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

THE MARITIME PRESBYTERIAN.

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NOVEMBER, 1890.

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

Literary Notices.

MOWATT'S SERMONS.

WORDS OF LIFE.—This is the title of a book of sermons by Rev. A. J. Mowatt of Fredericton, N. B., printed at the *Reporter* printing office of that city. It is a woody sized volume of 350 pages printed on excellent paper and the binding is a model of neatness and taste. Dipping into its contents we find what everyone who has listened to the preacher would expect to find, sermons characterized by fresh vigorous thought, clothed in a Saxon style at once simple, terse, graphic and beautiful. It is no exaggeration to say there are few volumes of sermons equal to it in every respect for popular reading, and very, very few that can be called superior. The ignorant will read with pleasure and understanding, the learned will find delight and profit. The publication of these sermons did not originate with the preacher, but we feel sure that those who have the pleasure of reading them will thank the publisher for having obtained the author's consent and undertaken the work. Price \$2.00. Address, Publisher "*Reporter*", Fredericton, N. B.

SCRIBNER'S MAGAZINE for October has for Contents:

With a Cable Expedition, Illustrated.
Horace, Book III. Ode ix. The Lover's Quarrel, Mr Gladstone's Translation.
The City House in the West, Illustrated.
From Port to Port with the White Squadron, II. illustrated.

Nature and Man in America, second paper.

The Lake County of New England, Illustrated.

Sand Waves at Henlopen and Hatteras, Illustrated.

The Private School for Girls.

The Point of View—containing a French view of College Athletics:—Ineligibilities of the Rich. A Study of Heirs—Sympathy in authorship.

Besides the above there are several short stories and one serial entitled "Jerry."

Price \$3.00 a year; 25 cents a number. Charles Scribner's & Sons, New York.

I have been enabled to commit my soul to him who says: "Him that cometh unto me I will in no wise cast out," and who is "able to save to the uttermost." These two texts have been as sheet-anchors, by which my soul has outrode many a storm when otherwise hope would have failed. "In no wise" takes in all characters, and "to the uttermost" goes many a league beyond all difficulties. I recommend these anchors, they are sure and steadfast.—*John Newton*,

THE PRESBYTERIAN AND REFORMED REVIEW.—The contents of the October issue of this quarterly are as follows:

I. The Egyptianity of the Pentateuch, by Rev. Dr. Kellogg.

II. The Biblical Limits of the Presbyterian System of Government by Rev. Dr. Van Der Veen.

III. Country Missions: by Rev. M. Jacobus.

IV. The Testimony of Nature: by Professor McCloskie.

V. The Religious Conscience: viewed as a Help and Test in Belief, by Professor Morris, D. D.

VI. The proposed new Chapter in "The Form of Government" on Constitutional Amendments: By Prof. Roberts; Dr. R. M. Patterson; and President Patton.

VII. Historical and Critical Notes: 1. The Doctrine of Calvin concerning Infant Salvation. The Conference of Missionaries to China. The Sixth International Sunday School Convention.

VIII. Editorial Notes: 1. The Rev. Ramsom B. Welch by Prof. Beecher. 2. The General Synod of the Reformed Church in America, by Dr. Talbot W. Chambers. 3. The General Assembly of the Presbyterian Church in Canada by Dr. Avian.

IX. Nearly forty pages of Reviews of Recent Theological Literature. Price \$3.00 a year, 80 cents a copy. Auson, Randolph & Co., New York. The Presbyterian News Co. Toronto.

UNIVERSITIES AND THEIR STUDENTS.

According to the latest statistics, Norway has 1 university, 46 professors and 880 students. France has 1 university, 180 professors, 9,300 students. Belgium has 4 universities, 88 professors and 2,400 students. Holland has 4 universities, 80 professors and 1,600 students. Portugal has 1 university, 40 professors and 1,300 students. Italy has 17 universities, 600 professors and 11,140 students. Sweden has 2 universities, 173 professors and 1,010 students. Switzerland has 3 universities, 90 professors and 2,000 students. Russia has 8 universities, 582 professors and 6,900 students. Denmark has 1 university, 40 professors, and 1,400 students. Austria has 10 universities, 1,810 professors, and 13,600 students. Spain has 10 universities, 330 professors and 16,200 students. Germany has 21 universities, 1,020 professors and 25,084 students. The United States of America has 360 universities, 4,240 professors and 69,400 students. Great Britain has 11 universities, 834 professors and 18,400 students.—*Compiled by the N. Y. Tribune.*

THE MARITIME PRESBYTERIAN

Vol. X.

NOVEMBER, 1890.

No. II.

What cheering tidings from the New Hebrides is given in the letters which Mr. and Mrs. Annand have written to their friends and which we copy in this issue! A large steamer calling every fortnight at Anceityum to carry away the produce of the Islands to the world's markets and bringing in return the products of civilization to the natives, while a smaller steamer acting as a gathering and distributing agency makes a monthly circuit of the group calling at all the islands.

What a contrast to the days of Goddie's early work when the chance call of a trading vessel or a rare visit of the vessel of the London Mission Society was their only communication with the outside world. Then alone amid heathenism, now a large steamer calling regularly every fortnight. What a contrast to a year or two since when our missionaries were shut out from civilization for six months in the year looking for the coming of the Dayspring with news from the outside world, now a monthly steamer calling at every station.

Cheering too the addition of new missionaries to the staff and the overtaking by the Australasian churches of the whole group.

Rev. K. J. Grant with Mrs. Grant and one child has returned to Trinidad. Two children have been left in Pictou to attend school. The summer has been a busy one but full of encouragement and they go back to their work greatly cheered. Mrs. Grant's quiet work among the Indian women teaching them to work and care for their homes is a most excellent one. It is a kind of work that will tell powerfully for God in the social and moral elevation of the people. Mr. Grant expects in due time to carve out from his immense field which has wrought

with such energy and success, seven or eight self-supporting congregations ministered to by native Indian pastors. We are sure that the prayers of their many friends will follow and cheer them as they once more take up their work.

The *Presbyterian Witness* referring to the fact that the General Assembly mentioned Dr. Morton's name in connection with the new Secretary of Foreign Missions to be appointed for the Western Division says. "If Dr. Morton should see it to be his duty to accept the honorable and highly important position offered to him the Synod would most heartily concur." This is simply a matter of opinion and is we are convinced very wide of the fact. If Dr. Morton should see it to be his duty to accept, the Synod would of course concur, but most of them would do so with deep regret. It will be an easy matter to find men in the West to fill the position of Foreign Mission Secretary. It will not be easy to fill Dr. Morton's place in Trinidad with all his long service and knowledge and influence there

Rev. A. W. Thompson who goes out as our fifth missionary to Trinidad has been about a year and a half in Trenton, Pictou Co. as an ordained missionary and has there done a grand work which will remain as a monument to his energy and faithfulness.

Miss Lucy Fisher of Stewiacke who goes out to Couva as missionary teacher has had an excellent record as a teacher and Christian worker at home, and will, if spared, do a good work in her Couva field of labor.

Thursday Nov. 6th, has been set apart as Thanksgiving day.

The Governors of Dalhousie University are beginning a vigorous campaign in the interests of that Institution. A large and representative gathering was held in the Academy of Music in Halifax a few weeks since on the occasion of the opening of the classes for the winter. A meeting was held in New Glasgow, October 16th, addressed by President Forrest, Prof. McGregor, and Prof. Weldon. The impression made was most excellent, and in a couple of days Dr. Forrest secured we learn over three thousand dollars. The purpose is to canvass the Province in the interests of Dalhousie.

It is the one non-denominational University in Nova Scotia. It is the cope stone of our system of education. There are the common schools, all over the Province where the poorest child can get a good education. There are the academies in each County where those who desire a better education can be gathered. And there is the University for the province giving a still more advanced training, and this, too, as well as the common public schools is open to all and within the reach of all who care to avail themselves of its benefits. It is the institution that enables brain, not gold, to guide and rule the country. Here the rich and poor meet together on the merits of their common manhood and learn to respect that which is worthy of respect in each other. Here different religious denominations meet and pursue their higher education, and when men thus educated learn to guide the destinies of our country either in the religious or political circles the narrow limits of Sectarianism will not bound their sympathies but a common humanity and a common Christianity will enable their aims and efforts. It is to be hoped that all over the Province the Governors will meet with universal sympathy and liberal help in their efforts to promote the cause of higher education.

The establishment of an institution in Trinidad for the training of a native ministry brings before us the importance of that element in the work of our mission. A mission Church makes true progress in proportion as she does her own work. A missionary is truly successful in proportion as he

succeeds in getting native Christians to do the work of evangelizing their fellow men. In some fields as in the New Hebrides this is a long slow work. In others such as in Trinidad it is more quickly accomplished. In Trinidad there is quite a number, two or three already ordained, others laboring as Catechists and teachers, who are doing grand work. No matter how faithfully our missionaries might labor the results could not have been nearly so great had it not been for the native helpers. These have borne a goodly share in the work for which we all are so thankful. With better means for training them this part of the service will become more important until we shall see as we hope to do at no distant day, an efficient native ministry and a self-supporting, self governing Church in Trinidad.

We have read of the Russian peasant woman who was told that the Christ was to pass that way on a certain day and stop at her house. She made all the preparation possible and waited to receive the guest. A poor beggar came along but she could not attend to him that day. Her whole mind was centred upon her expected visitor. She waited in vain. Christ had come and gone. What she might have done for Christ in the person of the poor was now beyond her reach.

Do we not all make the same mistake? We look upon the constant calls that come to us, as so many burdens, when they are but opportunities of serving the Christ. Our Colleges for the training of a ministry are out our response to hungry humanity that calls for the Bread of Life, and as we aid them we are obeying Christ's command, Go preach the Gospel to every creature. Our Augmentation Fund is but Christ's weaker brethren, weaker congregations, coming to the stronger, and helping them we are helping Him.

Home Missions appeal to us and we give. It is doing it "unto Me." Foreign Missions call and we answer, but it is Christ who calls and whom we help in the response. The poor woman sorrowed in vain regret when the opportunity was gone. Let us learn to give as God hath prospered us so that when our opportunities of giving and working for Christ are done we may look back with thankfulness to Him who honored us by allowing us to do so much for Him,

Amherst is a splendid example of the good work done by our Augmentation Fund. Some sixteen years ago the few Presbyterians there were organized into a congregation. For a time they worshipped in a hall Thea calling a minister and beginning a Church they wrought bravely on aided by the Augmentation Fund. Growing in numbers they grew in strength and in a few years became self-supporting, and are now doing their part in helping other weak, struggling beginners. The Augmentation Scheme has thus been one of the most successful agencies for Church extension that we have ever employed. Let there be a strong rally to make it more than ever a success.

Jesus is the incarnation of unselfishness in that He gave Himself for others, Judas the incarnation of selfishness in that he deliberately sacrificed others for his own gain. Naturally we are Judas-like in that we put self interest above all else. By the Grace of God we may be made Christ-like, giving ourselves for others. One way in which we can do this and one means that God has of training us in this grace is in permitting us to give. The more cheerfully and heartily we do this for His sake the more is there in us of the 'mind that was in Christ,' the more we are growing in likeness to Him. If it were not for the calls that come for giving we would lose one best means that the world affords of growing in this way in likeness to Christ. Were there no giving to do it would be the taking away of one of the best means of growing in Christ's likeness that the Christian enjoys.

Maritime Notes,

Rev. G. L. Gordon of River John has declined the call to Earlton.

Rev. W. S. Wittier has declined an invitation to a leading church in Australia.

Rev. A. Barrows, D. D., formerly of Truro has demitted his charge at South Boston.

Rev. James Allan, the venerable pastor of Cove Head, P. E. Island, is to retire from the active duties of the ministry this tunc.

Rev. M. G. Henry, pastor of the Presbyterian congregation at Slubenacadie for several years is removing to Senett, New York State.

The Ladies' Society of St. James' church Charlottetown, has undertaken to support a Bible Woman in Trinidad.

The ladies of Newport congregation had a tea meeting and sale at Brooklyn on the 26th ult. at which \$350 were cleared for congregational purposes.

The Corner stone of a new Presbyterian church has been laid at Grand Pre., and the Wolfville church has been renovated. Mr. Ross is much cheered in his work.

The Presbyterian church at Amherst has been enlarged and was re opened on Synod Sabbath. Mr. Scott preaching in the morning, and Rev. K. J. Grant giving a missionary address in the evening. Mr. McGregor and his helpers are meeting with good success

The new manse at Brookfield was completed in September. It cost about \$1800. Brookfield congregation consists of about 85 families, and raised last year about \$1460 for all purposes.

Restigouche county, N. B., has given to the Presbyterian church six ministers, within the past ten years. One of these is in Wisconsin, one in North Carolina, one in Ontario, two in New Brunswick, and one in Nova Scotia.

Rev. D. Drummond, of Boularderie, spent a portion of September in St. Ann's. In 11 days he preached 18 times and baptized 106 adults and 144 children. There has been a deep and hopeful religious movement among the people.

The attendance at Synod was 131 ministers and 53 elders—total 184. From St. John Presbytery 24 ministers and 11 elders. Halifax 22 ministers and 9 elders; P. E. I. 17 and 9; Pictou 15 and 7; Truro the same; Miramichi 12 and 5; Wallace 9 and 4; Victoria and Richmond 7 and 3; Lunenburg and Shelburne 6 ministers; Sydney 4 ministers.

The late Finlay Campbell of St. James Ch. Charlottetown, left a bequest by which the session are enabled to establish a bursary for the benefit of theological students prosecuting their studies at the Presbyterian college, Halifax. The bursary consists of the interest of \$1000 (say \$50 a year), and it will be tenable for two years.

THE MEETING OF SYNOD.

On a warm, beautiful, second day of October, the Synod of the Maritime Provinces met for the first time in the busy, rapidly growing city of Moncton, where, in hospitable Christian homes, the members received a homelike welcome, Mr. Robertson and his people making generous fulfilment of the invitation which they gave to the Synod a year ago. Other denominations too gave evidence that Christian unity is not merely a name but a reality, by taking a cordial part in that welcome, and we trust that their experience of Presbyterian guests was not disappointing.

THE OPENING SERVICES.

At seven o'clock in the evening the large and beautiful church was filled and the Moderator Rev. Neil McKay of Chatham preached the opening sermon, an earnest, impressive, practical discourse from

I Cor. 1: 23, 24. "We preach Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness but unto them which are called, both Jews and Greek, Christ the power of God and the wisdom of God."

