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# The Maritime Presbyterian.

VOL. I.

AUGUST 15th, 1881.

No. 5.

## Our Supplementing Scheme.

In your last issue we pointed out some reasons for reconsidering the basis of this scheme. Since this question came up in our Synod the Assembly has appointed a large committee to deal with the question. Meanwhile the matter being urgent, it will be in line to point out some elements which should be kept in view in future legislation.

I. Following the overture recently before Synod, the first point of consequence

touches the stipend to be aimed at. Section 3 of that scheme lays down a minimum stipend of \$700 with a manse. Two questions arise here: Is it desirable to aim at a minimum? and, Is the sum named adapted to our present or prospective wants?

(1) As to the desirability of a minimum stipend—three methods of dealing with the question may be noted. (a) Our present method considers each case as it arises. Grants are given according to the funds at the disposal of the committee, the necessities of the field, or other circumstances weighing with the executive. (b) The single platform plan suggested in the overture places all on a level, and provides that the fund be so divided that all congregations on the scheme shall have equal stipends for their pastors. Exceptional cases may be considered, so long as the general principle is preserved. It is urged in favor of this proposal, that it is an act of justice to our ministry, and that community of interest would lead to enthusiasm of action. It is urged against this plan that the same amount of stipend in different localities would be practical in quality

and that it would therefore fail to effect any improvement in our funds. (c) A third proposal is that of a threefold platform—say \$600, \$700 and \$800—and that congregations be placed on this scale according to the amount raised from local resources and the average contribution of each family. It is urged in favor of this plan that it would meet the weakness of new fields and also the necessity of supplemented charges in towns where living is expensive. It is also urged that the lower platform would be a convenient stopping place.

...opping some to the higher, so that none could complain of injustice, each congregation having the remedy in its own hands. These elements deserve serious consideration.

(2) But what of the average sum named \$700. (a) Is it a reasonable provision for those who give their whole strength to the ministry? The actual average salary paid last year in the Maritime Provinces was \$810. Of 153 congregations reporting, 88 give \$700 or upwards, 65 give less than \$700. Twenty years ago when the average stipend was under \$700 the Church named \$600 with a manse as the smallest sum on which a minister should be settled, we cannot afford to name a smaller sum than \$700 to-day. But is it possible to raise such a sum at present? There seems to be a general impression that to adopt a scheme demanding such an outlay would be to court failure, and put the Church to shame. This idea grows out of the false conception that we would be bound to pay the minimum whether the congregations came up to the conditions or not. In the overture before Synod two conditions were involved before reaching the minimum platform. Each congregation must

contribute at least \$400 with a manse; the average rate per family must not be less than \$7. Taking these two terms for granted what sum would be needed to start the scheme. Last year we had 145 settled charges. Supposing all placed on the platform, the amount required would be \$6391 or 33½ cts. per family of our Church. Suppose we include vacant charges, total 172. Place all on the platform and the amount needed would be \$8650 or 43½ cts. per family. The probable amount needed suppose all to qualify at once would not be more than \$7500 or 37½ cts. per family. Is this an impossible sum? Surely not; last year we raised 56 cts. per family for Foreign Missions. Some of our presbyteries raised nearly the required amount under the old plan. In 1876 the Supplementing Committee voted \$7330, and, while they did not anticipate the expenditure of the whole sum appropriated, they named \$6500 (or \$109 more than would have worked the scheme last year) as absolutely necessary. It will be further noted that several years must elapse before the Church will come up to the condition as a whole, meanwhile the sum needed will be less than that above named.

Section III, "That the Supplementing Board shall, through the presbyteries, endeavor to call forth the liberality of our congregations so as to secure at least the minimum stipend." This provision is intended to meet one of the weak points of our present system. Some of our congregations which are sufficiently strong to raise an adequate salary neglect to do so, our present scheme drops these out of consideration. Now it is quite right that the committee should not waste money on such cases, but quite wrong that they should be neglected. When the committee drops the congregation, the congregation is very apt to drop the committee. Section IV provides that all congregations not paying the minimum stipend be a charge to the committee, the weaker to be aided by grants, the stronger to be taught the first principles of christian

liberality. That there is need of work in this direction will be manifest from the following facts: (a) Five of our congregations last year paid at the rate of \$2.00 per family or less. (b) Eleven vary between \$2.00 and \$4.00. (c) We find congregations having between 200 and 300 families contributing between \$300 and \$500 for support of ordinances. Some one will say let the presbyteries attend to this matter; unfortunately the presbyteries are *not* doing it. Some of these congregations were raising more six years ago than to-day. It is proposed that the Supplementing Committee do this work through the presbyteries.

Sec. V fixes the minimum rate of contribution per family at \$7.00. This is taken from our present scheme. It rests on the principle that in ordinary circumstances a congregation of 100 families should be self sustaining. It means that our families on an average should lay aside not less than 13½ cts. per week for gospel support. Or suppose the average income of the families of a congregation to be \$350 (about laborers wages) then it means that 1-50 of the income be set apart for the support of the gospel. Is this an unreasonable sacrifice?

Sec. VI provides a minimum rate of entrance on the part of the congregation. The sum required is \$400 with a manse. Suppose a threefold platform to be adopted then it might be arranged as follows: \$350, \$500 and \$650 to gain the salaries of \$600, \$700 and \$800. In which case the rates per family might be set at \$5.00, \$7.50 and \$10.00 respectively. This latter arrangement might diminish to some degree the amount used to sustain the scheme.

Sec. VII to which some opposition has been expressed is: "That the Supplementing Board make an annual estimate of the sum necessary to secure all our Ministers the minimum stipend, divide said sum equitably among the Presbyteries of the Church and through the Presbyteries endeavor to secure guarantees for the same from Congregations." It

has been stated that the Church at large would repudiate the proposal as a species of taxation. Others have maintained that it would produce little or no effect. There is nothing new or dangerous in the proposal. What are the facts? (a) Presbyteries require congregations at present to guarantee a fixed salary when calling a pastor. This proposal is that Presbyteries "endeavor to secure." There is no reason why congregations should not be asked to guarantee a minimum sum to the schemes. (b) The Synod in 1879 directed that such an estimate should be sent down to Presbyteries for all the schemes. What were the results? No complaints as to taxation. The returns showed an increase in every department, the total increase was \$3886. (c) This guaranteeing of a certain sum is the very essence of the Free Church Sustentation Fund, which grows and flourishes by means of a regular system of deputations to weak points. (d) It is simply what every sound business man does in the management of his affairs - looks to the source and security of his revenue before he expends it.

Sec. VIII provides for such a division of the Fund as will give each supplemented congregation the same salary. It has been objected that this would be practically unjust, since rates of living are so different. Possibly the threefold platform may be worked in such a way as to avoid this difficulty. What we have to say here, is that the proposed scheme will not diminish the salary of any pastor now on the list, except one, and that case has every claim to be regarded as exceptional.

The essential elements of the plan proposed are: (1) A minimum stipend for all who are devoting their strength to the work of the ministry. (2) That the Committee shall deal with the strong congregation which is neglecting its duty as well as the weak which needs financial aid. (3) That we present our necessities to the Church annually and take business like precautions to secure the amount. (4) And that we devote the strength of

the fund to the levelling up of the lower stipends on definite conditions. We believe that this scheme is founded on intelligible principles and looks towards a reasonable and possible goal. It will not work itself. Any scheme will need to be cautiously introduced and vigorously carried through. Some such scheme is urgently needed as an act of justice to our ministry and safety as well as progress to the Church. It will not detract from the liberality to any of the other schemes but will re-act on them most beneficially. For if we neglect the duty which lies at our door we will not be likely to remember the more distant call, while one duty well done will tone and prepare for the accomplishment of its fellow.

E. D. MILLAR.

Lunenburg, July 28th.

### Christian Stiving.

The rich young ruler came running to Christ, and, kneeling before him, asked, "Good Master, what shall I do that I may inherit eternal life?" The reply was, "Go thy way, sell whatsoever thou hast and give to the poor and thou shalt have treasure in Heaven, and come take up thy cross and follow Me."

This narrative is our example. The Christian minister who fails to preach that which Christ preached to the young ruler, the doctrine of absolute and unreserved surrender to Christ, fails lamentably in his duty as the Lord's ambassador, and the Christian who has not made the surrender of himself and of all he possesses, has not complied with the demands of the Gospel and the teachings of the Scriptures.

It would be easy to prove from the Bible that we are stewards to whom the Lord has entrusted powers and faculties of soul and body, time and talents, gold and silver, for the proper use of which He will hold us accountable. We are bound to employ to the best possible advantage, not for our own selfish ends but,

for the glory of God and the prosperity of His cause, all the blessings and privileges bestowed upon us. The day of reckoning is coming; are we preparing for its approach?

#### THE MANNER OF CHRISTIAN GIVING.

Regarding the manner in which Christians are to contribute for religious and benevolent purposes the Apostle lays down the principle: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." The time for making the contribution is thus clearly pointed out and by it we are taught two important lessons.

1. That this laying aside must be done SYSTEMATICALLY.

It is not left to each man to decide when, or how, he is to give. It must be done every Lord's day. There must be system. As God has set apart a special day for praise and prayer and for Bible reading and religious instruction, so He has set apart a day on which His people are to bring their offerings for the Lord's treasury.

2. It must be done

#### DEVOTIONALLY.

It is on the day set apart for worship. Men should worship God in their giving. Most men seem to think that they can worship God only in praise and prayer; and, as a consequence, they dissociate giving and worship. The direction of the Psalmist is: "Bring an offering and come into His courts. O worship the Lord in the beauty of holiness"—Ps. 96: 8, 9. No Jew was allowed to appear before the Lord empty-handed. He was commanded always to bring an offering. The Apostle Paul in his epistle to the Hebrews (chapter 13; 15, 16) tells his readers "to offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks in His (Christ's) name;" but he does not stop there. "But to do good and to communicate forget not; for with such sacrifices God is well pleased." He tells his Roman readers to "present their bodies a living sacrifice holy and ac-

ceptable unto God." The Apostle evidently believed that he could worship God as acceptably with his gold and silver and in doing good to his fellow men, as he could in his singing and praying. Indeed the man who does not worship the Lord by liberal contributions of money according to his means is not in the position to worship Him acceptably with the heart. The degree of liberality is a fair test of the degree of spirituality.

#### THE PLACE FOR CHRISTIAN GIVING.

The place *where* the offering is to be made is indicated. Regarding the words, "Lay by him in store," Dr. Hodge in his commentary says: "The words do not mean to lay by at home, but lay by *himself*. The direction is nothing more definite than, *let him place by himself*, i. e. let him take to himself what he means to give. What he was to do with it or where he was to deposit it is not expressed." The Dr. is of opinion that the place of deposit was some common treasury. Remembering that the laying by in store was done on the Lord's day, that it was done as an act of Christian worship, that the Jews had been accustomed by divine appointment to bring their offerings with them into the temple of the Lord and that the early Christians had a common treasury into which they throw their contributions, we are warranted in the conclusion that the house of public praise and prayer was the place where the public offering of gold and silver and copper should be made. If our Christian people would but thus associate their giving with their praying, we would not have an empty Church treasury nor would there be so many fruitless prayers and so much solemn mockery in our Sabbath day services. We would not have men singing—

"Were the whole realm of nature mine  
That were a present far too small!"—

and at the same time giving one, five, ten or twenty cents for the Home or Foreign Mission, when they should give one, five, ten or twenty dollars.

## WHO SHOULD GIVE.

The Apostle tells us, "Let every one of you." Every Jew was required to bring a gift. Every Christian should bring something for the treasury—not only the parents but the children, not only the master but the servant, not only the rich but the poor—all should come into the sanctuary with an offering.

## THE AMOUNT OF CHRISTIAN GIVING.

The Apostle lays down the principle that we should give *proportionately*, "as the Lord hath prospered him." Comparatively few people attend to this simple direction. Abraham gave tithes of all he possessed, and Jacob's vow was: "Of all thou shalt give me, I will surely give a tenth unto Thee." The law of tithe was not a Mosaic institution but it was incorporated into the Mosaic code. It was a recognized principle even among Gentile nations that a tenth should be given for religious purposes. Evidently it was a divine rule—intended for all nations and for all ages.

