The Work in Oceania"; "East and Central Africa"; "Women's Mission to Women"; "North and Central India"; "South India and Burmah"; "Missions and the Church at Home"; "Missions and Bible Societies"; "The Church's Duty".

Women too, who had done faithful service in the high places of the field were present, and a few of them told of their work and pleaded the cause of the women in heathen lands, kept in ignorance, degradation and misery.

The results of this conference will be an increased appreciation of the great work to be done, a deeper sense of the responsibility of the Christian Church to do that work, greater zeal and diligence in carrying out the great commission, and, more of unity in the work in Foreign Fields. Instead of attempting to perpetuate distinct denominational lines in the mission fields, the effort will be more and more to lead them to combine as one church, one organization, and thus present a more undivided front to the heathenism that surrounds them.

THE PRESIDENT'S ADDRESS

AT THE RECENT EIGHTY-FOURTH ANNIVERSARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

After referring at some length to the working of the society the President said:

"The present time is one when a special and urgent importance attaches to the circulation of God's Word. Look over the whole world, and you will find that every nation is becoming a reading nation. The masses of the populations have begun to read as they have never read before. The progress is most rapid. Whether you look at the great European or at the great Asiatic nations, you must be struck with the fact that we shall soon have a reading world, and what we want is to put as quickly as we can the Bible in the hands of those reading nations, so as to forestall all other literature.

Now, it is a curious fact how very few people appear to understand the Society's work. People say, "Oh yes, your Society is a Society for selling cheap Bibles." Well, it is a Society for the sale of cheap Bibles, but the progress of our multifarious work—always keeping one great object in view—all over the globe, the agencies by which we conduct it, the assistance we give to innumerable other Christian works, the need for and the way in which we spend our great income, is very generally unknown, and I think it is very desirable that full information should be circulated among the many people who are ignorant on the subject.

Let me now allude for a few minutes to our money concerns. To pass on to our income of £250,000 as a whole, only £147,000 is what may be called income for spending, for the other £103,000 is simply the price paid to us for the sacred books that we circulate. One thing which should be noted, and which you should never forget to mention, is that we publish our volumes either at cost price or a good deal below cost price; so that what we sometimes hear said—that we make a profit out of our Bible-selling—is the greatest possible mistake.

Now, how do we use our income? That is a most important point. Of course, there are large sums spent on printing the Scriptures at home. It costs us £50,000 a year for printing the Scriptures in the English tongue, and £10,000 a

year for printing them in foreign tongues in England. Then there are our twelve District Secretaries. They are the key of our work in England. England and Wales are divided into districts, presided over, you may say, or taken charge of by our officers. Devoted, talented men, loving the work, they spend their days, and very often their nights, in organizing for us, in linking our friends together, and in spreading a knowledge of the Society in all the counties of this country. They are chosen alike from the various Christian Churches, and I am happy to say that there is no jar in that direction.

Another very important part of our expenditure is that called for by our

FOREIGN AGENCIES.

People at home, I think, hardly have a notion what foreign agencies are. The whole world, you may say, is mapped out by the Bible Society, and we have organizations which we support in all these countries of Europe: France, Belgium, Holland, Germany, Austria, Italy, Spain, Portugal, Denmark, Norway, North Russia, South Russia, and Turkey. In addition we have agencies in Egypt, Algeria, Morocco, Persia, Malaysia, China, Japan, and Australia.

Now,

WHAT IS AN AGENCY?

It is a most wonderful centre of Bible-work. I will explain the case of one, and that will illustrate what they all are. Take what is called our Austrian agency, which extends, however, far beyond the limits of that wide empire. We have there a gentleman of the highest qualifications, cultivation, and devotion. He is at the head of our organization in that great district which stretches from the Lake of Constance to the Black Sea, from the Baltic to the Adriatic. He is a sort of pro-consul for our Bible-work. He controls the depots that you have in various cities, such as Bucharest, Pesth, Warsaw, Trieste, Lemberg, Prague, and so on. He has charge of fifty-seven Colporteurs—devoted, simple, honest men—natives for the most part of the different countries in which they circulate—men who go about in every corner of this vast district offering the Holy Scriptures, in whole or in portions, for sale.

These Colporteurs are well-nigh the most important feature of our work; and it requires the greatest judgment on the

part of the Agent to select them and to see that they take the right way, using both discretion and zeal. Our Agent himself says that these men are energetic and patient, the very backbone of the work, and in many districts the sole representatives of Christian influence that ever penetrate there. Our Agent is at the head of these Colporteurs, the importance of whose labor it is impossible to overrate. They go into districts where no minister of the gospel can penetrate. When their work is closely considered, it becomes obvious that it could not be done by ministers of religion, or by any of the ordained Missionaries of any Protestant Churches in those parts. The Colporteurs are absolutely invaluable. They are strictly instructed not to enter into controversy, not to attack any Church or institution, and never to mingle in politics or ally themselves with this party or that, in either ecclesiastical or secular matters. Their sole duty is to try to sell the Holy Scriptures by explaining simply what they are and what they contain.

Another thing that the Agent has to do—I am looking still at this Austrian agency, as an illustration of the general duties of our Agents, varying in accordance with local circumstances—is to superintend the passing through the press of the numerous editions of the Scriptures, in various tongues, that are always being called for. Last year the Agent had to revise and watch over the printing of twenty editions, including 160,000 copies in Hungarian, German, and Bohemian, besides 100,000 copies of portions of the Scriptures in Polish, Bulgarian, Hungarian, Hebrew and German. Just consider what the sales were in that one agency. I find that last year something like 21,000 copies were sold in Lower Austria. When you run over the various returns you find these further figures, Upper Austria, 2000; Tyrol, 137; Carinthia, 1100; Bosnia, 3400; Servia, 4800; Bohemia, 19,000; Poland, 15,000; Galicia, 8000; Hungary, 55,000; Transylvania, 15,000; Roumania, 8000; Adriatic Coasts, 3000. The total is 170,000 copies sold by the Austrian agency last year. What a wonderful picture that is! You see now what an agency means, what the work of the Agent must be, and what high qualities are required of him.

Let me add one word more in further explanation of the large sums which we

spend, and which we rejoice to spend, on these foreign agencies. A great deal of the Bible printing and binding required for their districts is done under their guidance abroad, as we find that it is done much better in the country for which it is needed than at home. So when you see what is the work of this one agency, and go over our long list of agencies, you will understand better the vastness and importance of this branch of our work, and will feel how well it merits the large part of our income which is devoted to it.

Another very satisfactory destination for our money is the assistance of Auxiliaries abroad. We help in colportage and printing all those Bible Societies which are straining every nerve to spread the gospel in foreign parts—in the Punjab, North India, Calcutta, Bombay, Bangalore, and Madras, for example; and we do not forget the Committees at Hong Kong, Canton, and Amoy. We help in the same way the China Inland Mission, the Australian Bible Society, the Valparaiso Bible Society, the West Indian Societies, and the Canadian Societies. Very large sums go in this manner, the whole aim being to secure the circulation of the Bible in every sort of way, and by every possible means, and we think we can often secure that object much better by means of other Societies than by our own direct action.

Then we come to another interesting head of expenditure. We have been making large grants lately in aid of Bible-women in the East, as we believe that there is no more important means of getting the Bible into the very homes of those nations than through missions of women to women. What Societies are we helping in this way? The Basle and Berlin Societies, the British Syrian Schools and Bible Mission, the Ladies' Baptist Missionary Association, the Foreign Branch of the London Bible-Women's Society, the Society for the Propagation of the Gospel, the London Missionary Society, the Welsh Calvinistic Methodists, the Church of England Zenana Mission, the Wesleyan Missionary Society, the Church Missionary Society, and Miss Whately's Egyptian Mission. All these are receiving distinct help from the Bible Society in circulating the Holy Scriptures in the East.

In passing, there is a point to which I should like to allude. People say that we only sell our sacred books. That is a

complete mistake. We make large free gifts, valued at £6000 to £7000, to Day and Sunday-schools, hospitals, asylums, railway stations, and to emigrants; though we consider it one of our cardinal views that it is better, in most cases, and except on special occasions, to sell the Scriptures than to give them away. A long and very wide experience has taught us that it causes them to be valued more highly. There is another great bunch of expenditure, and it is well to put it strongly forward. We assist Societies who are engaged in circulating Bibles at home. We help largely all Societies that circulate the Scriptures among our sailors, and there is hardly any more interesting work, for sailors show the greatest possible desire to get copies of the Holy Scriptures. We have the privilege of contributing to the work of the British and Foreign Sailors' Society, the Thames Church Mission, the Missions to Seamen, the Association for Foreign Sailors, the Local Association of Colporteurs in England, and the London Bible-women.

Further than this, do let me, in closing this sketch of our expenditure, remind you that there is

HARDLY A MISSIONARY SOCIETY

at work which would be able to get on without the books that we supply. I had the pleasure of meeting several members of Nonconformist Churches the other day. Some of them had returned from distant missions, and they said, "Nobody knows the debt we are under to the great Bible Society." I have treated this question by referring to the reports of the foreign missions of the Church of England. They use some

SEVENTY TRANSLATIONS

of the Bible in their work; and six-sevenths of those translations are only to be obtained through the Bible Society; so that if our work were to come to a stop, and our books were by some chance burned, what a fearful blow it would be to that noble missionary enterprise! So much for the way in which we spend our money.

And now I come to the

WORK OF LAST YEAR.

