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

THE MARITIME PRESBYTERIAN.

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WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

APRIL, 1887.

THE GOSPEL OF EVOLUTION.

'Tis a sad, a terrible thing, to see nigh a whole generation of men and women, professing to be cultivated, looking round in a purblind fashion, and finding *no God in this universe*. I suppose it is a reaction from the reign of cant and hollow pretence—men professing to believe what in fact they do not believe. And this is what we have got to—all things from frogs' spawn; the gospel of dirt is the order of the day. The older I grow—and now I stand upon the brink of eternity—the more comes back to me the sentence in the Catechism which I learned when a child, and the fuller and deeper its meaning becomes, "What is the chief end of man?" "To glorify God, and enjoy him forever." No gospel of dirt, teaching that men have descended from frogs through monkeys, can ever set that aside.—*Thomas Carlyle*.

STEADY IN DEEP WATER.

Little boats always totter about on the surface of the water, going all ways, as it happens, and overturning in a breath, while the great ship sinks deeply and more deeply in and goes steadily on. The cause of its steadiness is its depth. So abiding in the great truths of God gives steadfastness of motion to the soul. Under all the pressure of error and unbelief and false doctrines it is unmovable, abounding in the work of the Lord. It is not "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." It is a great thing to take the truth and hold it. It is a great thing to know error and let it alone. Holding on to the fundamentals of truth and seeking God's help the soul is sure to come into the light. Every thing by turns and nothing long, what growth—what progress can be hoped for?—*Dr. Goodell*.

He who is not shy of the appearances of sin, who shuns not the occasions of sin, and who avoids not the temptations to sin, will not long abstain from the actual commission of sin.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

DOING EVIL.

I wonder if the people in America know what a sad hindrance to our work the drinking habits of Christian nations are. The fact that drinking is common in Christian countries is well known in all heathen lands; for are not their hands filled with books in which reference is constantly made to the commonness of drunkenness? The Hindus are afraid of English customs, fearing their sons will learn them, and become drunkards. The Hindu religions forbid the use of intoxicating drinks. Mohammedans have told me that if they could have sold liquor they might have become rich men, but their religion forbids it, and they dare not touch it; they dare not touch even an empty bottle. But under English rule, and with English officers in every town of importance, drinking habits are fast gaining ground. The young Hindus aspiring to government offices seems to think that learning to drink is a necessary part of learning English. They naturally confuse our drinking customs with Christianity. Is not this "crucifying the Son of God afresh and putting him to open shame?" When will Christians wake up to see what they are doing? Must not I call out to them, in the name of the millions of heathen, to beware how they dishonor Christ?—*Miss Leitch, of Ceylon*.

Christianity dies when it ceases to be aggressive. The pressure of heresy or persecution, like the weight on the arch, only makes it stronger; the indifference and inactivity of the professors, like the influence of the weather on the arch, destroy its cohesion and insure its ruin; and therefore it is that though more daring and resolute attacks were never made on Christianity than in our own day, they yet afford no ground for serious alarm, because the Christianity which is assailed was never so active as now.—*London Quarterly*.

Stories first heard at a mother's knee are never wholly forgotten—a little spring that never dries up in our journey through scorching years.

They whose office it is to teach others, ought carefully to study their own duty, as well as teach the people theirs.

THE MARITIME PRESBYTERIAN.

Vol. VII.

APRIL, 1887.

No. 4

The Maritime Presbyterian.

A MONTHLY MAGAZINE DEVOTED TO MISSIONS.

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

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

All receipts after paying its own cost are given to missions. Amount already given \$400.

The Children's Record.

A MONTHLY MISSIONARY MAGAZINE FOR THE CHILDREN OF THE

Presbyterian Church in Canada.

Price, in advance, 15 cents per year in parcels of 5 and upwards, to one address. Single copies 30 cents.

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

All receipts, after paying its own cost, are given to Missions.—Amount already given, \$100.00.

All communications to be addressed to

Rev. E. Scott, New Glasgow, Nova Scotia.

The meeting of the Assembly in Winnipeg brings before us the rapid growth of the church in the North West. Before 1870 Winnipeg had no existence. About that time a Presbytery of Manitoba was formed consisting of four ministers, one of whom was a missionary to the Indians, and there were only eight or nine places in all the North West where the Gospel was preached.

Now there is a *Synod*, with four Presbyteries, *fifty-seven* ordained ministers, *fifty-four* other missionaries, and the gospel preached at *three hundred and fifty-one* different points. In addition to this there are four ordained missionaries and ten other laborers working among the Indians.

The meeting of the General Assembly at either extreme of the church is not to be commended. It is attended with great expense and loss of time. The meetings should be held as nearly as possible in the centre of the church and the expense should be equally borne by those living near and those more remote. The injustice of the present system to the parts of the church more remote from the centre can only be remedied by a mileage fund.

An occasional meeting of Assembly in the Maritime Provinces does not equalize the expense, for it means that each Lower Province delegate goes West five or six times for every time an Upper Province delegate comes East.

Martyr times and churches have, for the most part the halo of antiquity about them and looking at them through the mists of generations or centuries, we say: "There were giants in those days." But from Central Africa comes a story of trial and triumph as thrilling as ever has been told. Mtesa, king of Uganda, one of the leading potentates in Central Africa, though a heathen himself, welcomed the missionaries of the Church Missionary Society and gave full liberty of worship. The mission prospered. Upwards of a year since Mtesa died and his son Mwanga, being largely influenced by his chief men some of whom were hostile to the Gospel began a bitter persecution of the native Christians. On one occasion as many as thirty-two, many of them hacked and mutilated in a shocking manner, were burnt in one funeral pyre. Until their tongues were stilled in death they sang their hymns of praise, and although the persecution at latest accounts was still carried on, the good work was not stopped. The fortitude of the sufferers shewed the reality of what they had, and others were drawn to the Saviour, and at last accounts quite a number of baptisms had taken place. It is the same old gospel that made Stephen rejoice in his death, that made Paul and Silas sing songs of praise in the dungeon cell at Philippi, and that has sustained the children of God in every age. Truly He is mighty to save. That old gospel has lost none of its power and that latest martyr church in Central Africa takes its place worthily beside the churches of other ages who have come out of great tribulation and have washed their robes and made them white in the blood of the Lamb.

STATE OF THE ACCTS. APR. 1, 1887.

EASTERN SECTION.		
FOREIGN MISSIONS.		
1	pts to April 1st, 1887,	\$11556.22
1	acc due Treas. May 1st, 1886,	\$ 710.64
1	addition to April 1st, 1887,	15317.05
		16067.29
	Bal. due Treas., April 1st, 1887	84511.07
BAPTIST AND METHODIST SCHOOLS.		
	Receipts to April 1st, 1887,	\$269.16
	Balance due Treas. May 1st, 1886,	\$1310.79
	Expenditure to April 1st, 1887,	3506.91
	Balance due	\$2995.01
HOPK MISSIONS.		
	Balance on hand May 1st, 1886,	\$ 32.05
	Receipts to April 1st, 1887,	\$1937.19
	Expenditure to April 1st, 1887,	4622.50
	Balance due	\$ 3367.0
AGUMENTATION FUND.		
	Balance on hand May 1st, 1886,	\$4710.79
	Receipts to April 1st, 1887,	6661.55
	Expenditure to	4056.14
	Balance on hand	\$7316.20
COLLEGE FUND.		
	Receipts to April 1st, 1887,	\$8589.28
	Balance due May 1st, 1886,	\$7447.03
	Expenditure to April 1st, 1887,	9750.65
	Balance due	\$ 8614.45
COLLEGE BURSARY.		
	Receipts to April 1st, 1887,	\$ 374.67
	Balance due May 1st, 1886	\$ 360.47
	Expenditure to April 1st, 1887	433.00
	Balance due	\$ 418.50
AGED AND INFIRM MINISTER'S FUND.		
	Balance on hand May 1st, 1886,	\$ 713.62
	Receipts to April 1st, 1887	1627.37
	Expenditure to	2240.09
		1903.73
	Bal. on hand,	\$ 377.21
RECEIPTS FOR THE MONTH OF FEBRUARY.		
	Foreign Missions,	\$2169.54
	Dayspring, etc.,	346.43
	Home Missions,	961.33
	Augmentation,	2164.35
	College,	519.71
	Bursary,	40.30
	Aged and Infirm Minister's Fund,	353.53

THE MARITIME PRESBYTERIAN has sent another fifty dollars to the Foreign Mission Fund, making four hundred dollars in all that it has been enabled to devote to this object. Thanks to those who have aided in its circulation and made it thus far successful.