After the settlement in the land of Canaan the Jews were expected to give much more liberally than did their ancestors. First, they required to give one-tenth of the produce of the fields, trees, flocks and herds for the maintenance of the priests and Levites (Num. 18 : 24 ; and then every landholder was expected to give a tenth of the nine parts of his produce remaining to be expended at tabernacle or temple for festival purposes. Then there were offerings for the poor and for other benevolent objects. Probably the pious Jew gave nearly one-fourth of his income.

But what has all this to do with Christian giving? Has not the law of tithe been abolished? We have no evidence that such is the case. The argument of Paul, "that the promise which God made to Abraham could not be annulled by the abrogation of the law which was given four hundred years after the promise (Gal. 3 : 16-18). The law of tithe was not a ceremonial law among the Jews, as

the wearing of certain garments or the mode of offering sacrifice. It was a divinely chosen method for the performance of the obligations of piety, justice and benevolence. It was not as a matter of charity, but as a matter of justice that the Jew was expected to give; and the ground on which the law was established has never been changed.

## THE RESULT OF NOT GIVING.

Although in the days of Moses it was left with the consciences of the people whether they should comply with the demands of justice. If men refused to pay there was no ecclesiastical law by which obedience could be enforced; yet God would visit them as they deserved. "Will a man rob God? Yet ye have robbed Me. But ye say, 'Wherein have we robbed thee?' In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation."

Those terrible words are as applicable in our day as they were in the days of Malachi. Have we not reason to fear the curse of God, if we are faithless as His stewards? There may be worldly prosperity and success in business, and yet there may be the blighting and blasting influence of Jehovah's curse. There may be rich *fools* in our days as there were eighteen hundred years ago. Any person who takes the trouble to examine the statistical and financial returns of our Church must be struck with the smallness of the average contributions per family and communicant for the schemes of the Church. These returns present a very dark and discouraging view of our Church life and Christian activity. They may well lead us to ask whether, as a people, we are not robbing God? and whether God is not cursing us? When we look at the length of our communion rolls, the size of our congregations, the number of our prayer meetings and the apparent piety of our people, and then consider how few there are inquiring the way to Zion and how slow the progress of Christianity in the world we may well

tremble. The question is frequently asked: "Why is it that so many men in Christian communities remain unconverted?" One cause at least may be read in our financial returns. Our selfishness will, doubtless, shut up the windows of Heaven. God's challenge to the Jews was, God's challenge to us, is, "Bring ye all the tithes into the storehouse, that there may be meat in My house, and prove Me now herewith if I will not open the windows of Heaven and pour you out a blessing."

We might quote many passages from the Word of God to show that our liberal giving and God's gracious bestowment of blessings are closely associated. Prov. 3: 9, "Honor the Lord with thy substance and with the first-fruits of all thine increase; so shall thy barns be filled with plenty and thy presses shall burst out with new wine." Prov. 11: 25, "The liberal soul shall be made fat: and he that watereth shall be watered also himself."

Selfishness is the curse of the Church as well as of the world. It must be rooted out of the Church or the Church can never prosper, nor will she ever be able to accomplish the great and benevolent work entrusted to her. A miserly congregation cannot enjoy the blessing of God's gracious presence and power any more than can a miserly man. Large gifts into the Lord's treasury will bring down large blessings from Heaven. Let us then carry out the Apostle's injunction: "Upon the first day of the week let every one of you lay by him in store, as God has prospered him," remembering that "the Lord loveth the cheerful giver," remembering that both David and Paul speak of the pious and truly prosperous man in these words: "He hath dispersed, He hath given to the poor; His righteousness endureth forever."

A. F. THOMPSON.

THE excessive use of the interjection *Oh* helps to spoil many public prayers and discourses.

## Mormonism.

Mormonism formed the topic of an address which was delivered last Sabbath by Professor J. M. Boyner, President of the Salt Lake Collegiate Institute, in the Seventh Presbyterian Church at Cincinnati. Mormonism, he said, was a moral plague that was spreading in all directions with alarming rapidity. 'Utah Mormonism' said Professor Boyner, 'is not Mormonism that is expounded out of the Territory by from 600 to 800 missionaries at a yearly expense of about \$1,000,000 to win proselytes. It is a kingdom of itself thoroughly organized from the chief hierarch down to the lowest servant, whose avowed object is the overthrow of the social conditions based on Christianity and republicanism at the same time. They boast that within fifteen years, as indicated by their present expansion, and the vast territory within which their principles are either openly avowed or covertly maintained, they will virtually have accomplished that result.' Within the last six years they have organized in the Territory eight churches and twenty-three schools, which are maintained chiefly by contributions from the East. One of the speaker's most startling statements was that nearly one-third of the territory of the United States is virtually under the control of Mormons. "Over Utah as a centre," he said, "they hold absolute sway. They are masters in Arizona, Idaho and Wyoming. They are swiftly and surely moving on Montana and Washington Territories, and politically in Nevada and Colorado they hold the balance of power.—*Ex.*"

ACCORDING to the Year Book of the Young Men's Christian Association, just issued by the International Committee, there are 825 associations in North America, 285 in Great Britain, 65 in France, 293 in Germany, 403 in Holland, 204 in Switzerland, 2 in India, 4 in Syria; and 2 in Japan.

It is said that a great assembly of the Shinto priests is soon to be held in Japan to discuss the "Jesus doctrine," and to decide how the tide of missionary success can be checked.

THERE are two classes of people in the Church:—The one is made up of those who do the hard work of the Church; the other of those who sit by the fire and find fault.

## The Training and Work of the Ministry.

From the address of the Moderator, Dr. Laughton, at the close of the Scottish Free Church General Assembly, we clip some extracts concerning the nature and end of Theological Collegiate Education.

### THE TRAINING OF THE MINISTRY.

There is one department of the Church's work which, directly or indirectly, has occupied much of your thoughts during this Assembly—the matter, namely, of theological education—the training of students for the ministry, and the provision made in our several colleges for this purpose, a matter of vital importance to the Church, to our several separate congregations, and to every individual member of the Church.

The relation of the Church and its ministry to the learned sciences and the culture of the age is a subject at once interesting, important, and difficult. There is nothing to be more deprecated than the separation and estrangement between faith and science, between religion and culture, and there is a danger in this direction at the present day, an unwholesome tendency to jealousy and distrust on either side. Against that we have to be on our guard. A living Church should not be an illiterate Church. It must not have to dispense with learning as of no use to it. All true knowledge, secular as well as sacred, should have "holiness to the Lord" inscribed upon it, and be sacred as an offering on His altar, and it is only a living Church which can make this highest use of knowledge in all its branches.

Unlearned Christians, indeed, may be living Christians; I bless God for it. The majority of Christians are of necessity unlearned, but that does not militate against the soundness of their faith or the reasonableness of it. Many like Cowper's "Cotager,"

"Weaving at her own door,  
Pillow and bobbins all her little store;  
Just knows and knows no more her  
Bible true—

A truth the brilliant Frenchman never  
knew—

And in that chapter reads with sparkling  
eyes

Her title to a treasure in the skies."

Assuredly the faith of the Christian, whether learned or unlearned, does not stand in the wisdom of man, but in the

power of God.

But the Church must not be unlearned. It cannot content herself with an illiterate ministry, cannot turn her back on the discoveries of science or the invention of criticism, and must not attempt to ignore the objections or objections which may arise in consequence, but must be able to look at them and deal with them calmly, wisely, and reverently, through the agency of her scholars and professors; and her ministers should not be uninformed or in the dark in regard to such subjects.

It has been characteristic of the Scottish people since the Reformation that they attach importance to an educated ministry. Those whom they are to listen to every Sabbath as their instructors they expect to be better informed than themselves in various branches of knowledge, both secular and sacred. It is a reasonable demand; and if the Scottish Churches are to maintain their place and influence among the Scottish people they must be at more pains than ever to provide for a careful training and thorough instruction to those who are to occupy their pulpits. The education of the people is advancing, and the education of the ministry must advance in proportion.

There was a time, indeed not very remote, when very little was expected of the minister in many quarters. His work was counted so easy, and required so little strength either of mind or body, that the weakest of the family—the lad with least energy and capacity—was thought good enough to make a minister but I need scarcely say these were times of deadness and of Moderatism. The minister was despised because his real end and purpose was not understood. But it is otherwise now. We need the very best for the ministry of the Word; and there is nothing more encouraging at the present day than the fact that the Church has not only more students than ever, but that some of the most distinguished students in our universities are offering themselves for the ministry at home or for missionary work abroad.

While insisting on superior parts and superior education as needed in the present day it is a higher degree than ever on the part of those who enter the ministry, my brethren, I am sure, will not misunderstand me. We do not forget that something else is needed of a higher kind. A true minister of the gospel must be called of God, and taught by Him the something needed, which man cannot impart—an unction from the Holy One to touch the heart and lips with fire from



on high. But that does not supersede the necessity, or exonerate us from the obligation, to cultivate as far as possible those natural gifts which are available for the service of God in the ministry of the Word.

Moreover, we must not undervalue the work of the home missionary, evangelist, or lay preacher, who has sometimes been regarded with jealousy, and distrusted as irregular and liable to much abuse. We have surely learned by this time that such agencies must have a recognized place in every well-organized Church. Its blessed fruits are so manifest that, whenever it is occasionally used, it is clearly in the hand of God, and therefore to be permitted and wisely directed by the Church.

I spoke of the work of the ministry as something more. He continues for many years—perhaps for a whole lifetime—preaching to one congregation—exhorting, admonishing, instructing, or comforting, according to the ever-varying experiences of its individual members. This needs large resources and special training to give him that wider knowledge and more exact acquaintance with these different particulars and relations, and this is the object immediately contemplated in our colleges or divinity halls.

#### THE IMPORTANCE OF STUDYING RELIGIOUS TRUTH AS A SYSTEM.

There is another branch of theological study which, I believe, there is a tendency at present to undervalue and to depreciate—I mean systematic theology, in which the definite statement of the several truths of revelation is aimed at with as much exactness as possible and their arrangement in systematic order. This, as a study, is not only undervalued but derided. We might almost say there is no topic relating to religion on which we hear and read more nonsense. If the truths of revelation are not to be put in a definite form, or stated with any precision, then we shall soon be adrift on a sea of unsettled opinion, of vague sentiment, or presumptuous speculation. A sermon certainly should not be a theological treatise a preacher is something else than a theologian, but no preacher and no interpreter of Scripture is to be relied on who is not familiar with the forms and mutual relations of Christian doctrine as well as the history of their development or definition; in short, not well acquainted with the great landmarks of systematic theology. A field of thought which has occupied the vast intellect and comprehensive mind of a Calvin, which is gone over in various directions by the Amies,

and Turretines, and De Wittes of a later century, and is traversed now in our own day by a Chalmers and a Hodge, that is a field of study we should be slow to abandon, and in which we trust our students will continue as of old to be constantly trained and exercised.

#### RELIGIOUS TRUTH AS CONTAINED IN THE SCRIPTURES.

There is, however, another branch of study which engages more attention now than at any former period, and deservedly too—I mean exegetical theology, embracing everything that bears upon the right interpretation of Scripture, or the explanation or illustration of its meaning—a field of study as extensive as it is important, of vital consequence to those whose business for life will be to interpret, expound, and apply the Word of God for the instruction of a Christian people. If there is any branch of sacred learning in which our students should be more carefully grounded than another it is this. It is in this department, too, of theological science that the greatest progress has been made in recent times. The immense accumulation of materials during the last half century available for the further illustration of Scripture, the progress made in the more exact knowledge of the original languages of Scripture, especially the Hebrew, the discovery and deciphering of so many monuments of antiquity, Jewish, Assyrian, and Babylonian—all this has given a renewed impulse to biblical studies. To introduce our students into this wide field, to awaken their interest, to direct their studies, to guard them against mistakes and misleading influences, to teach them the principles of sound interpretation, to imbue them with a devout and reverent spirit in the handling of the Divine Word, there is no work to be done in our colleges more important to the Church than this, none requiring higher gifts, more varied and special qualifications on the part of those engaged in it.