What have been its leading features? I should like, if you will allow me, to mention one or two which have struck me on reviewing for myself such records as are at present available, and what I gather to be the tone of our Agents as a whole

WITH REGARD TO FRANCE,

there is nothing very special that our excellent Agent can tell us. He speaks of his army of Colporteurs as being more active than ever. He has sixty-two of them, and he says that no pastor, no evangelist, could possibly do such work as they are doing. He stands firmly to the view which he has lately expressed, that there is an increasing spirit of inquiry all over France, an increasing inclination to read the Bible, and an increasing interest in it; and he begs us to take courage when we remember that eighty years ago there were only one hundred and fifty Protestant Evangelical churches in France, whereas now there are six hundred; that eighty years ago there were Protestant Evangelical churches in only forty-three departments. The tone of M. Monod himself, when I conversed with him not long ago, was full of cheerfulness as to the future.

With regard to

HOLLAND, GERMANY, SWITZERLAND, AND DENMARK,

we are hoping very shortly to be able to withdraw altogether; not because of the want of interest in the sacred volume, not because of a disinclination amongst the people to buy the Bible—we find, on the contrary, that the sales are increasing in those countries—but because the feeling of the people of those countries, fostered, we may fairly trust, by the action of your Society, is now becoming such that we can trust them to push on the Bible-work by means of their own Societies, which represents, of course, a much more healthy and natural state of things than that they should be depended upon foreigners in this all-important matter. At Basle an interesting event has just happened. The Swiss Union for the Circulation of the Scriptures has been started to relieve us of our work. The rapid increase of the purchase of the Scriptures in Switzerland is a feature of great interest.

IN SPAIN

there is nothing at this moment very cheering. alas! the report from that country represents a dull level of materialism. When you look at Portugal you see a very cheering prospect, which makes you feel that after all much may be done with perseverance in Spain. The report of our Agent in Portugal is full of hope, and the progress of the previous year has been fully maintained.

Now I come to the

GREAT COUNTRY OF RUSSIA.

I don't know whether you are aware that there seems greater interest about the Bible in Russia than in almost any other country. The Slav, with his great future, represents one of the most interesting classes of questions which comes before us, and it is exceedingly pleasing to read that our Agent for North Russia—the empire is divided into two agencies for Bible Society purposes—tells us that as soon as the Russian learns to read, he becomes very eager to possess the Holy Scriptures. We receive great encouragement, too, from many Russians in high official places. We often find the Russian clergy co-operating in our work, and when a deputation of great weight from our Committee went to St. Petersburg not long ago, they were received by the clergy and bishops of the Russian Church in the most friendly and courteous way. This should lead us to make still further exertions in the country. Another curious fact is that, wherever you find a Muscovite soldier, there you find a ready buyer of Holy Scriptures. The Russian officers are pressing forward education in all their regiments, and the soldiers are said by some of your Colporteurs to be among their best customers. Whether in Poland or in Siberia, it is the same story.

There is a

VERY TOUCHING

feature about the Russian work. A quantity of Gospels go to the exiles of Siberia; nearly five thousand copies were distributed to them in the previous year, and all the Russian officials have shown the most friendly feeling towards your employees in connection with this particular branch of the work. From every province of that great empire the same story comes, that there is an increase in the circulation of the Scriptures. The total was augmented in the past year by twenty-two thousand copies.

With regard to South Russia, the advance is not so great as in North Russia, though the tone of our report is full of hope. Our plan there is, as civilization advances, always to go forward with the advancing hosts of civilization, and to offer the Scriptures to all we meet.

I should like to

GIVE YOU A PICTURE

of how the Society endeavors to press forward with every advance which commerce or European powers make into new districts. Let me quote, as an example, what we have done in the last few years in Russia. Our Agents, you must remember, are always reporting themselves to, and submitting to, the authorities, and may be said almost to be in co-operation with them. They refuse to touch any political question, or ally themselves with any particular Church or sect, though in Russia they act under the sanction of the Holy Russian Synod.

Well, in 1880 Trans-Caucasia was first made a separate section, and our Colporteurs pressed onward. The Russian officials were very friendly, and at once twenty thousand copies were sold in that district. Then another advance was made, and in 1882 the Colporteur followed the Russians into Turkestan. He made a long stay in savage Dagheatan, and crossed the Caspian, selling two hundred copies of the Scriptures in a fortnight. Then we go on to 1883, when attacks are made on us in various quarters; but the leading Russian newspaper, the *Golos*, defends us, and says that every Russian ought to welcome our work. In 1884 two of our Colporteurs go to Askabad, to Khiva, and to Bokhara. They meet with much encouragement in those wild districts, but the Bible must not wait even there, it must be pushed forward as rapidly as the Russian enterprise advances. The railway is extended to Merv; and our men at once push on to that city. Then two Colporteurs are allowed to go with the troops as far as the Afghan frontier, where they find the people pleased to buy our books. At last, in 1887, the Colporteur makes another successful advance, and where does he go to this time? To that place the name of which is well known in England—Penjdeh. He reaches, in fact, the extreme point of the Russian frontier, and having found three hundred people to buy his books in Bokhara, he finds in this remote little Penjdeh thirty persons to spend their money on the Bible. That is an example of how your Society is proud to be allowed, by the blessing of God, to work. It is only one case amongst many of late years, and I hope it will be followed in every strange district of the world.

I pass, then, from this typical case of our action in Russia. I pass by our action in various other independent coun-

tries, and I ask you to consider our reports from India and our Colonies. From Calcutta, Madras, Bombay, Allahabad, and Lahore, all our Auxiliaries speak of the great increase and in high hope Calcutta reports the largest sales on record, and speaks with surprise of the progress of Bible-teaching in the zenanas.

In Madras the circulation of Scriptures is larger than ever. The Bible has been spread amongst soldiers and sailors, the sick in hospitals, orphans, workers on hill and in plain, emigrants to foreign lands, visitors to fairs and festivals, and amongst pilgrims; while from far and near in that presidency comes the testimony that the work has not been in vain. Then, if we look to South Africa, we find that Capetown has now nearly one hundred branches; while from Upper Canada, Ottawa, and Montreal we have reports of vigorous societies sending us increasing support. The whole tone of our Agents for this past year, while acknowledging occasional disappointments, is unmistakably full of hope and cheerfulness.

One word more, and then I have done. People say, "after all this circulation of the Bible, can you trace any results?" Now, immediate results in matters of this kind are very difficult to trace, and you must not argue too much for single cases. But a good deal may be learned from our Reports. I recommend everybody to study our printed Reports, if they cannot see the written ones. I have read a considerable number of them, and I find these cases which, I think, illustrate what may be, and I believe from what I read, is, actually going on in many parts of the world.

A WONDERFUL INSTANCE.

M. Monod writes to us from France, that a French pastor received an invitation from a town of four thousand people in Central France. He went there, and found a room that would hold two hundred people, well filled with men who had all assembled to hear him. A regular service was established; at first once a month, but afterwards every week, and now the congregation is five hundred, and a regular church is formed. What do you think was the cause of it all? There had been no minister there previously, but eleven years before one Bible was bought from a colporteur of the British and Foreign Bible Society. It had fallen into the

hands of some man in that little town who had taken an interest in it. He had circulated it amongst his friends, and at last they formed themselves into the group of two hundred who summoned the pastor of the Reformed Church. That sort of case is not likely to be solitary.

I then look at a journal which does not belong to the Society, and I find a

CURIOUS CASE IN SPAIN.

In a small country town a poor carpenter buys a Bible from a Colporteur because he says it seems such a large book for so little money. In the winter evenings he and his sister read it together. At first they don't care for it in the least, but gradually they come to take the most serious view of its message. They summoned their neighbours round them, and at night there was a crowd about the carpenter's shop listening to the reading of the Bible. What happened? A congregation was formed. They have now determined on building a house for the minister, and at last they have got an ordained evangelical pastor. They bought a site for a church. The building is rising. The workmen gave their work free; others gave bricks, some gave timber; and altogether the most wonderful spirit is shown—all due to the sale of one of your Bibles.

I saw lately a leading pastor of the Vaudois Church, and he spoke of the debt due to the Bible Society as shown by the readiness with which people were coming forward to join evangelical assemblies. One of our Colporteurs in Italy reports that there are in his districts thirty different towns or villages, in each of which he finds little groups of Bible-readers who meet to study the Scriptures. Who has sown that seed? There is no trace there of evangelist or minister, but the Bible has sown it. In Japan it is startling to find that the Scripture Union for reading the Bible now numbers ten thousand members, and that in more than eight hundred different places they meet regularly for the study of God's Word. I see, also, that in a Greek village in Bithynia there is formed a company of Bible-readers, which includes most of the inhabitants.

These are encouraging cases, in very different countries and peoples; there are not at all solitary cases, and we have no reason to think that even these we know are isolated and exceptional ones. We

cannot test precisely the results of our great work, but we have perfect faith that it will prosper. For occasionally the veil, as in these instances, is lifted for a moment from some distant place, and we see how the heaven is working. Those gleams, which shoot across our view when the veil is lifted, are intended as encouragement to us. Let us take them to heart and go on with full courage. Of course, if we don't believe the Bible ourselves, all this zeal, all this exertion, all this expenditure, and all this toil is mere folly; but we believe in it from the depths of our heart. We are confident in its Divine mission. We treat it more and more as God's Book. Many of us may have had the experience which I am going to detail to you, or at any rate we have seen it to be the experience of those we have most loved.