The English Presbyterian Church was engaged in missionary work in Southern Formosa for some time before our own church began in the Northern part of the Island. Their mission has been prospered as it is now undertaking a mission of its own to the Pescadore Islands.

The British America Book and Tract Society, Halifax, was instituted nineteen years ago. It is strictly un denominational in its teachings—the work being conducted under the supervision of Christians of various Evangelical bodies. It sends out colporteurs who are at once book sellers, tract distributors and missionaries.

During the 19 years of its existence there have been 148 colporteurs employed for a longer or shorter time, equal to the services of one man for 208 years. The visits made were 552,174, of which 25,930 were to Catholic families. They found 2369 families without the Bible, and 4,433 destitute of all religious books except the Bible. In every case these families were supplied with Bibles or religious books. They distributed books, Bibles, and tracts to the value of \$220,056.65 or which \$15,767.23 worth were given free of charge. Besides this there have been \$218,148.05 worth put into circulation direct from the depository making in all a total of \$433,235.50.

A large part of the cost of this goodly work is met by the profits from the sale of books by the colporteurs and from the depository, the remainder by voluntary contributions throughout the field of the Society's work. As the expenses of the colporteurs are paid by the Society, hospitality shown to them, thereby saving expenses, aids the Funds of the Society. Donations addressed to the Society, 117 Granville St., Halifax, are always welcome.

Two things should be aimed at in all Foreign Mission work, first, to train native workers and thus make the greatest possible use of native agency, and, second, to lead the people to support these native agents so that so far as is possible the work among them may be done by themselves. The way to make the most of the resources of a church for the dissemination of the Gospel is to devote its strength to the training of a native agency.

We learn that the Duffus property in Halifax has been purchased for a Ladies' College. The movement has thus far been most encouraging. That the success already attained may be an earnest of even better things in future is the hope and wish of many in our church. Let these hopes and wishes take practical shape in hearty support, and success is assured.

Two noble Englishmen, General Gordon and Bishop Hannington, in some respects much like each other, have, within a comparatively short time, laid down their lives for Africa. The latter was killed last October in Uganda, Central Africa. He was but thirty-eight years of age. A strong, generous, impulsive youth, he entered the ministry. Into this he threw his whole energy while laboring for a time at home. Deeply impressed with the thought of the perishing millions of heathenism, he offered his services for Africa, was accepted, and, leaving his wife and family in England, he went to the dark Continent. Prostrated by illness he was obliged, after a short time, to return. His time at home was largely spent in seeking to arouse in the church a deeper interest in Missions. But his heart was in Africa, and ere long he was sent out again as Bishop of Eastern Equatorial Africa. He had under his care some dozen missionaries and stations, and was unsparing in his efforts for the advancement of the work. He had not been there long when he set out to visit the missions of the church in Central Africa in the kingdom of Uganda. His aim was to open up a new and shorter route from the sea, and carry the Gospel into new fields. After weeks of toilsome journeying his purpose seemed almost accomplished. He reached Uganda but only to find that there the Gospel was no longer free. He was taken prisoner, and after enduring insult and suffering at the hands of his captors for about a week he was slain. In many things, in their strong, simple faith, broad tenderness of their sympathies, in their natural fitness to be leaders among men, in their daring courage, in their willing self-denial for others, in their love and pity for poor benighted Africa, Bishop Hannington and General Gordon were men of similar mould. The one as a leader in the armies of men, the other as a leader in the church, sought to heal Africa's open sores, to establish there the reign of righteousness and truth and peace, for that both gave their lives, and both now wear the martyr's crown.

When the American Republic was rent in twain by the late civil war, the Presbyterian Church like all else shared in the division, and since that time the two Presbyterian churches North and South have pursued their separate ways. Union has

been at times talked of but nothing in that direction has been accomplished. Next year, however, 1888, is the centennial of the first General Assembly of the Presbyterian Church of the United States. In this centennial North and South have an equal share. Committees have been appointed by both churches and there is to be a grand joint celebration of that event in Philadelphia. This is the first real coming together of the two churches since the war and will no doubt be a step that will soon lead to complete re-union of the great Presbyterian church of the United States. Such a union would no doubt be a good thing as the two churches lie side by side across the continent and are to some extent intermingled so far as territory is concerned.

There is, however, a tendency to unite and enlarge merely for the sake of a name. Churches are sometimes dragged together in spite of natural and geographical boundaries, and the only result is unwieldiness and added expense in working them, while in efficiency there is sometimes less rather than gain.

On the 15th of December Miss Charlotte Wilson of Pictou, Nova Scotia, was married at Bombay to Rev. R. Murray, also of Pictou, one of our missionaries in Central India. The latest letters from them say that they are itinerating, preaching and teaching from place to place, taking their tent with them. They are enjoying good health.

THE BEST POSSIBLE ANSWER.

The minister who thinks that in order to be up with the times he must become familiar with all current infidel opinions and literature, is handicapped by an error which may prove fatal to his usefulness. To be an instrument for saving souls one needs more knowledge of the gospel than of current theories of evolution. It is not to be forgotten that saved men are the best possible answer to those who cavil at the Word of God. "Seeing the man who was healed standing among them, they could say nothing against it," is the testimony of the Book concerning some ancient enemies of Christ. It is so yet, and the man who would silence the critics of the Word of God now does well to cultivate those qualities which will make him successful in bringing men into the new life. —*W. C. Advocate.*

Kansas was the first state of the American Union that adopted constitutional prohibition. In the general election of 1890 the following amendment to the constitution was adopted :

"The manufacture and sale of intoxicating liquors shall be forever prohibited in this State, except for medical, scientific, and mechanical purposes."

The results have been summed up as follows: (1.) The traffic is outlawed and criminal, and men of any character have gone out of it. (2.) The open saloons have been almost entirely closed. (3.) There has been an immense reduction in the sale and use of liquor. (4.) There has been a great decrease of disorder and crime. (5.) There has been general and great prosperity. Many who were opposed to it, have seen its good effects in helping all business and now favor it as the best policy. (6.) The traffic has lost its political power. (7.) The law has been a great educator. There is an increasing contempt for the traffic.

They say "We do not claim the absolute destruction of the traffic, but in view of the training of the people for centuries as to the drink habit and the power of avarice as well as appetite, the progress we have made is marvellous, and we believe we are in the path that leads to victory over this enemy of the race.

Gov. John A. Martin of Kansas, a man of high character, was originally opposed to prohibition. In his late message he says:

"The public sentiment of Kansas is overwhelmingly against the liquor traffic. Thousands of men who a few years ago opposed prohibition, or doubted whether it was the best method of dealing with the liquor traffic, have seen and frankly acknowledged its beneficent results and its practical success. The temptations with which the open saloon allured the youth of the land to disgrace and destruction; the appetite for liquor, bred and nurtured within its walls by the treating custom; the vice, crime, poverty, suffering and sorrow of which it is always the fruitful source—all these evil results, of the open saloon have been abolished in nearly every town and city of Kansas. There is not an observing man in the State who does not know that a great reform has been accomplished in Kansas by prohibition.

There is not a truthful man in the State who will not frankly acknowledge this fact, no matter what his opinions touching the policy of prohibition may have been."

What is good for Kansas is good for Canada. The liquor traffic as a burden to our country and a curse to our people.

An argument that has been used against Prohibition is that it is an unfair interference with the rights of a free citizen to attempt to regulate by law what he shall eat or drink. All law is for the good of the subject and it is a strange doctrine that the people of any community have not the right to protect themselves and their families by statute against any evil.