He said:—"Workmen should always seek the best models. In like manner the preacher should seek the best models and he will find the best human model in the Apostle Paul, who, to all classes, to the sign seeking Jew, to the wisdom seeking Greek, and to the ignorant barbarian alike, preached Christ crucified. Why did He do this? Because it is the power of God and the wisdom of God. The broken law was honored, the curse of it was borne by that Sufferer. Divine justice was harmonized with Divine mercy. The incarnation and the sacrifice on Calvary opened the way to our salvation and proved the very wisdom of God Himself. The cross was the means to overcome our innate antagonism, our natural enmity to God. Paul went forth preaching this cross in Corinth with its corruption, in Athens with its learning, in Jerusalem with its self-righteousness, and the results were the same everywhere—regeneration, reformation, edification. We should preach the same old Gospel—the Gospel the nations are waiting for—the Gospel with which our fathers' hearts burned as they unfurled the banner of the cross in the western wildernesses. Our Home and Foreign Missionaries tell the story with the same results. Let us take from the apostle the keynote of our preaching—even Christ crucified.

It is the story we are sent to tell. It is the story which the sinner needs to hear. The evidence of its adaptation to human need abounds on every side. It is interwoven with the whole history of human progress. Our rude forefathers in Britain proved it as they trimmed their altar fires under their native oaks, and they arose to discern the voice of the true God and to offer him a holier incense from the better altars of grateful hearts. It made the old land—the land of our fathers—what it is, the centre of religious life and the model of national development to the world. Our fathers brought the glad news with them to these western wilds and it is doing for the new world just what it had already done for the old. The same grand results have attended the proclamation of that Gospel by Geddie and the Gordons and their successors in the New Hebrides, and by our missionaries in Trinidad.

Let us repeat it on the banks of the St. John and the Miramichi, on the lakes and shores of Cape Breton and P. E. Island, that our population may walk in its light and drink of its consolations. It is only when we preach in fulness and fidelity the Gospel committed to us that we can look for the co-operation of God, through whose blessing this old Gospel shall yet make our wilderness country rejoice and blossom like the rose."

CALLING THE ROLL.

Though to a stranger this may seem monotonous, yet for many present it has the deepest interest. In the roll call some names are missed, for some have fallen by the way, new ones are heard, of laborers who have been added, while from here and there all over the building are heard the old familiar voices, responding each in its characteristic tone, touching all the chords from the high keyed treble to the deep throated bass, some faint and far off as if awed by the occasion, others generously making up for deficiency of their weaker voiced brethren.

CHOOSING A NEW MODERATOR

Rev. K. J. Grant, Rev. H. B. McKay, Rev. K. McKenzie, and Rev. John McMullan, of Halifax, were all nominated. Mr. Grant was moved by one of the nominees and supported by another, and by the acclamation of the Synod would if willing to accept, have been unanimously chosen both as a tribute to himself and his work, but he declined it, saying:—

Moderator, I am not unthankful to the brethren who have proposed that I should occupy the seat you are about to vacate. I would not underrate the great honor involved in an election to the Moderatorship of this Synod, and I am particularly gratified at the nomination, as I see in it an evidence of the deep and deepening interest taken in the cause which I represent; yet, feeling the importance of having in the chair one skilled in the business of the church, and the probability that I may leave for Trinidad before the close of the Synod, I beg to decline the proposed honor.

The vote was then taken on the other three nominations when Mr. Millan was chosen, and after a few fitting words of thanks resumed his seats.

THE COLLEGE.

On Friday morning after a half hour spent in devotional exercises, College business, being submitted by Dr. Burns, Chairman of College Board, was taken up and occupied the remainder of the forenoon sessions. Two steps were taken which are worthy of special note:

1. The Synod decided not to appoint a successor to Dr. Lyall in Dalhousie College. For more than a quarter of a century our Church has supported this chair but now it is felt that while as citizens we should give our heartfelt support to Dalhousie, as a Provincial, non sectarian, university, yet as a church our efforts should be more centred upon our own College.

2. The Synod instructed the College Board to take steps looking towards the appointment of another Professor in our Presbyterian Theological College. It may be a year or two before this much desired step is accomplished but in the meantime we look forward to it and prepare for it, expecting from this development of our Church life yet greater things for our Church in these Maritime Provinces.

AUGMENTATION OR SUPPLEMENT

Was brought before the Synod by Rev. E. Smith, Convener. This is one of the important departments of the work of Church. By this Fund weak and scattered congregations

are enabled to support a minister, the strong helping the weak, and many a place has gospel ordinances regularly dispensed that could not otherwise do so. This subject occupied the whole of Friday afternoon and Saturday forenoon. The success of the scheme in encouraging the organization of new congregations has been so great that the demands this year will be slightly larger than last year \$9000 in all, instead of \$8000 as last year. This addition of one eighth more than last year can easily be raised. Deep interest was manifested in the discussion of the best ways and means of leading congregations to become self-supporting, and the best methods of managing the Fund. More of the ministers and elders took part than in any subject before the Synod, and no doubt that as in the past this scheme will receive the hearty support of our people.

FOREIGN MISSIONS.

Friday evening was "Foreign Mission night." This is a subject that has for well on to half a century occupied a large place in this thought and love and work of our church, and the review of the progress both in the New Hebrides and Trinidad was most cheering.

The meeting of the Synod a year ago in Pictou had one of the Senior missionaries from Trinidad, Rev. Dr. Morton, to speak to it of the cheering progress of the mission there. There was also a pleasant surprise when the Foreign Mission Committee announced that they had obtained what they had been so long looking for, and introduced to the Synod, Rev. Mr. Coffin.

The experience of the Synod this year at Moncton was almost exactly similar. The other senior missionary from Trinidad, Rev. K. J. Grant was present, and told what God hath wrought there, while the Foreign Mission Committee was able to announce another pleasant surprise in the statement that another missionary, Rev. A. W. Thompson, had been appointed to Trinidad and introduced him to the Synod.

Mr. Grant's address we give in another page. Mr. Thompson's words were eloquent in their modest brevity. He said:—"While

responding to the call to appear before the Synod it is not fitting that I should speak. Let not him that girdeth on his armour boast himself as he that putteth it off. Mine should be work not words."

Rev. Robert Cumming and Rev. A. B. Dickie spoke in cheering hopeful terms of the decay of heathenism and the progress of missions and moved and seconded the following resolution :

"The Synod heartily welcomes Rev. Kenneth J. Grant, gives thanks for continuous health bestowed and the great measure of success which has crowned his labors and the labors of those associated with him in Trinidad. The Synod notes with gratitude the accession to our staff of foreign laborers, of Rev. A. V. Thompson, as missionary, and Miss Lucy Fisher, as teacher, and prays that He who has led them to the work will richly bless them in it.

"The Synod rejoices at the tokens of progress in the earliest mission field of this church, the New Hebrides, and anew commends all our missionaries and teachers to the care and blessing of the God of missions."

The Assembly having agreed to appoint a Foreign Mission Secretary for the West whose, whole time shall be given to this work, the offer was made to the Eastern Division that they might share in the arrangement and have the secretary hold a common relation to both. The Eastern Division of the Committee think this not desirable, and the Synod decided to the same effect.

SATURDAY AFTERNOON

And evening there were no sessions held. Some were engaged in committee meetings. Many of the members went away to preach, some of them coming back, others not returning so that the attendance on Monday and Tuesday was not so large as on Friday. The ministers who remained in Moncton had a Sabbath's rest and a privilege of hearing which they seldom enjoy.

THE SABBATH SERVICES.

By appointment Rev. E. D. Millar preached before Synod on Sabbath morning and Rev. E. Smith in the evening, while the other Protestant pulpits were supplied at the request of the pastors of members of Synod.

MONDAY FORENOON.

The Augmentation Scheme was again taken up and after much careful consideration as to the whole amount to be asked for, the sum was fixed at \$9000. The sums asked from the different Presbyteries are as follows :

| | |
|-----------------------------|------|
| Sydney..... | 478 |
| Victoria and Richmond..... | 300 |
| Wallace..... | 410 |
| Pictou..... | 1240 |
| Truro..... | 844 |
| Halifax..... | 1950 |
| Lunenburg and Yarmouth..... | 365 |
| St. John..... | 1350 |
| Miramichi..... | 647 |
| P. E. Island..... | 1166 |
| Newfoundland..... | 250 |

The Synod on motion of Mr. McCurdy recorded gratitude to God for the success of the scheme last year—their abiding sense of the great importance of the scheme, and again commend it to the liberality of all our people.

SYSTEMATIC BENEFICENCE.

Monday afternoon was occupied with the reports of the Committees on Systematic Beneficence, Aged and Infirm Ministers' Fund, Sabbath Observance, and Public Education.

Mr. Millar presented the report on Systematic Beneficence which shews marked progress. All the Presbyteries shew an increase in contributions, and there has been an increase in all the schemes except the college. 69 congregations have adopted the weekly offering, mostly by envelope. 20,000 tracts have been circulated. A resolution was passed expressing deep regret at losing the services of Rev. M. G. Henry, who has worked so energetically and successfully in connection with the scheme, and who is now removing to the United States.

The following recommendations were adopted :—

"That all the members of our church be earnestly advised to adopt proportionate giving and weekly storing as a principle of Christian stewardship—that our congregations adopt the weekly offering with or without the envelope—that every minister faithfully instruct his people in the scriptural principles of our church—that the

committee on systematic beneficence in each presbytery endeavour under direction of presbytery to meet with sessions and managers where there is want of system in collecting for salary or for the schemes of the church."

AGED AND INFIRM MINISTER'S FUND.

The Report on this Scheme was submitted by Rev. E. Grant, convener. Two things are specially desirable in connection with it: (1) That every minister should connect himself with the Fund, and pay to it the small amount that is required, and thus be in a position to share the full benefits of it, when aged or sick. (2.) That every congregation should contribute something, however small, to the Fund year by year.

SABBATH OBSERVANCE.

The Report was submitted by Rev. T. Cumming. In it and the discussion which followed, it appears that there is a great deal of unnecessary railway traffic and that open well patronized livery stables are a growing source of Sabbath profanation. The following resolution was adopted:

"The Synod records its approval of the efforts now being made to obtain from Parliament a Sabbath law for the whole Dominion, recommends Presbyteries and Sessions to take action in support of it by petition or any other way that may be deemed expedient, and authorizes the Moderator and Clerk to forward to Parliament in the name of this Synod a petition in favor of such legislation."

PUBLIC EDUCATION.

A Committee is appointed year by year to watch over the interests of Public Education, and to see that it is in no way used for the promotion of Sectarian interests. A discussion on the subject took place shewing that in all quarters where there is an opportunity the Church of Rome is using her influence to do away with our public school system and to establish separate schools. The following resolution was adopted:

"That the synod expresses its unabated confidence in the system of public schools in the Maritime provinces and would deprecate and resist any attempt to impair that system; the Synod instructs the committee on public education to exercise continued vigilance and to take such steps as they may

deem necessary to prevent any violation of the law should such be attempted."

HOME MISSIONS.

Monday evening was devoted to this important branch of the work of the Church. Rev. D. M. Gordon presented the report. The Synod had, during the past summer, 92 laborers in the Home Mission field viz., 43 ordained men and 49 catechists. Some of these are probationers supplying week by week vacant congregations. Some are settled as ordained home missionaries and some labor in the mission stations.

We raised last year for the work \$11,300 being \$7,900 for the work in the Synod's bounds and \$3,400 for the North-West. We had 67 missionaries in 1888: 78 in 1889; 92 in 1890 and during the same years an advance from \$6680 to \$11,300 contributions to the work. He asked for \$12,000 for the coming year. He held that at least \$3,000 should be given by this synod for the work in the North-West. He would stamp this young land for Christ. The Canadian North-West has thus far had the advantage of the American North-West so far as that which really exalts a nation is concerned. The Christians of Canada should do it. It is their special field. If they don't attend to it it will not be attended to.

A number of addresses were given showing the extent of the Home Mission fields in the different Presbyteries and the good work done by the student catechists, when the following resolution was adopted.

"The Synod having heard the statement made on behalf of the General Assembly's committee on Home Missions for this section of the church, and reports from various Presbyteries, desires to record its gratitude to God for the success that has attended the labors of the year and its hearty appreciation of the work done by our Home missionaries.

It urges upon the Sunday schools, office bearers and members of our church the duty of diligently studying the wants of our Home Mission fields, and the privilege of praying and laboring for the increased success of the work—it expresses its continued and cordial sympathy with the work in Manitoba and the Northwest, and commends that work again to the prayers and the liberality of the congregations within its bounds. The Synod pledges itself to use all diligence to raise the money that is stated by the committee to be necessary for the current year, and anew invoke, the blessing

of the Great Head of the church upon the Home Mission work He has intrusted to its care."

STATE OF RELIGION.

Mr. Carson presented the report, and the forenoon of Tuesday was devoted to a careful and earnest discussion on the state of religion within our church, and the best ways and means of promoting and developing a better, higher, purer, more active, type of Christian life and of increasing the effectiveness of our Church's work for Christ. The following resolution was adopted.

"That a Committee be appointed to inquire whether our present methods of working are in every way adapted to present necessities and to make such suggestions as in the circumstances seem desirable." The committee is as follows: Thos. Sedgwick, Convener, J. M. Robinson, G. Bruce, N. McKay, A. Falconer, J. F. Smith, E. Smith, A. L. Geggie, A. Robertson, W. Grant, Ministers, and R. Murray, T. C. James, J. Scott Hutton, and D. McDonald, (Pictou) *Elders*.

THE LADIES' COLLEGE.

For this the Synod gives moral but not financial support: It appoints visitors who each year visit the institution and report. The visitors this year reported very favorably. For completeness of equipment and thoroughness and character of the education which it gives there is no institution in the Maritime Provinces that can at all compare with it, and none in the Dominion that can equal it. A first class education can be obtained, including board, for from \$200 to \$250 a year. The cost of the College last year was \$30,000 and the income \$32,000. There is yet a large sum in mortgage on the buildings and Mr. Laing asked the cordial sympathy and help of members of Synod in raising subscriptions to pay off the debt.

WIDOWS AND ORPHANS FUND.

This is simply a mutual insurance fund among the ministers. No collections are asked for it. Some ministers pay into it for many years and receive nothing because they leave no widows nor children under eighteen years of age. Others pay for a short time, are called away and widows and children are provided for. It is very desirable

that all our ministers should pay into the Fund, for some minister's family will get the benefit. Dr. Patterson reported that since its beginning, over \$36,000 has been paid to widows and orphans out of this Fund.

SABBATH SCHOOLS.

Rev. T. C. Jack presented the report on Sabbath Schools. It states that the number of Sabbath Schools in the Presbyteries is as follows:—P. E. Island 104, Halifax 88, Pictou 67, Miramichi 61, St. John 60, Sydney 48, Truro 45, Victoria and Richmond 42, Wallace 35, Lunenburg and Yarmouth 14, Newfoundland 3. 15,000 pupils are represented as studying the Catechism.