It is beautifully put by one of our most revered Agents, who worked for us in Austria during forty years. Hear what the sacred Book has been to him. At the end of his long and honoured life he says, "The Bible has made my heart happy, my life's work both delightful and useful, my house cheerful, my family united, my present joyous, and my future glorious." With the object of enabling all the nations of the world to share in that happy condition the Bible Society have hitherto worked, and for that object we shall be content to spend all the labour and all the time that remains to each one of us. For so noble a cause we appeal for aid and sympathy with the greatest confidence to all our fellow-subjects in England and the Empire generally, and we ask with Christian confidence for the blessing of Almighty God.

"I HAVE NOT TIME."

Mr. Paterson, the Missionary of Kilmany, tells of a woman there to whom he wanted to speak about her soul; he wanted to lead her to think of eternal things.

He went to her, and she said, "I have not time to-day: come another time."

He came again, and she said, "I have not time to-day: come another time."

And he came another time, and she said, "I cannot see you to-day."

"Ah, but," said he, "there is the accepted time. This day is the day of salvation. Let me leave it with you.—to-day! to-day! not to-morrow, but to-day is the day of salvation."

But she said, "I haven't time to-day." And he departed.

That night she went with her brother to the theatre (men have time for the theatre—they have time for all things; but they have not time to care for the soul);—she went to the theatre; and whilst she was there, mortal sickness struck her, and in three hours she was dead!

Mr. Paterson had said, as he left her, "You will have to find time to die,"—and she had time to die and go to judgment!

Which of you, my readers, has said for thirty, fifty, sixty years, "I haven't time,—I haven't time?" Oh, you must find time to die! Have you no time to care for that soul which must live as long as eternity itself shall last? Oh, think of that! "Now is the accepted time."

RULES FOR HOLY LIVING.

Let us be on our guard against old self in every form, whether it be indolence, or temper, or coldness, or rudeness, or disobedience, or slovenliness, or shabbiness, or covetousness, or flippancy, or self-conceit, or pride, or cunning, or obstinacy, or sourness, or levity, or foolishness, or love of pre-eminence.

Let us cultivate a tender conscience, avoiding crotchets and conceits, yet watching against the commission of little sins, and the omission of little duties, redeeming the time, yet never in a hurry; calm, cheerful, frank, happy, genial, generous, disinterested, thoughtful of others; and seeing we must protest against the world on so many important points, let us try to differ from it as little as possible on things indifferent, always showing love to those we meet with, however irreligious and unlovable, especially avoiding a contemptuous spirit or an air of superiority.—*Dr. H. Bonar.*

The heathen sacrifice more than money. Miss Grace Wilder asked at a woman's meeting in India how many had given up friends for Christ. Many arose, and the story of their sacrifice was pathetic. This one's mother has not recognized her since her conversion; another one's sister had refused to speak to her; while still another had been cast off by her whole family as a "despised Christian." Miss Wilder says, "How hard it is to preach sacrifice to people who live it."

NOT YOUR OWN.

Most Christian men need to discover that they are not proprietors, apportioning their own, but simply trustees of God's property. When the Lord returned from the far country to reckon with his servants to whom he had entrusted his goods, he demanded not simply a small portion of the increase, but held His servants accountable for both principal and interest—"mine own with usury." Then every dollar that belongs to God must serve him. Does one-tenth belong to God? Then ten-tenths are his. He did not one-tenth create us, and we nine-tenths create ourselves. He did not one-tenth redeem us, and we nine-tenths redeem ourselves. A narrow view at this point is likely to lead us into fanaticism. Certain expenditures upon one's self are necessary to highest growth and greatest usefulness, and are, therefore, not only permissible, but obligatory. All the money which will yield a larger return of usefulness in the world by being spent on ourselves or families than being applied otherwise is used for the glory of God, and is better spent than it would have been if given to missions. And whatever money is spent on self that would have yielded larger returns of usefulness, if applied otherwise, is misapplied; and if it has been intelligently it is a case of embezzlement. Every expenditure which serves to broaden and beautify and upbuild the character is worthy, for character is the supreme end of life. Character is the one thing in the universe, so far as we know, which is of absolute worth and therefore beyond all price. The glory of the Infinite is all of it the glory of character.—*Methodist*.

PREPARATION FOR EMERGENCIES.

Unlooked for emergencies are the severest tests of character. A man's true self comes to the front in a moment of surprise. Nothing so reveals the character of our inward strength as the coming of some sudden, crushing crisis, such as defeat, disappointment or disaster. It is the truest wisdom to prepare for such emergencies.

Our preparation and readiness to meet such times of trial depend upon the character of the work we are doing when there is no such emergency upon us.—The

previous life and conduct of a man determine the character of his deportment in the hour of temptation. Reserve force accumulates through the faithful discharge of daily duty. The blacksmith is busy with his daily tasks, repairing or making the articles that properly belong to his line of business. But if he does his work faithfully, each hour of toil will leave its deposit of strength in his arm and of skill in his brain which are his preparation for some higher position and better work.

So by living a quiet life of love, trust and obedience, we are armed and equipped for the sudden surprises of life. Each day of faithful service which will prove our tower of strength in future emergencies.

We can not successfully resist a temptation, endure a trial, bear a cross, or even be faithful in these services which are the very least, without some acquirement of spiritual strength which will be our reserve force in that day of trial. It is in this way that we are enabled to rise each day to a moral plane, and to look down upon and battle with our foes from a continually increasing height of vantage.—*Associate Reformed Presbyterian*.

A GLEAM OF LIGHT.

A beautiful incident within our knowledge impressed upon us more than ever the fact that the divine message shall not fall to the ground void, but is mighty beyond our comprehension, through His power. A lady was summoned to the bedside of a friend, the mother of a family, and whose mental faculties had become deranged. "What could I say or do!" she said. All was wild excitement; my heart wept over her, yet I had no power to calm her, or do her good. But I felt for her so deeply that I could not leave her without one whisper of comfort. I bent above her, and said softly, "Underneath are the everlasting Arms." It seemed as though she glanced up at the words—hers was a Christian life—but she showed no signs of comprehension, and I left her; believing my whisper unheard. But, hours after, to that delirium there came a lucid interval, and, in that period of quiet, what were the words that the invalid spoke? "Underneath are the everlasting Arms!" Amid all the strange fancies of the restless brain, that one text of heavenly calm had been victorious, and reached to heart and memory.—*The Quiver*.

THE RUSSIA OF TO-DAY.

BY REV. H. J. SMITH, PH. D. IN THE NEW YORK OBSERVER.

There is no more interesting subject for study in politics, government, social life and religion open to the student of the present state of affairs in the world than that which is offered him by the Russian empire. In all these respects its affairs are of peculiar interest. Being one of the greatest governments, in the extent of its territory and the numbers and diversities of its peoples, living its natural life among and in competition with the most advanced and enlightened nations of modern times, it stands alone in the principles upon which it governs in all that pertains to its life in all their aspects. A relic, a sample, of the despotism of the darkest ages of human history, with the light of the highest forms of social and civil government ever attained by man shining upon it; and with the light of religious freedom and progress illustrated by the peoples with whom its people come in competition in the marts of the world and in the literature of the present age of such wonderful enlightenment, it is as yet only merging into the twilight of modern times.

Five hundred years behind its sister nations, it alone of all the great powers seems determined to shut itself out from a participation in the lessons which have been learned by others by centuries of suffering. It is, and must continue to be as long as it maintains its present form of government, a government by tyranny, and that of the grossest type. In social life it is where our fathers were three or four hundred years ago. When we speak of its religion we mean that which it has only in name, and of which it does not even comprehend the meaning, much less possess the reality. While it is Christian in name, its type of Christianity, if it even deserves to be dignified by so high a title, would be put to shame by some of the so-called heathenism of other peoples. A more degraded system of superstition was never presented to any people as a saving process.

While we may give the emperor credit for a desire to give the people a good government, the fact remains that a more thorough system of official robbery and bribery could scarcely be planned by human ingenuity. Every one at all conver-

sant with the current events of that country knows that there is a state of great unrest throughout the whole mass of its heterogeneous population. It is constantly breaking out in some form and being repressed, only to break out in a new form, or a new quarter. The reason for this is not hard to find. The leaven of modern liberty and individual rights have begun to work among them. They have heard somewhat of the liberty and consequent privileges enjoyed by other peoples, especially by the great republic with which it has been on such friendly terms, and the people are no longer willing that others should enjoy these blessings while they are deprived of all rights, except those of paying enormous taxes to support a most tyrannous government in which their rights are not considered, and where they cannot get justice except when they buy it—and are not very certain of getting it even then, unless their purse is longer and opened more liberally than their opponents'.

When we know the burdens they have borne, and those they are now bearing, and remember the constancy of the injustice to which they are subjected, we cannot wonder at their restlessness, and at the signs of revolution which are so constantly occurring. The only wonder is, not that they have been led, in the hopeless struggle for liberty and better government, to commit a few political murders. The great wonder is that they have not shed the blood of thousands of their oppressors. We do not justify them in their acts of violence; we only say that, under existing circumstances, they have done well to so far control the millions of the oppressed that they have not done worse. If our fathers were justified in their rebellion against the mother country because it taxed them without representation, we certainly are not in a condition to condemn these people because they are asking to have some voice in the affairs of the government of their own country. In the trial of ordinary offenders their criminal courts are about as just as our own; but it is when one is supposed to have committed, or to be contemplating the commission, of some offence of a political nature, even if that crime be the grave one of asking the right to be represented by a legislature, or asking for a hearing against some injustice, that they are considered as having placed themself-

ves beyond the limit of all rights; and they may be consigned to some loathsome prison, or exiled to Siberia, without the right of an examination, or even of being informed of the nature of the crime with which they stand charged. Under these circumstances is it any wonder that there is constant ferment among the masses of the people?