A favorite argument with many good temperance people is that the country is not ripe for Prohibition. It needs to be educated up to it. To the first statement it may be replied that temperance people are ripe and ready for it, and those who drink liquor and sell it will never be. The question, therefore, comes to be the simple, practical one of whether there are enough temperance people in the country to carry it. With regard to educating the country up to it there is no public educative influence so powerful as a Prohibitory law.

We speak of Christian and heathen nations but if judged by their fruits the terms are sometimes misapplied. For example, two or three years ago numbers of Chinese in the Western States, were mobbed, robbed, and driven from the country. A few months since two American missionaries were mobbed, and robbed, and driven from where they had been laboring in China. The Chinese Government was not long in paying liberally for the damage done, and giving liberty to the missionaries to return to their field. Not until after this was done did the American Government decide to pay damages to the injured Chinese. While this is true, the wonder is, on the other hand, how steadily and well the neighboring republic pursues its onward and upward way, when we consider the enormous amount of evil she has to receive and assimilate in the immigration from the old world.

We complain that our life is short, and yet we throw away much of it, and are weary of many of its parts.

Presbyterianism has been making rapid progress in New England in recent years. Ten years ago the presbytery of Boston bore on its rolls only fifteen churches, with 2,850 communicants; to-day it numbers twenty-nine churches, with a membership of nearly 5,000.

A new departure has been recently made in the publication of a neat monthly paper called *The New England Presbyterian*, which will no doubt materially aid in the good work. The Presbyterians in the Maritime Provinces are interested in the New England States as in perhaps no other place for the majority of our Presbyterian families have representatives there. One regret on the part of parents and pastors in seeing our young people go there has been that in many cases there was no Presbyterian Church in the place where they were to make their home. Sometimes they drift around from one church to another, having no fixed place of worship, and, as a consequence become careless. As a rule men and women are more useful Christians in the denominations in which they have been trained, and had there been a Presbyterian church in every considerable city and town in the New England States, the Presbyterians who have gone there from these Provinces would have been a more powerful influence for good than they have been. The stand they have taken in many cases is a matter for thankfulness. Where there is a Presbyterian church, our young people who have gone there are often among the foremost in good work, shewing the benefit of their early training in Presbyterian homes, and gladdening the hearts of those who trained them and followed them with counsels and prayers. The new paper will no doubt be a valuable helper in giving visibility, union, and strength, to the work. We wish it and the cause which it represents, abundant success, and hope that its reception may soon warrant a change from a monthly to a weekly issue.

Rev. Dr. Cuyler in the *New York Evangelist*, says some true and trenchant things with regard to carrying on Foreign Mission work. He says:

"The first point is that the present debt of our Board of Foreign Missions ought to be paid off. Common honesty demands that." He then goes on: "But if the excellent brethren who manage that Board

would realize what a terrible incubus they lay upon us pastors when they ask us to beg our people to "pay for dead horses," they would never incur another dime of debt. Difficult it may be, but not impossible. By this time our Board ought to know just about what they can count on from the churches, and "cut their coat" accordingly. All great commercial institutions work on this principle. Suppose that some missions had to be curtailed or even suspended; better that painful alternative, than to try to maintain them on false business principles.

"This is also a question of ethics. Christ's Church are commanded to set the best examples of Bible-morality before the world. The same Book which enjoins us to "go and disciple all nations," also enjoins upon us to "owe no man anything but love." Any debt, except what is providently unavoidable, is a sin. It is undeniable that the contributions of the Presbyterian denomination to Foreign Missions—or Home Missions—have not kept pace with the rapid increase of their wealth. But it is not the best way to get people to give, by running into rash expenditure and then tell them there is a debt."

As Dr. Cuyler well says, "the majority of pastors and churches will agree with this."

The above wholesome words are as applicable to our own Foreign Mission work as to that of the United States. Our F. M. Committee can from past years tell pretty nearly what the income will be in any given year. Their present expenditure, with existing burdens, is more than their present income, and, to blindly assume new and heavy responsibilities would be both foolish and wrong.

It is to be hoped that the church on the one hand, will come forward more liberally for the spread of the Gospel among the heathen, and that the Foreign Mission Committee on the other hand will never permit itself to be led into binding upon the church, responsibilities greater than the income for that work will warrant.

No man or woman of the humblest sort can really be strong, gentle and pure and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—*Phillips Brooks*.

Maritime.

The district of Nelson is to be disjoined from Nownestle, N. B., and united with Douglastown, to form with it one pastoral charge.

Rev. John McCarter has tabled his demission of the congregation of Redbank, Miramichi.

The Catechists appointed by the Presbytery of Miramichi to labor in its mission fields during the summer are Mr. J. F. Smith, Kent Co.; Mr. J. S. McIlraith, Escuminac, Quebec; Mr. McKenzie, Kouchibouguac; Mr. Wallace, Flatlands; Mr. Rattee, New Bandon; Mr. Robertson, previously appointed to Tabusintac and one to be obtained for Caraquet.

Miramichi Presbytery has applied to Assembly to receive Rev. Isaac Baird as a minister of our church.

Rev. W. C. Calder has been inducted into the pastoral charge of the congregation of Woodstock, N. B., and Rev. J. Ross into the charge of South Richmond.

Rev. J. L. George has accepted the call from Sherbrooke, Guysboro' Co., to Dartmouth. Induction, April 12th.

The Presbytery of Pictou is to have a public conference on Temperance, Sabbath Schools, and the State of Religion, in James Church, New Glasgow, on the afternoon and evening of the first Tuesday of May.

Rev. J. A. McKeen has demitted his charge at Bermuda. He has been there eight years and has done good work.

Halifax Presbytery will have seven catechists this summer to labor in the following fields: - North-West Arm, Shubenacadie, St. Croix, Mt. Uniacke, Digby and Bay View, Kempt and Walton and Eastern Shore.

Mr. Archibald has resigned the charge of Kentville congregation.

Rev. Wm. Graham of Edinburgh, has accepted a call to St. John's, Nfld.

The Presbytery of Halifax held a public conference on the State of Religion in Park St. Church on the 15th of March.

United States.

The outlay in New York for the maintenance of charitable and reformatory in-

stitutions for the year 1886 was *five or six millions*—nine millions of which would have been wholly unnecessary but for strong drink.

Rev. L. W. Munhall has been holding revival services in Dr. Talmage's Tabernacle. During the six weeks he conducted the meetings 574 new members were received into the church. This church has now 4,000 members. There is one feature however that is not commendable. This immense congregation does, for its size, comparatively little for missions either at Home or Abroad.

The number of ordained Protestant missionaries of all societies now in Mexico is nearly 100. The population they are to evangelize is 10,500,000. It is barely fifteen years since missionary efforts could be freely prosecuted in Mexico, but the spread of the truth has been very rapid. The advance of the Presbyterian mission has been marked. The number of ordained missionaries is eight; ordained natives, twenty-seven; licentiates, nineteen; female missionary teachers, six; Bible women, three. Total native force, seventy-nine.—*Pres. Journal*.

Britain.

Principal Ruiny will oppose the movement in the Free Church for the revision of the "Confession of Faith."

It is proposed to divide the Presbytery of London, England, in two Presbyteries, North and South London to be divided by the Thames river. Each Presbytery would contain about forty congregations.

Canon Wilberforce calculates that the 160,000 public-houses in Britain have made 16,000 women, widows during the past year.

The appeal of the English Presbyterian Synod to remove the debt of \$15,000 off its Foreign Mission Fund has been successful, as it is all removed, and there is a balance of \$1,250 in the treasury.

Foreign.

Encouraging news has been received by the American Baptists from their mission on the Congo. The conversion of a man and his wife a year ago was the beginning of a revival, which has now affected large numbers. The people brought their idols to be burned, asking the question, "What

must we do to be saved?" No building was large enough to hold those who came to the station to hear the gospel, and services were held in the open air. The missionaries are rejoicing over seven hundred converts.