#### THE WORK OF THE MINISTRY.

But what, after all, is the end and purpose for which we subject our students to such lengthened and laborious preparation? Not to make them merely learned divines, able controversialists, or even professors; but mainly, and before everything else, that they should be preachers of the Word—able ministers of the New Covenant, rightly dividing the Word of Truth so as to give to everyone his due portion, that which is suited to his circumstances and experience, thus "feed

ing the flock"—the Church of the living God.

You, fathers and brethren, who have been engaged in that work for longer or shorter periods will generally agree with me when I say that the work of the pulpit is the highest and most important part of our ministerial office. It is a sacred ministry, indeed, with which we are charged—private duties as well as public—with manifold opportunities and influences which we are called upon to improve; but assuredly it is as a preacher of the glorious gospel of the blessed God that a minister occupies his highest position and exerts his greatest influence.

We sometimes hear it said that the pulpit has lost its power, that the press has supplanted it—newspapers, magazines, and reviews, now the great instructors of the people, doing the work formerly done by the pulpit, and doing it more effectively. What can be said by the preacher which is not better said through the manifold channels of our periodical literature? But in much that is said of this kind there is a total misapprehension of what is the preacher's proper sphere and special power, as distinguished from that of the author or the journalist.

It were a great mistake, indeed, to undervalue the press, or think lightly of its place and influence, of the talent, the intellectual power, and literary skill displayed in many of our daily, weekly, and monthly periodicals. We cannot overestimate the services thus rendered to the cause of truth, of justice, of civilization, and social progress; but the province of the press and that of the pulpit are different and distinct, however closely they may approach at certain points. There is, indeed, an essential difference between written and oral instruction as regards the peculiar influence of the speaker's presence and personality, the direct intercourse of mind with mind and heart with heart through the living voice.

But, apart from that altogether, the pulpit has a sphere of its own as regards the aspect of human nature and the forms of human experience with which it has to deal, and not less as regards the special truth it has to proclaim and apply. If the preacher fancies that his business is to instruct the people in science, or politics, or political economy, if he occupies himself with the social questions or public topics of the day he will soon find that the press has an immense advantage over him in the treatment of such matters. Not so if he deals with a troubled conscience, and addresses to the anxious soul

the message of mercy contained in the gospel. If he is seeking to apply the divinely-appointed remedy to the inward wound and deep sore of our fallen nature, if he knows how to speak a word in season to him that is weary, and comfort the afflicted soul, to direct the inquirer, bring back the wanderer, and establish the weak and wavering, he will not want for open ears if he have the willing tongue. Here the preacher has a field all his own, and need not fear to be supplanted in it. To all my brethren, more especially my younger brethren in the ministry, I would say, let us more than ever take this view of our ministry as the ministry of reconciliation. This distinguishing feature of our office, our principal business and high privilege, is to pray and bring men to be reconciled to God. He who has this most constantly before him—whose work in the pulpit is most thoroughly pervaded by the apostolic resolution to know nothing amongst his people but Jesus Christ and Him crucified—will be the most effective and blessed preacher. He wields a power altogether distinguished from the influence exerted by human talent or genius for the preaching of the cross as the power of God unto salvation of every one that believeth.

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### Bazaars, or Church Fairs.

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Bazaars are now so frequently held, and so much in vogue, that it may be proper to ventilate the subject a little, by letting in a ray of divine truth, to see how they will appear in the light of the Word of God.

The word bazaar is a Persian term signifying a market or fair, and is usually applied to a sale of articles by ladies for a benevolent object. Bazaars or "church fairs" are sometimes got up to raise funds for ecclesiastical purposes. So long as a bazaar is a *bona fide* bazaar, being strictly confined to the purchase and sale of articles whose price shall be devoted to sacred objects, it may be tolerated, though at best it is a doubtful way of raising funds for the propagation and support of the gospel of Christ. But as bazaars are kept now-a-days they resemble the festival, or right royal bazaar, which Aaron and the children of Israel observed in the

wilderness in honour of the golden calf which they set up, when the people sat down to eat and drink and rose up to play. When bazaars are accompanied with feasting, amusements, frolics, and foolish plays, they become positively evil, and a snare to those who hold them, being liable to several objections which may be urged against them.

1st. Bazaars are not commanded in the Word of God which is our only rule of faith and duty.

2nd. Bazaars are means of self-deception to the people causing them to imagine that they contribute their money for the sake of the gospel, whereas they spend it upon their own pleasure.

3rd. Bazaars are too near of kin to the Popish doctrine that the end sanctifies the means, leading to do evil that good may come, a principle which the Apostle repudiates and condemns in emphatic terms.

4th. Bazaars are a substitution of human schemes and devices for the commandment of Christ, to raise money to support the gospel; as if the gospel itself had lost its power and were not sufficient to induce men to contribute for its own sake. We may here accommodate the words of the prophet Ehyah to Abaziah king of Israel, "Is it because there is no God in Israel to inquire of his word that thou hast sent to inquire of Baalzebub the god of Ekron?" Is it because the gospel has no influence over the minds of men to make them willing to "honour the Lord with their substance" that they must have recourse to these worldly schemes and plans to beguile themselves to part with their money for religious objects, because they receive the first instalment thereof for their own amusement and gratification.

5th. The Scriptures command us to honour the Lord with the *first fruits* of our increase, whereas in the case of bazaars it is the *surplus remaining* after paying all expenses that is given to the cause of Christ. If there is nothing left over after the expenses are paid, then

there is nothing to be given to the service of God. The people must first pay for their own pleasure, and afterwards pay the balance to the Lord.

6th. The Scriptures forbid us to bring into the Lord's treasury money made in a sinful or disgraceful manner, such as the price of a dog and the wages of iniquity; Deut. xxiii, 18. The Lord's money is pure, and must be obtained by pure means because it ought to be applied to pure and spiritual purposes. When dancing, fiddling, and other fooleries are conjoined with bazaars what is the moral difference between the money raised by these means and the price of a dog?

7th. The Lord says that "He hates robbery for burnt offering." He abhors all manner of injustice, "even when varnished over with a profession of godliness, and especially when the gains are impiously consecrated to His worship, as if he were a sharer in the robbery." Now when articles are sold in bazaars at three or four times their value in the ordinary market what is it but a species of robbery or swindling? And especially when schemes are adopted which partake of the nature of gambling or lotteries, it is clearly against the principles of the law of God, and must be offensive to Him in the highest degree.

If the hearts of men were opened like the heart of Lydia when she attended to the things spoken by Paul, and opened her house to receive the Apostle and his companions, they would not need to have recourse to these doubtful schemes and spurious plans to raise money for the cause of Christ. The spirit of liberality would enter into the people like the children of Israel in the wilderness when they brought their free will offerings in such abundance that it was said to Moses "The people bring more than enough for the service of the work which the Lord commanded to make." Moses therefore caused it to be proclaimed throughout the camp "Let neither man nor woman make any more work for the offering of the sanctuary." The stuff they had was sufficient for all the work to make it, and too much. When shall the members of the Christian Church contribute too much money for the propagation of the gospel?

D. D. BLAIR.

## For the Young People.

### A Sorrowful Ending to a Very Sad Life.

BY REV. CHARLES PHILLIPS, OF SAMOA, IN  
THE "JUV. MISS. MAGAZINE."

I send you a short account of a very sad life which has recently passed away from our midst, in the hope that it may suggest some lessons worth learning by your readers. On the 2nd of May, died in the village of Leone, Tutuila, an M.D. of Edinburgh University, at the age of seventy years and four months. It was difficult to get any real facts as to his personal history, but the following were culled from him at different times.

He was born at Portsea in January, 1810, the only son of an officer of one of H. M. ships of war. He had two sisters, who received with himself a good education. First he was sent to the City of Greenwich School, after which, being designed for the medical profession, he was apprenticed for five years to the head surgeon of the convict ship then stationed at Portsea.

His apprenticeship over, he proceeded to Edinburgh University, and entered for three years in the medical department.

Hitherto, he says, he lived a strictly virtuous and temperate life. But there the first wrong step was taken. He associated with some Scotch students, who loved to spend their evenings drinking "toddy," which, you know, is a name for Scotch whisky. Unhappily, he soon imbibed a love for it, and, after a short struggle, it obtained complete mastery over him; the passion for it so clutched him in its deadly grasp that everything was sacrificed to it, even up to the day of his death. But to proceed with our story.

He left Edinburgh for Paris to complete his education and obtain a good knowledge of French. He stayed there a year; then, having returned to England, he got a position on a merchant ship bound for Australia, and never again returned to his home and country. Nor could he stay in Australia, but, obtaining another position on board the *Sullana*, a ship bound for Tahiti, he set his face for these Southern Isles. From Tahiti he soon made his way to Rarotonga, where he was hired by the old missionary, Mr. Pitman, to be doctor to the island. He soon wearied, however, of this, and in

less than a year he found his way to Apia, in Upolu. Here he remained for some time, but, getting a chance to go to California, he went, and stayed away, he said, four years, after which he returned to Samoa and never left it again. I do not know the date of his coming to Samoa, but it must have been over thirty years ago. How has he spent all these long years? How he might have spent them it would be easy to tell. Using his medical skill to dissipate pain and sickness where medical skill was at that time unknown, setting an example of all that is noble and elevating to the natives, a life of righteousness, temperance, and truth, and at the same time trying to raise these natives to the life and likeness of God, he might have lived honored, loved, and cherished by all, have passed a green old age amid an affectionate and attached people, and have passed away to an everlasting reward. Alas! for the contrast.

Read again, you children, the story of the Prodigal Son; only suppose there was no repentance, no return, no welcome to his father's home and heart again. Think only of his going to the far-off country, of his wasting his substance in riotous living, of his hunger, of his rags, of his degrading labor in the citizen's field, and stop there, and you have a picture of this poor doctor. How low he sunk in poverty, sin and shame, we need not detail—it is too terrible.

No vice can exist alone; it soon becomes the parent of others often greater. Satan offers us one little link in the chain, and we do not mind that, for it is light and glozed over with sugary sweetness, but we forget that there is an invisible connection with innumerable other links, and if we accept one from him he will more easily persuade us to accept a second, a third, and so on, till he is able to cast it around us and bind us in adamantine bonds. So it was with the doctor. Without mentioning any other sad features in his character, suffice it to say that they were repulsive enough, bred from his terrible, unconquerable passion for drink.

Thus he lived for some years in Apia, where in 1862 one of the traders from Tutuila, being on a visit to Upolu, thought if he could only be got away to Tutuila, where there were so few temptations to drink, he might become very useful there as doctor to the natives, and might have a last chance of redeeming his character. Unhappily, it failed. Humanly speaking, he was past redemption, and he had soon to be turned

away from the home so generously provided for him. During these last eighteen years, he has been living the same vagrant, wandering life—first with natives, then with foreigners, till all alike have been wearied of him.

It is now two years since I first met him, and I shall never forget his figure. It was on the day I first landed in the island. His short form flitted along, barefooted, with an old pair of worn-out trousers, and shirt and hat to match, a stick in his hand, and an old basket under his arm—that was all. As I looked at him, how I longed to tell him of our heavenly Father, who will save to the uttermost, who will welcome the prodigal, even in the eleventh hour, with joy to His home again. But, no! he seemed dead to all this. For a long time I had him in my home, but he would never speak on religion. He would pour forth a flood of elegant talk and choice language on medicine or any other subject, but he was off at the mention of religion. Twice, shortly before he died, after praying with him, the tears stood in his eyes, and he remarked, "Oh! I have been an idiot all my life; I was never taught like you." But it soon passed away, and my last visit was, I think, the most unsatisfactory. He entreated a captain who visited him to bring him, for old acquaintance sake, one more drop of gin, adding, "You know the ruling passion is strong in death." And so passed away on May 2nd one with whom it is hoped the world has few to compare; one who from a great height sunk almost to the lowest depth of degradation it is possible for man to conceive.