The people are divided into three classes. The first is composed of the emperor, the nobility and the government officers; the second, of the educated people; and the third, of those whom we know as nihilists. This last-named class is the one of which we hear so frequently in connection with the political disturbances; but these are not all, nor even a majority of them, what we understand by that term. What we generally understand as a nihilist is one who wants nothing but to destroy; one who is an infidel in religion; but such is not the position of these people. Some of them have been led into this grievous condition, and we do not wonder at it when we remember the kind of religious instruction which has been given to them; but there are a very large number of those who are plotting against the government and who have aided in the commission of these political murders, who are as orthodox as any other class of the population; and who wish to destroy only with the hope that they, or some one else, will build again a better government on the ruins they have made. It may be truly stated that nearly all the people, outside of those in the employ of the government, are of one mind on this question. They differ only as to the best course to take in order to accomplish the end which all desire to see attained.

The educated classes, who are nearly all treated as suspects by the government, simply because they are better informed than others, are just as fully desirous to see a new order of affairs as the turbulent element is; but they do not enter into, countenance, nor approve of resorting to acts of violence to accomplish their ends.

This struggle is not the spasmodic action of a set of fanatics which can be suppressed, or which will die away if the government holds a tight reign upon them. It is the struggle of a great people under an awful despotism, who have learned what others enjoy, and who will not be satisfied until their grievances have at last had a respectful hearing. They are the

most oppressed people in any professedly civilized government of modern times asking such rights as they as human beings may justly demand. They are at the bar of public opinion asking that their grievances be heard, and that those who live under more favourable conditions will not turn a deaf ear to their just demands for the rights which God designed for all men, simply because they have been indiscriminately and unjustly branded as godless, conscienceless destroyers.—They have a right to expect sympathy from the free people of this highly favoured land in their struggles; and we cannot justly withhold it from them.

But it is not for their civil enfranchisement only that they should have our help, but because civil liberty will open the way for the admission of the Gospel which they so much need. Of course, this is not in their plea, nor are they conscious of this being the greatest need, and that their spiritual bondage is greater than their civil, great as that is; but such is the case. Wherever there is civil liberty, there is an opening into which the Gospel may enter. One great reason for preventing the preaching of a purer Gospel to them is that the Gospel inevitably teaches men to desire civil liberty; and the Gospel as we have it will never be permitted to enter freely until a greater degree of civil liberty is obtained. While we condemn their lawless acts of violence, not only on principal, but because it is unwise and prejudicial to their interests, let us not forget to extend our sympathies and offer our prayers for the millions of the law-abiding Protestants against the great wrongs under which they and their fathers have been groaning for ages.—*Pittsburgh Christian Advocate.*

The surrender of the government of Quebec to the Jesuits appears worse and worse the more closely it is looked into. Four hundred thousand dollars of the public money is to be handed over to the Jesuit Society. In order to appease Protestants a sum of \$60,000 is to be devoted to their educational institutions.—*Phil. Pres.*

What the church wants is the underpropping of solitary prayer, the strength that comes from secret communion with Heaven.

POINTS OF CONTRAST

BETWEEN A HUNDRED YEARS AGO AND TO-DAY.—BY DR. G. SMITH.

1. A hundred years ago the churches were asleep; now foreign missionary duty was being used by God to awaken them, and had become the stimulus and measure of their religious activity.

2. One hundred years ago the professedly Christian governments and most-nations of the world withstood missions; now there was only Thibet, with which we were at war, and a few other places closed against missionary effort. Every Christian power, even Russia, allows the Bible free course, and all except Russia show toleration.

3. A hundred years ago the tone of literature was very different from what it is now.

4. A hundred years ago the human race numbered seven hundred and thirty-one millions, and there were only some one hundred and seventy-four millions of Christians; now the race is doubled, and Christians number four hundred and fifty millions.

5. A hundred years ago English-speaking Christendom had not one missionary organization; now there were something like one hundred and fifty of these.

6. A hundred years ago educated and trained Christian men and women could not be induced to become missionaries; missionary agents were drawn from among peasants and artisans, and chiefly from Germany; now the Church sent its best. They were seven thousand strong, and nearly one third of these were women, together with an army of native agents numbering thirty-five thousand, three thousand of whom were ordained ministers.

7. A hundred years ago the missions followed one method, leaving the great cults of the heathen world untouched: now the systems were attacked and sapped by the following method; first, witness-bearing (that is, preaching); second, educational and industrial method; third, medical missions; fourth, apologetical or controversial efforts; and fifth, pastoral work.

8. A hundred years ago there were not three hundred evangelical converts; now there were three millions. And finally, a hundred years ago—but this was a contrast on the other side—the supporters of missions prayed more regularly and ear-

nestly, and gave more liberally and lovingly. In the case of Christendom their gifts were at the rate of 'about one-and-threepence per member' per year.' This was less than Carey's ten-and-sixpence. They should pray and labour and organize till every member of the church gave an average minimum of four times the present rate.

"IT NEVER DRIES UP."

I was staying at a village near the seacoast, where the people had to bring all their water from a well. At all the hours of the day, but chiefly before breakfast and before tea-time, little feet, often unshod, but very active, might be seen passing along a narrow lane, with every kind of a pitcher, kettle and can, to a fresh-water well.

"Is this well dry?" I inquired.

"Dry! Yes sir, very often in hot weather."

"And if it dries up?"

"Why, then we go to a spring higher up—the best water of all."

"But if the spring higher up fails?"

"Why, sir, that spring never dries up—never. It is always the same, summer and winter."

I went up to see this fountain which "never dries up." The water was clear and sparkling, running down from a high hill, and passed through a gravelly bank, not with torrent-leap and roar, but with the steady flow and soft murmur of fullness and freedom. It flowed down the wayside. It was within reach of every child's pitcher. Some children were there filling their different vessels to the brim. It was enough for every empty vessel. The small birds came down thither to drink. The ewes and lambs had trodden down a little path to its brink. The thirsty beast of burden, along the dusty road knew the way—I could see by their tracks—to the spring that "never dries up."

It reminds me of the water of life and salvation flowing from the "Rock of Ages," and brought within reach of all men by the gospel of Jesus Christ. Every other brook may grow dry in the days of trial and adversity, but *this* heavenly spring never ceases to flow. "I will give unto him that is athirst of the fountain of life freely." Rev. xxi 6.—Ed.

A PRAYER AT A GARDEN PARTY.

Some of the most beautiful gardens and groves in India are devoted to the worship of idols, and many are the prayers there offered to the gods which see not and hear not. It is not often, however, that the pleasure-gardens which are found in some of the large cities have such earnest prayer offered in them as that sent up by one of our missionaries not long ago.

Miss Thiede, a devoted Christian missionary in Lahore, is in the habit of giving her zenana pupils a yearly treat in the shape of an open air feast in a lovely garden just out of Lahore. There, under a marble pavilion, with sweet breezes coming from splashing fountains and fragrant flowers, the feast is spread, and every precaution is taken to prevent any man from intruding, as of course many or most zenana pupils are what is denominated *pardah nishin* ("enthroned behind the curtain"), and are never to look on the face of any man except their fathers, husbands and brothers. On one occasion, however, some drunken European soldiers forced their way into the garden and came up boisterously to the pavilion where Miss Thiede's pupils were engaged in innocent games, or were lifting up their young voices in praise of their Redeemer. One soldier behaved with greater rudeness than the rest, breaking one of Miss Thiede's chairs, scattering her things about and finally approaching her with a menacing and insolent manner. Shall I tell you what Miss Thiede did? She knelt down there and began to pray that God might touch the man's heart, and make him a better person, and pardon his sins. "The prayer had so much effect," says Miss Thiede, "that the man quietly knelt down, quite changed"; then when the prayer was finished he rose, replaced everything he had scattered, bowed to Miss Thiede and went away.

HINDU HORRORS.

Miss Swainson, a lady who has laboured for some years with the Zetanans of the Punjab, related her experiences a short time ago in Dr. Thain Davidson's Presbyterian church in London. The condition of Hindu women was described as one of great degradation. It was a disgrace to a woman if she was not married before she was twelve. Among the upper classes they had no occupation but such as was

implied in braiding their hair, smoking and counting their jewelry. She had met women who had been in one room for thirty years. If they fell ill they were often left alone to die. It was believed by them, that the highest happiness was to be obtained by being suffocated in the mud of the Ganges, because by that means the individual woman was transformed into a cow. The lot of the widows was so wretched that some of them were not thankful to the government for the law which prevented them from being burned on the funeral pyre of their husbands. Christianity, Miss Swainson said, had done much for the Hindu women, but much remained to be done.—*Christian at work.*

CHILDREN AND THE CHURCH.

A few years ago a great deal was written about the children's attendance at church, and plans were proposed to secure it. There is no proof like success, and in our church we have succeeded. It is a fairly large church, in a country town, and on Sunday morning you will see rows of little heads, of all sizes, with the older brothers and sisters and parents, in the pews. Yes, in some cases, overflowing into the second pew. The elder children do not congregate in the back pews, but sit with the family, even the young men. It is a lovely sight.

What is the reason? Simply this—that it has been the custom always to take the children from their early years to church.

Our fathers did it, the elders did it; the children, not always liking it, never dreamed of anything else, and grew up in this way.