The effort to form a union between the Waldensians and the Free Church of Italy has failed for the present in consequence of the refusal of the former to give up their name and adopt the title of "The Evangelical Church of Italy."

Mr. McAll reports of his work in France that in Paris alone there has been an increase of 61,000 in the attendance on the religious services of his mission, while in the whole of France it is about 85,000. He says, "We now see around us the fruit of years of toil and watching."

There are 120,000,000 women in India. Of these it is said 40,000,000 are prisoners in their zenanas. From the age of eight years old and upwards, they never go beyond its very narrow bounds. They may look out of its darkened windows, and catch a glimpse of the world outside, but can never walk out into its bright sunlight. Not one out of 12,000 receives any kind of instruction. Shut up in their cheerless homes, with darkened minds and hearts, how utterly desolate their lives must be! Woman's hand alone can open these doors. Are all Christian women at work? — *Texas Advocate.*

In 1369, on Palm Sunday, the first Protestant chapel was opened in Madrid. Now there are about sixty Protestant communities in Spain, and hardly a large town without a regularly organized church. The number of openly professed Protestants is 14,000, though there are from 25,000 to 33,000 who are thought to be Protestant at heart.

The smallest Methodist Conference is that of France which has only twenty-five ministers and four or five laymen. The total membership is under two thousand.

The Jewish Mission of the Presbyterian Church of Ireland is about to erect a girls' school-house in Danasets, at a cost of \$10,000.

The first Christian church in the Congo Free State was organized on November 21st, 1886. There are now 1,062 converts in the Congo Mission. A large iron chapel is to be built there.

The native missionaries in Madagascar are rejoicing over the completion of a happy quarter century since the opening of that island to the Gospel. In the last fourteen years 700 Protestant chapels have been erected, making the present number 1,200. There are 80,000 Protestant communicants, and all the churches are self-supporting.

"HE FEARED GOD WITH ALL HIS HOUSE."

There's no prettier picture hung upon the walls of any house, none which heaven can eclipse, than that of a father, mother and the whole family loving God with all their heart, and their neighbor as themselves. You can't beat that picture! "He feared God with all his house."

A wheelbarrow bequeathed to a good boy is a better heritage to him than a system of railroads stretching across America bequeathed to a dissipated, godless boy. It isn't "What shall I leave my children?" but it is "What kind of children shall I leave when I leave this world?" It isn't "What shall I give my children when they become of age?" but it is "What will my children give me and my wife in our old age?" That is it. "He feared God with all his house." If there is one prayer that consumes my whole heart it is, "Oh, God, leave me my wife, so that by precept and example she may teach my children to know God." Thank God to-day for the grace and religion of Jesus Christ, that saved me from sin before God gave me my children to live with.

Oh, gracious Father, help us to encompass our children about and carry them to glory with us. It is a privilege to do such a thing. "He feared God with all his house, and he gave much alms to the people." Religion and inspiration, with the touch of a divine pencil, are bringing out character that will outlive the stars, and grander in all its phases than the character of an angel. — *N.Y.*

When we meet with the little vexatious incidents of life by which our quiet is too often disturbed, it will prevent many painful sensations, if we only consider *how insignificant this will appear a twelve-month hence.*

The late Earl of Shaftsbury said: "If London did not have its four hundred city missionaries it would require forty thousand more police."

PROTESTANT MISSIONS IN AFRICA.

It has been but a few years since any interest has been manifested for the spiritual condition of the 200,000,000 of the inhabitants of Africa. The European settlers in South Africa carried the Gospel with them, and some of the natives were brought under its influence. The Abyssinian and Coptic churches in the north-east gave their testimony for Christ, and some settlers on the West Coast worshipped Christ, but the great mass of the people were left in their heathenism, save as they yielded to the influence and power of Mohammedan or Roman Catholic evangelists.

Africa has been waiting for Protestantism, and may we not hope that its day of redemption is drawing nigh? The civilized world and the Protestant Church are awakening to the value of African trade and African souls.

NORTH AFRICA.

Protestant Missions in North Africa are those conducted by the Kabyle Mission in Morocco, Algiers and Tunis; the London Society for Promoting Christianity among the Jews in Morocco, Tunis and Abyssinia; the American United Presbyterian Church in Egypt; the English Church Missionary Society in Egypt; the Medical Mission of Miss Whately in Egypt; the St. Christophona Missionary Society in Abyssinia; the British and Foreign Bible Society in Algiers, Tunis, Morocco, Egypt and Abyssinia; the Berlin Missionary Society in Egypt.

The most important mission in the Barbary States and that which is full of promise is "The Mission to the Kabyles and other Berber Races of North Africa." It has one missionary and his wife at Tunis; three male and four female missionaries at Tangier, Morocco; two female missionaries at Arzila, Morocco; six male and eleven female missionaries in Algeria.

The large number of Jews in the Barbary States gives a good field for the London Society for the Jews, and the annual report states that "the Jews are growing more favorable toward Christianity," as seen in their attendance at public worship and the purchase of the New Testament.

The British and Foreign Bible Society for the year closing March 1st, 1886, sold in Algeria and Tunis 385 Bibles, 601 Tes-

taments, and 2,726 Portions; in Morocco, 97 Bibles, 54 Testaments, and 637 Portions; and in Egypt about as many as in the Barbary States.

The American United Presbyterian Church has in Egypt 21 organized congregations, 70 places of preaching, 1,842 communicants, 65 schools with 5,414 pupils, from whom was received in 1885 in tuition and other fees \$11,653. The value of church property is over \$200,000. The work is chiefly among the Copts, although some converts have been made among the Moslems.

The English Church Missionary Society reports one missionary and his wife and three native teachers in Cairo, Egypt. There are also two schools and sixty-five scholars. In June, 1885, an Egyptian Mohammedan was baptized.

Miss Whately's Mission at Cairo has been conducted for twenty-five years with remarkable ability and success. She reports a large school and a Medical Work.

EAST AND EAST CENTRAL AFRICA.

The Mission in East and East Central Africa have been established at great expense, both in money and lives, and but little fruit has been gathered.

The Universities' Mission has been chiefly educational and has also aided in the efforts to suppress the slave trade. The principal stations are on the island of Zanzibar and on the mainland at Magila, Mkuzi Umba and Misozwe near the coast, northwest of Zanzibar; at Masasi and Newala 300 miles south, and on Lake Nyassa. The staff of the mission is composed of 1 Bishop, 2 Archdeacons, 17 priests, 3 European deacons, 3 African deacons, 23 laymen, 14 ladies, 2 native readers and 15 native teachers.

The English Church Missionary Society commenced its Eastern Equatorial Africa Mission in 1844 at Mombasa. Stations were opened at Kisultini, 1846; Frere Town, 1875; Mywapwa, 1876; Uyui, 1879; Mumboia, 1879; Kaulikeni, 1882; Sagalla, 1883; Msalala, 1883; Maschi, 1885. The mission at Uganda in Rubaga, on the shores of Lake Victoria Nyanza, was begun in 1877, and has become memorable by the faithfulness of the native converts under a bitter persecution that continued even unto death, and by the martyrdom of Bishop Hannington. At the present time but one missionary is at Uganda, Rev. A. M. Mackay, who is not permitted by the

king to leave. The statistics of the Eastern Equatorial Africa Mission show 11 European clergymen, 11 European lay missionaries, 1 European female teacher, 2 native clergy, 21 native lay teachers, 245 communicants, 5 schools with 554 scholars.

The United Methodist Free Churches of Great Britain report stations at Bihe, Jomva, and Duruma, in the vicinity of the English Church Missions, and at Galbanti in the Galla country. Here they have 4 itinerant preachers, 9 local preachers, 8 class leaders, 180 church members, 67 probationers, 4 chapels, 5 Sunday-schools, with 21 teachers and 241 scholars.