And now, why do I tell this story to you, readers? For two reasons—first, that I may urge upon you with all the earnestness of which I am capable, that I may entreat you, as you love your parents, home, and dear ones there; as you have regard to your own peace and well-being, as you value your immortal souls and love Him who bought them with His precious blood, and as you hope for heaven hereafter, avoid that by which this highly educated doctor fell, hate it with the bitterest hatred, turn from it as you would from him whose agent it is to rain men both here and hereafter, flee from the sparkling wine-cup as you would from the serpent's bite and the adder's sting. Seek safety as the doctor wished he had done at the last, in loving and serving Jesus Christ; in the consecration of our fresh young hearts to Him who loves you and gave Himself for you.

Then, secondly, cannot we all, even th-

youngest, become missionaries in our homes, in the school, among our play-fellows, everywhere, by urging others to join the Band of Hope or some other such noble society which seeks to save men from the curse of drink? But let us not stop there; let us tell them of Jesus, the children's Friend, the children's Saviour, who alone can save us for ever, can give us joy and peace and every blessing here, and life everlasting beyond the grave. I have written unto you, little children, that you may be strong and overcome the Wicked One, whether in the form of strong drink or any other guise in which he may see fit to attack you.

### The Era of Novels.

A writer in the *Princeton Review* says truly, "This may well be styled the era of novels, and of base and worthless novels at that." As a result he adds: "We are coming upon a public having no mental muscle with which to lay hold on truth, caring nothing for our standard English Literature, taking no interest in theology or the truth of God, and going to church, if at all, to be entertained rather than instructed. We are training up a generation by the reading of books filled with pretended facts, which are yet contrary to the nature of things, of men, and of God; with a morality not of God, a religion not of Christ, and a spirit infused of mammon and fashion rather than of the Holy Ghost; and in so training them, we are destroying all taste for that which is true and Christ-like, and almost barring the possibility of their becoming the powerful thinkers, and the earnest, practical workers, which the exigencies of the Church demand for its mission."

All this is sadly true. The effect of this trashy reading upon young minds, is disastrous in many respects. In the first place, it crowds out a better kind, consuming time in which they should be accumulating information of solid worth. What a boy or girl needs to know, is what few novels can teach. Take the great mass even of religious fiction—and that which is circulating among us may be counted by the hundred thousand volumes, and how little of permanent value does it ever impart! One story obliterates the memory of another, and the result is scarcely a matter of regret. There is very little that is worth remembering. The mind would become only a garret or lumber-room if it were to retain it all. It

is doubtful if any Sabbath scholar, at a year's end, recall with any distinctness the contents of half the fifty volumes of pious fiction which are doled out to him week by week from the Sabbath school library.

The above paragraph has the ring of sound doctrine. Religious novels are like doing evil that good may come which the Apostle deprecates. The truth of God cannot abound unto His glory through falsehood or a statement of facts which never had any existence. Divine truth does not need the help of fiction; it is like Ahaziah the king of Israel, when he was sick, sending messengers to enquire of Baal-Zebub the god of Ekron, whether he should recover of his disease. The prophet Elijah said unto him, "Is it because there is no God in Israel to enquire of His word that ye go to enquire of Baalzebub the god of Ekron?" It is because the Bible is not able to make us wise unto salvation that men have recourse to fiction? Religious novels are like the "Piae frandes" of the primitive ages of Christianity. D. B. B.

#### Is it an Answer to Prayer?

St. Thomas, June 14th, 1881.

The following narrative has just been given me by a lady passenger on S. S. Alhambra concerning her sister in New York. She goes South with her husband, a medical gentleman to visit portions of South America:

In 1869 Miss L. had been confined to her room for above four months from a complication of disorders associated with meningitis. The best medical skill failed to secure any change in the progress of the disease. The sickness appeared to be unto death to physicians, friends, and patient. She set her house in order, gave instructions as to the disposal of her effects and for her funeral. While anxious friends awaited her dissolution, a humble female Christian worker came and requested permission to see the dying lady. She entered the room and asked, "Do you believe God will restore you to health

if you ask Him? After a pause she replied, "I think I do believe," the visitor knelt and led in prayer. At that time strength was given to the invalid, that afternoon she took nourishment and in the evening went to a prayer meeting. Tho unaccustomed to speak in public she testified to what God had done for her in answer to prayer. She immediately went to work for Christ, and for the last twelve years, in season and out of season, in cold and heat, in snows and rains, she has gone from wharf to wharf with words of Christian kindness and tracts to seamen. She visits the poor and diseased ministering alike to body and soul, no place too low or too vile for this angel of mercy to visit. I could enumerate other ways in which she seeks to be useful but I have narrated enough however to show the good fruit borne by a life lengthened in connection with prayer. Was it an answer to prayer? In olden times God heard prayer, that same God lives, He is our God and is still faithful to His promises. "Lord I believe, help Thou mine unbelief." If we not only directed our prayer to God but continued to look up our prayers would be more availing.

K. J. GRANT.

#### The Broken Jars.

"Teacher, teacher! will you give me a penny for another jar?" cried a little Hindoo girl between her sobs to a missionary lady one morning.

It was in India. The lady was just entering the yard in which stood the school-house, a few acacia-trees, and some rose bushes in full bloom. Twenty brown-faced, bright-eyed girls were playing there. But at sight of their teacher all play ceased, and, touching their foreheads with the right hand as a sign of welcome, they ran before her into a low building, made of sunburnt bricks, which served as a school-room. Here, seated upon the floor, they waited until school should open with a lesson from the New Testament.

But the lady did not open the good book this morning. She came slowly in, leading the weeping Tara.

In the corners of the bare, cheerless

room stood black stone jars filled with water. In a third, the pieces of a broken jar were scattered around, which, when the little girl saw, she wept afresh.

"Tara," said the teacher, "is this your jar? Who has broken it?"

"I smashed it myself," sobbed the child.

"You did it yourself purposely, and yet you cry!" said the lady with wonder.

"Shantee touched it with her hand and made it unclean, so I did as our holy books tell us to do—I broke it. Oh, teacher, will you give me a penny to buy another?" and Tara looked up through her shining tears.

"Poor little girl," said the teacher, smoothing the long tangled hair; "obedience to such commands does not bring happiness. My child, does your 'book' tell who made the world and the people?"

"Yes," said Tara; "one god whose name is *Brahma* made the world and all the people in it. He made the people from his own body. From his head he made wise men, and from his arms and shoulders he made strong men, like soldiers and kings; merchants and others he made from his loins, but poor men and servants came from the feet of *Brahma*."

"And from which part were you, do you suppose, Tara?"

"My father is high up, he is a merchant; but *Shantee's* father is a servant, so when she touched my jar it was polluted—my nice new jar—and now it is broken—oh, dear!" Her little heart was aching with real sorrow, not that she had broken the jar, for that she thought right, but because it had been made "unclean," as she termed it.

"Sit down, Tara," said her teacher, "and when you are quiet we will talk."

In obedience she turned away, but, half blinded with tears, she fell over a rude bench that served as a table. It gave way, and she was thrown to the floor, when, striving to disentangle herself from the broken bench and torn frock, she incautiously caught hold of one of the remaining jars. Instantly a girl of twelve or fourteen years started up with words of abuse falling thick and fast from her lips, and before any one could prevent her had dashed the jar into a hundred fragments upon the ground. Slowly streamed the water over the coarse mud floor, which drank it up as parched earth drinks the rain, but quickly flowed the tears from the eyes of the excited girl.

"Tara, Tara," she screamed, "thou daughter of a merchant, why hast thou touched my jar?"

Many bitter words would have been spoken by the two girls, but the teacher bade them be silent. It was then explained that the oldest girl was of "high caste," and none of her inferiors might so much as lay hand upon, much less drink from, the jar she called *hers*. As the low-caste *Shantee* had broken this rule of caste in regard to Tara's jar, so in the same way had Tara offended the high-caste *Shantee*.

It is too true that in India all the people are divided into separate classes or castes that never intermarry, never eat or drink together, nor may they even touch the vessels belonging to one another. Should a vessel be touched by a low-caste person, it must be purified by fire if it be of brass or copper; but if only cheap earthenware, like these penny jars, they must be broken in pieces.

Three different castes were represented in this mission school. They were all Hindoos, and strict in obeying the commands of their so-called "holy book." The missionary teacher could not forbid this, for they would have left school had their idolatry been interfered with. So easily are these little things brought to fear the breaking of caste, that Tara declared she "would rather die than drink from *Shantee's* jar," which, of course, would not have been true had death been really at hand.

A few days previous the girls had asked for a few pennies to buy water jars. Willingly the request was granted, for in that hot country the little ones wish often for a cup of cold water. There were no wells near. All the water was brought from a river that flowed by at a distance from the school, but too far for little feet to travel in the burning sun, so it was well that fresh water should be kept in the school-room. Accordingly these jars were purchased, and this was the first day of their use. Half an hour before three of the girls might have been seen coming from the river-side, the jars poised easily on their heads, while they sang the new hymn their teacher had taught them.

Now two of the jars were broken. That one belonging to the lowest caste alone remained. No fear of any one polluting their jars.

Here was the beginning of trouble to the new teacher. Caste, that fatal obstacle to all good, to all progress, in India, met her on the threshold. What should she do? Knowing the power of music, she said quietly to her troubled school, "Let us sing our new hymn."

Clearly, sweetly, and in unison rose the words, "Let us love one another." Then

she read how God made of one blood all nations: how Christ came, the Prince of peace and God of love; and the noisy lips were still while in a few words she asked that peace and love might be given to them. Although none of the young hearts were converted, yet their stole over them a sudden quiet; and when asked, "Who shall have the remaining jar?" for it was still unused, the generous *Turn* said, "There is no one else like me, I will drink at home before I come," and the angry high caste, forgetting her pride, added, "And there is no one like me. I am big; I will go to the river; let the 'out-castes' have it." And thus the last were first. The twenty girls of inferior caste drank from one jar; and though the caste of each remained unbroken, the school became a house of peace, for they loved one another, and to-day the broken jars are forgotten.

But from this anecdote may be seen how strong is the influence of caste, even among children. It is directly opposite to the spirit of Christ, yet it prevails everywhere in heathen India. How thankful ought all the little readers of this story to be that their home is not *there!* how grateful to the dear Father for life in a land where the love of Christ is known! But take care, little ones, that you do not cultivate the *caste spirit* even here. St. Paul says, "In lowliness of mind let each esteem others better than themselves." This rule is given to children as well as to older people. So when pride whispers, "You are prettier or richer than your mates," turn away and hearken to that better voice which is sweetly saying, "My little children, love one another."—*Missionary Link.*

#### His Last Dollar.

The Missionary Meeting held in connection with the N. B. Southern Association at St. Martins, was a most enthusiastic one. At its close, as I was leaving the church, a brother stepped up and, grasping me by the hand, said, "Here is my last dollar; I want to give it for our missions." Feeling that he might need the money, I expostulated with him. He, however, remained firm. "Take it," said he; "if I keep it, it may do me good here; but if I give it, 'twill bear better fruit in eternity."

In connection with this incident I wish to refer to another, equally touching, brought to our notice at the N. S. Western Association. A short time ago, as

a little boy lay dying, he called his mother to him, and desired her to take a twenty-five cent piece, all the money he had, from his pocket and give it to aid in sending the gospel to the heathen. That twenty-five cent piece was handed in at the missionary meeting on Tuesday morning.

Precious in the sight of God are such gifts as these—the poor man's last dollar, the dying boy's all. Like the widow's mite, they are more in his eyes than the most liberal donation of the rich. God's blessing accompanies them in a special measure.