When we go to a city church, and see the meagre attendance of the children, the pews filled, or not filled, with grown people, only here and there a child, we are struck with the contrast, and thankful for the good old ways. Habit is strong, a little self denial is wholesome and does not hurt a child, and many sweet and hallowed influences come into its young life as it worships with Godly parents in God's house.—*Sci.*

You find yourself refreshed by the presence of cheerful people; why not make earnest efforts to confer that pleasure on others? You will find half the battle gained if you never allow yourself to say anything gloomy.—*Lydia Maria Child.*

ECHOES FROM THE GREAT CENTENARY MISSIONARY CONFERENCE.

INFIDELITY IN INDIA.

Rev. Wm. Burgess, from South India, said there was a kind of missionary success which reports did not record. There was a Christianity beyond the pale of the Christian Church. It was of that he wished to speak. Two million of the youths of India were now receiving a purely secular education. This increase of knowledge was in one way opening the flood-gates of infidelity and immorality. He did not indict the Government whose policy was that of strict religious neutrality. But he was ashamed to say that there were Englishmen who rejoiced in this creedlessness of the Hindus. A judge he had known had imported Bradlaugh's tracts into India, and had disseminated them. Such men were not true Englishmen, but only so by the accident of birth. But the missionaries were counteracting this by their religious schools. Thoughtful Hindus do not object to the Bible. There was a fascination in the Cross which no heart could resist.

FACTS, FACTS, FACTS.

Rev. E. S. Summers, of Serampore, said he desired to give them facts. The Roman Catholic community in India was advancing far less rapidly than the Protestant, because the latter put the Bible into the hands of their converts, who could, therefore, propagate the faith. Under modern education in India the old sanctions had lost their power. This was, in some ways, a gain to India. Men were not now afraid of getting drunk, for instance, or doing other things, simply for fear of getting out of caste. There was, however, necessarily confusion for the time. It was said that under the new plan of education ninety per cent. of the Hindoo youths who leave the Government colleges are sceptics. He did not know where these figures came from; though no doubt the young men, shifting from their old religious positions, are looking round things before making their choice of a new religion. Men in India on every side are now inquiring about sin—a matter they never troubled themselves about under the old pantheistic system.

A LADY MISSIONARY'S STORY.

Mrs. Armstrong was the only Karen

missionary in England, and thought those people should be represented. The Karens were one of the hill-tribes of Burma, persecuted by the Burmese. They lived a free life in the forest; had no idols, though they worshipped demons. They lived a pure life; and, though having no literature now, they had a legend that one day the white men from over the sea should restore to them a book they once had had, and which the speaker believed must have been the Old Testament. They readily received the Bible, and now there were many converts among them, as well as churches, preachers, and a missionary society which sends out young men to other hill settlements. She loved the people very much; but when her husband went to the Telegus she went too, taking with her a Kward girl who wished to go. This girl rapidly learned Telegu, and taught the girls and women. She is now married in Rangoon, where she is working, and is secretary of the Karen Foreign Mission Society. Work among Karens was only half-way to heathendom, they being the most remarkable of all Eastern people.

THE CONDITION OF CHINA.

Rev. J. Hudson Taylor, of China, which in size was, he said, a Europe and a half, populous, equal in importance to India, with an intellectual, diplomatic Government, and able merchants. The people were a great people capable of great things. China was not effete, but young and full of power, with coal-fields that would supply the world for 2,000 years, and vast mineral wealth that portended future prosperity. The people were of that kind that when they took a thing in hand, they did not easily put it down. Telegraph wires were now spanning the country, and China would soon be a great factor in the world's history. The Apostle Thomas and the ancient historians had attempted to carry the Gospel to China, and the Roman Catholics had repeated the attempt in the thirteenth century; then later the Jesuits went among the Chinese, and after that the first British missionaries. But it was not till Morrison went that the Bible was given to the Chinese. Now, after eighty years of labour, they had 32,000 communicants.

THE OPIUM CURSE.

But in the same time they had given to China opium, which was doing more harm

there in a week than all the missionaries could do good in a year. Mr. Taylor described the dreadful results of the opium traffic as seen by himself, and as treated by him in his capacity of a medical missionary. The opium traffic was the sum of the villainies, worse than slavery, the drink traffic, or the licensing system. We owe China the Gospel to undo the wrong we have thus done to her.

THE GREAT OPPORTUNITY.

The whole country was now open to them, and not only to men, for even the missionaries' wives and their single sisters could safely travel thousands of miles to tell of the love of Christ. The speaker described the signs of encouragement he had seen when on his own travels through China. In sixteen out of the eighteen provinces there would be little difficulty in going into almost any

Rev. Ezekiel Jones spoke on

THE CONDITION OF AFRICA.

South Africa, he said, was the key to the whole Continent by which it would be civilized and evangelized. From Cape Town now to the northern bounds of the Transvaal, the people that walked in darkness were seeing a great light. South Africa had experienced a great improvement from the preaching of the Gospel to the native races. Having described the various enterprises in South Africa just now—diamond-growing, the ostrich farms, the diamond mines, and gold-fields—the growth of population, the peace between whites and blacks, and the desire of other nations to get a slice of territory there, he declared all this prosperity was the indirect outcome of missionary labour.

Rev. Dr. Robert Bruce, a missionary

AMONG THE PERSIANS,

who said his parish extended over half a million square miles, contended that the influence of Mohammedanism, on the mental, moral, and spiritual nature of its followers, was never of the highest character, and was usually degrading. Rev. Dr. Schreiber, from the Dutch Indies, said that in Java and Sumatra, Mohammedans were coming over to Christianity in thousands. Rev. Dr. Post described the pitiable state of women in Syria under Mohammedan institutions. He charged those that say that Islam is increasing, with either want of candour or want of knowledge. Politically, he added, Islam tend-

ed to absolute despotism, and socially to depopulation and poverty. Mohammedans had never created wealth, but had destroyed it and repressed its production.

Dr. Arthur T. Pierson, of Philadelphia, glanced back over the

CENTURY OF MISSIONARY WORK,

before which the Church had not been awake to her duty to the world. He pointed out how few out of the many millions of mankind at the present time are Christians, or have heard of Christ, and pointing to the map behind him, indicated the paucity of missionary stations. He declared there was enough money buried in the form of plate and jewelry in Christian homes in London to evangelize the world.

FOURTEEN GREAT MISTAKES.

It is a great mistake to set up our own standard of right and wrong, and judge people accordingly. It is a great mistake to measure the enjoyment of others by our own; to expect uniformity of opinion in the world; to look for judgment in youth; to mould all dispositions alike; not to yield to immaterial trifles; to look for perfection in our own actions; to worry ourselves and others with what cannot be remedied; not to alleviate all that needs alleviation, as far as lies in our power; not to make allowances for the infirmities of others; to consider everything impossible which we cannot perform; to believe only what our finite minds can grasp; to expect to be able to understand everything. The greatest of all mistakes is to live only for time, when any moment may launch us into eternity.—*Sel.*

NOW IS THE TIME.

"Not yet," said a little boy, as he was busy with his trap and ball; "when I grow older then I will think about my soul."

The little boy grew to be a young man.

"Not yet," said the young man, "I am now about to enter into trade. When I see my business prosper, then I shall have more time than now."

And so he went on, saying, "Not yet"—putting off to some future time that which should have been first in his thoughts—until he was a gray-haired old man. He lived without God and died without any hope whatever.

AUNT SALLY AND THE AMALEKITES.

"I am going to kill them," said I.

"Who?" inquired Nathan, looking shocked.

"The Amalekites," said I.

"Who be they?" inquired Nathan. And then I remembered that he hadn't been to church that morning, owing to tooth-ache.

So I just explained to him what the minister said. You see he preached us a sermon about Saul, and those sinners the Amalekites, that the Lord told him to "utterly destroy," and about how Saul spared Agag and didn't kill him.

And the minister said that he was afraid that some of us church folks were just like Saul, because we didn't fight our Amalekites. Our sins were our Amalekites, you know, according to the minister, and he said that he was most afraid that instead of our killing all our Amalekites, some of us didn't even know where our Amalekites lived, and he was pretty sure that a good many of us let that biggest Amalekite, Agag, live. Well, those weren't just the minister's words, but then that's what he meant.

When I'd explained it all out to Nathan, he sat still a minute, and then he got up, laughing, and, says he, "Well, Sally, you'll have a tough job killing old Agag, I reckon."

Now that made me mad, for I didn't think I had any Agag to kill. I wasn't certain but there might be two or three of the common, not-much-account kind of Amalekites for me to fight with, but as for such a big fellow as Agag, I was mighty certain that I hadn't any such.

And so I spoke out sharp, and, said I, "Nathan Whitcomb, some folks had better look to home!"

That's right where I am lookin'," says he. "Don't the wife make the home?" And then he went out.

While I cleared off the dishes, I felt real peetered because I'd spoken sharp to Nathan; for he wasn't a professor then, and I was; and yet, and most days he was a sight pleasanter spoken than I. But then it was too aggravating to tell me to my face that I'd got to tussle with Agag, when I was sure I hadn't.

When Monday morning come, first thing, if I didn't find out that I hadn't a mite of soap in the house. It was dread-

ful trying; for I'd got my boiler on, and was going to have the clothes out early. There wasn't anybody but me to go for that soap, so I had to change my dress, and run down town to the store, and by the time I got home again, I was hot, and mad, and tired. How in the world I forgot about that soap, I don't know, but I'd had company Saturday; and I suppose that put it out of my head.

Well, Monday was a dreadful weathery day. There was the hottest kind of a dry wind, and it blew dust, and I'd always noticed that that kind of a wind blew cross words out of my mouth, too.