The London Missionary Society has a mission station at Urambo and on Lake Tanganyika. Urambo, which is about 150 miles from Lake Tanganyika, reports one missionary. At Lake Tanganyika are 6 English missionaries and 2 schools with 40 pupils. The mission has been carried on for ten years at great cost and with but little apparent good. The cost of conveying the steamer to the lake was about \$15,000, and the question of discontinuing the mission has been canvassed by the Directors. The last Annual Report says: "The peoples of Central Africa, sunk in barbarism, and the prey of the slave-trader, are in utter ignorance of that which alone can bring deliverance and elevate into worthy freedom. There is probably no part of the world in which so vast an area of country and so great a multitude of people exist who have as yet been wholly untouched by the influence of Christianity. Serious, therefore, as are the difficulties in the way of conveying the Gospel to them, and great as the burden may be of attempting to carry on the enterprise of evangelization, the Church of Christ would be untrue to its profession of faith in its Divine Lord, and in the Gospel as the only hope for humanity, were it not to persevere in the holy enterprise."

The Established Church of Scotland reports two stations, Blantyre and Domasi, not far from the Shire River, which connects the River Zambesi with Lake Nyassa. Here are 2 ordained missionaries, 1 lay teacher, 1 medical missionary, 1 general agent and 2 artisans. The mission was opened in 1874, and though no converts are reported there are two schools, one with 80 and the other with 40 scholars. "The work of the missionaries from day to day is one of close superintendence of

the whole community. Many of the young people live with the missionaries, who are thus called on to wield continually their direct and personal influence for Christ. They have services every day, and special services on Sunday in the church. They work in day-school and Sunday-school, and they train natives to be assistant teachers in both."

The Free Church of Scotland has a mission called "Livingstonia," on Lake Nyassa, with three ordained native missionaries, 2 unordained medical missionaries, 4 European missionary teachers, 4 native teachers, 2 European artisans, 3 native catechists, 1 native church with 9 communicants, 6 schools with 588 scholars. The mission was founded in 1875.

The American Board has three stations, Kambini, Mfongwe, and Makodweni, not far from the port of Inhambane, which is midway between Natal and the mouth of the Zambesi River. Here are three ordained missionaries and their wives, and four native Zulu helpers. The mission was organized in 1833.

Mr. W. W. Kelley, of the Free Methodist Church, has lately started a mission near Inhambane.

In Madagascar are missions of the London Missionary Society, Norwegian Lutheran Missionary Society, Society for the Propagation of the Gospel, and the Friends. The mission of the London Missionary Society commenced in 1831, and in 1836 reported 25 English missionaries, 3 female missionaries, 761 native ordained preachers, 5,226 native preachers, 60,731 church members, 199,283 native adherents, 1,007 schools with 94,507 scholars. The natives contributed for school fees, £405, and for church purposes £1,951. The English Society for the Propagation of the Gospel in Foreign Parts reports in Madagascar 13 missionaries, 87 catechists, 99 communicants at Antanarivo; connected with the Ladies' Association are 3 ladies and 5 native teachers. The Friends report in Madagascar 19 missionaries, 124 country schools with 14,460 scholars. There are also a number of city schools. The Norske Mission of the Norwegian Lutheran Church has 15 stations. In Antanarivo is a college and a hospital, two boarding schools and two schools for training native teachers. There are 219 churches with 700 church members. There are 38,831 pupils attending the schools.

SOUTH AFRICA.

In South Africa, largely settled by emigrants from Great Britain and from the Netherlands, large towns and cities have been built which exhibit in their appearance the wealth and refinement of the mother country, and the natives have been brought to some extent under the influence of their civilization and Christianity, but there are still large tribes of people living north of these who are still devoted to the most debased heathenish practices. Mission work has been carried on to some extent by the Protestant Churches of South Africa, and by some of the Missionary Societies of other lands.

The Wesleyan Methodists have in the Transvaal and Swaziland District 12 missionaries and assistants, 12 catechists, 18 day-school teachers, 85 Sunday-school teachers, 54 local preachers, 1,215 full church members, 403 probationers, 20 Sunday-schools with 1,425 scholars, 15 day-schools with 666 scholars.

The Society for the Propagation of the Gospel reports in the Cape Town Diocese, one bishop, 23 missionaries, 54 catechists and school teachers and 1,600 communicants; in Grahamston Diocese, one bishop, 25 missionaries and 655 communicants; in St. John's District, one bishop, 18 missionaries and 1,017 communicants; in Zululand Diocese, one bishop, 3 missionaries and 40 communicants; in Maritzburg District, one bishop, 24 missionaries and 513 communicants; in Bloemfontein Diocese, one bishop, 12 missionaries and 761 communicants; in Pretoria Diocese, one bishop, 8 missionaries and 245 communicants.

The Free Church of Scotland has in Kaffraria and Natal 12 ordained European missionaries, 18 European missionary teachers, 74 native teachers, 9 European artisans, 21 native catechists, 1 native licensed preacher, 1 native colporteur, 10 Bible women, 3,271 communicants, 65 schools with 2,831 pupils. The Lovedale school is accomplishing a very valuable work. The name—Lovedale—was given it in honor of Rev. Dr. John Love, once the secretary of the Glasgow Missionary Society. It lies about 760 miles northeast of Cape Town. The curriculum of education comprehends the elementary school, the literary and the theological course, each occupying three years. The trades taught are carpentering, waggon-making, printing, book-binding and blacksmith's

work. The industrial department consists of laundry work, dressmaking, tailoring, etc. On Sundays some of the native young men go out in companies to the heathen kraals to preach the Gospel. The expenditure is about £12,000 a year.

The American Board has in its Zulu mission in Natal 7 stations, 17 out-stations, 16 churches with 866 members, a theological school, 3 boarding-schools and 36 day-schools. There are ten ordained missionaries with their wives, and seven other female assistant missionaries.

The Finnish Missionary Society has its missions in Ovambaland with 3 lay and 7 female missionaries, 6 native helpers and 13 communicants.

The Paris Evangelical Missionary Society has among the Basutos 5,000 communicants. The London *Christian* of February 10, 1857, gives the following account of a mission to the Upper Zambesi which, though under the direction of the Paris Evangelical Missionary Society, does not share in its general funds: "In connection with this Mission, which 4 years since Mon. and Mme. Coillard went forth to establish, there are now 6 European and 2 Basuto evangelists, while 3 missionaries, one a medical man, are now leaving France for Africa. From a little narrative of the work just published, we learn that after many difficulties the Zambesi was crossed on August 21st, 1855, the missionaries being welcomed by the chiefs, who declared that the country was before them—they could go where they chose. The two Basuto evangelists were residing at Mumboa, but later on one would go and labor somewhere in the valley above the Gonyo Falls. At the important port of Seshoke, the official residence of fifteen chiefs, buildings of a temporary character have been put up for the missionary who remains there. The population is scattered over an immense tract of country, more than eight hundred miles in length, and requires a band of energetic workers to evangelize it. M. Coillard intended to proceed to Lialui, the capital, where he had previously been welcomed by the king, to endeavor to bring about a reconciliation between the chiefs."

The Moravians report in Independent Kaffraria, British Kaffraria and Cape of Good Hope Colony, 21 stations, and the report for 1884 gave 58 missionary agents, 10 native missionaries, 326 native helpers,

2,828 communicants, 26 schools, 2,619 pupils.

The English Society for Promoting Female Education in the East reports in King William's Town and Peclton four female missionaries engaged in teaching the native children.

The Primitive Methodists of England have a mission at North Alewal, with two missionaries and 181 members, and there are also missions in South Africa by the Rhenish Missionary Society, Hermannsburg Missionary Society, Berlin Evangelical Missionary Society, Norwegian Lutheran Missionary Society in Zululand, and Free Swiss Church of Canton de Vaud among the Basutos and Kafirs.

WEST AND WEST CENTRAL AFRICA.

In West and West Central Africa the work of the Protestant Church has met with some success in Liberia, Gold Coast, Gambia and on the Niger, and very lately on the Congo, yet comparatively little has been accomplished beyond laying the foundation for future aggressive work.