What a lesson is here for Christians! How many give their last dollar? Too often the contribution, if multiplied by thousands would not touch it. We imitate the widow's giving in deed, but not in truth. As a prince scatters his *largesse* among the rabble of the streets, so we cast our cents to the heathen.—*Ed.*

#### Why I go to Church on Rainy Sabbaths.

I attend church on rainy Sabbaths because—

1. God has blessed the Lord's Day and hallowed it, making no exception for rainy Sabbaths.
2. I expect my *minister* to be there. I should be surprised if he were to stay at home for the weather.
3. If his hands fall through weakness I shall have great reason to blame myself, unless I sustain him by my prayers and my presence.
4. By staying away I may lose the prayers which bring God's blessing, and the sermon that would have done me great good.
5. My presence is more needful on Sabbaths when there are few than on those days when the church is crowded.
6. Whatever strength I hold in the church, my example influences others; if I stay away why not they?
7. On any important business rainy weather does not keep me at home, and church attendance is, in God's sight, very important.
8. Among the crowds of pleasure-seekers I see no weather keeps the delicate lady from the ball, the party, or the concert.
9. Among other blessings such weather will show me on what foundation my faith is built. It will prove how much I love Christ, true love rarely fails to meet an appointment.
10. Those who stay away from church.



because it is too warm or too cold or too rainy, frequently absent themselves on fair Sabbaths.

11. Though my excuses satisfy myself they still must undergo God's scrutiny, and they must be well grounded to bear that (Luke xiv. 18).

12. There is a special promise, that where two or three meet together in God's name He will be in the midst of them.

13. An avoidable absence from church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, deny Him.

14. My faith is to be known by my self-denying Christian life, and not by the rise or fall of the thermometer.

15. Such yielding to surmountable difficulties prepares for yielding to those merely imaginary; until thousands never enter a church, and yet think they have good reason for such neglect.

16. By a suitable arrangement on Saturday, I shall be able to attend church without exhaustion; otherwise my late work on Saturday night must tend to unfit me for the Sabbath enjoyment of Christian privileges.—*Evangelist.*

### Hearing the Sermon.

#### A HOME LESSON.

"Mother," said a little boy one Sabbath, "mayn't I stay at home? There's no use for me to go to church, I can't understand one word the minister preaches about. I do not want to go." "Not one word?" "No, not one word," he said, in that positive tone little boys are apt to have. His mother thought he had better go; but he twisted his mouth and pouted his lips, and said he would not go. I dare say you have seen little boys do so.

"If puss went to church I should not expect her to understand a word. If Rover went, I should not expect him to understand, or the cow, or the pig; but I should have expected better things of a boy. I wish you to try again. See if you cannot at least understand one word the minister says. After that we will see." Mother looked very sober as she spoke, and the little boy did not quite like to be put on the same shelf with cats and pigs.

After a little more talk the church bells rang, and he went off with the honest wish in his heart to listen to the sermon and learn what a little boy could,

His father was out of town, and his mother was sick at home, so he and his two older sisters, with a man, occupied the pew. Henry liked the singing, for he could find the psalm, and keep his eye on the place. He could bow his head when the minister prayed, and liked to hear "Our Father who art in heaven." When the sermon came, he fixed his eyes on the minister's face and his mind on the minister's words, trying to find something he could understand. Nobody was more attentive than Henry.

When he got home, "Mother," he said, "I did get one word out of the minister's sermon. I got 'God.' He said God over so many times, and I kept thinking God, God, God, all the way home. I said to myself, God made the sky, God made the trees, God made the rain, God made the little ants; He made the busy bees. God made me—my hands to handle with, and my eyes to see with, and my mind to learn with. But God didn't make my new jacket with those bright buttons, did He? You made it, mother."

"God created the lambs' wool for the weavers and spinners to make the cloth of," said his mother; "and down in the dark earth He created the substance of brass for the button-makers to use."

"Then without God it would not be," said the little boy. "What a great, good God He is."

"Yes," said his mother, "and how we should desire to know Him more, and to please Him constantly in everything we do."

"I think as much," cried little Henry, as if a bright, new thought had struck him. It was bright and new to him, because he had worked it out all himself, and his little mind kept on the subject, for he asked his mother questions growing out of it four or five days after.

Now was it not better for that little boy to go to church than to stay at home?

Aside from the duty and privilege of taking our little children with us to the house of God, some parents think there is not much use for them to go, because they cannot understand, and therefore are not interested; yet, if we encourage them to try to understand, I am sure there are few so small but a precious little seed thought, even no bigger than one word, may be in their tender souls for the shoots and blossoms of early piety.—*Juv. Miss-Magazine.*

## The Onward March of China.

BY THE REV. GRIFFITH JOHN, OF HANCHOW.

Only forty years ago it was a crime for a foreigner to learn the Chinese language, a crime to teach it to a foreigner, a crime to print anything in it for foreigners. No public preaching was tolerated in those days.

To address one or two individuals, with fear and trembling, in an inner apartment, with the doors securely locked, was all that Dr. Morrison, our first Protestant Missionary in China, could do.

He did a great work in translating the Scriptures; but he found it quite impossible to go forth, and proclaim the message of salvation.

To him China was a sealed country.

At the end of a laborious career of twenty-six years, this faithful servant of Christ could not boast of ten converts.

It was the treaty of 1842 that began to open China to the merchant and missionary.

When I arrived in China, more than twenty-five years ago, there were just five spots in the whole of that vast empire where a foreigner might pitch his tent. The interior was hermetically closed against him, the length of his tether being only twenty-four hours from the treaty port.

How different the present state of things! The whole empire is open to us, and the Missionary has the right to go and deliver his message in every province, city, town, and hamlet in the land.

All the provinces have been visited by Missionaries, and most of them repeatedly.

I have myself travelled over large portions of nine of the provinces. Thirteen out of the eighteen have actually been occupied by Missionaries and their families.

The Gospel has been proclaimed in nearly all the principal cities and towns.

The Bible has been distributed everywhere, and Christian literature scattered over the face of the land.

Churches have been formed at the ports and in many an inland town, while isolated Christians may be found here, there, and everywhere.

Out of sixty or seventy walled cities in Hupeh, the province in which I have labored for the last twenty years, there are only seven that have not been visited by the colporteur or Missionary. In order to appreciate this fact you must bear in

mind that the area of Hupeh is larger than that of England and Wales put together!

There is only one province at present whose capital is closed against us, and that is the anti-foreign province of Hunan.

A short time since the same might have been said of Kiang-si. Missionaries had called at the suburbs of its capital, but every attempt to enter it openly had been successfully resisted. In January of last year, Mr. Archibald, of the Scotch Bible Society, and myself appeared before its gates, and were turned back. In the afternoon of the same day we had a long interview with two of the magistrates. They were not at all inclined to admit us into their famous city, but we managed to persuade them, and on the following day we entered with their full permission. We walked about in all directions, saw all that was to be seen, preached freely in the temples and streets, and sold as many books as we could spare.

That was the first time the Gospel was preached in the noble city of Nan-chang.

Whilst in Kiang-si we visited King-teh-chen, a place of far wider fame than Nan-chang. This immense mart has obtained world-wide fame for its porcelain manufactories. Here no Missionary work had ever been attempted, and I had grave doubts as to whether a foreigner would be admitted within the precincts of a place so jealously guarded. Our success however was complete.

We landed without opposition, penetrated its narrow streets, visited its furnaces, and inspected every department of its porcelain manufactories.

We also preached to immense crowds, and sold thousands of books and tracts.

I shall never forget our congregation in the centre of the town. We had found our way to an immense square in front of the Imperial pottery.

For a while the whole town seemed to be pouring into this square; and at one time there must have been from three to four thousand people present. Here we stood for hours; I, preaching with all my might, and both of us selling books as fast as we could hand them to the eager purchasers.

Having never seen a foreign face before, the curiosity was intense, and the excitement considerable, but we had no difficulty in keeping the crowd within bounds. Our work finished we departed in peace, feeling deeply grateful to God for what He had enabled us to accomplish.

. . . The ease with which the work of itineration can be carried on in China is simply wonderful.

As far back as 1868, Mr. Wylie, the agent of the British and Foreign Bible Society, and myself, completed a Missionary tour of three thousand miles, in the provinces of Hupeh, Sichuan, and Shensi. . . . No Missionary had ever visited that region before, and yet we preached the Gospel, and distributed Bibles in almost every town and village on our way, with perfect safety.

Other Missionaries of all societies have been travelling over the vast empire during the last twenty years, and have found the country both legally and practically open. With a good knowledge of the language, and a fair share of common sense, a man can go almost anywhere in China, and preach in the open air with greater impunity than in any other country in the world. And I would add that the adoption of native dress is in no way conducive to either efficiency or safety. I have never adopted it, and for the simple reason that I looked upon it as rather a hindrance than a help. It is quite right that each should please himself in the matter, but it is a great mistake to attach the least value or importance to it.

Such is the great change that has come over China during the last forty years. It is impossible to have any idea of its magnitude without wonder and gratitude.

There is a great future before China. That vast empire is no longer self-contained, or self-sufficing. Never more can it stand like a great world in itself separate from the rest of the globe. We cannot unravel the future, but we know that China can never return to its former state of isolation and seclusion.

There are mighty forces at work which are impelling China forwards, and to which she must yield, whether she will or no. The world is advancing, and China must advance too.

I will not write of their advance in military matters—of the eagerness with which they have been building gun-boats, establishing arsenals, and powder factories, purchasing guns, torpedoes, ammunition, and such things.

I would rather call attention to their progress in other directions,—to the schools established by government for instruction in foreign languages and sciences, the establishment of a central college at Peking, with a staff of foreign professors at its head; the translation of foreign standard works on a great variety of subjects; the educational missions to the United States; the appointment of legations and consuls to foreign countries; the formation of steamship companies which are competing successfully with our own;

the opening of coal and iron mines with foreign machinery; and the contemplated construction of lines of railways and telegraphs.

Thus China is moving on—not willingly, I confess—nevertheless, moving on.

Ere long she will catch the spirit of the age, and astonish the world with the rapidity of her onward march.

The resources of the country are simply inexhaustible, and the Chinese are capable of the highest development.

I am looking forward with the utmost confidence to a time when that great, but slumbering nation will arise, and shake itself from the dust, and when that wonderful land will rejoice and blossom as the rose.

Christ, I verily believe, is taking possession of China. He is there conquering and to conquer.

The work of evangelizing that great empire is as hard as it is glorious. Before the work is accomplished, the churches must give more of their gold and silver; men of ability and personal influence must go forth in greater numbers than they have hitherto done.

It is a dreadful mistake to suppose that any sort of man will do for a Missionary, and to regard it as a pity and misfortune when a man of real worth leaves home and devotes himself to foreign work.

There is not a Missionary in the field, however gifted, who does not feel that he would be much more efficient as a Missionary, if he were more highly endowed as a man and a Christian.

The need of China at this moment is a MIGHTY BAND OF MIGHTY PREACHERS.—*Illus. Miss. News.*

### The China Inland Mission.

Held its 15th anniversary in Exeter Hall, London, during the "May meetings" now so well known.

In connection with the annual report a statement of the origin and work of this mission is given, which we take from the July No. of "China's Millions." The story is thus told there:—

"About twenty years ago a missionary, broken down in health after several years of labour in China, returned home for needed rest and change. The spiritual destitution of the people of China was a burden on his heart," and while on his way home, his prayer was, that "his return to England

might be overruled for good to China, and made instrumental in raising up at least five helpers." The following year, 1862, "the first of the five thus asked of God arrived in China, and before the end of April, 1865, four others followed." At that time, China with its population of 400 millions, had only 97 missionaries, or but one missionary to about four millions of people. These missionaries were then all in the six sea-board provinces while the 11 inland provinces, with a population of 150 millions, had not even one resident Protestant missionary. These facts were presented in a pamphlet by Mr. J. Hudson Taylor entitled "China, its spiritual needs and claims," and resulted in his sailing for China in 1866 with his wife and fourteen missionaries. Prayer was offered for the money necessary for the outfit and passage and in less than six weeks over £1700 was received, thus was the China Inland Mission inaugurated—on an unsectarian basis and without any pledged or guaranteed support. The number of missionaries has increased from 5 to 112, of which there are 72 laboring now besides 29 wives of missionaries.