The sheet I hung on the line would fall and get in the dirt, and the wind blew so that I couldn't make the rake stand that I'd put under the clothes-line to push it up. And I remember that the stove door didn't shut the way I wanted it to, and I gave it a bang that most brought the stove down. And one of the children next door borrowed my broom, and I looked out in a minute and saw her sweeping away at the ashes and the black stuff that were left from a fire they'd had in their back yard. And that riled me more; for the broom was all black and wet; but it did wash off easy enough. I'd left a room till Monday to be swept, and I did sweep it in spite of the dust. And the wind blew right on my biggest fuchsia in the front yard, and broke its stem off. And it was so hot that it was easier to get mad than to not.

And so at dinner, when the spoon to the apple-sauce tumbled in, handle and all, I just couldn't stand it, and I sputtered out, "I never saw such an abominable day in my life!"

And Nathan looked at me, and all he said was, "Hum! Amalekites dead yet?"

And I declare for't, I was so taken back that I didn't know what to say. Was "getting mad" an Amalekite?

Well, the next couple of weeks I watched myself, and it just seemed to me that I never noticed before that I said so many sharp things, or got angry so easy. And I found out other Amalekites, too, but none of them was so big as Agag—I mean temper. But there were lots of the others, and one night I was just clean discouraged with myself and I sat right down on the floor beside the churn, and I cried. Nathan came in and found me, and made me tell him what the matter was.

And I just sobbed out, "It's—them—"

Amalekites!

Then I told Nathan how I'd tried and tried, and failed worse and worse. And, after I'd told him, Nathan sat still for a long time. And then he said, kind of bashful—for I spose he remembered that I was a church member and he wasn't, and it seemed queer to have the preaching come from his side—he said, "Sally, I was lookin' up them Amalekites in the Bible the other day, being kind of interested hearing you talk about them, and I found a place where it said that once them children of Isr'el went out to fight with Amalek. And the Lord wasn't with them that day. I guess they'd forgot to do as they said about it. And so they got awfully whipped. And I—well—maybe—don't you think that people who go to fight Amalekites need the Lord to help them?"—and I do declare Nathan's face was just as red as though he'd been saying something wicked. I guess he felt queer to be preachin' a regular Orthorodox sermon all of a sudden.

Well, I think I tried to follow Nathan's sermon after that. And after a long, long time, I did learn to keep Agag dumb, if he was there just the same.

My little girl, Prissy, was six years old then. She had my temper, too. And I thought maybe if I'd begun to fight the Amalekites sooner, Prissy wouldn't have heard me say so many things I ought not to, and she wouldn't have got into the way of saying cross things herself. But I told her about the Amalekites, too, and the child really began to try to fight, herself. It made me think about what the Bible says of the Lord's "warring with Amalek from generation to generation."

One day, quite a spell after this, Nathan made another speech that sort of surprised me.

"Sally," said he, "'tisn't fair for you to do all the fighting. And, if the Lord will help me, I'm going to look after my own Amalekites. I think its time."

That was years and years ago, but I'll never forget how glad I was that day. Nathan and I are old folks now, and yesterday he said to me, "Sally, I guess your Agag's dead, isn't he? I don't see anything more of him."

And I looked up at Nathan, and says I, "He isn't dead yet, Nathan; but I hope the day's coming when he will be.—M. E. B. in *Congregationalist*.

THE MINER'S PERSISTENCE.

Canon Wilberforce, whose recent visit to this country was a source of good to many, was dwelling, in the course of one of his addresses, on the importance of the word "now," and related the following incident in point: A miner having heard the Gospel preached, determined that, if the promised blessing of immediate salvation were indeed true, he would not leave the presence of the minister who was declaring it, until assured of its possession by himself. He waited, consequently, after the meeting to speak with the minister, and, in his untutored way, said:

"Didn't ye say I could have the blessing now?"

"Yes, my friend."

"Then pray with me, for I'm not goin' awa' wi'out it."

And they did pray, these two men, wrestling in prayer until midnight, like Jacob at Peniel, until the wrestling miner heard the silent words of comfort and cheer.

"I've got it now!" cried the miner, his face reflecting the joy within; "I've got it now!"

The next day a terrible accident occurred at the mines—one of those accidents which so frequently shock us with their horror merely in the reading of them. The same minister was called to the scene, and among the men dead and dying was the quivering, almost breathless, body of this man, who only the night before, big and brawny, came to him to know if salvation could really be had "now" for the asking. There was but a fleeting moment of recognition between the two, ere the miner's soul took flight, but in that moment he had time to say, in response to the minister's sympathy:

"Oh, I don't mind, for I've got it—I've got it—it's mine."

Then the name of this poor man went into the list of "killed." There was no note made of the royal inheritance to which he had but a few hours before come into possession, through faith in Christ; and all by his believing grip of the word "now."

"It is most positively asserted that during 1887 "in the poor country of Ireland there had been bequeathed to the Roman Catholic Church no less than £850,000 for masses for the souls of the departed."

BIBLE WOMAN'S WORK IN BOMBAY.

The following letter written under date May 18, 1888, by Carry P. Bruere, in *The Gospel in All Lands*, will give our lady readers a vivid idea of the difficulties with which the Bible women have to contend in their work of love for Christ.

I have been out with our Bible women, and a little account of the work done may prove interesting to our friends. The Bible women visit among the poorer classes wherever the people will receive them, reading and teaching the Bible. They do not usually go into the houses, but sit or stand outside the doors and begin by singing a hymn, and after the crowd gathers, preach to them.

The first place we visited was a settlement of chawls off the main road. These chawls are long, low, narrow buildings, divided off into small rooms, one room to a family. We walked a few moments seeking a good place where there were a number of women. We came to a place where there were several women of the Kunbi caste, and this caste is very bigoted.

We asked if we might read and sing God's Word to them. They made considerable talk and said, "Oh, of what use is it?" One woman said, "Oh, we are women, we can't understand." A man asked if we preached Jesus Christ. Prethebai, one of the Bible women answered, "Yes; we preach Jesus, and we come to tell you what God says to the world."

After a considerable time we, standing over the gutter, as they did not ask us to sit down, commenced to sing. In the meantime a goodly crowd having gathered, the lessons were read and we in turn spoke to them. They listened well, asked a few questions and argued some.

The next place we went to the men and women were all playing cards on the ground, sitting outside the door under a shade made of coarse date matting. Immediately all was stopped and we were invited to sit down. I sat down on the ground beside a woman and was enjoying it much when they brought me a little board for a seat which raised me about three inches off the ground.

At the other place I had told them that I had come from America to tell them about Jesus, because I knew that there was no other way of salvation for them,

and because I loved them and Jesus loved them. So here Prethebai told them that I loved the native people very much, etc., etc. The people seemed pleased to hear this. There were some nice faces among the women and they smiled and spoke with me and seemed pleased when I spoke to them and said, "Oh, she knows our language."

We spoke to them faithfully and rose to go, when a man said, sing once more. So we did. At another place we stood near the door of a house, but were right in the street, as there was no sidewalk. The women seemed to regard me as a curiosity. I think it was a new thing for them to see a European woman with the Bible women. A good number gathered here.

At the next place we were seated on some filthy blankets, on which I imagine some American ladies would not sit, but one is thankful to sit down almost anywhere, as it is very wearisome to stand so much, especially in the heat of the day.

We went to another place, and when I was coming home, the woman said, "Must you go now?" I replied, "Yes; I have a little baby at home; I must go now, but I will come again." I went home feeling encouraged that I was so well received.

One day I went out with a new Bible woman to a new place. She had been there alone once or twice. We saw some women grinding and we sat down, sang and read. A few had gathered, but I noticed that they seemed rather shy, and just as the reading was finished a door opened and out stepped an old woman who angrily ordered us off. The Bible woman talked with her and told her that when she came alone that she had listened and that now she ought not to treat the madam so. But she would not listen, so we came away.

The Bible women told me that they were not used to Europeans and were afraid that I would make them Christians and make them eat beef. Many of these people call us "beef eaters." The Bible woman's work is not without visible fruit. A woman was recently baptized who was led to Christ through the teaching of one of our Bible women. A woman of considerable influence among her people was baptized last year and is now going about telling her people about salvation.

The Bible women tell me that many of the women among whom they work from week to week, really believe and listen

gladly, but they fear to come out on account of their people. The Bible women are certainly sowing precious seed, which will in "due time" yield an abundant harvest. Three of the Bible women are supported by subscriptions raised in Bombay, and one is supported by friends of mine at home. These Bible women have access to women who could not be reached by others. Please pray that the Lord may continue to bless this work yet more and more.

A MARTYR.

The following narrative of the martyr days of long ago in Scotland, will be new to some of our readers, and of interest to all, and has for us a lesson that we should not cherish lightly a faith which others held so dear. The story is taken from the original *Secession Magazine*.