The American Board Mission in West Central Africa was founded in 1880 and has now three stations with five missionaries and their wives. Four of the missionaries are ordained. The stations are at Bailundu, Bihe and Benguela. Two schools and twenty pupils are reported.

Bishop Taylor, of the Methodist Episcopal Church, has established several stations in Angola and on the Congo.

The Methodist Episcopal Mission in Liberia reported in February, 1886, 19 traveling and 57 local preachers, 2,490 members and 166 probationers, 27 churches valued at \$27,610. No missionaries from America are connected with the Liberia Mission. Some of the missionaries belonging to the Angola stations formed by Bishop Taylor have their names connected with the Liberian Conference, and Bishop Taylor writes that the printed Annual Minutes of the Liberian Conference, held in February, 1886, should have given their names as missionaries in Angola, and not as embraced in a District under a presiding elder.

The English Baptists have a mission on the Congo which reported last year 20 missionaries, 1 medical agent, 1 female school teacher, and 140 boys in day-schools. The stations are at Underhill, Bayneston, Ngombe, Stanley Pool, San Salvador, Bolobo and Lukolela. No

members were reported in the last Annual Report. On the West Coast at Cameroons and Victoria, there were 3 missionaries, 3 school teachers, 5 native evangelists and 168 communicants. We understand that lately the West Coast Mission has been transferred to some German Missionary Society in view of the fact that the country where the mission is situated has lately been ceded to Germany.

The American Baptist Missionary Union has a mission in Liberia with 2 female missionaries, 1 native preacher, 1 Bible woman, 4 other native helpers, 7 self-supporting churches with 429 members. The Congo Mission reported last May 13 male and 5 female missionaries, and 2 native preachers. There have been extensive revivals during the later part of 1886 resulting in over 1,000 conversions.

The English Church Missionary Society has missions on the Niger River and in Yoruba and Sierra Leone. The Niger Mission was commenced in 1857. The founder of this mission and its leader for thirty years, labors on with undiminished energy. The steamer *Henry Van* greatly aids the mission. The statistics report 8 native clergymen, 15 native lay teachers, 916 communicants, 8 schools with 518 students. The Sierra Leone Mission was commenced in 1816, but the work is now being carried on chiefly by the Native Church, and the Society sustains the three leading educational institutions. The Native Church reported in 1885 about \$80,000 contributed by the people for pastoral support and missionary objects, and it employs two clergymen and several lay teachers as missionaries. There are 5,810 communicants. The Yoruba Mission was commenced in 1843, and now has 2,650 communicants. The principal stations are at Lagos and Abeokuta.

The United Methodist Free Churches of Great Britain report in Sierra Leone 5 circuits with 6 itinerant preachers, 85 local preachers, 141 class leaders, 2,955 church members, 713 probationers, 16 chapels, 11 Sunday-schools with 974 scholars.

The Wesleyan Methodists are in Sierra Leone, Gambia, Gold Coast, and Lagos. In Sierra Leone are 15 missionaries, 35 chapels, 9 catechists, 45 day-school teachers, 106 local preachers, 5,815 members, 1,134 probationers, 25 day-schools with 2,554 scholars, 31 Sunday-schools with 301 teachers and 3,648 scholars. In Gambia are 7 missionaries, 10 chapels, 32

local preachers, 789 church members, 37 probationers, 7 Sunday-schools with 37 teachers and 688 scholars, 7 day-schools with 11 teachers and 562 scholars. On the Gold Coast District are 18 missionaries, 43 catechists, 259 local preachers, 5,885 members and 353 probationers, 42 chapels, 53 day-schools with 79 teachers and 2,119 scholars, 46 Sunday-schools with 125 teachers and 2,440 scholars. On the Lagos District are stations at Little Popo, Porto-Novo, Lagos, Yaba, Abeokuta and Egga, with 11 missionaries, 5 catechists, 73 local preachers, 1,403 members and 293 probationers, 18 Sunday schools with 103 teachers and 1,269 scholars, 21 day-schools with 30 teachers and 824 scholars.

The United Presbyterian Church of Scotland has its African Mission at Old Calabar where it reports 6 stations, 18 out-stations, 9 ordained missionaries (of whom 2 are natives and 2 natives of Jamaica), 6 European female teachers, 2 other European agents, 18 native agents, 241 members, 7 Sunday-schools with 700 scholars, 6 day-schools with 336 scholars.

The American Presbyterian Church has missions in Liberia, on the Gaboon River, and on the Island of Coriso. The Liberia Mission has 7 stations, 3 ordained American missionaries, 2 native ordained ministers, 1 American lay, 1 native lay, and 2 female missionaries, 253 communicants, 265 scholars in boarding and day-schools. In the Gaboon and Corisco Mission are 6 stations and 7 out-stations, with 6 American ordained and 5 native ministers, 1 American and 14 native lay missionaries, 10 female missionaries, 615 communicants, 87 scholars in boarding and day-schools.

The American Southern Baptist Convention reports stations at Lagos, Abeokuta, Ogbomoshaw, Gann, and Haussar Farm, with 6 ordained missionaries, five of whom are married, and 8 native assistants, with 125 members and 220 pupils.

The United Brethren in Christ report in their Sherbro-Mendi Mission in West Africa 3,929 members, of whom 1,035 were received in 1885. The workers are 4 ordained preachers, 5 unordained preachers and 53 lay-workers.

The African Methodist Church sent out last December one missionary and his wife for mission work in Liberia.

The Southern Colored Baptist's sent out in January, 1887, five missionaries to work among the Vey tribe of Negroes in Liberia.

The Free Methodist Church in the

United States are represented in Liberia by six missionaries, who arrived in Monrovia Dec. 15, 1886. They claim to be self-supporting missionaries, and are Rev. R. L. Harris, Miss Eunice Knapp, who was for three years missionary in Bulgaria, Rev. Charles Westfall and wife and Mrs. Jennie Torrence.

The Protestant Episcopal Church reports in Liberia, 10 native or Liberian, 1 bishop, 8 presbyters, 3 deacons, 3 candidates for orders, 8 lay-readers, 18 catechists, 2 business agents. There are also one white presbyter, and teachers, 1 white physician, and 1 white female teacher. The communicants number 540, of whom 271 are native and 269 Liberians. There are also 410 day and 267 boarding scholars.

The General Synod of the American Evangelical Lutheran Church has in its Muhlenberg Mission at Monrovia, Africa, Rev. D. A. Day and wife as missionaries aided by a native preacher. There are 81 communicants and a school with 88 boarders and 39 non-boarders as scholars.

The General Association of the Colored Baptists of the Western States report two missionaries lately sent to the Congo.

Mr. E. S. Morris, of Philadelphia, is supporting a teacher and a missionary school in Liberia, and Miss Sharp is in charge of a school among the Veys of Liberia. The North German Missionary Society has a mission on the Gold Coast.

There are ten Continental Missionary Societies represented by missionaries in Africa, but we have no late statistics, respecting them. They are St. Chrischona, Rhenish, North German, Berlin Evangelical, Hermansburg, French Evangelical, Norwegian, Berlin, Finnish, and the Free Church Canton de Vaud. The location has been given in the foregoing notes.

Rev. J. W. Mendenhall, D. D., of Delaware, Ohio, writes as follows respecting the future work of Protestantism in Africa:

"To succeed rapidly in the 'Dark Continent,' Protestantism must thunder and flash like lightning all over its vast area. Externally, it must deal vigorously with the old historical forms of religion, such as Mohammedanism, compelling a halt in their career, and contest the presence of such corrupt forms of Christianity as the Coptic and Roman Catholic, compelling reformation and a return to true Scriptural standards of ethical life and spiritual order. A close observer is impressed that

both purposes are in process of fulfillment. In Egypt, Abyssinia, Angola, and Mozambique, Latin Christianity is being gradually undermined by a native independent spirit and by an exposure of the corruptions of the priesthood. While the obstinacy of the Mohammedan race can not be magnified beyond the reality, the influence of the European spirit is a restraint which is affecting both priests and people, and by the constant attrition of the two forces—Mohammedan and Christian—the result will finally be the decline of the former, and the dominion of the latter. Intrenched as Mohammedanism is in the Barbary States, Egypt, the Sudan, and Lower Guinea, and paganism rife in Zanzibar and the interior, nevertheless the footholds of the Christian missionary may shake the foundation of every mosque in Africa, and terrify every pagan into awe and reverence before God.”—*Gospel in all Lands.*

THE WORK, TO DATE.