More than a thousand Chinese have professed their faith in Christ as a result and have been received by baptism. Of these about 100 are engaged as helpers in the mission in the capacity of pastors, evangelists, colporteurs, Bible women, etc. Altogether 68 stations are occupied which are situated in 11 different provinces. In four of these provinces the members of the China Inland Mission are the only missionaries. Lady missionaries are now laboring 1500 miles from the coast.

A letter from J. Hudson Taylor, editor of "China's Millions," specially requests more medical helpers. This Mission has co-operated with the Bible Society by the sale, last year, of 145,000 copies of parts of the Word of God. The opium traffic is spoken of as a great hindrance to the work.

It is a source of regret that these 3 are the only Christian female workers among the 25½ millions of their own sex in four provinces of Western China."

While this mission is situated on the mainland, Dr. McKay's labors are directed to Formosa, an island on the East coast of China. There is need of many more laborers if it be true that "a million a month in China are dying without God."

D. MACGREGOR.

## Visit of Rev. Dr. Mackay of Formosa.

During the past few weeks Dr. Mackay has been visiting some of the centres in the Maritime Provinces and thrilling the crowds that gathered to hear him by the narrative of the great door and effectual that is being opened in the island of Formosa for the entrance of the gospel into the Empire of China with its four hundred millions of souls, or nearly one-third of the population of the world.

"The island of Formosa lying off the East coast of China is 250 miles in length by 70 in breadth. 300 years ago it was an immense jungle inhabited by roving savages of the Malay race. In the early part of the 17th century the island was visited by Japanese, Chinese, Dutch, Spanish, and Portuguese. The Chinese finally drove out the others and for over two centuries it has formed a part of their vast empire. During that time they have been steadily pouring into it and now it has a Chinese population of 3,000,000, who have turned two-thirds of the island from a waste, howling wilderness into a garden. 80,000 aborigines still occupy the unbroken forest which covers the Eastern part of the island. They are degraded savages, far below the Micmacs of Nova Scotia. Miserable, cruel, cut-throats, brutal in character and life.

The island is beautiful, hence its name "Formosa" meaning "beautiful." So deeply did its beauty impress the ancient mariner that it was given this proud pre-eminence above all other islands of the sea, and like a certain gate of the temple it was called "beautiful." It has lofty mountains, rushing torrents and well tilled fertile fields.

The Chinese are on a level intellectually with any other nation in the world. They had their schools and sciences for ages before the dawn of western civilization. They had a daily newspaper the "Peking Gazette" in the year "78" when our forefathers were half naked barbarians, and when London was a village of savages on the banks of the Thames.

I speak thus because it is well that we should remember the history of this wonderful people, lest we be puffed up with vain conceit of our superiority over others, because their shade of color may be a tinge deeper than our own: The school and schoolmaster is as common in Formosa as in Canada. They have a literary his-

tory far more ancient and venerable than ours. As far back as the 14th century a body of men numbering 2148 was appointed to prepare a cyclopaedia of universal knowledge, and the result was, after ten years labor, 120,000 volumes on all subjects, astronomy, botany, medicine, agriculture, government, astrology, etc., etc., the greatest collection in the world. In the middle of last century a body of literati were directed to prepare an appendix to this stupendous work, which they did in 10,000 volumes more. True much of it is the merest rubbish, but it was undertaken and finished when the intellect of the Western world seemed scarcely awakened from its slumber of centuries. They had the mariner's compass and manufactured paper long before either was dreamed of in Europe. Think not that China's millions are poor simple minded aborigines. They consider themselves as superiors and look with disdain upon the "foreign barbarians," and if we would succeed in planting the gospel among them we must take into account the men with whom we have to deal.

While they consider themselves our superiors they are not insensible to the advantages to be derived from contact with European nations nor slow to utilize them, and they are adopting in civil and military life many of the latest improvements. They have their troops armed with breech loaders and drilled according to the most approved tactics of modern warfare, their forts mounted with Armstrong guns, iron clad and steel clad war ships ploughing their waters and the beginnings of a rapidly growing merchant fleet that will soon take a place and exert an influence among mercantile navies for which the world is not prepared.

Look not down upon them, they are your equals. Let not the cloven hoof of oppression lift itself against them. Let not such a spot or stain blacken the banner of this fair Canada as that which disfigures the stars and stripes on the Pacific coast.

Such is the people to whom we carry the gospel in Formosa, and while I do not underrate the importance of missionary work as carried on among savage tribes, and among the scant populations of the islands of the sea, yet, I believe, the Christian world should combine and bend its energies to give the gospel to these nations of antiquity that shall play so prominent a part in the history of our race when dwarfed savage tribes shall be no more.

Ten years ago I landed one Saturday afternoon, at 3 o'clock, in Northern For-

mosa. I got a small, damp bath room from an English trader in which to spend the night. I soon succeeded in getting a small Chinese house, built 45 years ago and long used as a stable, damp and mouldy with a stream of water running through it every rainfall.

Here I began the study of the language. So bitter was the prejudice and opposition to the "foreign dog" that they would not converse with me lest I should learn their language. I went out among the herd boys on the hills, learned from them then went home and committed portions of the New Testament to memory in their language that I might get the idiom of their tongue, and in this way at the end of four months I was able to throw open my door and tell them in their own tongue the wonderful works of God.

#### HINDRANCES TO THE WORK.

The conduct of Europeans hindered the work. Sailors drinking and blustering, or Europeans when Sabbath morning dawns taking their dogs and guns and going to hunt. When the heathen see such specimens of what they think the fruits of Christianity, no wonder they listen with a sneer when the gospel is preached to them. The conduct of British and American sailors, traders, and travelers abroad is one of the great hindrances to the progress of the gospel. Then, personally, I was not wanted in Formosa by these foreigners. I was looked down upon as a poor ignorant fellow from the backwoods of Canada, until one day Capt. Backs from one of Her Majesty's war vessels visited me, sat and talked with me, then there was a change. When they saw that they no longer treated me with contempt, my work met with a favor that it had not previously received.

#### HINDRANCES FROM THE CHINESE.

They are joined to their idols. The chief among these is called "The Pearly Emperor." The next is the "Goddess of Mercy" which is worshipped by all. The worshipper has two small sticks, one side of each made flat the other round. He comes before the goddess and prays "Help me to make money." He then throws up the two sticks and if they both fall the one way, that is with both the flat sides or both the round sides up, the answer is unfavorable, if otherwise favorable. If the answer is unfavorable he throws them again and again until they fall according to his wish. I never knew one to turn away from an idol until the sticks turned to his satisfaction. He will then make an offering of money to the goddess by taking worthless scraps

of brown paper naming them as of a certain value and these he burns in sacrifice.

People may smile at such folly but is not the same thing done by thousands who call themselves Christians, who serve God with that which costs them nothing. Or again they will make an offering of rice by filling a vessel with rubbish and a thin layer of rice on the top, and if questioned will frankly admit that the goddess does not know but what the dish is full of rice. Yet how much more blameworthy is hypocrisy with us, for we know that God seeth all things and taketh notice of them. Still another hindrance from the Chinese is the supreme contempt they have for the "red headed English barbarians." Another hindrance is the opium traffic. So soon as they see a white person they boil with indignation as they think that England is forcing upon them the opium that is ruining multitudes of their countrymen. The day is coming when that blot on Britain's fame will be wiped out like the slave traffic. Pray that God may hasten it in His own good way.

Such are some of the general hindrances. Then there is the ignorance and prejudice of the natives to be overcome. There were all sorts of rumors going through the country about me. Placards were posted up that I was a political spy, pictures were shown representing the foreign dog with knife and hooks for scooping out eyes and splitting hearts, which, it was said I obtained and shipped off by night to England for making opium. Thousands of them believe that opium is made from eyes and hearts, and no marvel that they were slow to receive from me the gospel.

To dispel their suspicions I left my door open night and day, that they might enter at will and see all that I had and did. Beggars were paid 15 cents a day to stay in my hut and watch me. Lepers were paid to come that I might be subjected to the annoyance of their loathsome presence, soldiers and sailors from the junks entered at will and tried in every conceivable way to annoy me. The literati, proud and conceited, came, tore up my Bibles and hymn books. If I attempted to teach, gongs were kept beating before my door. Couriers were kept running, carrying the wildest stories concerning me through the island. Northern Formosa was wild with excitement. Thus for a time did heathenism try its utmost to hinder the progress of Christianity in the island. Many of the first converts were cruelly treated and several of them were killed. But yet He that was with

us was greater than all that were against us. As the mountains are round about Jerusalem so the Lord is round about His people from henceforth even for ever.

#### THE DAWN OF BRIGHTER DAYS.

The opposition was at its height when one evening about 8 o'clock a young man came to me saying, 'You had better leave, there is a plot to kill you.' Instead of leaving I sang to those that were gathered, the hymn, 'A days march nearer home,' and they dispersed without injuring me. This young man was one of the literati, a mandarin, and had travelled in China. He was troubled and anxious about the future. Wherever man is found the heart is the same in having its feelings of tenderness, of bitterness of soul, of anxiety, of doubt. The heathen have there feelings just as you have, the difference is that you have

A sovereign balm for every wound

A cordial for your fears,

while they grope in darkness having no hope and without God in the world.

This young man used to worship Buddha, but when he heard the gospel message it seemed to promise something that he had never gotten from his own god. He came back again with his objections, not in the spirit of a caviller but of an honest inquirer. Day after day he came with new questions which I answered, and at length I had the joy of seeing him accept Christ as his Saviour.

Again the excitement was fierce and high. He had to endure much hardness as a soldier of Jesus Christ but he stood fast and became an able preacher of the truth as it is in Jesus.

As time passed on the people began to see that the reports concerning us were false, that we wronged no man, that there was no scooping of eyes or splitting of hearts, and their prejudices began to wear away and we prepared for our first long journey through the island. You will never know what we passed through on that journey, travelling barefoot, fording streams, meeting with fierce opposition everywhere. The people would line the streets as we passed through their towns hooting, jeering, calling out, barbarian, foreign devil, etc. They would pull my convert by the cue, spit in our faces, pelt us with black soft mud, and we would pass out amid shouts of derision. At night we took shelter under a ledge of rock or in the corner of an oxstable or wherever we could get the best lodging, and no matter where we went or where we remained there were from 5 to 50 soldiers dogging our steps until we had passed

through the settled country and reached the edge of the forest when they wheeled about and left us.

We then prepared to visit the savages in the woods. Rolling up balls of rice with black sugar to take with us for food we plunged into the forest; there was no path and we travelled far without meeting with any native, but at length we came upon a large body of them. We were kindly received and spent three weeks visiting their villages, and, on leaving, we were escorted by them to the cleared land. But though they received us kindly yet they are treacherous and cruel, for when I afterwards settled some Chinese teachers among them they killed them, and on returning I found the four headless bodies far up on Mt. Sylvia. I buried them there and placed above them the inscription "Blessed are the dead that die in the Lord." I have now a chapel among these people near Mt. Sylvia.

#### THE SECOND CONVERT.

Returning from our tour to heal quarters, I again threw open the door and began to teach. In the crowd that sometimes gathered was an artist, who, at first, was a bitter reviler, but instead of retorting we treated him courteously, giving him tea. He could not understand such conduct, and at length began to manifest a spirit of inquiry and often came to converse on religion. At length he declared himself satisfied and embraced the gospel. His parents and friends shewed the bitterest opposition. He was imprisoned, persecuted, entreated, but he stood fast and became an earnest preacher of the faith he had once hated and was the means of inducing his mother to accept the gospel.