TEMPERANCE.

The report on Temperance was given by Rev. N. McKay. While there is increased activity in the cause of Temperance there is increase in the amount of liquor manufactured and sold. The call for earnest, active, united effort on the part of all Christians is louder than ever.

OBITUARY NOTICES.

This is always a solemn part of a Synod's work. It is the bidding farewell to those who have fallen. During the last year two have gone from us. Rev. George Christie, old and full of years, retired by last Assembly from the active duties of the ministry and waiting for the summons, and Rev. James T. Blair, young and hopeful having just entered upon his work. It is a warning to young and old to work while it is called to-day.

THE MODERATOR'S CLOSING ADDRESS.

FATHERS AND BRETHREN:

In closing this Synod I shall not detain you by many words. We have had an exceedingly pleasant meeting. The attendance has not been as large as in some former years but it has been very fair to the last.

The general tone and temper of the Synod may be describe in one word, as "Hopeful" I have heard scarcely a single note of discouragement from first to last. Though recognizing the existence of difficulties and dangers, no fear of them has been manifested. We have not been sighing, moaning, or singing minor tunes. Thankfulness, hope,

fulness and confidence have characterized all our sedevants. And the hopeful we know are successful.

1. Our colleges? What a grand spirit was shown in regard to them! How bright their prospects! We are withdrawing some monetary support from Dalhousie, but we were never more loyal to it. And we have good reasons for abating loyalty to it. Let me bear testimony to the character of its students. The number is increasing from year to year—but better still their character is excellent. There is an improved religious atmosphere about the college. Many of the young men attend my own church regularly. I know them well and a finer body of young men I never saw. Most of them are good students, and earnest robust Christians. I am glad to say that a larger number than ever before is studying for the ministry.

Coming to our Theological Hall, we are now more hopeful than ever. I remember hearing it seriously proposed and argued in this Synod that our Hall should be closed and united with the colleges in the West. There was no such talk at this Synod. We need our own college in the East, and we are determined to sustain it in increased efficiency. This year we have largely increased accommodation for the students—magnificent rooms. They receive excellent board, and enjoy every comfort, for \$2 per week, owing to assistance rendered by the Bursary Fund. Of this fund nothing was said during the Synod, but the College owes its success very largely to it, and consequently I hope that it will not be overlooked by any of our congregations.

We have also increased the salaries of our esteemed Professors, and we hope ere long to increase the staff.

The number of students we shall have this winter cannot yet be given, but we expect more than ever before. On the whole, therefore, the prospects of our Hall were never brighter!

Coming to the Ladies' College, what a hopeful report we had. A few years ago no one would have dreamed that in 1890 we should have such a splendidly equipped Ladies College, with so many students, and doing such a grand work! I trust that Mr. Laing, to whom the Church owes so much, shall receive every possible encouragement from all our people.

2. Our Home Mission work. This also is exceedingly hopeful, never had we a better year. Our missionaries without an exception have done grand work, and our people have given more liberally than ever before. Five years ago our receipts for Home Missions were a little over \$4000. Last year they

were \$11,600 including the \$3000 raised for the North West. Three years ago there were \$6600—last year they were \$5000 more. Is not that a noble record!

We want, however, more men. Our vacant congregations are very numerous and our probationers are very few. We may from year to year get some men from abroad, but we must depend mainly upon our own young men. All our ministers therefore should repeatedly from the pulpit speak to their people upon the duty of consecrating their sons to the ministry. They who give their money do well; they who give their sons do far better.

3. Augmentation. The temper of the Synod regarding Augmentation was most cheering. If the Committee felt a little gloomy, not so the Synod. "No surrender, no going back" was the motto of ministers and every elder-like. "For every minister \$750 and a manse" is the Synod's decree, and it shall be executed.

4. Foreign Missions. We have heard our beloved Missionary, Mr. Grant, telling about the work and prospects in Trinidad. How charming and hopeful his story. A College in Trinidad for the training of a native ministry. Wonderful! Thank God!!

And then, our 5th Missionary, Rev. Mr. Thompson, and another lady teacher, will proceed to Trinidad! Praise God for this! We have now eight ordained missionaries, supported by our Synod. We have brought the tithes into the storehouse. We have given men and money to the Lord—and we look confident for the fulfilment of the promise—"I will pour out my blessing that there will not be room enough to receive it."

I must not dwell particularly upon the other reports. All were encouraging. There has been progress all along the line. The former days were not better than these. The cause of Temperance is advancing—the Sabbath Schools are prospering—and there is increasing determination to resist every effort to destroy the sanctity of the Lord's Day. It is difficult to determine truly the state of religion with the bounds of the Church. It is easy to take a gloomy view of it, when we see so much that might be better, but on the whole all the members spoke hopefully.

Fathers and brethren, we go forth now to our respective fields for another year's work. Let the rousing charge ring in our ears—"Onward, Christian soldiers, marching as to war

Looking unto Jesus who has gone before."

Ever trusting in Jesus, not in ourselves, our labors shall not be in vain—we shall be mighty through God to the pulling down of Satan's strongholds.

Who of us shall meet in Synod this time

next year we cannot tell. Enough for us that the Master says—"be thou faithful unto death and I will give thee a crown of life."

"The Lord bless and keep you. The Lord make his face to shine unto you. The Lord lift up His countenance upon you and give you peace."

THE COMMITTEES APPOINTED BY SYNOD

FOR THE ENSUING YEAR.

Sabbath Observance.—J. M. Robinson, Convener; J. Cumming, A. F. Carr, Dr. Murray, J. H. Turnbull, Dr. McGregor, David Sutherland, ministers; and Messrs. A. Grant, Dr. Calder, D. McKinnon, D. Blackwood, L. W. Johnson, and Isaac Creighton, Elders.

Temperance.—J. A. Logan, Convener; N. McKay, H. H. McPherson, L. G. McNeill, R. Cumming, W. P. Archibald, D. Wright, A. Farquharson, D. McDonald, ministers; and J. Hingley, J. McClure, J. K. McClure, J. A. Lawson, and D. C. Fraser, elders.

Systematic Beneficence.—J. Layton, Convener; E. Grant, E. A. McCurdy, W. M. Tufts, A. F. Thompson, John Murray, D. McDougall, T. Stewart, E. D. Millar, J. A. McKenzie, ministers; J. Wier, D. McDonald, (Pictou) and Sheriff Archibald, elders.

Public Education.—J. McMillan, Convener; Dr. Forrest, Dr. McKnight, Dr. Burns, A. Falconer, J. D. McGillivray, R. Murray, Wm. Graham, Dr. McRae, Judge Stevens, Hon. D. Laird, Dr. Stewart, W. Crockett, Dr. Duncan.

State of Religion.—G. S. Carson, Convener; W. Grant, A. B. Dickie, K. McKenzie, J. E. Dugan, Wm. Ross, J. Sinclair, R. C. Quinn, T. Corbett, J. H. Cameron, H. Primrose, E. Bowser, Dr. Cox, J. S. Smith, A. Kelly.

Synod Fund.—J. R. Munro, Convener; J. McLeod, W. Hamilton, H. B. McKay, R. D. Ross, D. S. Fraser, J. W. Crawford, Harvey Graham, J. Willett, A. Gervin, W. Laird.

Sabbath Schools.—A. Rogers, Convener; T. C. Jack, W. P. Archibald, G. A. Leck, G. L. Gordon, Willard McDonald, A. L. Geggie, J. Rose, Isaac Baird, A. W. McLeod, James Forrest, John Ross, R. Cunningham, O. M. Hill, G. Haddow, A. Henderson, Walter McDonald, W. C. Whitaker, E. L. Nash, and S. Waddell.

Bills and Overtures.—J. H. Chase, Convener; Clerk of Synod, all Clerks of Presbyteries, E. Smith, G. Bruce, G. McMillan, P. M. Morrison, J. A. Forbes, J. A. Cairns, F. B. Robb, Principal Calkin.

Widows' and Orphans' Fund.—R. Loring, Convener; Dr. P. Peterson, J. Carruthers, A. McLean Sinclair, James McLean, T. Sedgwick, A. J. Mowatt, J. F. Stairs, J. Scott Harton, R. Baxter, G. Mitchell.

Hunter Fund.—A. Simpson, Convener; Dr. Forrest, Dr. Burns, J. McMillan, J. Scott Hutton, J. F. Stairs.

WHAT ONE CHILD MAY DO.

The *Witness* gives the following regarding one of our country congregations in Nova Scotia. It should strengthen our faith as we seek to work for and by the children:—

"In one of our rural congregations a little girl, ten years old, became an earnest little Christian. She at once began to speak to her play-mates and school-associates, and she won them, so that they began meetings in the parlors of their parents. At these meetings they prayed and sang together and conversed about the Saviour. Their Sunday School teacher found out the fact and encouraged them, and they admitted her into their little circle. Mothers were then admitted; and gradually the prayer-meeting embraced fathers, brothers and elder sisters. At present, and for the last year and a half the whole settlement is represented in the weekly prayer meeting. All the little girls have professed their faith in Christ, and have been admitted to the Lord's Table. Many of the older people have become "partakers of the benefit." The revolution in the section of country is remarkable and most salutary."

A CHEERFUL ATMOSPHERE.

Let us try to be like the sunshiny member of the family, who has the estimable art to make all duty seem pleasant; all self-denial and exertion easy and desirable; even disappointment not so blank and crushing; who is like a bracing, crisp, frosty atmosphere throughout the home, without a suspicion of the element that chills and pinches. You have known people within whose influence you felt cheerful, amiable, hopeful, equal to anything! Oh, for that blessed power, and for God's grace to exercise it rightly! I do not know a more enviable gift than the energy to sway others to good; to diffuse around us an atmosphere of cheerfulness, piety, truthfulness, generosity, magnanimity. It is not a matter of great talent; not entirely a matter of great energy; but rather of earnestness and honesty, and of that quiet, constant energy which is life's soft rain gently penetrating the soil. It is rather a grace than a gift; and we all know where all grace is to be had freely if we ask.—*Country Parson.*

New Hebrides.

Last year being considered the jubilee year of the New Hebrides Mission, these statistics were carefully collected from each missionary. There were fourteen missionaries, and four on furlough last year, for an estimated population of 61,199 : Number of communicants, 1,529 ; number admitted during the year, eighty-nine ; persons baptized, 272 ; attendance at regular Sabbath service, 7,997 ; attendance at a candidates' class, 105 ; teachers located under missionary charge, 169 ; schools under missionary charge, 162 ; number attending these schools 5,917 ; estimated or known population of field of labor, 61,199 ; marriages celebrated during year, fifty-seven ; Scripture translations in circulation, twenty-four ; other books in circulation, thirty-seven.

LETTER FROM MR. ANNAND.

Santo, New Hebrides, 24th July, 1890.

During last month we had a grand season of refreshment and recreation. We left home on the 7th June to attend the Synod meeting on Anceiyum.

When we boarded the little steamer *Trungamini*, there were all the following passengers :—Revs. Messrs. Lyall and Hardie, and elder McGillivray, a deputation from South Australia and Victoria, and also bearing commissions from the Federal Assembly of Australia and Tasmania ; Miss Lyall, a young lady of 17, daughter of the above, and Mrs. Smail, wife of the missionary, now settled on the east side of Epi, Mr. Hugh Roxburgh, a permanent passenger on board as a trader. He is also a Presbyterian elder.

The steamer remained just three hours at our station giving us time to get ready, and prepare dinner for our visitors. At 2.30 p. m., on Saturday, we sailed for Malo where we staid all night on shore with our neighbors the Lovdels. At 8 a. m., Sunday, we steamed away to Aoela where we lie at anchor till Monday morning. All day Monday was occupied in shipping copra around that island. The passengers were busy purchasing curios of various kinds from the natives. We called upon one of the Melanesian missionaries, Mr. Briton, at Pentecost on Tuesday. He sailed 40 miles with us, so that we learned somewhat of his work on Amora and Pentecost. Their work is not any more progressive than our own, and so far as we can judge not so satisfactory, as they are absent at their training home on Norfolk island for four months every year.

For two days more our steamer was col-

lecting copra taking in all about 80 tons. When we reached Epi, we picked up Mr. and Mrs. Frazer, their child, and Mr. Smail. The next day we took on the Michelsen's, four in number.

While at Tongoa the deputies addressed a meeting of the people, such a meeting as would cheer almost any heart to see. Fully 600 were gathered on the grassy slope near the mission house dressed in their best Sunday clothes. I happened to be one of three who first visited these people with the gospel 15 years before, when they presented a very different appearance. I naturally compared the meetings, and praised God for what had been accomplished. Mr. Michelsen has now about 1100 worshippers in all and only about two or three hundred professed heathens in the Shepherd group.

I may say here that the deputies were very much pleased with what they saw of the work throughout the mission. Calling at Havannah Harbor, we landed Mrs. Frazer and child, and took on board Mr. McDonald and also a photographer named Frazer. Thence we went to Fila, and all of the passengers went over to Erakor to Mr. McKenzie's, and remained there over Sabbath. There we had a glorious day of rest and privilege. The meetings were good and stimulating to us all. Mr. Lyall gave us a beautiful address in the evening on the Lamb.

On Monday we embarked and sailed for Erromanga with four more passengers. Mr. and Mrs. McKenzie, and two daughters. By this time we were pretty full up on the *Trungamini*. At Erromanga we left Mrs. Smail, and took on board Mr. Robertson. At Weasisi, Tanna, we added four Greys to our number. At Futuna Dr. Gunn came on board, but that same night we reached Ancleauhat, and all of us were provided for on shore.

Synod opened the same evening, and for a week we were engaged closely with our official duties. Messrs. Hardie and McGillivray with Jessie McKenzie left us the next night after our arrival for Sydney. We had a pleasant and profitable meeting. The day before we closed Mr. and Mrs. A. H. McDonald, the new missionaries for Santo, and Prof. Henry Drummond arrived. Also three other passengers for the group. We had a right noble address from the Professor and also from Mr. Lyall.

Mr. and Miss Lyall returned with us to Tanna to see something of mission work with the missionary of their own church until the next steamer. Fifteen of us landed at Sulphur Bay, and visited the volcano. It is a magnificent sight always varying, yet always grand. This time there was a con-

stant fountain of molten lava playing at one side of the crater. This was the third time that I have seen it from the edge of the precipice. It is a sore climb to the top. Miss Lyall (the only lady of the company) had to be helped up. Then we walked to Weasisi by moonlight a three hours' walk. We were photographed on the edge of the crater.