"Richard Cameron, a youth of high promise, on completing his studies at a university in Holland, returned to Scotland, and espoused the cause of the Covenanters. His loyalty, piety, and great scholarship have been universally admitted by historians. Devoted to the principles of the Reformation, and to their natural results—civil and religious freedom—he was prepared for whatever might follow in their defence. Whenever he had an opportunity he preached to the people; but his career, though brilliant, was short. Like the rest of his brethren, he was an outlaw, without any process; and had to live in perpetual concealing. His hiding places were literally the "dens and caves of the earth," and he rarely experienced the comforts of a bed. His last night the 21st of July, 1608, was spent in the house of a friend on the water of Ayr. Next morning, on washing his hands, he laid them on his face, and said, I have need to make them clean, for this is their last washing. In the course of the day a messenger arrived with intelligence that a party of soldiers were on his track, and not far distant. With his brother, and a few friends, a meeting was held at a dreary spot called Airmoss, surrounded by a morass or bog, and where it was believed horsemen could not reach them. They had not long to wait when the enemy appeared. Surrounded by one hundred and twenty dragoons, there was no escape, and the little band resolved to stand on their defence and fight to the

last. Cameron engaged in prayer, employing these memorable words: "Lord spare the green, and take the ripe." On concluding, he encouraged his brother and friends not to swerve in the Lord's cause. A desperate effort was made by the soldiers to secure him alive but it failed. Fighting manfully, back to back with his brother, he was cut down by a blow with a sabre. The officer in command foiled in his object, which was to bring Cameron to an ignominious end, wreaked his vengeance on his inanimate body. He caused his men to cut off his head and hands and carried them to Edinburgh as a proof to the Lord's of Council of his bravery and zeal against the rebels. Cameron's father, a very old man, was then a prisoner in the Tolbooth for the same cause. With barbarous cruelty they presented the head and hands to the aged Christian, and mockingly asked if he knew to whom they belonged. "I know them, I know them," he replied taking them and kissing them. "They are my son's, my dear son's. Good is the will of the Lord, who cannot wrong me or mine, but has made goodness and mercy to follow us all our days." The head of the martyr was afterwards affixed on the netherbow, and the hands beside it, with the fingers pointing upwards as if in the attitude of prayer. "There," said one of his persecutors on passing, "there are the head and hands of one who lived praying and preaching, and died praying and fighting."—*Original Secession Magazine*.

HOME.

A man can build a mansion
And furnish it throughout;
A man can build a palace,
With lofty walls and stout;
A man can build a temple,
With high and spacious dome,
But no man in the world can build
That spacious thing called Home.

So 'tis a happy faculty
Of women far and wide,
To turn a cot or palace
Into something else beside.
Where brothers, sons and husbands, tired,
With willing footsteps come,
A place of rest, where love abounds,
A perfect kingdom—Home.

A FAMILY CHAPTER OF CRIME.

At a recent Conference of Charities and Corrections in Buffalo a paper was read by Rev. Oscar C. McCulloch, of Indianapolis, on "The Children of Ishmael, a Study in Social Degradation." The following is a brief account of it, and will be read with the most painful interest:—

"Mr. McCulloch had upon the stage with him an immense diagram showing the social condition of thirty families through five generations, embracing 1,692 persons. The history of all these people had been followed up, covering a period fifty years back.

That history was of the most startling nature, and covered 7,000 pages in the records of the charity organization at Indianapolis. There had been 121 prostitutes in the lot, and the illegitimate children were very numerous. The name Ishmael was chosen as that family was the most central. One man had a family of eleven illegitimate children. There had been several murderers in the group, and thieves without number. They did not work, but they lived by begging and petty thieving. They are generally diseased. The children die young. Licentiousness characterizes all the men and women, and from this results mental weakness and general incapacity to work, and this is all met by the benevolent public with unlimited public and private aid, encouraging them in an idle and wandering life, and in the propagation of similarly disposed children. These and other grim facts were presented and deductions drawn from them. General unchastity characterizes them, and their instincts are as low as brutes go.

The speaker believed that public relief was in a large degree chargeable with the perpetuation of this stock, and what public relief fails to accomplish private benevolence supplements. The so-called charitable people who give to begging women and children have a large sin to answer for. It is from them, said Mr. McCulloch, that this pauper element gets its consent to exist. Charity, so-called, covers a multitude of sins, and sends the pauper out with the benediction, he bountiful and multiply. Such charity has made this element; has brought children to the birth, and ensured them a life of misery, cold, hunger, and sickness. So-called charity joins public relief in producing still-born

children, raising prostitutes, and educating criminals. Out of all these 1,692 persons, Mr. McCulloch said he knew of but one who had risen from them and had become an honourable man. The force of inherited parentism or pauperism drives them on with irresistible force. What can we do? said the speaker in conclusion. First, we must close up official outdoor relief; second, we must check private indiscriminate benevolence or charity, falsely so-called; third, we must get hold of the children."

KEEP IT TO YOURSELF.

You have trouble, your feelings are injured, your husband is unkind, your wife frets, your home is not pleasant, your friends do not treat you fairly, and things in general move unpleasantly. Well, what of it? Keep it to yourself. A smothering fire can be found and extinguished; but when coals are scattered, you can't pick them up. Bury your sorrow. The place for sad and disgusting things is underground. A cut finger is not benefited by pulling off the plaster and exposing it to somebody's eye. Charity covereth a multitude of sins. Things thus covered are cured without a scar; but once published and confided to meddling friends, there is no end to the trouble they may cause. Keep it to yourself. Troubles are transient; and when a sorrow is healed and passed, what a comfort it is to say, "No one ever knew it till it was over."

"Fifty years ago seven shoemakers in a shop in the city of Hamburg said, "By the grace of God we will help to send the gospel to our delicate fellow-men." In twenty-five years they had established fifty self-supporting churches, had gathered out 10,000 converts, had distributed 400,000 Bibles and 8,000,000 tracts, and had carried the gospel to 50,000,000 of the race. It would take only 150 of such men to carry the gospel to the whole world in twenty-five years."

As well might we expect vegetation to spring from the earth without the sunshine or the dew, as the Christian to unfold his graces and advance in his course without patient, persevering, ardent prayer.—*Abbott.*

THE PRESBYTERIAN ALLIANCE.

Reference is made on another page to the great Missionary conference held recently in London, in commemoration of the Centenary of Protestant Missions. Another meeting of deep interest to Presbyterians was held shortly afterward at the same place, viz., "The Presbyterian Council" or the "Alliance of the Reformed Churches holding the Presbyterian System."

Its sessions extended over 9 days, July 4-12, and discussions covered a wide range of subjects, connected with the life and work of the church. "How best to work the Presbyterian System"; "The Eldership and Deaconship"; "Working the Presbyterian System so as to promote co-operation and foster activity, harmony, and spiritual life in congregations"; "Elements of Congregational Prosperity"; "The duty of the church in reference to the speculative tendencies of the age"; "Historical research and Christian faith"; "Modern forms of Unbelief". Then going abroad, much of careful attention was given to the best method of securing unity and co-operation in the work of evangelizing the world.

WHAT CAN I DO TO-DAY?

What can I do to-day?
 Not praise to win, or glory to attain;
 Not gold, or ease, or power, or love to gain.
 Or pleasure gay;
 But to impart
 Joy to some stricken heart,
 To send a heaven-born ray
 Of hope, some sad, despairing
 Soul to cheer—
 To lift some weighing doubt,
 Make truth more clear,
 Dispel some dwarfing fear,
 To lull some pain,
 Bring to the fold again,
 Some lamb astray;
 To brighten life for some one,
 Now and here,
 This let me do to-day.

—A. R. W.

The Queen of Tahiti lately died at seventy years of age. At her birth not one Christian convert had been made in the South Sea Islands. At her death more than three hundred islands were wholly evangelized. This has been largely the work of natives.

There are thousands of towns and cities in India and China with a population ranging from 5,000 upward, accessible to Christian Life, that never have had a single missionary to tell them of the way of life. If the human family are properly divided, male and female, there are 500,000,000 of women and girls who have never had a chance to hear the name of Jesus. In unbroken procession, one by one, they would, in passing your door consume thirty successive years.—*Missionary Review.*

"The progress of the Presbyterian Church in Victoria, during the past fifty years, has been very great. Taking in the whole of Australasia, we are told that there are 571 Presbyterian ministers, 672 charges, and 51 Presbyteries—all within the past fifty years. The other Protestant churches have also increased with great rapidity."

It is the purpose of the Free Church of Scotland before the year 1893, the fiftieth anniversary of the Disruption, comes, to pay the entire indebtedness on its churches. Four years ago the indebtedness was \$1,345,000. Of this more than \$750,000 have been paid. The means of completion of the fund are in sight.

Dr. Chamberlain's scheme for a united Presbyterian church in India, the thirteen Presbyterian and Reformed bodies represented in the empire uniting in one General Assembly, has been favorably received in Scotland.

The receipts of the American Tract Society have been equal to \$900 for every business day since its organization, and those of the American Bible Society average over \$1,000 per day for all its history.

"It is the great duty of Christians to take care that they offend not with their lips; and that they improve discourse and converse as much as may be, for the good of others."

"Let the soul which God breathed into us breathe after Him; and let it be for Him, since it is from Him."

The *Baptist Missionary* says: "When the Moravian church had but 600 members, it began to send out foreign missionaries."

SOME INTERESTING INCIDENTS

SHEWING HOW BROAD IS MISSIONARY WORK.

An American traveller writing from the East shews in how many ways true missionary work is done. By their example, their dress, their customs, their cleanliness, they lead the heathen step by step from degradation to the acceptance of the gospel. Some of the incidents related by him are as follows. He says:

"Even the Turks are getting ashamed of their marriage relations because they recognize the inferiority of their wives and daughters to Europeans with whom they are brought in contact.

A Turk sat at the table on the steamer with European and American gentlemen and ladies. We saw him observing them as they were eating, and when they would eat certain kind of food with a fork which he was about to eat with his knife he dropped it and took his fork also. So he learned more in those eight days as to the proprieties of life than he had learned in all his life before. He had his wife and daughter on board, veiled of course, and stowed away out of sight, neither of whom could have eaten except with their hands. When they came to the time of disembarking he stood at the other end of the steamer and they climbed down the ship and into the boat as best they could, and when he thought that the eyes of those who had sat at the table were turned from him he sneaked down and got in the boat with them. This thing will not last in this state of the case, he will not stand the shame much longer, and will break caste and bring his wife and daughter to the table with him.