#### THE THIRD CONVERT

was a carpenter. He heard the gospel, after a time embraced it and would even if working 25 miles away travel to be with us on the Sabbath. His master, an Englishman, would not believe the reason which the man gave him for absence until he asked me, and when he found out its truth he said, 'I will not ask him to work a Sabbath and will allow his pay to go on. This man travelled with me for three years as a student and is now one of the ablest native preachers in Northern Formosa.

#### A PUBLIC DISCUSSION.

One of the converts was a venerable white-bearded man, who had been first a Confucianist then a Buddhist, and was held in great respect by his country-

men. He challenged me to a public controversy, a day was appointed, an immense crowd gathered, and for 5 hours I answered questions and refuted objections, until at length he was completely silenced, and after inviting any who wished to meet for public discussion next day to say so, there was not a voice. I sang 'A day's march nearer home,' the crowd listened attentively and silently dispersed and there have been none since that time willing to undertake a public discussion either with myself or my students.

This man afterwards came to see me and in a short time renounced heathenism for Christianity and is now an earnest, able preacher of the gospel."

Dr. Mackay, since his first convert joined him does not travel alone. He is accompanied by several of the native teachers or students during the day. He instructs them as they journey in knowledge of every kind, teaches them the natural sciences, theology, etc., and in the evenings they hold meetings, preaching and teaching in the towns and villages.

In one village which he visited a mob surrounded the hut, crying, "bring out the foreign-devil, cut him in pieces, throw him into the river, etc." He was stoned, one stone which grazed his shoulder was thrown by a young man, to-day there is a church in that village and the native preacher is that young man.

In this way has the work gone on, prejudice growing less, the work gathering volume as it grows, and to-day there are 20 chapels with a native preacher in each, 223 communicants, and at least 1500 who have renounced their idols in Northern Formosa. In a few years the Church there will be independent and self sustaining.

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THE international conference of Young Men's Christian Associations will be held in Exeter Hall, London, England, July 30th—August 6th. America will be largely represented. Among other topics discussed will be the best methods of reaching the young men of the working class, and those inclined to socialistic views.

### The First Protestant Church in America.

Rio de Janeiro was first occupied by French settlers. Among those who saw the advantages of the place, that has long been the leading capital of South America was Nicholas Durand de Villegagnon, a Knight of Malta and a bold and skillful seaman. Knowing that Admiral Coligny, the great leader of the Huguenots, was deeply interested in planting the Reformed religion in North and South America, he sought his patronage and co-operation in a plan for sending out a party of colonists to settle at Rio de Janeiro. Coligny became very much interested in the scheme, and used his influence at the French court with such success, that in 1553 Henry the Second furnished three small vessels for the enterprise. They sailed from Havre de Grace, but were caught in a severe storm and compelled to put in at Dieppe. The dangers that they had but just escaped, almost within sight of their native land, filled the minds of many of those who had joined the expedition with such fear that they left the ships at Dieppe. Under the command of Villegagnon, after a long and perilous voyage, they entered the bay of Nictheroy and fortified a small island now called Lage. The fort which they built of wood could not resist the action of the flood-tide, and they removed further up to the island named after the leader of the company, Villegagnon, and here erected a more substantial fortress and called it Coligny. Certain acts of cruelty and injustice on the part of the Portuguese had aroused the bitter hostility of the natives, but they looked upon the French as their friends, and greeted them with every demonstration of joy, which found outward expression in kindling immense bon-fires. After many trials, the settlers seemed to see the dawn of a day of brightness and prosperity. Here upon their island home they erected a rude place of worship, and held their simple Protestant services three-score and ten years before the Mayflower cast anchor in Plymouth Bay, and more than half a century before the Episcopal service was first held by the English colonists who found a home on the banks of the James river in Virginia.

On the return of the vessels that had carried out this company of French Protestants to Brazil, the church in Geneva became very deeply interested in furthering this plan of emigration, and sent out

two ministers and fourteen students. Calvin, Theodore Beza, and other leaders of the Reformation were still living, and as they saw the gathering tempest that was to fall in such a storm of death upon the followers of the Reformed faith in many portions of Europe, they no doubt looked with prayer and hope to the open door of refuge that the new world across the Atlantic seemed providentially to open. But all these hopes were soon destroyed.

As soon as Villegagnon thought his strength sufficient, he threw off the mask under which he had cloaked his treacherous designs, and began to harass and oppress the Huguenots by every means in his power. Many of them were forced by his tyranny to return to France, and ten thousand Protestants who were about to embark for the new colony, hearing the story of the treachery of Villegagnon, remained at home. Although he attempted to enlist the aid of the Jesuits, he found his force much diminished by his cruel and contemptible actions, and he sailed for France in quest of recruits. During his absence the Portuguese governor, by order of his court, attacked and dispersed the settlement. For a few years the French attempted to keep up the colony, but in 1567 the Portuguese became masters of Rio. Brief and unfortunate as is this history of the first Protestant Church in America, we may rejoice that the outlook of the future gives indication of a time when a pure faith, grounded in the principles of religious liberty, will hold sway through this great Empire of Brazil.—*Gospel in all Lands.*

### Letter from Rev. K. J. Grant.

Rev. K. J. Grant, under date Barbadoes, West Indies, June 24. 1881, writes to Rev. Wm. Donaldson.

"Just think of it, already 100 days on board steamer Alhambra, from New York and two days yet before we reach Trinidad. Our steamer is slow and so foul that she does not exceed six miles an hour, and the delays at the Ports of call which appear to us to be unnecessary and avoidable, become almost intolerable. I can only express the hope that I may not be again obliged to take passage by this line until the Company insists upon its agents acting with despatch.

I regret thus to write as direct steam



communication with New York is a boon which we prize.

But the time is not wholly lost. We have an American Doctor and his wife, who have travelled much in the East and in the West, and are most entertaining companions, and I hope, too, that I have awakened in them such an interest in our Coolie Mission as may show itself later in a tangible way.

I have been reading too, the Revised New Testament, 25 copies of which were handed to me by Mr. G. Munroe, the friend of Dalhousie. Should we not expect great results from this Revision. The demand for it has been very great on both sides of the Atlantic. It will be read with more than ordinary care and concentration of thought. Some through it will seek to have difficulties removed; some will sit in judgement on its literary merits and others will read from less worthy motives.

The fact however is patent that the book is read, scrutinized, that the human mind is thus brought into contact with the Truth Divine, and that however, diversified be the motives that prompt the inquiry, we rejoice, and will rejoice, and our joy is fuller when we remember that the church is praying. Prayer secures the Spirit. The Spirit's presence gives light to the understanding and life to the heart. Enlightened and quickened, enriched spiritually as she is materially who will set limits to the church's possible achievements.

Was not the New Testament recently telegraphed from New York to Chicago, and shall the Church witness the triumphs of modern science and yet not bend her energies and bear speedily the message of life around the earth. Must it yet be said that the childrer of this world are wiser, more far seeing, more skillful in laying their plans, more hearty in carrying them into effect, than the children of light. Will the child like our foul steamer, be satisfied with six knots an hour when she might make twelve. The church's present duty is to hasten in carrying the gospel to every creature.

Fellow laborer in the field, with the harvest in view, continue to stimulate every worker. But I must stop, I thank you much, very much, for all you did for me and our mission when I was home. I will long remember the spontaneous and liberal responses of the Pictou friends. To me their action has a value far beyond the liberal amount contributed. With my kind regards to Mrs. Donald

Believe me yours,

K. J. GRANT.

Letter from Rev. J. W. Mackenzie,  
to the supporters of the  
Dayspring.

*My Dear Young Friends:—*

I wish to say a few words to you about the work in which we have been engaged. The work you undertake is almost as essential in extending the Kingdom of Christ in the New Hebrides as that which the missionary performs. Our combined efforts have been blessed by God to the leading of many who were once darkhearted, bloodthirsty savages to a knowledge of the truth.

True the Dayspring could do nothing among the islands without the missionaries, but what could the missionaries do without the Dayspring?

Having been engaged in that mission field for several years I can speak from experience of the invaluable aid you are rendering us. You, living so far away from our scene of labour, can have no idea how badly off we would be without the Dayspring. It will give you some idea of what our circumstances would be without a mission vessel if you were to imagine what your own would be had you neither stores, nor roads, nor carriages, nor railroads, nor steamers, nor post offices. We can now depend on getting a mail twice a year. But without your vessel there is no telling when we could hear from our friends. Then how badly off we would be for supplies, especially if native food were scarce. I remember one year we had a severer hurricane than usual, which destroyed the natives' plantations very much. For a length of time they had to scour the bush in search of food. Some of them would boil leaves and after eating them would endeavour to sleep off their craving for better food. So long as we had any food in the house we could not bear to see the sick thus suffer. But after a time the last handful of flour was scraped out of the cask, and all that we had left was a little rice.

How anxiously we looked for the vessel day after day, and what a welcome sound the shout "Sail Ho!" was, one afternoon.

The christian villages are always glad to see her heave in sight, and some of them send her presents of pigs, yams, and pine apples. Taro grows something like a beet or turnip, whereas the yam is more like the potato. Instead of tops, however it has vines which are trained up poles like hops. On some islands, especially on Tanna, the yam grows very

large, being often three or four feet long and weighing forty or fifty pounds. Pine apples grow on a stock like a cabbage.

At most of the heathen islands they now know the Dayspring as the "ship belong missionary." I remember our first visit to Ambrym. We got to anchor just about sunset, in a few moments we heard the report of a musket, and as they kept firing at us we could hear the balls falling in the water around us. Having some natives on board belonging to another island, we got them to call out that we were missionaries, so the firing ceased immediately. They had taken us for a "labour vessel," but hearing this a crowd of them came on board.

On another occasion the Dayspring lay off and on at Santo while we went ashore in a boat. We found an old man carrying a musket. He had elephantiasis—a kind of leprosy so called from its resemblance to the leg of an elephant. We asked him to conduct us to his village, which was some distance inland. He led us along the path, but before he had gone far, he appeared very shy and turning back waved his hand for us to stand still. He then darted off at a much quicker rate than I imagined his legs could carry him. Following the path we arrived at the village, but not a soul was to be seen. He had given the alarm and all had fled to the bush. We returned to the shore, and after a time saw some natives well armed coming along from another village. When they came up we endeavoured to shew them that we loved them, and wished to benefit them, and did not wish to take any of them away. After a time those who had fled, seeing we meant no harm, came back. Bye and-bye the old man with the big legs came back too, smiling very pleasantly. We had a hearty laugh at him for running away, in which the natives all joined, and no one seemed to enjoy it better than himself.

At another island as our boat was drawing near the shore we saw a native whom we found to be a chief wading out on the reef waving a green branch. He recognized our three masted vessel and was thus showing his friendliness. We had been at his village the year before for the first time, and told him we would return, asking him at the same time if he would receive a missionary. He carried me ashore on his back, and was very friendly. He was disappointed that we had no missionary for him, but we promised to send him one as soon as any new ones should arrive. A missionary is now settled there, and it is a very encouraging station.

Then at the settlement of a new missionary the service rendered by the Dayspring is invaluable.

The Dayspring makes two trips to Sydney in the year—in August or September and December. On the former trip she remains about a fortnight, just long enough to receive our supplies, etc., but on the latter she remains three months. This is the hurricane season—from the first of January to the end of March—when it would not be safe for her to be in the group. She sets sail from Sydney on the 1st April and in from two to three weeks reaches Anelgauhah Harbor in Aneityum, Mr. Annand's station. After calling at each station and landing supplies, etc., she gathers the missionaries to the annual meeting. When it is over she carries them back to their respective stations, and from that till the time appointed for her to return to Sydney she is generally engaged in visiting heathen islands and opening up new stations.

Hoping your interest in the New Hebrides Mission will continue,

I remain yours,

J. W. MACKENZIE.

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### Revival.