That night on arrival at Weasisi we learned that Mr. Robertson's boat had been there for medicine two days before and that Mrs. Robertson was seriously ill. The boat had come 50 miles in vain. The next day at noon the suspense was relieved on our arrival at Dillon's Bay on finding Mrs. Robertson a little better, though still very weak. Mr. and Mrs. McKenzie remained with them, and we sailed away, our company daily growing less. We landed Mr. and Mrs. Smaill on Epi along with their goods and material for a house. We spent a night on shore with them, and the Michelsens who came to help settle them. Prof. Drummond also slept with us in the tents having as he said, been present at Mr. Smaill's induction. at Malekula the Professor left us, and took passage for Noumea on H. M. S. *Royalist*. He is a splendid fellow, so unassuming and such good company.

We also enjoyed the society of Messrs. Hardie and Lyall very much, indeed. We reached home on Sunday morning, the 6th, inst., and found all well. Next week I have to go to assist in settling Mr. A. H. McDonald. The Victorian church is now taking up Santo. A steam launch will probably be provided for working it and Malekula. Mr. Shanks to be associated with him probably until he takes a wife and settles. So now we shall not ask Canada to send any more men for new fields here.

There is a good deal to write about, but my paper is nearly full. Our work is progressing. I have added a third village to the sphere of our operations. Our health is good, and we labor in faith and hope. With our united love to all,

Yours fraternally,

JOSEPH ANNAND.

LETTER FROM MRS. ANNAND.

SANTO, July 19th, 1890.

We are feeling refreshed after our trip south to Aneityeum to meeting of Synod. We shall soon have been home a fortnight. We were away four weeks, and in spite of very great crowding on the little steamer, I enjoyed the trip very much, indeed. We had beautiful weather most of the way both

going and returning, and very fine company both ways, and I was never so free from seasickness on any voyage before, so what more could one wish for.

We touched at some of the islands never before visited by us, as the steamer calls at every island where there are white settlers, for mails and trade. We called at thirteen different islands, and at three and four stations on some of them.

There were eleven of the missionaries out of the fifteen now in the field, present at the Synod, five of their wives and six children. We had also some distinguished men visiting the mission and attending the meeting—they were Rev. Mr. Lyall of Adelaide, Moderator of the Federal Assembly this year, and his daughter a sweet young lady of seventeen, accompanying him, also Rev. Mr. Hardie from the Presbyterian Church of Victoria, who is convener of the Foreign Mission Committee; he is a very fine bright Christian man. With him was a Mr. McGillivray.

Then just before the Synod closed who should honor us with his presence but Prof. Drummond. What a noble man he is and so unassuming with all his talents! You, doubtless, have read some of his works. Have you read "The greatest thing in the world?" He accompanied us as far as Port Sandwich, Malekula, where he joined H. M. S. *Royalist*. He would have liked to have come as far as Santo, but had to return to Sydney to catch a steamer for Japan to fill an appointment in Tokio. He expressed himself very favorably impressed with the mission work and the island.

The only drawback to our pleasure was that upon reaching Weasisi, Samoa, we learned that Mr. Robertson's boat had been there with the news that Mrs. Robertson was very ill. The natives had come over fifty miles by boat to see if they could get some medicine required, thinking that may be Mr. and Mrs. Gray might not have gone to the meeting, but they had gone, so the natives had to return disappointed. Mr. Robertson was at the meeting, Mrs. Smaill having stayed with Mrs. Robertson. It was a most anxious time for poor Mrs. Smaill, just down in the islands. We found Mrs. Robertson a little better, but very weak and not out of danger. Mr. and Mrs. McKenzie remained with them.

How many changes we see on Aneityeum now! So many familiar faces among the natives missing, and many of those who were boys and girls when we were there, grown up, and some of them have children of their own. Then there is a saw mill, and quite a number of white people living there, also two large steamers call once a month.

MISSIONARIES FOR SANTO.

I have good news to write home this mail. A missionary and his wife, Mr. and Mrs. A. H. Macdonald, have arrived in the islands for Santo, and Mr. Annand expects, all well, to go and assist at their settlement next month. They are from the Presbyterian church of Victoria which Church I rejoice to say proposes taking up Santo. They have three men in Malekula which they seem to think is plenty with teachers for that island. They are talking of getting a steam launch to work about Santo and Malekula. It looks as if the Lord's time has come to open up this large island. A rather strange incident happened on the evening of the day that the settlement of Mr. Macdonald on Santo was being discussed. The steamer arriving from Fiji, brought some mails, one letter stating that the natives at Pehir, the place where Mr. Gordon was living for a few months twenty years ago, asked the government agent of a labor vessel to get them a missionary. He applied to Bishop Selwyn who communicated with Rev. Mr. Cosh, Sydney, saying as Santo belonged to the Presbyterian church he referred the application to us.

Mr. Annand was over at Maio, Mr. Landel's station, last week, and he told him that while we were away some natives from Santo, not very far from where Mr. Goodwill was settled, had been to see him, and were anxious to get a missionary. We learned from our natives that these same people had been here during our absence. It would seem as if the doors were being opened all around. We had the pleasure of settling another missionary and his wife on Epi on our return voyage, spending the night with them, sleeping in a tent on the sea-shore where they purpose staying until their house is finished. Professor Drummond, also, slept on shore, and seemed to enjoy himself very much. Mr. and Mrs. Nicholson and their children, of Tongoa, stayed with them. The Sydney *Dayspring* Board has supplied two nice tents for the use of missionaries, while being settled, as the steamer only remains long enough to land the wood, etc., for a house.

The people, among whom Mr. and Mrs. Smill are, seemed quiet, and much pleased to have a missionary among them. Our work is moving on slowly. Mr. Annand holds services now at three villages on Sabbath, in the village here and two on the mainland.—He feels somewhat tired on Sabbath evenings after holding four services, and walking six miles under a hot sun. Last Sabbath over a hundred of these poor dark people of Santo heard the word of life. Oh! that they would give themselves wholly to the Saviour! Every steamer lately has brought some

visitors to the islands. Last trip three gentlemen came down. One is a coffee planter from Ceylon; another one has come to look around, and the third is the best photographer in Melbourne,—he has come down to take photographs in the group. He expects to come to Santo. How nice it would be if some of our friends from Nova Scotia could come and pay us a visit, but I presume that it is too far even to expect them to come.

THE SHANGHAI CONFERENCE.

Four hundred and thirty missionaries came lately together at Shanghai to confer on matters connected with missionary work in China. It appears to have been a most happy and harmonious assembly, no fewer than seventy papers being read upon all kinds of related subjects. It was agreed, for one thing, to prepare three versions of the Bible—one in the high classic style, to meet the wants of the average reader in all parts of the empire; and a third in the mandarin dialect, for circulation in the broad region north of the Yangtse river.

On the fifth day of the conference the representative of the Presbyterian Churches laboring in China held a special meeting to consider the question of organic union among themselves. The missionaries of five of these bodies—namely, the Presbyterian Church in the United States of America (North), the Presbyterian Church in the United States (South), the United Presbyterian Church of Scotland, the Irish Presbyterian Church and the Canadian Presbyterian Church—took steps to form an organic union in China; and a plan of union, similar in some respects to the one formed by the Presbyterian Churches in India was adopted. The doctrinal basis of this union is the Apostles' Creed, the Nicene Creed, and the Westminster Confession and Catechisms. The relation of each missionary to the union Church is to be determined by himself. If he retain his connection with his home Presbytery, he shall have the right to deliberate with the China Presbytery, but not to vote; if he sever his ecclesiastical connection with the home Church and submit to the discipline of ecclesiastical court in China, he shall be a full member of the China Church. Presbyteries shall be composed of the missionaries, the pastors, and the churches occupying the same territory; and all the Presbyteries shall for the present constitute one Synod. This action, as well as that forming the general missionary association for China, will be attended, no doubt, with important and valuable results.—*Free Church Monthly*.

A SERMON BY THE REV. JOHN
MCNEILL.

WORKING OUT SALVATION.

"Work out your own salvation with fear and trembling. For it is God that worketh in you, both to will and to do of His good pleasure."—Phil. ii. 12.

You notice the setting of this familiar text. Paul had been preaching in Philippi; the Lord had blessed his word; sinners had been converted; a Church had been called together. Paul is writing to his converts, as he always did, and you find that all through this Epistle, there breathes a great affection for them, which he is reciprocated in their breasts. He had fallen very warmly in love with these people, and they with him; both for the Gospel's sake and for his own.

But Paul's is not a fond and foolish love, that will simply over-indulge itself in warm, gushing, affectionate expressions. His is a love which carries wisdom along with it, in all its warmth and impetuosity; it is always taking counsel with wisdom, so as to be wise as well as warm. And it is here I think that the wise warmth, the sober-tempered affection of this spiritual father for his spiritual children comes out. "Wherefore," he says, "my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." It is as if the great Apostle had heard that although these Philippians were getting on very well; still there was a danger coming to them through their affection for him, who under God, had brought the Gospel to them; and gently, yet firmly, he disengages and disentangles himself from them, and them from him. He seems to overhear what they are saying, "Ah, well, we certainly had great times when Paul was with us; but we are suffering now that he is no longer with us; if we had only Paul back again, and could keep Paul among us, and have Paul always with us, then we would be about perfect; our heaven below would be about as full as any one can expect on this side of the abundant entrance into the actual heavenly state." And Paul here says to them, "Now Philippians, let us be fond, but don't let us be foolish. After all," he says, "I have nothing to do with you, and you have nothing to do with me; do not defeat all my fond expectations, and my labors among you and concerning you: but as you obeyed in my presence, now in my absence, instead of sighing and feeling yourselves at a disadvantage, be all that you were when I was with you, only more abundantly. Much

more in my absence prove to yourselves, prove to all who care to look at you, that you do not depend on me, that you do not hang upon man or angel; but that you hang on God, who brought the Gospel to you, although at a disadvantage; true I am not with you, though I fain would be; but God is with you, and He is now working in you."

I sometimes think that this verse receives its fullest emphasis by taking it from Paul's mouth and putting it into Christ's. We hear it as coming not from Paul the servant, but from Christ the great Master within the veil as He looks down on us. Oh, how it fits us! We are so apt to say—if He were here, then how our sanctification and our Christian work would get on. Sabbath-school teachers are saying this morning and thinking, "Ah, if Christ were our Superintendent at Aldenham Street; if only Christ stepped in to superintend at Regent Square, or Compton Place, our hearts would be on fire, our teaching would be better done. If Christ only gave me my commission to climb that stair and to read to that old bed-ridden woman, how it would be done!" If He were here with us! And Christ says to us, to us His Philippians here in London, speaking down from the eternal glory, "Wherefore, my beloved, as ye have always obeyed not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling, for I am working in you both to will and to do of My good pleasure." Are we not sometimes liable to the same snare as that which was going to entangle these Philippians in their onward path? Sometimes our eyes see the teacher too much, and cannot get past the teacher. Now, teachers come and go, but the great Teacher abides; and so for ever may our eyes be open to Him, and our ears receive this message as from His own lips—"Not as in My presence only; do not ask Me back; do not show to the world that you are weak and languishing because your Leader is not actually at your head, but prove to the world that finds its freest scope and its loftiest exercise because it is faith." Christians, we are walking not by sight, but by a spiritual vision of Him who has gone before us, and is drawing us surely and certainly into His presence. "Not as in My presence only, but now much more in My absence, let there be individualism: let every man feel that this is his own affair; and while you receive all ministries and all gifts of that kind helpfully and thankfully, rise superior to them all; reach out and fourth to Me Myself, your Saviour, your Sanctifier, your All in all."

Work out your own salvation—your own salvation. I sometimes like to dwell on this

in what I venture to call, the original English—for we need original English as well as original Greek—in the simple actual English that is here. Suppose we just take it as it stands I know it is scarcely the idiomatic Greek, but we will take it in this idiomatic English sense. And this all the more because, as Alford virtually says, our translation seems to countenance the very dangerous idea that salvation, after all, is not of faith and grace, but of merit and reward. Let us take this expression, "Your own salvation," in the light of Scripture teaching elsewhere, so that our somewhat unfortunate English may not mislead us "Your own salvation;" what does that mean? That is a rare word in the Bible; the Bible is not fond of calling anything our own. It rather comes to us in all our pride of possession, strips us bear and says to us, "You have nothing that your own; your friends, your health, your strength are not your own. There is nothing your own but sin; that is yours in actual, possession, and in all the entail of guilt and misery here and hereafter that belong to such an inheritance. Ye shall be filled with your own ways, ye shall eat of the fruit of your own doings." Alas, sin is the only thing that is mine! *My sin, my guilt, my misery, my curse, my condemnation.* "My sin is ever before me," said a man when he began to realize that that was his only actual absolute possession—sin, and the clinging curse through sin; "my sin is my own, it is ever before me, I can no more get rid of it than I can of my shadow." Now that is the Bible, and yet the same Bible makes out salvation to be our own.

Dwell on that a little—how does that come about? For until we get that fastened in our hearts, I do not think we shall feel able to obey the Apostolic injunction, "Work out your own salvation." I must realize that I have in my heart the salvation I am to work out. Let me enhance this thought in your mind, thought that salvation is made over to us as our own, in a Book which from beginning to end strips us of all real ownership. "This is mine," says a man here, or a man not here, "this is my pile, I scraped it together; I rose early, I sat up late," and as he says it he jerks his money bags or turns over his bank-book to the balance. "Mine arm," he declares, "and the greatness of mine industry have gotten me this wealth, to have to hold and enjoy. It is not yours—hands off, or I will send for the police—let this alone, this is mine, *MINE MINE!*" And as we have seen in Glasgow some years ago, in the case of the City of Glasgow Bank, the bank breaks and he is a beggar—he is a beggar! This that he was calling his, even while he clutched it, it left

him; for riches take unto themselves wings, and prove to us that that possessive word was foolish; it is disproved by bitter fact. If your wealth was really yours, why did you let it go? It is gone, simply because wealth is not ours in any absolute sense of possession. "My property," says a man. "See that? See that fine row of buildings? that is mine. These little deeds mine, securely mine," and the next morning he is poking among the black ashes with his stick; his property has gone up in a chariot of fire, and come down in a shower of soot! Oh, how sarcastically the chapter of accidents disputes with us this expression: "My own."—let us push it on, and forward—"my, my, my friend," says a man; "there he is, and a friend is a great blessing. My friend in a special and peculiar sense; mine, always there, always handy," and alas, alas! the chapter of facts disputes that use of this possessive adjective pronoun:

"Friend after friend departs—
Who hath not lost a friend?
There is no union here of hearts
That finds not here an end.
Were this frail world our final rest,
Living or dying, none were blest."

"Ah! a friend is a great gift, and when you find him bind him to your heart with hooks of steel. But you cannot; there is a Power without us that gives no account of matters to us, that snaps the hook of steel; and in a time of need, when we turn, our friend is gone; he is not here, even though we called him "Mine.