Last of all, we come to the mission fields, which may be said to cover the globe. All lands are open, all peoples ready for the Gospel. The question is simply one of supply. Increase their efforts as they may, the Christian Churches cannot keep pace with the demand in Japan, nor supply the pressing needs of the millions in India, nor grasp all the opportunities in China, nor evangelize Corea and New Guinea and the ends of the earth as they might be evangelized if the means were only unlimited. Everywhere the response to Christian effort is quick and generous. The savage king of Uganda burns alive to-day scores of converts—to-morrow scores come out of the darkness of heathenism and take their places. A thousand are born to Christianity in a single month at a single station on the Congo, up which scores of missionaries are ascending to preach life and immortality. In Japan and India and China converts are increasing, and the native agency in evangelization is becoming more and more extensive and efficient. Christian schools are well filled in all lands, and the Scriptures are reaching souls who have not heard the missionary's voice. The note of the watchman standing between the old year and the new, and looking both ways, is not a note of discouragement or despair. He sees that Christ was never the king of so many

souls, the trust of so many hearts, the light of so many lives; the Church never more willing to go forth on her mission of conquest; the nations never more ready to put away the false for the true. The message of the old year to the new is one of cheer and promise. Unbelief has not paralyzed the arm of the Church. The birth of nations into Christ's Kingdom is near at hand.—*N. Y. Independent.*

FRUIT FROM A VOICE-TEST.

A friend of Mr. C. H. Spurgeon recently mentioned a remarkable conversion, resulting from an experiment Mr. C. H. Spurgeon made upon the acoustic character of a building in which he was to preach:

Some years ago Mr. Spurgeon, intending to preach in the Crystal Palace on a certain date, himself went to the palace for the purpose of giving orders as to where the partitions were to be put up, that his voice might be heard over as wide an area as possible. He tried his voice from various parts, reciting aloud the text “Behold the Lamb of God which taketh away the sin of the world.” Years passed by, and last year, when Mr. Spurgeon was laid aside by sickness, a message came to him requesting that he would visit a man who was dying and was desirous to speak with Mr. Spurgeon. He, being unable to go, sent his brother, and the dying man said, “Tell Mr. Spurgeon that twenty years ago I was working in the Crystal Palace making some alterations previous to a sermon which he was going to give. He came to the palace to see the partitions raised, and called out several times, ‘Behold the Lamb of God.’ It was that text, sounding out in a strange manner, that was the arrow which God used to pierce my heart and make me see my Saviour.”

One mark of a true convert is that he continues to repent of his sins after he hopes that they are pardoned. The true Christian desires to be saved from sin; and his hatred of sin, and repentance for it, increase in proportion as the assurance of heaven increases.

Educate only a man's head and you make him an infidel. Educate only a man's heart and you make him a fanatic. Educate them both together and you have the noblest work of God.

WHAT ONE WOMAN DID.

Several years ago, Miss Beilby, a young English woman who had studied medicine to fit herself for usefulness as a missionary at Lucknow in India, was sent for by the wife of the native Prince of Puna, who was ill. Puna was a long distance from Lucknow, and the journey was a dangerous one; if Miss Beilby went, she would be separated by more than a hundred miles from any white man.

Her friends urged her to refuse. The English woman was young and timid, but she knew her duty; she went, remained two months, and cured the patient. When she was about to return, the Rance sent for her and begged her to go in person to Queen Victoria, with the message that Indian women, not being allowed the attendance of men physicians, died in great numbers every year for want of care. The Rance brought paper, pen and ink, and with tears, besought Miss Beilby to write her petition to the Queen, to send to them women doctors.

"Write it small, Saheba," she begged, "for I shall put it in a locket and hang it about your neck, and you must wear it until you put it into the hands of the great Rance herself."

Miss Beilby returned to England the next year, obtained an interview with Queen Victoria, and placed the locket in her hands with the message. The Queen was deeply touched, and empowered Lady Dufferin, the wife of the Viceroy of India, to form an association for sending out female medical aid to the women of India.

Many women doctors have been sent by the association, and Indian women are now being educated as physicians and nurses. An estate of fifty acres, with large buildings, has been given by a native prince, as an hospital for Hindoo female patients.

Had the timid missionary refused to undertake the perilous duty to one woman, these great blessings—which are but the beginning of help and hope for all the women of India—probably never would have come to them.

Now the seed, however small it be, of good deeds. Only God knows what the fruit will be.—*Sel.*

And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

TOO GOOD TO DECEIVE.

Amongst the many martyrs in Spain was one who had been a priest, and who was the means of leading his two young sisters to embrace the truth of the gospel. He endured cruel persecution, was repeatedly tortured, but could neither be induced to deny his Lord nor to betray those who sought to worship with him "in spirit and in truth."

In the dungeons of the Inquisition many means were tried to induce the sisters to return to their former bondage and superstition; but they remained true to the faith which they had learned of him who was their brother in spiritual bonds as well as by natural birth. When a doubt of his truth, or the possibility of his being mistaken, was urged, they had but one answer:—"He is too wise to be wrong, and too good to deceive." They maintained their confidence in him, and their simple trust in the Saviour, till the last; and all suffered death together, with these words of holy confidence upon their lips, even amid the cruel flames: "I will greatly praise the Lord, for he shall stand at the right hand of the poor, to save him from those that condemn his soul."

PONDER GOD'S WORD.

If you would become an intelligent follower of Christ, you must ponder over the truths of the Gospel till your views of them are clear; till you can distinguish between Law and Gospel; till you have clear and impressive views of the connection between His death and your salvation, till your very soul is, as it were, saturated with these truths. In no other way will you ever grow in grace; and you will grow just in proportion as you sincerely pursue this course.

Take any eminent saint who stands noted as one who walks with God. If the truth were known, you would find he reached this elevation by habitually and seriously pondering sacred things. Go back into his history twenty years, and you will find that the moments others wasted he employed in Heavenly meditation. God does not work any miracle in sanctifying us through the truth. It transforms and moulds us into His image, just in proportion as it impresses us, and it impresses us just in proportion as it is digested.

PAYING FOR MONEY AND GETTING CHEATED.

The love of money is said to be the root of all evil. So great is that love in a majority of cases, that almost any price is paid for it. We propose briefly to discuss the matter and show that money, like other things, is often bought too dearly.

When a man in pursuit of wealth sacrifices moral principle in order to insure success, HE GETS CHEATED.

When he pursues a business, however remunerative, which he knows is undermining his health, HE GETS CHEATED.

When he habitually devotes so many hours to labor that he has no time to give to his family and friends, to reading, mental and moral culture, HE GETS CHEATED.

When he makes money by rumselling, or any other traffic which works mischief in the community, HE GETS CHEATED.

When he ignores "all outside matter," and is determined to make money anyhow, leaving religion, politics, friends, benevolent objects, and "everybody to take care of themselves," HE GETS CHEATED.

When he finds making money in his fashion excludes him from the society of all truly good men, HE GETS CHEATED.

When he is determined, in old age, to give himself no rest or relaxation, but work on, grasping for more, more, more, HE GETS CHEATED.

When he has money enough to satisfy any reasonable being, and should haul in soil and devote some of his best time and energies to doing good—but won't do it and works on—HE GETS CHEATED.

When he finds his hard earned wealth is injuring both himself and family, that his children are growing up in ignorance and idleness and they are all "good for nothing" to the world, it is evident that HE HAS BEEN CHEATED.

When his devotion to money making costs him restless nights, ill health, loss of appetite, bad temper, envy and jealousy, the growth of pride, idolatry of gold, a stingy or sour disposition, and the hatred or indifference of good society, all we have to say is, even if he has gained the whole world, HE HAS GOT ABOMINABLY CHEATED.