A missionary's wife, who has done much among the women, was for a time prevented from taking part in direct evangelizing work because she had a family of little children and was confined to her house. But she washed her little baby every day, and the natives, who bind theirs up in rags and never wash them, indeed never wash themselves, watched her, surprised and outraged at first, sure it would kill the baby. But it did not, and so they wash their babies because the missionary's wife, the model lady, washes hers, and they follow the fashions. This Christian mother was doing her common place duty to her family, she could do no more, and

yet she has created a revolution which has, and will do as much lasting good as anything her husband has done in the same length of time, for cleanliness is next to godliness.

A Mohammedan never mentions a woman unless it is absolutely necessary, and then prefaces the allusion by the expression, "Ajellack Allak"—"May God elevate you above the contamination of so vile a subject." One married a woman who had been educated in our school at Beirut. He never could find language in which to express his gratitude, for said he, "She don't curse or swear or raise the devil generally; she don't scold and storm and beat the children, and I have not had to beat her once."

This is genuine missionary work, and will reach the Mohammedans when they are accessible by the removal of the Turkish government from the earth. The fact is clear as day that the gospel of the missionary is a gospel of contrasts which ever challenges to, "look on this and then on that." Heathen countries must be won to Christ by contrasts.

Another example of true missionary work and how it is made effective is in an incident related about the Rev. Samuel Jessup while he was a missionary in Tripoli. He lived near a Turk, who came to him and said, "You have a good wife, a very good wife. I have lived next to you for years, and I have never heard her scold or raise a ripple, or beat her husband or the children, nor has she quarrelled with any of the neighbours." Mrs. Jessup, though one of the most competent and hopeful of the missionaries' wives, never did better work than when she convinced this old Turk that Christian women are peaceful and can master their own spirit, greater in the eyes of the most famous Oriental than he that ruleth a city.

This is the country where women and the ass are on a par in native estimation, and whatever lifts woman is gospel triumph, for the people can never be converted to Christianity until their abominable ideas of woman's inferiority are annihilated. When female children are born the whole family go into a panic of disgust. When a male child is born a sweetmeat or pastry is prepared, made of rice and flour, sweetened and spiced, and is sent to all friends of the family, who are expected to congratulate the happy parents. It was thought to be a desirable

thing and in the line of the gospel ideas of the equality of men and women to break down this abominable cruelty.

So Mr. Tanni, of Tripoli, was one of the first to attempt the breaking down of this dishonoring prejudice of lamentation over the birth of a daughter. A daughter was born in his household, and as he was the American Consul, he ran up the American flag over the consulate. Messengers were at once sent to inquire the reason, whether it were on the occasion of the anniversary of some great battle or deliverance, or whether he had received news of some important national event, or if it were a fete or fast day in his country. Mr. Tanni replied that it was neither a memorial day nor a fete or fast day, neither had the government gained any victory. But he had had a daughter born in his house. They retired disgusted, wondering whether the Consul was a fool or a fraud.

But the custom was continued among the missionaries of sending out the congratulatory sweetmeat when daughters are born. Dr. Henry Jessup, of Beirut, and others have done it, until now many of the natives are doing the same thing, and without being conscious of it a custom hoary with age and dishonor to woman is being extirpated, and woman is in her birth being raised to the place the gospel gives her. Is not this missionary work and triumph?"

MIRRORS.

Eli Perkins tells of an old maid with her face covered with wrinkles, turning from the mirror, saying, "Mirrors nowadays are very faulty. They don't make such mirrors as they used to when I was young." How often do people attribute all the faults committed to their neighbors. If they find themselves destitute of friends in the community it is all other people's fault. If in the church everybody seems to think differently, then every such person is ignorant or willfully mean. If nobody enjoys their presence or extends to them the courtesies of love and friendship, the neighborhood is denounced as uncivilized. The wrinkles are in the mirror, of course, and the fault with the glass. But friend, know this, that sweetness, loveliness and beauty compel appreciation. Be not wanting and others will not seem to be.—*Free Baptist.*

THE DEVIL'S MISSIONARY ENTERPRISE.

The Rev. S. Augustus Cole, author of interesting works on African secret societies, customs and religions, stopped a short time in England during January, 1887. He remained a week in Liverpool, and made a daily memorandum of the shipping returns posted every day in that port as received from Maderia, where all vessels bound for West or South African ports from Europe or America stop. During one week these bulletins of the cargoes reporting at Maderia contained the following amounts of liquor and tobacco. Brother Cole vouches for the correctness of the list below, as he daily copied it. The valuation is his estimate, and may not be strictly correct, but is under rather than above the truth. This is the terrible list for one week:

960,000 cases of gin	£ 240,000
24,000 butts of rum	240,000
30,000 cases of brandy	90,000
28,000 cases of Irish whiskey	56,000
800,000 demijohns of rum	240,000
36,000 barrels of rum	72,000
60,000 hogsheads of tobacco	1,800,000
30,000 cases of Old Tom	60,000
15,000 barrels of absinthe	45,000
800,000 barrels of ale and beer	1,600,000
600,000 barrels of claret	300,000
500,000 barrels of port wine	100,000
40,000 cases of vermuth	3,600
1,800,000 boxes of cigars	270,000

Equal to £5,116,000
\$25,000,000
 —New York Witness.

Shall we suffer sin and vanity to drop in at our ears, and at our eyes, and at every corner of our souls, knowing that we are the temples of the Holy Ghost? Which of you receiveth a guest whom he honoureth or whom he loveth, and doth not sweep his chamber against his coming? And shall we suffer the chamber of our hearts and consciences to be full of vomiting, full of filth, full of garbage, knowing that Christ hath said, "I and My Father will come and dwell with you?"—*Hooker.*

Five years ago there were five girls' schools in Yokohama and Tokio. To-day there are more than thirty, and all well patronized.

CHILDREN AT CHURCH.

Is that a growing, well-ordered, potential church that is conspicuous for the absence of the children from the Sabbath congregation? True, it has fine music, and "praise is comely"; but does not the Psalmist call upon "old and young" to praise the Lord, and did not Jesus bless the children as well as the adults, and was not the restored Peter told to feed the lambs? Well, we have "splendid preaching"; but is it for the grown-up alone? Is there no children's portion? We have fashion and culture represented; but have these fashionable and cultured attendants no sons, and daughters, and brothers, and sisters, who should worship God side by side in his house? Alas! that in so many churches the good old habit of family attendance is passing into disuse! The young are sent more or less regularly to Sabbath-school, but it is too much to expect them to remain for the service of the sanctuary. They can go all day to the week-day school; but one hour at Sabbath-school and an hour and a half at church is too trying upon their delicate nerves, and too confining, and so considerate fathers and mothers exonerate them from honoring God by waiting upon him in the way of his appointment. The absence of the children from God's house is more conspicuous in the city than in the country. Children must be habituated to attendance upon the means of grace. Parents can not begin too early in bringing them to the sanctuary. Impressions are made upon their minds and hearts there unknown and unnoticed by parents and ministers. We plead for household attendance upon the church-services—parents and children in their pews regularly, promptly and devoutly. God will bless such fidelity to, and honoring of, his covenant, "I will be a God to thee and to thy seed"; "the promise is to you and your children."
—*Presbyterian Observer.*

The Northern Presbyterian Assembly passed a resolution recommending the sessions of Presbyterian churches to refuse to admit into these churches persons who are engaged in the liquor business. There were but few dissenting votes. This is a step in the temperance cause in the right direction. Rum-selling and church membership ought not to be combined in the same persons.—*N. Y. Independent.*

WHAT BRINGS PEACE?

A doctor who was once visiting a Christian patient had himself long been anxious to feel that he was at peace with God; the Spirit had convinced him of his sins and need, and he longed to possess "that peace which the world cannot give." On this occasion, addressing himself to the sick one, he said: "I want you to tell me what it is—this believing and getting happiness, faith in Jesus, and all that brings peace." His patient replied: "Doctor, I have felt that I could do nothing, and I have put my case in your hands; I am trusting to you. This is exactly what every poor sinner must do in the Lord Jesus." This reply greatly awakened the doctor's surprise, and a new light broke in upon his soul. "Is that all?" he exclaimed; "simply trusting in the Lord Jesus? I see it as I never did before. He has done the work. Yes, Jesus said on the cross, 'It is finished,' and 'whosoever believeth in him shall not perish, but have everlasting life.'" From that sick bed the doctor went a happy man, rejoicing that his sins were washed away in the blood of the Lamb.

WISE SILENCE.

To have learned when to speak is to have mastered an important step in one's education, but to have learned when to be silent is to have mastered one more important. A wise man of long experience in the world once said, "I have often regretted having spoken, but I can recall no instance in which I have had occasion to regret my silence." Not everybody would say precisely this, for there are times when it is our duty to speak, and boldly, no matter at what cost. But it is undeniably true that speech has caused more and deeper regrets than silence. The point is to determine when to be silent. In mere conversation there is a silence often more discreet and more enjoyable than speech. In grave discussion there is a silence often more telling than words, especially in the expression of disapproval. In cases when loyalty to truth is involved, one must declare himself; but, as the general rule, people of true dignity and high character have learned that much of the time silence is golden, while speech, at its best is but silver.—*Congregationalist.*