"My child," says a mother, "my own, my firstborn, the latest thing in babies, did you ever see his like? My own," and she draws him to her bosom. I can imagine some mother saying, "Now, preacher, you can surely allow the expression here—*My own baby*;" No, I dare not; I must be true to God's word, and true to the facts of life. There is a power that dares to come in between the babe and the bosom; and that is close work, is it not? And that fair flower withers, and is buried out of sight. Our children do not belong to us in any absolute sense of possession. If they did they would never die. Why did death come? Why did you bury your child out of sight? No; everything of that kind contradicts this—"My own." It will not do! It is stripping us naked and bare. We have nothing that we can call our own; or if it is our own, why do these things happen that make us heart broken? "My wife," says a man. "Mine. I won her, and I'll wear her. I'd crowns resign to call her mine!"—and next week he walks a broken-hearted man behind her coffin. "My health and strength," says

a man—and this is my last use of this ringing of changes on the expression, “Mine—my own.” “Health is a great help and a great wealth. After all I can do without money, I can do without friends; only secure to me health and strength, soundness of body, and soundness of brain.” *Mens sana in corpore sano*—a sound mind in a sound body;—what more do we need? Just about all: sound in mind and limb. Yet what beggars we are! What bankrupts we are! What feeble folk we are, that dwell in houses of clay, and have our foundations in the dust! What vain, conceited creatures we are, flaunting before Heaven as though we, as though “poor wo m, Jacob,” had anything of his own except the worm and the slime! No. Let me give you a severe illustration. There is a widow woman in London; she wakes up one morning, and although her husband is gone, that has not ruined her or the children. No; for she had just one thing left, and that was enough—health and strength as her own, she will get through. And yet so beggared are we, we cannot even claim that, and say, “My own.” She rises in the morning, there is a busy day’s work before her, there are these hungry mouths to feed; and she girds herself for the work, and goes at it with her great, warm, motherly heart and motherly strength, feeling that that carry her through; but before noon she lies down, dead heat—and it is washing day, with all that that means. God help us, nothing that we can call our own, so that when the pinch comes we have nothing—nothing, absolutely nothing!

And then I come to this word, or idea rather, “My own salvation;” and I have to rub my eyes to see. Show me that place again. “What is it! Ah! there it is, “Your own salvation.” Is not the Bible contradicting itself? Oh, maybe it is, but I will let it contradict away at this rate of it. Here is this, that makes the beggar a millionaire, gives a mere stamp and seal and authority of the Word of Him that cannot lie—“Your own salvation.” That thing, if I may so say, for which you had neither right nor claim nor title, handed over to you and as it is handed over, this word along with it—“Now that is yours.” “The gift of God is eternal life, through Jesus Christ our Lord;” “The wages of sin is death, but the gift of God is eternal life;” “He that believeth hath”—open your arms, man!—“everlasting life.” There, he has it; it is his. It was Thine; it is mine because it was Thine and Thou didst give it to me.

Now, thou black, grim, doubting devil that dost forever whisper thy words in my ear, I will fight thee here. “My own salvation”—mine because it is a gift. Do you

understand that yet, my hearer? Salvation is yours. This expression is on the line of the whole analogy of the faith, and gives salvation, pardon now, peace now, purity begun and growing now, and the eternal glory forever. Salvation from beginning to end is made over to thee in a gift, not by working, not by meriting, not by striving, but by coming as a poor beggar, have nothing but sin, and getting that entail broken and taken away, and instead of it given eternal life. Salvation is ours because it is a gift, and from one who will never withdraw it. “The gifts and calling of God are without repentance.” He will never change His mind, never go back and say, “You have proved so unworthy, hand me back My gift.” So then, let me be very evangelistic; let me say, my church going friend, if you have not got salvation as a gift from a hand with the hole of a nail in it, you are not saved yet, and it is time you knew it. There is no other way. Free gift! You hold out the beggar hand and you get the King’s bounty—eternal life, the gift of God. Have you got it? The Christ of God—have you got Him? Answer: Yea, mine own God is He.

Now let us get on to the command, “Work out your own salvation with fear and trembling.” That is what I wanted to get at. You have to be active. God’s sovereignty and power to evoke human responsibility and activity. You have it, therefore work it out. To use a common illustration: there is a load of bricks here, a load of timber and some slates. That is not a house. No; but there is the making of one, and you can make the house out of it. Now the Lord lays all down at our door; He puts it into our hearts; He comes with the plan and the specification and the material, and says, “Now work them out.” Rise to the work; you have got to build a temple for your God, and a house for yourself in which to live and dwell forever; you have to build a spiritual house; you have got to raise in your character and life a spiritual fabric, a copy of the the Lord Jesus Christ—work out this business. The Greek has at its root the idea of “energy.” Oh! what a pulsing word—energize your own salvation. Now there are just a number of people needing the word “energize.” The doctrines are lying on your souls like great unwrought lumps of dough that you have not worked out—I speak to house-wives—and no man can feed on dough; it will kill him! Many of you are dyspeptics, feeding on Gospel doctrine that you have not kneaded and fired—and I don’t know what—but you understand what I mean! “Work out your own salvation.” Get up now, put your feet below you, fling off your coat, turn up your sleeves, and go

at this business like the work of a lifetime, and never stop it, this work of saving yourself, if I may be as contradictory as the Bible is. What a work needs to be done! When the Lord comes to me in all the light of His saving grace, He shows me what to do. He brings all with him that is needed; but I am not to be lazy; I am not to lie back and do nothing. There is a kind of teaching of the "higher life" abroad, and I do not say a word against higher life if it means being holier and working out your own salvation more diligently. But there is a kind of teaching abroad that is too passive. Its favorite illustration of the fact that you are in Christ, and Christ is in you, is the sponge. The sponge is in the sea, and the sea is in the sponge, and there you are! There you may be, but I prefer to come here. "Work out your own salvation with fear and trembling." Work, be sure as the text shall afterward show, you are not working in your own strength; behind all your energies there is His eternal mainspring that enables you to work easily, swiftly, without friction, and without failure—"God worketh in you to will and to do of His good pleasure."

Now you know what to do. You have a bad temper—work out your own salvation. You are getting to be a fair pest in the house because of this temper. You are not to go and cuddle up this temper and say, "I am a child of God, though I have a little infirmity." Be saved from your infirmity, oh sweet child! "I do believe," says another, "I am in a state of grace, but I have weakness for a dram." Save yourself from that weakness, or, as Christmas is coming, you may be as drunk as any pagan! I do believe that I am saved, but I am inconsistent." Well, save yourself from this inconsistency—work out your own salvation. What would you think of the man who went about with his hands in his pockets whistling and joking, because he had a load of bricks and stones and timber lying all around there; and wanting shelter on a wintry day, he creeps under the bricks and says, "This is my house: here will I dwell." Are not some doing so? Why, if you could see your spiritual house as the Lord sees it, you would get in an awful fright. I grant the house has a foundation; if you are in Christ, you are on the foundation, and, maybe, there is a wee bit of the first course of masonry beginning to rise, and a sort of indication of where the windows are coming, and where doors are to be, and there is just a faint look as if there was a plan; but ye have stopped, and though it is without a roof, and without walls, ye are living as if the work were done. Oh man, work out your own salvation!

Now, blessed be God, His great gift will work out. There is a grand "furtherness"—if you don't know that word, so much the worse for you—in the grace which comes from Jesus Christ, which will expand and extend and yield as long as you make demands upon it. There are many gifts we get that have none of this furtherness in them. You have them in your house. The first day that came to you—some ornament, it is on the mantelpiece—when it came first it *told on you*, it told of your friend's kindness, and for a little time there was much in it. But as time went on it did not expand, its gold became dim, and there came some day, some dull dark day, that you were doleful and needed help, and you stood and looked at that gift, and it utterly failed to do you good. It came to an end. And all earthly gifts, at the best come to an end. But this will work out and expand every day you live, and the more you work upon it the fuller it becomes. "Work out your own salvation." Oh, what a gift Christ is!

Up to-day, and at it. So, we built the wall, says Nehemiah; with the sword in one hand, the trowel in the other, now working, now fighting, but never idle. "Perfect holiness, without which no man shall see the Lord;" "giving all diligence," says Peter; "add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love itself." That is the work to do. First the foundation, and then all these rising tiers of solid, graceful masonry. "Work out your own salvation."

The next question is, How? Here is the *modus operandi*—"with fear and trembling." Do not make the mistake that many are apt to make, who think this a queer text, partly because it calls them to work, and partly because it says "with fear and trembling." They have made it a kind of gloomy ogre, and do not like to come near it. It is like this dull, foggy time of the year, when we would rather go to bed like bears, and sleep through it to wake again in the spring. "With fear and trembling"—what does it mean? It does not mean that we are to go through life with our knees forever smiting each other because "in such an hour as we think not" we will drop into the pit again. Many take that meaning out of it, and that paralyzes work. It does not mean a fear that brings you into bondage, which brings the frost and chill on your soul, that disjoins you from the Almighty resources of the Father's love and the Saviour's grace and the Spirit's sanctifying power; but the fear rather which makes you work sustainedly, eagerly, strenuously, unflinchingly. It is a

Bible expression, and it is only the Bible which can expound it ; it occurs in no other literature under Heaven, except as a quotation from this old Book. "Serve the Lord with fear, and rejoice with trembling," says the Scripture ; "Happy (not miserable) is the man that feareth alway ;" "The fear of the Lord is the beginning of wisdom;" and so on. Take a Bible Concordance and look down all the passages in which "fear and trembling" is mentioned, and you will have exposition of Paul's words better than any I can give.

It is like this : salvation is free ; it is a gift, and it is a gift from God without repentance. He will never change his mind. "That is just where it will spoil itself, preacher, don't you see?" says somebody. "Men will take this salvation that is in Christ with eternal glory ! and then they will go away and live as they like. What have you to say to this ?" Well, ever since the beginning, the advocates of my Gospel have just had to say to that, "*It is not the fact.*" It is those who take this salvation as the free gift of God who show the greatest hatred of sin, and greatest perseverance in striving against it. We might misuse it ; it is a wonder of grace that we do not, but we do not ; and if any man here says, "I will take this eternal salvation, and will go away and wallow in sin,"—you "evil beast," you will never get the chance, never ! No soul thinks thus who has ever been made the recipient of Divine Grace, none. We may slip, we may go back ; but we will be ashamed of it, suffer for it, repent and return.

"Work out your own salvation with fear and trembling." The cup of salvation is so full, it is so brimming, it is so sweet, that it would be "too sweet to be wholesome ;" it would go to the head and make us reel and stagger, and become unwatchful and hilarious, and defeat its own purpose. But, wherever Christ gives the cup of salvation, He puts in an infusion of these tonic bitters, "fear and trembling," so that Grace may not cloy and clog. These are the bitter herbs with which we eat our Passover. The more freely you take of Christ, the more careful you become in life and conduct ; the more you look diligently, the more you walk circumspectly, looking where to put your foot next, for it is a dirty world, and the most careful may go over into the mud. "Walk circumspectly, redeeming the time, because the days are evil."

It is like the ballast to the ship. You have seen those yachts of ours, designed by Watson, and built by Eife—things of beauty and almost instinct with life. There it is ; the sea is sparkling in the sun ; there is a splendid, crisp breeze blowing, Watch that

squall of wind as it strikes the yacht with its great mass and breadth of canvass that would do for the mainsail of a man-of-war. See what happens ? You would expect the very breadth of the sheet is going to spoil all. That squall will strike the sail and the vessel will careen and go to the bottom. Not at all ; that squall strikes her, and most gracefully she yields to it and heels over on her very beam end ; but look at the cut-water. She how she is tearing through ! For deep down there is the keel, and a great weight upon it ; in these modern days tons of lead are run along the keel ; or, as in America, there is a great centre board sent away down into the water which gives tremendous leverage ; and no matter how the yacht heels over, it holds her steady and prevents disaster. So with religion ; spread your sails to the gales of Gospel grace ; take Christ in all the fullness of the Father's gift as He is, and the Gospel doctrines will not sink you ; you will not grow giddy and light-headed, but this fear and trembling will give you rest, weight, grip, ballast, solidity, and you will urge your course forward across these seas of time and sin with splendid speed.

It is just like what you have when a man has been saved who was drowning, and all his kicking and struggling were only hastening it. And when his kicking and struggling were over, some one has reached from above and drawn him out, and there he stands on the solid land, saved. Ah ! but it was a narrow shave. Rejoicing, but it is not a hilarious rejoicing, is it ? He is not cracking his thumbs and jiggling, but he is rejoicing "with trembling." He is altogether saved, and he was so nearly altogether lost. Saved, blessed be God, saved !—cannot some man shout Hallelujah ?—saved, but no thanks to us ! He sent from above and drew us and landed us on the rock. We are saved, therefore we rejoice "with fear and trembling," and after we have shaken the water off us, we go steadily, calmly, circumspectly, never forgetting that if it had not been for Grace we must have perished.

"With fear and trembling." Take another illustration—I have used it before. An eminent French surgeon used to say to his students when they were engaged in difficult and delicate operations, in which coolness and firmness were needed, "Gentlemen, don't be in a hurry, for there's no time to lose." Time to make that incision once and well in the vital place, not time to dash at it with over confidence. Before you have recovered yourself a precious life will have been spilled.

So, my believing brother and sister—I do not care what your years may be—it is a

word for all of us this morning. Caution, diligence, a girding-up of the loins, a wider opening of the eyes. "Work out your own salvation with fear and trembling"—no swagger, no bounce, no bravado, no cocksureness, yet every confidence that he who hath begun this good work will carry it on to the perfect day. All confidence in Thee, my God, and none in myself; that is the way in which I do the best work towards God, or my brother man. Oh for sobriety to-day! How many converts begin and go on, and then, comes a collapse. There are some here: you were converted, and with what splendid speed you began the Christian course you did run well. What did hinder you? Ah! it is not the distance, but the pace that tells. You starved off at too big a pace to keep it up; or, rather, you got away from your base of supplies, and you soon come to an end of yourself. It is just a few years since you began so well; and where are you to-day? You may be a Christian—you may be; but as regards activity, no one would know it. Your name is not found on the rolls of any Sabbath-school Superintendent in Christendom; not one. You never come with tracts now; you never lift up a word of testimony for Christ now, and this is what spoiled you. Too confident, you began in the Spirit, and you went on in the flesh, and that which is born of the flesh is flesh, while that which is born of the Spirit is Spirit, and alone will endure and grow to all eternity. Come back, then, you who are nerveless and strengthless; you who are lying down in the middle of the course long before you have reached the end, come back to loneliness, to watchfulness, to self-trust—"work out your own salvation with fear and trembling." Only one life, no second chance for evermore; and into this one day we are to crowd, to pack the utmost of holy living in every direction that we possibly can, "with fear and trembling."