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A remarkable revival in religion has manifested itself in all the churches in Indianapolis, Ind. The Rev. Mr. Herriott writes to the *Presbyterian Banner* as follows:—

"The first manifestation of special interest among the Presbyterian churches began in one of our youngest churches, the Twelfth. Here, after a week of special services, on communion Sabbath, May 8th, twenty-five were received, all on profession except two. On the following Monday morning, at the minister's meeting, it was decided to hold special meetings in one of the central churches. These services have been in progress now two weeks. Scores and hundreds have already professed Christ, and 'still there is more to follow.' The work seems just begun. No church is large enough to hold the crowds that often come, especially on Sabbath. The Presbyterian churches of the South Side are holding a union service in the Seventh Church now, those on the North Side in the Second. The services are conducted entirely by the pastors. The churches all over the city are being opened and filled. The old United Presbyterian church has been specially revived."

### The Synod of the Maritime Provinces in connection with the Church of Scotland

This Synod met in St. Andrew's Church, New Glasgow, on the 28th June.

Rev. R. Burnet, retiring Moderator, preached from Matt. V. : 3-12.

There is not now a vacant congregation within the bounds. The settlements are :

#### PRESBYTERY OF PICTOU.

- |                              |                        |
|------------------------------|------------------------|
| 1. Pictou,                   | Rev. R. Burnet.        |
| 2. Saltsprings,              | Rev. J. Fitzpatrick.   |
| 3. Roger's Hill & Cape John, | Rev. J. Fraser.        |
| 4. Earltown,                 | Rev. Duncan Mackenzie. |
| 5. River John,               | Rev. R. McCunn.        |

#### PRESBYTERY OF EGERTON.

- |                            |                      |
|----------------------------|----------------------|
| 1. New Glasgow,            | Rev. Geo. Murray.    |
| 2. Stellarton & Westville, | Rev. C. Dunn.        |
| 3. E. B., E. River,        | Rev. W. McMillan.    |
| 4. W. B., E. River,        | *Rev. P. Melville.   |
| 5. Barney's River,         | Rev. A. J. McKichen. |
| 6. McLellan's Mt.          | Rev. W. Stewart.     |
| 7. Gairloch,               | Rev. Neil Brodie.    |

Rev. W. Stewart, of McLellan's Mt., was chosen Moderator

Rev. P. Melville was duly received as administer of this Church.

The report of the Record Committee given in by Rev. J. Fraser, Convener, was adopted.

Rev. R. McCunn, Convener, submitted the report of the Home Mission Committee with correspondence from the Colonial Committee of the Church of Scotland to the effect that that Committee had voted to this Synod half the amount given last year, or £62 2s., and that owing to the state of their finances this must be regarded as the last contribution which can be made by the Colonial Committee to the Supplementing Fund of this Church.

The report of the Foreign Mission Committee which was given by Rev. W. McMillan, Convener, was adopted, and the Convener instructed to forward the contributions of this Church to the F. M. Committee of the Established Church of Scotland.

The following were appointed a committee to co-operate with the Committee of the Synod of the Presbyterian Church in Canada in the Maritime Provinces with a view to the establishment of a Ladies' Seminary.—Rev. Messrs. Burnet, Dunn, McMillan and Murray. Mr. Burnet Convener.

\*Since inducted

### Miscellaneous.

#### Britain.

The present British and Foreign Bible Society premises are built on the spot in Earl-street, London, where three hundred years ago a body of fanatics burned every copy of the Bible that could be found, and then congratulated themselves that the book was destroyed. The book is now printed there in one hundred and seventy-eight different languages.

The original Secession Synod of Scotland has 3,350 members. The number of ministers is not given.

The progress of the Jewish race in Scotland is shown by the census returns to be of the most marked character.

Will not a day come in the not very dim or distant future when young Englishmen will read in their histories with incredulity that so late as A. D. 1881 the British House of Commons, though engaged in the consideration of one of the most important Bills ever brought before it, decided by a vote of 246 to 110 to lose a day's sitting in order that some of its members might attend a horse race?—*Toronto Globe.*

At the annual Tea Meeting in connection with Mr. Spurgeon's Pastors College, it was reported that there are 355 former pupils preaching the Word in Great Britain, and considerable numbers in America and Australia. A list of subscriptions, amounting to £2166 including £100 from the Lord Mayor, was announced. Mr. Spurgeon strongly advocated open communion, and stated that it gave him great pleasure to break bread with members of other churches.

The proposition to open the London city library and museum on Sabbaths, has been refused by the Common Council, by a vote of 97 to 25.

The Moderator of the Synod of the Scottish U. P. Church congratulated the Synod on the fact, "That we have full confidence in the Principal and Professors of our Theological College, in their ability and willingness to 'to hold the fort' against all assailants." When we remember that the Principal is Dr. Cairns, all who had the privilege of listening to him during his visit to these provinces last summer will cordially endorse the above statement.

## United States.

The contributions to the Woman's Foreign Missionary Society of the Methodist Episcopal Church for the year amounted to \$106,934, exceeding the contributions of the previous year by \$31,650. Of the total amount \$12,156 were contributed by the Philadelphia branch.

It is a remarkable fact that the Presbyterian Board of Foreign Missions has just closed its financial year with a balance of between nine and ten thousand dollars in its treasury. The legacies were \$111,365, receipts from the Woman's Board \$170,304, and the total \$580,255. This is a noble record.

An excellent work is being done among the very lowest of our population in New York, by Michael Dunn, an ex-convict, who has spent thirty-five years in jail. He was trained by his parents as a professional thief. He was converted in 1879, chiefly through the kindness and instruction of the Prison Association, and is now engaged in keeping a "House of Industry" for discharged convicts, whom he shelters and provides with employment, some of it on the premises. The first floor of his house is used as a reading-room and a place for religious meetings. It is at 37 Bleeker street.—*Episcopal Recorder*.

It is now two months since Messrs. Moody and Sankey left the Pacific coast, yet the gospel meetings and the noon-day prayer-meetings have kept up with unabated interest; the former every night except Saturday, and the latter every day except Sabbath.

## Presbytery of Truro.

Met at Truro on Tuesday the 2nd inst., present 15 ministers and 3 elders. Rev. Wm. Donald of Pictou and Rev. Dr. Pollok were present as corresponding members.

Rev. James McLean was elected Moderator of Presbytery for the current year.

Dr. Pollok on behalf of the College Board asked that Presbytery appoint one of its number to co-operate with a member of the College Board in collecting the subscriptions and completing the work of endowment within the bounds of the Presbytery. In compliance with the request Rev. E. Grant was appointed.

The call from West River congregation to Rev. A. McLeod of Parrsboro was taken up, commissioners from West

River and Parrsboro were heard, after which Mr. McLeod intimated his acceptance of the call. Presbytery gave its assent to his decision. His connection with his present charge to cease at the end of the present month. Rev. John A. Logan was appointed interim moderator of Session, the Rev. E. Ross to preach in Parrsboro and declare the congregation vacant.

Rev's J. C. Meek and E. Smith were appointed a committee for the purpose of securing compliance with the resolution of Synod instructing congregations to contribute to all the Schemes of the Church.

On motion of Dr. McCulloch, seconded by Rev. A. F. Thompson the following resolution was unanimously adopted:

"That this Presbytery express their deep and unfeigned regret at the recent violation of the Lord's day by His Excellency the Governor General, and earnestly desire that His Excellency would have regard to the conscientious convictions of those over whom Providence has placed him in authority, and where his example is calculated to affect the already extensive desecration of the Lord's day.

It was agreed that a copy of this resolution be sent to His Excellency.

*Well done, Truro Presbytery.*

## Presbytery of Halifax.

This Presbytery met at Kempt, Hants Co., on the 26th of July, for the induction of Rev. Thomas Murray into the pastoral charge of the congregation of Kempt and Walton, which has been vacant since the death of their late pastor Rev. John McLean, and for other business.

Rev. M. G. Henry of Shubenacadie preached from the parable of the sower. Rev. E. McNab of Newport addressed the minister, and Rev. A. Gunn of Windsor the people, after which the newly inducted pastor received a cordial welcome from the congregation and his first quarter's stipend was paid him in advance.

St. John's church, Halifax, has applied for moderation in a call, and Rev. F. M. Morrison of Dartmouth is to preach and moderate. A call on the 13th of September at 7.30 P. M.

Amherst is not to be separated and formed into a new congregation but in conjunction with Bridgetown is to remain as heretofore one charge.

Presbyterial visitations are to be held at Upper Musquodoboit on Tuesday evening, September 6th at 7 o'clock. And at Sheet Harbour on Wednesday evening at the same hour.

### Presbytery of Sydney.

The next meeting of the Sydney Presbytery will be held at North Sydney on the 31st of August.

James A. Forbes, probationer, is preaching at Glace Bay and Cow Bay, with much acceptance. He is likely to be called by one or both of these congregations.

Rev. A. Farquharson has been at the Lands End of C. B., viz. C. North, assisting Rev. Peter Clark in the dispensation of the Lord's Supper on the 31st of July.

Rev. John Murray is on St. Pauls, spending a few weeks among the families of his congregation living on that lonely Island.

Mr. James Murray, student, is supplying the Falmouth St. Pulpit in his brother's absence.

Rev. Dr. Murray, of Charlottetown, has been expounding Pædobaptist principles in C. Breton. He delivered three lectures at Sydney, and three at North Sydney to the great satisfaction and

edification of our Presbyterians and Methodists. He came to defend the truth and he did defend it with remarkable ability and with great success. Sabbath July 24th, will be long remembered in Sydney. In the forenoon, Dr. Murray preached in St. Andrew's Church on the subject, "What is the good of your infant baptism." Falmouth St. Church, and Jubilee Church (Methodist) were closed and their pastors and Congregations were sitting with the pastor and congregation of St. Andrew's under Dr. Murray's ministrations. In the evening the Doctor preached in Falmouth St. Church, from the words, "Wherefore then serveth the law," when the same three congregations worshipped together again.

### Presbytery of St. John,

This Presbytery met in St. John on the 12th July. The principal business before the court was the resignation by Rev. Dr. Waters of the pastoral charge of St. David's Church.

Commissioners were present and expressed the regrets of the congregation in prospect of his removal.

Presbytery after an individual expression of their high appreciation of his ability and work, agreed to accept the resignation, to take effect after July 24th.

They also agreed to put on record a minute expressing sympathy with the

congregation, and their own regret at losing so valued a helper.

Rev. J. C. Burgess was appointed to preach in St. David's Church, on July 31st, and declare the pulpit vacant, also to act as Moderator of session.

### Presbytery of P. E. I.

The visit of Dr. Mackay—our apostolic Formosa missionary, though short, and confined to two of our chief centres, Summerside and Charlottetown, was very much enjoyed, and will be attended with good results. The thrilling narrative of his work in Formosa, delivered with that singular self-forgetfulness and fervor which are now so well-known, could not fail to show that the heroes of faith are not yet an extinct race. A visit from such a man, with such a tale to tell, does much to quicken the faith of us all in the power of the glorious gospel, and to deepen the interest in the great cause of Christian Missions.

The Presbytery held its regular quarterly session at Georgetown on the 24th inst.

Calls from the congregation of Clifton and Granville, and from the congregation of Strathalbyn, to Mr. Jno. McLeod, licentiate, were sustained and placed in Mr. McLeod's hands. Mr. McLeod signified to the Presbytery his acceptance of the Strathalbyn call and arrangements were made for his ordination and induction on the 30th inst. The Presbytery noted with great gratification the advance made by this congregation in the matter of the minister's stipend. They gave their previous pastor five hundred dollars the present call was accompanied with a guarantee of eight hundred dollars.

Rev. J. McDonald tendered his resignation of the congregation of Dundas. The resignation was allowed to lie on the table, the congregation to be cited in the usual way.

Rev. Jno. McKinnon has obtained leave of absence for six months, and intends, with his family, to visit the 'auld land.' An appropriate resolution was passed, and ordered to be engrossed in the records, expressing the hope that our brother and his family might have a prosperous journey over the ocean, a pleasant reunion with friends and kindred, and in due time return to us.

Rev. Dr. Bain, late pastor of St. Andrew's, Perth, Ont., who is rusticiating among us this summer, was appointed to supply Georgetown pulpit during Aug. and September.