I have left myself no time to deal with the 13th verse, "For it is God that worketh in you;" but I just wish to recite it before I let you go. You work out, as one has said; for God works in. There is the mainspring, there is the unending Source, of all the believer's energy for sanctification, and for personal effort in the Church of Christ to promote His cause. It is God who worketh in us both to will and to do of His good pleasure. Then let me say at once we can be holy, we shall be holy, for it is God who worketh in us. I will not stay even for a moment to discuss the question of sinless perfection. That is not your danger. Poor drunkard, thou canst give up drink; lustful man, thou canst be clean; for it is God, it is God that worketh in you. Do not be a football of the

world, or of the flesh, and the devil, for it is God that worketh in you. What tremendous emphasis we should bring to bear on that text. After all this calling on you to energy and to activity, I know that perhaps I depress you, for you said to yourself, "Ah! it is true, it is all true; but what can I do?" Now we come back to the Power: "It is God;" and what can He not do if you will only let Him? God is the Source. See how He puts it. It is God that worketh in you. How? Listen: "both to will and to do." The first thing is to get the will right, and then the deed, don't you see, will follow. Is it not your complaint and mine, that the will is wrong, and the will is twisted, the will has been led captive by the devil? There are times when we can all enter into poor Augustine's complaint, "Lord, I began to love Thee too late: the devil was too long in me, the will got too much twisted, for although my heart goes after Thee, my will—that is the mainspring, that is the rudder that turns the boat oftentimes as I do not want it to go." God has gone down and down and down, deeper than the devil; God has bottomed thy will, and got down to the very spring of being: down at the spring and fount of thought and wish and imagination and effort, there is God. God is in thee to will and to do. Therefore again I say, we can be holy, we must be holy, for it is God that worketh in us. We will not go back like a dog to his vomit, like the sow that was washed to her wallowing in the mire. Never!

In the day when God converted us—and with this I close—whether we knew it not, in the day when God changed us, whether it was done calmly or with a great volcanic outburst and eruption, He did a greater work than ever we have given him credit for. It was not a mere surface-touching of you, when God came to you and quickened you: God came in, in IN to you. Wherever sin was, there He is.

There is an engine, a railway engine—one of the finest sights on God's earth, and I can never understand John Ruskin finding fault with engines and trains, whether in town or country; they beautify and set off any scenery, do they not? Well, there is an engine—that splendid creation of the engineering faculty of the 19th century! But did you ever see an engine which was allowed to drive itself? There is a splendid horse, but did you ever see a blood horse that was allowed to drive himself? Your engine needs a driver and your horse needs a rider; and your converted man has a God in him, managing him in every direction. There is the engineer; he steps on the foot plate! with one hand he holds the reversing-rod—

that sends the engine backwards or forwards; with the other hand, he holds the throttle-valve, the opening of which lets the steam into the cylinders. So with God: He holds the will and doing. Thou art managed, splendidly managed. God will drive thee. God will see to thy supplies, and will keep up the Divine pressure. Thou shalt be filled unto all the fullness of God. Oh, men and women, do we believe in the magnificent resources for holiness of heart and life, and the resources of power that are ours, since it is God who worketh in us? And do not ask metaphysical questions as to how God can work on my will, and yet leave me free. The fact of the matter is I feel I am free, and yet I believe that my will lies in God's hand, and He gives it its permanent set and bias towards holiness and goodness for ever and ever. "In this," says Dr. Candlish, "the will of man finds its highest exercise, its fullest freedom, when it becomes the engine for working out the will of God." "And this is the will of God, even your sanctification." May God bless His Word! Amen.

A CURE FOR DRUNKENNESS.

A well-known medical man, who has recently been in Norway, gives a glowing description of their manner of treating dipsomaniacs. An habitual drunkard in Sweden and Norway is treated as a criminal in this sense, that his inordinate love of strong drink renders him liable to imprisonment, and while in confinement it appears he is cured of his bad propensities on a plan which, though simple enough, is said to produce marvellous effects. From the day the confined drunkard is incarcerated, no nourishment is served to him or her but bread and wine. The bread, however, it should be said, cannot be eaten apart from the wine, but is steeped in a bowl of it, and left to soak thus an hour or more before the meal is served to the delinquent. The first day the habitual toper takes his food in this shape without the slightest repugnance; the second he finds it less agreeable to his palate, and very quickly he evinces a positive aversion to it. Generally, the doctor states, eight or ten days of this regimen is more than sufficient to make a man loath the very sight of wine, and even refuse the prison dish set before him. This manner of curing drunken habits is said to succeed almost without exception, and men or women who have undergone the treatment not only rarely return to their evil ways, but from sheer disgust they frequently become total abstainers afterwards.

WHY NOT A CHRISTIAN?

BY REV. THEODORE L. CUYLER.

Sure enough. Why should not every sane person be a Christian? You admit the infinite beauty of Christ's character and earthly career of loving kindness; you admit that He is just such a friend as you need; you admit that there is no other Saviour who can save your soul; and you admit that the closer you should live up to His commandments, the more beautiful, useful and noble your life would be. At some time or other you probably intend to become a Christian. There is perhaps a promise made to your common sense, and your conscience which you have not yet fulfilled. My friend, you are losing time. As promises are not current at the gate of heaven, you may lose your soul! Why have you not given your heart and your life to Jesus Christ long ago?

There have been obstacles in your way. Of course there have; no road to success ever runs down hill. The path to Heaven is up hill, and a godly character costs something. Jesus Christ opened up that pathway for you at the infinite cost of Gethsemane's anguish, and a bitter death on Calvary. He offers you no "free pass" over that road to eternal life; at the start you must repent of your sins, you must break with your old self, and with sinful habits; you must take up your cross and follow where Christ leads, cost what it may. The best things are the costliest; and of all cheap things, a cheap religion is the most worthless. Grace on God's side is free; but a godly character in this world, and heaven in the next world, cost repentance, faith, self denial, some battles with temptation, and some tough climbs up steep hills. Heaven is not reached by an elevator.

Among the obstacles that have held you back, perhaps one was a foolish fear of ridicule. Somebody might stare at you, or laugh at you. The best people would not do this you acknowledge. Then why should you allow the short lived scoffs or stares or sneers of sinners to laugh you out of your soul? The surest way to live down a laugh is to live up to Christ's commandments. A Christian character is always respected by everybody whose respect is worth having. Kick that silly obstacle out of your way, as Naaman kicked his false pride out of his way when he submitted to go and wash in the Jordan, and came back healed and happy.

The fear of man may not be your hindrance, you may have become disgusted with some specimens of professed Christianity that you have come in contact with, and have said to yourself "I do not care to be what they are." So far, you are right. Jesus

Christ does not ask you to be what certain weak, or cowardly, or mean, or unworthy professors are. He asks you to trust Him, and to copy Him, and to follow Him; not to fix your eyes on the morbid anatomy of some poor diseased fellow-creature. Every truly good thing is counterfeited; but no body ever issues a counterfeit on a broken bank. Don't be studying the faults of people—whatever their profession—who are admitted failures. Study your own faults and your own sins; and bear in mind that unless you are "born again," and made over by converting grace, you will share the same eternal condemnation as these people whom you so dislike and despise. Fling that foolish excuse out of your way.

Perhaps no such obstacle as dread of ridicule, or disgust with inconsistent church-members, may hinder you from accepting Christ. You may acknowledge that you ought to be a Christian, but you say, "my heart is obstinate and I cannot change it." Then do not attempt what is impossible. Simply do what is possible, and what the Lord Jesus commands you. He invites you to turn from your sins and obey Him; and He offers you and promises you the *almighty help of His spirit* to change your heart. Bartimeus could not open his own eyes. When he came to Jesus and trusted Jesus, and prayed to Jesus, the work of opening those blind eyes was wrought by the omnipotent Jesus at once. The first step in Bible religion is obedience to Christ. He can change your heart as easily as He opened the blind beggar's eyes. Your fatal mistake has been that you tried to do what divine power only can effect, and have neglected to do what the loving Saviour asked you to do. If you sincerely desire to be a Christian, you must have Christ in your heart. If you sincerely want Him you can have Him. He will rejoice to come to you and make His abode in your soul. All the devils in the pit, and all the skeptics on the globe cannot keep Him from saving you. Nobody can, except yourself. And that, my friend, is just what you have been doing! You have been locking Christ out of your heart. When you admit Him—yes, when you begin to do even the humblest act for no other reason than to please and obey Christ, you begin to become a Christian.

The first taste of Christ will make you want to have more of Him. His service will give you the sweetest satisfaction a heart can desire. Who ever regretted that he, or she, was a true Christian? What man or woman at the end of life ever mourned that they had followed Jesus—through storm or shine, through good report, or evil report—on to their dying hour? A few days ago, all

Rochester stood in uncovered reverence around the silent form of one aged man! Rich and poor, lofty and lowly, Protestant and Roman Catholic, the godly and ungodly, all were ready to pay to the venerated and beloved James B. Shaw the honest tribute—*this man was a true Christian, this man followed Christ.* You may not attain to such a measure of usefulness and renown as my beloved old friend reached, but the best that you can ever attain to, will be summed up in one word—*Christ's Christian.*

NOW AND THEN.

In Burmah seventy years ago there was not a single Christian. Now there are not far from 100,000. The Baptists alone have 500 churches, and nearly 30,000 communicants.

The Friendly Islands fifty years ago had not a native Christian. Now there are more than 30,000 church-members, who give annually from their scanty store \$15,000 for religious objects.

Micronesia saw her first Christian baptism but a little over a quarter of a century ago. Now there are forty seven self supporting churches, and about 5000 church members.

Portions of the Bible are to day translated into twenty-five times as many tongues as were heard on the Day of Pentecost. During the present century alone it has been put into 250 languages.

There are about one hundred Sunday-schools for Chinamen in the United States, doing a good work among the one hundred thousand residents of this race in this country.

CHANGE AND MONOTONY.

While some will never submit to any monotony, but live in a continual rush of changes, thereby destroying the power for good of any change, others are so concentrated in their thoughts and feelings that they find it impossible to direct them into an accustomed channel when the proper time comes. They have by constant habit become so wedded to monotony that they have lost the power to appreciate the natural and legitimate delights of change. Wherever they go they carry their burdens and cares with them. In the midst of all nature's charms they have neither eye for her beauties nor ear for her harmonies; they are living over and over again their business details, regretting past mistakes, making new plans—living, in fact, the same monotonous life that they did all the preceding months. Their vacation is a mere hyphen—nothing in itself, and only used to connect what has been with what will be.

ADDRESS OF REV. K. J. GRANT BEFORE SYNOD.

Mr. Grant who was received with much enthusiasm by the Synod spoke in substance as follows :

At the end of every five years there is a furlough allowed to your missionaries to receive their health. But there is another recruiting which they need and receive, which is quite as necessary and helpful as the physical, and that is the spiritual. Surrounded by so much that is depressing and deadening and discouraging in a mission field, the warming, quickening, influences of Christian sympathy and fellowship that we meet with everywhere at home stimulates and blesses us and we go back to our work stronger and more hopeful.

My visit home began with the Assembly in June. It ends with this Synod in October. I have visited many parts of the Church, delivered sixty-five addresses and have had ample opportunity amongst ministers and people of judging of their interest in the mission work, and I now avail myself of this opportunity of testifying to the conception of ministers to deepen this interest, and of the wide spread sympathy amongst the people with the work and their aim to make it a success.

By the manner in which my own nomination to the Moderator's chair was proposed and received, I was greatly moved and was thankful to be the agent of a church so generous.

The announcement to-day of the death of the widow of the late Rev. Thomas Christie, once a co worker in the Trinidad Mission, reminds us of the tender care bestowed upon her by women good and true in Halifax and elsewhere, and her connection with the mission, had, no doubt, much to do in securing for her this special attention.

The subject to which my work has this summer been chiefly directed is that of an institution for the training of some of our Indian people to preach the gospel to their fellow countrymen. For several years the missionaries have felt the need of some systematic course of training for native laborers. Last year the Foreign Mission Board in the appointment of a fifth missionary publicly declared its approval of this principle and the whole Church has now endorsed the by contributing in a few weeks *four thousand* dollars, the sum asked to secure premises for this purpose.

Now it may be asked does the present and prospective population of Trinidad warrant the establishment of such an institution. We think it does. The present Indian popula-

tion is 68000. Immigrants are now coming in from India at the rate of from 3000 to 4000 each year. The island is being rapidly opened up. Railway lines are surveyed. Roads are being constructed. Lands are being taken up. More laborers will be required and it would not be a matter of surprise to us if East Indians should come into Trinidad at the rate of 8000 to 10000 a year.

Then in St. Lucia a grand work is in progress in connection with our church under the immediate direction of Mr. J. B. Cropper, a Government official. Mr. Cropper's gratuitous work is a splendid illustration of the good that may be done by an earnest Christian man.

Grenada under the guidance of Rev. James Rae of the Established Church of Scotland has embarked in the work of Evangelizing the East India immigrants, and has already received two workers from our field.

Demarara has at least 110,000 East Indians and Trinidad should provide laborers.

Seventeen per cent of our East Indians go back to India and we know of those of our converts who are now in Christian work in India, and if we could add to that number we would be doing a noble work. Indeed one of the hopeful features of our Trinidad Mission is the reflex influence that we hope to have through it upon the heathen millions of India.

Again it may be asked can young men be obtained for the work. We have already two ordained natives doing an excellent work. We have many helpless who require some systematic training to render them efficient. We have over 2000 young people now in our schools. Probably 10,000 have received more or less education in these schools since the establishment of the mission and we believe that we can secure a goodly number of young men to train from year to year for the work of evangelizing their fellow countrymen. We have had proof of talent, tact, zeal, power, and acceptance, and fresh illustration will appear if we furnish increased facilities.

But another question arises : Do the prospects of a self-sustaining native church warrant action in this direction? Already we have had proof of liberality ; and such proof as warrants the hope that the day will soon come when the native brethren will be largely provided for their countrymen.

With all these grounds for hope and with the good hand of the Lord our God upon us, we confidently anticipate the best results from our efforts to provide some more systematic training for our Christian converts with a view to the ultimate organization of a self supporting church and a well trained native ministry.

A SOCIETY FOR THE PREVENTION OF CRUELTY TO MOTHERS.

"Can you help me a few minutes, Marion?"

"I would like to, but I don't see how I can." The tone was not impatient, but hurried. "I have this essay to finish for the society this evening. I must go to our French history class in an hour, then to a guild meeting, and get back to my German lesson at five o'clock."

"No, you can't help me, dear. You look wornout yourself. Never mind. If I tie up my head, perhaps I can finish this."

"Through at last," said Marion, wearily, giving a finishing touch to "The Development of Religious Ideas among the Greeks," at the same time glancing quickly at the clock. Her attention was arrested by a strange sight. Her tired mother had fallen asleep over her sewing. That was not surprising, but the startled girl saw bending over her mother's pale face two angels, each looking earnestly at the sleeper.

"What made the weary look on this woman's face?" asked the stern, strange-looking angel of the weaver, sadder one. "Has God given her no daughters?"

"Yes," replied the other, "but they have no time to take care of their mother."

"No time!" cried the other. "What do they do with all the time I am letting them have?"

"Well," replied the Angel of Life, "I keep their hands and hearts full. They are affectionate daughters much admired for their good works; but they do not know they are letting the one they love most slip from my arms into yours. Those grey hairs come from over-work and anxiety to save extra money for the music and French lessons. Those pale cheeks faded while the girls were painting roses and pansies on velvet or satin." The dark angel frowned.

"Young ladies must be accomplished now," exclaimed the other. "Those eyes grow dim sewing for the girls, to give them time to study ancient history and modern languages: those wrinkles came because the girls had not time to share the cares and worries of every-day life. That sigh comes because the mother feels neglected and lonely, while the girls are working for the women in India; that tired look comes from getting up so early, while the poor exhausted girls are trying to sleep back the late hours given to study or spent at the concert; those feet are so weary because of their ceaseless walk around the house all day."

"Surely the girls help too?"

"What they can. But their feet get weary enough going around begging for the charity

hospital and the Church, and hunting up the poor and sick."

"No wonder," said the Angel of Death, "so many mothers call me. This is, indeed, sad—loving, industrious girls giving their mothers to my care as soon as selfish, wicked ones!"

"Ah, the hours are so crowded," said Life, wearily. "Girls who are cultured, or take an active part in life, have no time to take care of the mother who spent so much time in bringing them up."

"Then I must place my seal on her brow," said the Angel of Death, bending over the sleeping woman.

"No! no!" cried Marion, springing from her seat; "I will take care of her if you will only stay!"

"Daughter, you must have nightmare—wake up, dear. I fear you have missed your history class."

"Never mind, mamma, I am not going to-day, I am rested now, and I will make those button-holes while you curl up on the sofa and take a nap. I'll send word to the guild professor that I must be excused to-day, for I am going to see to supper myself, and make some of those muffins you like."

"But, dear, I dislike to take your time."

"Seeing you have never given me any time. Now go to sleep mamma, dear, as I did, and don't worry about me. You are of more consequence than all the languages, or classes in the world."

So, after having been snugly tucked in a warm afghan, with a tender kiss from her daughter, usually too busy for such demonstrations, Mrs. Henson fell into a sweet, restful sleep.

"I see we might have lost the best of mothers in our mad rush to be educated and useful in this hurrying, restless day and generation," Marion soliloquized, as she occasionally stole a glance at the sleeping mother. "After this, what time she does not need, I shall devote to outside work and study. Until she gets well restored I will take charge of the house and give up all the societies except one—that I'll have by myself, if the other girls won't join—a Society for the Prevention of Cruelty to Mothers."

And Marion kept her word. A few months later one remarked to her: "We miss your bright essays so much, Miss Marion. You seem to have lost all your ambition to be highly educated. You are letting your sisters get ahead of you, I fear. How young your mother looks to have grown daughters! I never saw her looking so well."

Then Marion felt rewarded for being a member of what she calls the "S. P. C. M.—*Sheltering Arms*."

A FIGHT WITH DRINK.

A Minister of the Gospel said to me, "I was once a sad drunkard, and I signed the pledge. Many times I had been in the ditch. When I became converted, I made up my mind I would study for the ministry. I was a student. I had no desire for the drink. I had an idea that my religion had driven that all out of me. The grace of God had taken away the appetite for, and the love of Jesus had taken away the love of drink. I thought myself perfectly safe. I was invited out to dinner. If the gentleman had asked me to take a glass of wine, it would have been "No"; or a glass of ale, "No"; but he gave me some rich English plum-pudding, pretty well saturated with brandy, and with brandy sauce over it. I thought nothing of it. I liked it. I ate it freely. I sent up my plate for a second help. On returning to my study, I began to want to drink. *I wanted it.* The want began to sting and burn me. My mouth got dry. *I wanted it.* "Well, surely, if I go now and have some—I have not had any for six years—certainly if I take just one glass now, it will allay this sort of feeling, and I shall be able to attend to my studies. No! I thought of what I had been; I thought of what I expected to be; and now," I said, "I will fight it." I locked the door and threw away the key. Then commenced the fight.

I know I was on my knees a good deal of the time, but *what I did* I do not know. Some one came in the morning about eight o'clock, and knocked at the door. "Come in." "The door is locked." I hunted about, found the key, and opened the door. Two of my fellow-students entered. "Why said one, 'what is the matter with you?'" "What do you mean?" "Why, look at your face." They took me to the glass, and my face, I saw was covered with blood. In my agony, I had with my nails torn the skin from my forehead—*look at the scars now*—in my agony of wrestling against the desire for drink that cried through every nerve and fibre of my system. Thank God, I fought it; but it was forty eight hours before I dared to go in the street."

You say, "That is a rare case; such cases are very rare." I wish they were. See to-day what men are sacrificing for the drink. See what they are giving up—home, friends, reputation, ay, even life itself; and that which is better than the hope of heaven, for the drink—dissolving the Pearl of great price in the cup, and drinking away their very hopes of heaven at a draught. Oh, it is awful when we go among them, and see them! What will they not do? What

will they not sacrifice? What will they not give up? Do you say it is because they are weak-minded? No; it depends more on the temperament, constitution, and nervous organization of a man whether, if he tries to follow your example, Mr. Moderate Drinker, he becomes intemperate or not—more than it does on what we call strength of mind. *John B. Gough.*

THE MINIMUM CHRISTIAN.

The minimum Christian! And who is he? The Christian who is going to heaven at the cheapest rate possible. The Christian who intends to get all the of the world he can, and not meet the world's doom. The Christian aims to have as little religion as he can without lacking it altogether.

The minimum Christian goes to church in the morning, and in the afternoon also unless it rains, or is too warm, or too cold, or he is sleepy, or has the headache from eating too much dinner. He listens most respectfully to the preacher, and joins in prayer and praise. He applies the truth very sensibly sometimes to himself, oftener to his neighbours.

The minimum Christian is very friendly to all good works. He wishes them well, but is not in his power to do much for them. The Sabbath school he looks upon as an admirable institution, especially for the neglected and ignorant. It is not convenient however, for him to take a class. His business engagements are so pressing through the week that he needs Sabbath as a day of rest; nor does he think himself qualified to act as a teacher. There are so many better prepared for this important duty that he must beg to be excused; still he will do it if he must. He is in favour of visiting the poor, but he has not time to take part in those labors of love. He is very friendly to home and foreign missions, and give his mite. He thinks there are "too many appeals," but he gives, if not enough to save his reputation pretty near it; at all events he aims at it.

The minimum Christian is not clear on a number of points. The opera and dancing, perhaps the theatre and card-playing, large fashionable parties, give him much trouble. He can't see the harm in this or that, or the other popular amusements. There is nothing in the Bible against it. He does not see but a man may be a Christian and dance or go to the opera. He knows several excellent persons who do. Why should I not be?

In short, the minimum Christian knows that he cannot serve God and mammon. He would if he could, and he will come out just as near doing as he can. But what if he came out on mammon's side.

NIGHT RUNNING.

Young men and boys, after the day's work is done and supper over, think they must have their relaxation and fun. There is no objection to this if it is sought in a rational way. In towns the boys and young men assemble on the street corners, or in places where games are played, or where beer or liquor is sold. The question is submitted whether these are rational or proper ways to seek recreation and fun.

In the country they go to the store, or the tavern, or to the post-office, or to the small village where these are located, in which case the occupations and the "relaxation and fun" are much like those sought and found in the towns. The question is here again submitted whether these methods are rational and profitable.

Running about at night is hard on the body, health and strength of the young men. When they have to work during the day they are stupid and dull, apt to be careless, and not infrequently irritable and unpleasant. Loss of rest and sleep produce these results, even though no indulgence in drinking and carousing attend the night running. But when these are added to the playing of games of chance, the indulgence of obscene stories, and all the other crookedness inherent in night running, the moral degradation is more deplorable than the physical strain.

The whole thing is in the shape in which it exists is wrong. Who is to blame, and how is it to be corrected? The appeal must be made to the parents to correct the growing tendency to running about at night. It is one of the very worst things for the physical and moral welfare of our youth. Bad habits are learned. Morals are debauched; character is compromised. Parents and guardians should, therefore, give this matter their serious attention. Home must be made attractive to the young. Furnish them rational and pleasant means of amusement. Make the social atmosphere, the intelligence, the fun of home so pleasant and desirable that the children will prefer them to running away from home every night.—*Sd.*

Do not throw the blame of your short comings on that far too much emphasized thing, hereditary taint. All G-d's appeals are made to you as a separate special creation, and you are to "give diligence to make your calling and election sure." Let your great grand-fathers alone. G-d's business with you in the world is to see you twice the man your grandfather was, and a great improvement on your father.—*Rev. W. J. Thompson.*

KEEP UP WITH YOUR CHILDREN.

It is a sweet remembrance, that of a quiet old farm house when a tired mother, after a hard day's work, gathered her seven children about her, her knitting-needles keeping time to the measures of the verses read by one of the group from a great poet. The poetry which she knit into the lives of her boys has outlasted all the stockings, and crowned her memory with a halo of poetic recollections.

The boy whose mother "would not go to bed until she had finished reading Popaton" with him is more to be envied with his poor jacket than the elegant lad whose mother, with no time to read, takes time to consult the fashion plates that he may be handsomely attired. There seems to be a settled conviction in the minds of many that children must make intellectual progress beyond their parents who are fated to lose out of their own lives any interest in books; and we often see stories of toilworn parents who, having educated their children through many sacrifices, are pushed aside and kept behind the scenes because they are not up with the times. Investigation will doubtless show that such parents have had time to gossip abundantly while educating their children, and have shut themselves away from their children's mental life through wilful preference. It is not probable that many parents who are "behind the times" or do not keep up with their children deserve any sympathy. Children crave intellectual comradeship, and the parent who enters into intellectual companionship with his child will not get "behind the times."

An uneducated working-man, deploring his lack of early advantages, was in the habit of taking his little son on his lap at night to hear his lessons. He followed the boy through all his high school work, and is today an educated man through giving the child continued sympathy in his studies.—*Sel.*

The faith to which the Scriptures attach such momentous consequences, and ascribe such glorious exploits, is a practical habit, which, like every other, is strengthened and increased by continual exercise. It is nourished by meditation, by prayer, and the devout perusal of the Scriptures; and the light which it diffuses becomes stronger and clearer by an uninterrupted converse with its object and a faithful compliance with its dictates; on the contrary it is weakened and obscured by whatever wounds the conscience or impairs the purity and spirituality of the mind.—*ROBERT HALL.*

CHRIST'S SUNSHINE IN THE HEART.

BY REV. THEODORE L. CUYLER.

When we want light in our rooms, we unbar the shutters and let in the sunshine; dark rooms are unwholesome. In like manner, every Christian who wants to be happy—and happy also under all circumstances—keep his heart-windows wide open towards heaven. Let the warm rays of Christ's countenance shine in! It will scatter the chilling mists of doubt; it will turn tears into rain-bows.

One of the happiest Christians that I know, is happy on a very small income, and in spite of some very sharp trials. The secret of happiness is not in the size of one's purse, or the size of one's house, or in the number of one's butterfly friends; the fountain of peace and joy is in the heart. As long as that keeps sweet and pure and satisfied with God's will, there is not much danger of acid words from the lips or of scowling clouds on the brow. Some Christians excuse their morose temper or their gloomy despondencies by the plea of poor health, whereas much of their dyspepsias or other ailments may be the result of sheer worry and peevishness. The medicine they need cannot be got from the doctor or the drug-store. A large draught of Bible taken every morning, a throwing open of the heart's windows to the promises of the Master, a few words of honest prayer, a deed or two of kindness to the next person you meet, will do more to brighten your countenance and help your digestion than all the drugs of the doctors. If you want to get your aches and your trials out of sight, hide them under your mercies.

The glory of Jesus Christ as the Great Physician and Health-bringer, is that he deals with the *soul*, and with the body through the soul. The real Marah that embitters life is commonly a sour, selfish, unbelieving, un sanctified heart. There's the seat of the disease. Discontent and despondency gnaw out the core of faith, and starve every grace. They never remove one sorrow, and they kill an hundred joys. They disgrace our religion, disgust the world, and displease and dishonor the Christ we pretend to serve. Even when we are on a cross of providential trials, discontent may mingle a cup of vinegar and gall to make the suffering more bitter. On the other hand, a cross may be the means of lifting a true, brave, Christ-loving soul up higher, into the sweet sunshine of His countenance.

Bear in mind, my friend, that your happiness or your misery is very much of your own making. You cannot create spiritual sunlight any more than you can create the

the morning star; but you can put your soul where Christ is shining. Keep a clean conscience. Keep a good stock of God's promises within reach. Keep a nightingale of hope in your soul that can sing away the dark hours when they do come. Keep a good, robust faith that can draw honey out of the rock and oil out of the flinty rock. Never spend a day without trying to do something good; and then keeping step with your Master, march on towards heaven, over any road however rough, and against any head-winds that blow. It will be all sunshine when we get up there.

FAMILY PRAYER.

There is one mark of a household in which God is known and loved which is too often wanting in our day; I mean family prayer. Depend upon it, the worth of a practice of that kind can only be measured by its effect during a long period of time; and family prayers, though occupying only a few minutes, do make a great difference in any household at the end of a year. How, indeed, can it be otherwise, when each morning, and perhaps, each evening too, all the members of the family—the old and the young, the parents and the children, the master and the servants—meet on a footing of perfect equality before the Eternal, in whose presence each is as nothing, yet to whom each is so infinitely dear that He has redeemed by His blood each and all of them? How must not the bad spirits that are enemies of pure and bright family life flee away—the spirits of envy and pride and untruthfulness and sloth, and the whole tribes of evil thoughts, and make way for His presence in the hearts of old and young alike, who, as He brings us one by one nearer to the true end of our existence, so does He also make us to be “of one mind in a house” here, within the narrow presence of each home circle, and hereafter into that countless family of all nations and tongues, which shall dwell with Him, the universal Parent of all eternity?—*Canon Liddon.*

“Rev. J. Lyall, of Adelaide, one of the delegates from the Federal assembly to the New Hebrides, expresses his belief that if Christian traders could be established among the islands it would do more than anything else to frustrate the design of the French to take possession of them. Mr. McGillivray, of Melbourne, says there is plenty of scope for white settlers with a fair amount of capital to begin with.”

“Many who are ‘great in the sight of the Lord’ are living in cottages and hovels.”

THE SACRED BOOKS OF THE WORLD.

These are the Koran of the Mohammedans, the Tri Pitikes of the Buddhists, the Five Kings of the Chinese, the three Vedas of the Hindus, the Zendavesta of the Persians, and the Scriptures of the Christians.

The Koran is the most recent, dating from about the seventh century after Christ. It is a compound of quotations from both the Old and New Testaments, and from the Talmud.

The Tri Pitikes contain sublime morals and pure aspirations. Their author lived and died in the sixth century before Christ.

The sacred writings of the Chinese are called the Five Kings, the word "kings" meaning web of cloth. From this it is presumed that they were originally written on five rolls of cloth. They contain wise sayings from the sages, on the duties of life, but they cannot be traced farther back than the eleventh century before our era.

The Vedas are the most ancient books in the language of the Hindus, but they do not, according to late commentators, antedate the twelfth century before Christ.

The Zendavesta of the Persians, next to our Bible, is reckoned among scholars as being the greatest and most learned of the sacred writings. Zoroaster, whose sayings it contains, lived and worked in the twelfth century before Christ.

Moses lived and wrote the Pentateuch fifteen hundred years before the birth of the meek and lowly Jesus; therefore, that portion of our Bible is at least three hundred years older than the most ancient of other sacred writings.

The Eddas, a semi-sacred work of the Scandinavians, was first given to the world in the foreteenth century, A. D.

SELF-RESPECT.

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

Kind looks, kind words, kind acts, and warm hand-shakes—these are a secondary means of grace when men are in trouble and fighting their unseen battle.—*John Hall.*

TRUST.

The child leans on its parent's breast,
Leaves there its cares, and is at rest;
The birds sit singing by his nest,
And tells aloud
His trust in God, and so is blest
'Neath every cloud.

He has no store, he sows no seed;
Yet sings aloud, and doth not heed;
By flowing stream or grassy mead
He sings to shame
Men who forget in fear of need
A Father's name.

The heart that trusts forever sings,
And feels as light as it had wings;
A well of peace within it springs:
Come good or ill,
Whate'er to-day, to-morrow brings,
It is His will!

—*Isaac Williams.*

IS YOUR SOUL INSURED?

A little boy on his father's knee said:

"Papa, is your soul insured?"

"Why do you ask, my son?"

"Because I heard Uncle George say that you had your house insured, and your life insured, but he did not believe you had thought of your soul, and he was afraid you would lose it. Won't you get it insured right away?"

It was all too true; and the father was led to seek the Divine guarantee of his soul's well-being.

TOO MUCH PRAISE.

It is a fatal thing to hear excessive praise of any one, because the picture conjured up thereby in the hearer's mind is always different; it may not be any more admirable, but it is different. No two persons have exactly the same idea of perfect type, and each one, in thinking of perfection, naturally embodies his or her own ideal. If you ever wish to pave the way for a stranger's triumph, do not herald him with trumpets. There is a certain amount of obstinacy in each of us, and we prefer to find out admirable things for ourselves. You know the sentence about destroying with faint praise, but I think overpraise in the preface is far more destructive.—*British Weekly.*

There are now 112 Protestant places of worship and schools in Spain, 91 ministers and evangelists, 139 teachers, 4,640 scholars, and 4,000 communicants.

REVISION.

No'ing is more needed. But where? In what?

Among professed Christians, and in their conduct.

Human nature is full of frailties, therefore we should be very charitable. But for some things there is no excuse at all.

A minister had been long striving and praying for the salvation of one of his hearers. On a certain Sunday this man was greatly moved by the sermon preached. Serious thoughts and feelings filled the mind and heart. Tears chased each other down his cheeks, as he listened. It seemed to be God's appointed time for that soul. As soon as the service was ended the minister hastened towards him, full of longing and hope. He saw a grey-haired elder stop him in the aisle. Would he speak a good word to the sinner? So one would think and expect. Instead of that, when the minister reached them, to his utter despair, he found the elder was telling the man a "funny joke." Yes! Right there in church! The services had been an earnest appeal that sinners would come to Jesus. And this elder thrust his "joke" between it and any good result. The sinner, whose heart had been touched, was made to forget all, and left the church laughing heartily. That was many years ago. To this day he remains an unsaved soul.

A young, earnest Christian woman had persuaded a careless, godless young man to attend a prayer-meeting. The minister, seeing several persons present who were not Christians, urged the plan of salvation upon his hearers. As the people were leaving the church, after the services, he heard some who were professed Christians, in conversation with this young man, criticising and laughing at one of the prayers which has been offered.

How much of this sort of thing is going on among Christians?

After a "protracted meeting" of great interest, several young men declared that it was the levity of the young lady Christians whom they accompanied to church, which drove all thoughts out of their minds.

Yet people wonder that the gospel has so little power to bring souls to Christ nowadays. How can it have power when professed Christians thus thrust themselves between it and unsaved souls? One thoughtless, careless, light word in "the pew" may counteract a year's preaching from the pulpit. When professed Christians treat church services better there will be more power in them. Let us have "revision."

OBSERVER.

QUIET COURAGE.

One of the severest tests of true courage is to carry on one's life quietly and faithfully under the cloud of a great uncertainty—something which makes it uncertain in what direction one's activity is hereafter to be put forth. This is not an uncommon experience; but, although it happens to many, it is never on that account easy to bear. Living by faith has always involved a struggle even for the most heroic souls, and the most of us learn it by the most painful processes. Nevertheless, if we are to live with strength and peace, learn it we must sooner or later. If one is overcome by uncertainty, strength is paralyzed and work half done. The man who worries loses the power which comes from concentration and a calm putting forth of his whole force. There is nothing to be gained by this brooding; there is everything to be lost. A strong life is one which commands itself, and does not give up the tiller every wind of circumstance. When the time of uncertainty comes to a strong man he is not deflected from the thing in hand. If possible, he puts more strength and skill into it; not defying fortune, but accepting Providence by that calm doing of one's work which goes with the consciousness that the honest laborer is worthy of his hire, and work well done to day means the opportunity of more work to-morrow. Take your life bravely and strongly. If uncertainties come into it meet them with quiet courage and good cheer. Above all, keep heart and hand in your work, and trust the future to that divine Providence which has ordered the falling of every sparrow.—*Christian Union.*

A DEEP PIT.

A man had fallen into a deep pit, and lay groaning in the miry bottom, utterly unable to move. Confucius [the ancient Chinese philosopher] passed by and, looking into the pit, said: "Poor fellow! I am very sorry for you. Why were you such a fool as to get in there? Let me give you a bit of advice: if you ever get out be careful you don't get in again." And that was all he could do for him. Next came a Buddhist priest, and looking down at him said: "Poor fellow! I am pained to find you in such a condition. I think if you could scramble up two-thirds of the way, or even half, I might reach down and help you out." But the man was utterly unable to move. Last of all, Jesus Christ came by, and hearing his cries when on the edge of the pit, and reached entirely down to the bottom, and lifted him up and set him on his feet, and said: "Go and sin no more."—*From a sermon by a converted Chinaman.*

REGULARITY OF HABIT.

One of the most difficult of all minor habits to acquire, says an able writer, is that of regularity. It ranks with that of order. The natural inclination of most persons is to defer until the last possible moment, or to put it off to another time, where this can possibly be done. Yet habits of regularity contribute largely to the ease and comfort of life. A person can multiply his efficiency by it. We know persons who have a multitude of duties, and who perform a vast deal of work daily, who set apart certain hours for given duties, and are there at the moment and attend rigidly to what is in hand. This, done, and other engagements, are met, each in order, and a vast deal accomplished, not by strained exertions, but by regularity. The mind can be so trained to this that at certain hours in the day it will turn to a particular line of duty, and at other hours to other and different labors. The very diversity is successful, when attended to in regular order. But let these run together, and the duties mixed, and what before was easy is now oppressive and annoying, and the exact difference between many is at this point. There are those who confuse and rush, and attempt to do several things at once and accomplish little, while another will quietly proceed from one duty to another, and easily accomplish a vast amount of work. The difference is not in the capacity of the two, but in the regular methods of the one, as compared with the irregular and confused habits of the other. *Sel*

GOOD EXAMPLE.

There is a contagious and controlling power for good, as well as for evil, in a positive and well defined example. Not only is it true that two watches or clocks, set near each other, will come as if by sympathy, to tick and move in unison, but it is sometimes found that a watch or clock that moves and stops fitfully all by itself will move with undisturbed regularity under the influence of a fellow time-keeper of good habits placed near it. One well behaved boy in a Sunday school class or a neighborhood, will make his example felt on half a dozen or a score of wild companions, by simply continuing true to his own high standard in spite of all temptations. A single Christian believer, who is all that he ought to be, is an unmistakable boon in any church, or in any community; and sooner or later his example will have weight with those who have seemed least regardful of it. A good example ordinarily makes less show than a bad one; but it does its work quite as effectively.—*Sunday School Times.*

COURTESY AT HOME.

No pleasanter sight is there than a family of young folks who are quick to perform little acts of attention toward their elders. The placing of the big arm chair in a warm place for mamma, running for a foot-stool for aunty, handing up papa's spectacles, and scores of little deeds, show unexpressed and loving hearts. But if mamma never returns a smiling "Thank you, dear," if papa's "Just what I was wanting, Susie," does not indicate that the little attention is appreciated, the children soon drop the habit. Little people are imitative creatures, and quickly catch the spirit surrounding them. So, if when in their's spool of cotton rolls from her lap, the father stoops to pick it up, bright eyes will see the act, and quick minds make a note of it. By example, a thousand times more quickly than by precept, can children be taught to speak kindly to each other, to acknowledge favors, to be gentle and unselfish, to be thoughtful and considerate of the comfort of the family. The boys with inward pride of their fathers courteous demeanor, will be chivalrous and helpful to their young sisters; the girls, imitating the mother, will be gentle and patient, even when big brothers are noisy and heedless. In the home where true courtesy prevails, it seems to meet you on the very threshold. You feel the kindly welcome on entering. No rude eyes scan your dress. No angry voices are heard up stairs. No sulken children are sent from the room. No peremptory orders are given to cover the delinquencies of housekeeper or servants. A delightful atmosphere pervades the house—unmistakable, yet indescribable.—*Harper's Bazaar.*

An instance has lately come to our knowledge of the way in which a working man of straitened circumstances has succeeded in accumulating at his own expense a considerable library. Seventeen years ago he resolved to give up the use of tobacco and to devote a penny a day to the purchase of good books, that being the sum he was accustomed to spend in tobacco. He has now a collection of books as a result which have cost him £26. The story needs no comment. *Maritime Witness.*

There is no other form of tobacco so dangerous as cigarettes, because the nicotine in the smoke is not absorbed in the loose tobacco, smoked clean up to the end, but is taken, unfiltered and undiluted into the lungs. It was not the poison of the paper, but the poison of the tobacco, which killed Samuel Kimball, and is ruining the health of thousands of palefaced boys.—*Independent.*

EARLY CONVERSIONS.

It has been the writer's privilege to admit some into the church at an early age, whose subsequent lives have given proof of the genuineness of their conversion.

He has found it profitable to talk, in a familiar way, with those of tender years to draw out their views of heaven and of the way to heaven. This course has enabled him to see their errors and to correct them. Children who are properly trained think more about these things than many are apt to suppose.

The writer knew two little boys, ten or twelve years old, who lodged together for a single night, but did not sleep. They spent the whole of it talking about spiritual and eternal things. But while thoughtful children look upon heaven as a "holy, happy place," their views of the way to heaven are naturally erroneous. Till taught better they think, like too many of more advanced years, they must be good and rely upon their goodness as all that is required to fit them for heaven. Personal interviews with them enable us to correct this error and ultimately to guide them in the right way. But we are sorry to learn that many, good people, at this day, think that the matter of personal piety should not be urged upon the young at an early day. If you seek an interview with an intelligent child, a dozen years old, in order to be sure that he has correct views of the way to be saved, you are told, even by a Christian parent, that he is too young to attend such matters!

But that is virtually saying we must let the evil one have our children till they are well grown before we attempt to guide them to Christ. The gnarled oak is not so easily bent as the twig.

But we have facts, in the word of God and out of it, which show that even little children have become the humble followers of our blessed Redeemer. A little child is the divine model that all must resemble in spirit who would enter the kingdom of heaven. President Edwards gives an account of one who was greatly affected by the talk of her Christian brother, when she was but a little over four years old. The impressions then made were never lost. She grew more and more engaged in religion. Nothing could divert her from her closet duties, for which she retired several times a day. She was anxious for the salvation of others and gave evidence of her saving interest in Christ that ought to remove every doubt.

At a later day we have the case of John Mooney Mead, who died, as we remember, before he was five years old, but not before he had given very pleasing evidence that he was born again.

But not to confine these remarks to those who are so very young. Of more than forty who united with one of our churches at the same time, it was admitted that a child of about twelve years of age gave better evidence of a genuine change of heart than any other. She had been carefully trained at home. And who can question whether the heart of little Samuel, of old Eli's time, was early renewed?

Of John the Baptist it was predicted before he was born that, from his birth, he should be filled with the Holy Ghost.

Divine predictions never fail.

Many of the brightest ornaments of the Church were brought to Christ at an early age, and it is believed many more would be if parents, pastors and teachers would be faithful.—*Sel.*

CHRISTIANITY AND CIVILIZATION.

Seldom has a better or a braver answer been made to the scoffings of skeptics than by James Russell Lowell on a certain public occasion in England. Several speakers had given utterance to slighting remarks upon Christianity when Mr. Lowell, in the course of his remarks, said: "When the microscopic search of skepticism has turned its attention to human society, and found a spot on this planet ten miles square where a decent man can live in decency, comfort and security, supporting and educating his children unspoiled and unspilled, manhood respected, womanhood honored, and human life held in due regard—when skeptics can find such a place ten miles square on this globe where the gospel of Christ has not gone and cleared the way, and laid the foundations, and made decency and security possible, it will then be in order for the skeptical *literati* to move thither and there ventilate their views."

MAN LIKE AND GOD-LIKE.

A gentleman, who had filled many high stations in public life with the greatest honor to himself and advantage to the nation, once went to Sir Eardley Wilmot in great anger at a real injury that he had received from a person high in the political world, which he was considering how to resent in the most effectual manner. After relating the particulars to Sir Eardley, he asked if he did not think it would be manly to resent it? "Yes," said Sir Eardley; "it would doubtless be manly to resent it, but it would be GODLIKE to forget it." This the gentleman declared had such an instantaneous effect upon him, that he came away quite another man, and in temper entirely altered from that in which he went.