Don't, therefore, pay too much for money. It will not furnish you all you desire. It will not insure you good health. It will not enrich your mind. It will not enrich the heart. It will not deliver you

from danger. It will not follow you beyond the grave. It will not save your soul. Don't, therefore, we pray you, in getting gold sacrifice your principles, your health, your friend, your good name, the best interests of your family, or your soul; for if you do, you are cheated for time and cheated for eternity. DON'T GET CHEATED. —*Business World.*

"MUCH MORE."

Wonderfully does the Lord multiply His mercies, piling mountain on mountain. "Much more" is His chosen rule. He gives life, then adds "more abundantly." Five times in a single chapter, the fifth of Romans, He asserts this towering order of love. The argument runs:

Christ died for sinners, for the bad, the vile, and the hateful; "much more" does He impart life, protection, salvation.

He reconciles enemies to God by dying; "much more" He sanctifies, purifies, glorifies, by living.

The curse following Adam's sin was terrible; "much more" the grace of God and the gift by grace" abounds—not only is the evil cured, but much more than cured, for the saved are joint heirs with Christ the Lord.

Death reigned by sin; "much more" shall the saved "reign in life," be clothed with regal glory, vested with royal power.

Sin is prolific, abounds, multiplies like lice in Egypt; grace abounds "much more," is still more prolific, grows like trees by the water courses.

To him that hath is given, and he hath "more abundance," his virtues grow in number, strength, beauty, and fruitfulness "much more" than sin ever multiplied.

The more we appropriate of the riches of grace, "much more" will clouds of mercy empty their treasures on our souls; the better we are made by faith in Christ, "much more" rapid will be our growth, "much more" vigorous our spiritual health, "much more" sweet our rest in Jesus, "much more" unspeakable our joy. Praise the Lord for "much more."—*Scot.*

When evil habits have once been confirmed they can be overcome seldom, or never, by the call of duty or by a sense of moral obligation, but by the power of some new hope, some new interest or affection, and, most of all, by the power of that affection which is called forth by the revelation of Divine grace.—*Scotch Sermon.*

DARK PLACES ON THE ROAD.

BY REV. THEODORE L. CUYLER.

During this week, which has been one of peculiar trials and bereavements among my flock, I have been carrying the lamp for several friends who were walking through a dark tunnel. These tunnels lie in almost every road to the Father's house; and when we are compelled to tread the gloomy path, we wonder why God led us in there, while other people are out on the smooth road in the sunshine. One of the most trying features of many a trial, is that we cannot discover the why or the wherefore of our special affliction. Our Heavenly Father did not consult us before the blow fell, and He gives us no explanations. Every week a pastor has to confront these mysterious dealings of Him whose name is "Love." Only yesterday a young mother showed me the bewitchingly beautiful photographs of two lovely children, both of whom I have seen laid in their little caskets within a year. To the torturing question "*Why did God lead me into this valley of the death-shadow?*" we could only return that answer which has been so often soaked through with tears, "Even so, Father, for so it seemed good in Thy sight." There is no by-road to escape these dark, subterranean passages. Like Bunyan's Christian, we can only say "I see not but that my way to heaven lies right through this very valley of darkness."

It is in such seasons of tremendous trial that the Adversary assails us most fiercely. He taunts us with the question "Where is now thy God?" He insinuates that we did not deserve to suffer half as much as certain others do, and yet their barns are filled with plenty, and their tables are surrounded with healthy and merry faces. He points us to the pale faces whose silence makes our hearts ache, and to the new-made mounds which give back no whisper, and then tells us that heaven is totally unseen, and that no one comes back to assure us even that there is such a place. And so the arch-enemy endeavors with such devilish suggestions to blow out the lamps, and to break the staff which we carry, and to make the pathway of trial as dark and discouraging and desperate as possible.

This is not a fancy sketch. It is the actual experience of thousands at this moment—thousands of Christ's "choice

ones" also, who names are graven on the palms of His hands. Probably many who read these lines are now toiling along through some slough of suffering or tunnel of trial, with sore feet and aching hearts. "Have you any lamp for me?" says one and another; "if so, hand it to me." Yes, friends, there are several precious truths that shine brightest in the darkest spots, only don't let Satan snatter your lantern.

One certain thing is that life is only a journey, and not an end, and that these dismal places on the journey are the preparatory discipline for that complete, full-orbed, and perfected life which lies at the termination of the road. The whole journey of every believer is portioned out to him; and every path of thorns and every dark "deep cut," is as surely appointed in wisdom as are the most flowery meadows, or the most picturesque windings up the "Delectable Mountains." Nay, more; we shall probably acknowledge when we reach heaven, that the most profitable experiences we had in this world were the experiences gained in hard fights with temptation, and in hard walks thro' just such places as you are now in. The bitter cups we tried like spoiled children to push away, contained the medicines our souls needed most. It is the easiest thing in the world to walk with God under bright skies, if He will only let us tell Him just where to lead us. The victory of faith is to keep a tight grip on Jesus through the dark and slippery chasms, and to keep saying "Whatever else goes, I will not let Thee go." Listen, my friend, and you will hear His calm, assuring voice: "I will never leave thee nor forsake thee; having loved My own in this world, I will love them to the end." Strength comes into your soul through such faith-grips. Do you suppose that the disciples could have afforded to lose the lessons which they learned in those night tempests on Galilee?

Remember also that the chief object of all discipline, as of all Bible study or Gospel preaching or Christian labors, is to develop character. Whom God loveth He chasteneth; every branch that beareth fruit (not the dead twigs) He pruneth, that it may bring forth more fruit. "Why do you cut that bush so cruelly?" said a gentleman to his gardener. Because it is all running to limbs and leaves, and I want to make it bear something." Ah, it is a

keen knife that our divine Gardener employs; it often severs heart-strings, but afterward come the peaceable fruits of righteousness from them who were exercised thereby. There is such a pitiable amount of base alloy in the form of pride and self-will and covetousness and sinful idolatries, even in the genuine Christian, that character requires a frequent "refining-pot," and often a very hot furnace. To all my readers who are wondering why God has put them into the furnace, my answer is that God *owns you* and me, and He has a sovereign right to do with us just as He pleases. If He keeps His silver over a fierce flame until He can see His own countenance reflected in the metal, then His loving purpose is gained. The smelting of the ore and the burning out of the dross, will soon be over. There will be no need of crucibles up in heaven; next to the glory of the King, will shine the glory of Christ-made characters.

Hold on, then, my toiling brother and my sorrow-stricken sister, through the dark tunnel. On the plate-glass of your lantern is cut as with a diamond "*Fear not!*" In the darkest places hold up the lantern; don't let Satan smash it. Turn the lantern round, and see how many premises flash from it. Look well to your footing, and strike up the one hundred and third Psalm; it is a glorious song in the night. Occasionally take the long look ahead, and you will discover at the far-crend of the gloomy passage is a bright light. It will grow larger as you draw nearer to it; by-and-by comes the exceeding and eternal sun-burst of heaven! Weeping can only last for the night; joy cometh in the morning.

"COME OUT, JOACHIM."

One day when Martin Luther was completely penniless, he was asked for money to aid an important Christian enterprise. He reflected a little, and recollected that he had a beautiful medal of Joachim, Elector of Brandenburg, which he very much prized. He went immediately to a drawer, opened it, and said: "What art thou doing there, Joachim? Dost thou not see how idle thou art? Come out and make thyself useful." Then he took out the medal and contributed it to the object solicited for. Have not some of our readers idle Joachims which they could send out to do good in missions at home and abroad?—*H. C. Me and Abroad.*

WORDS.

Words too lightly spoken
Come not back again,
And sweet buds are broken
By the softest rain.

Words may strike as arrows,
With too cruel smart;
He who heeds the sparrows
Heeds the wounded heart.

Words may be good angels,
Winged with love and light,
Bearing God's evangel
To the homes of light.

Words may be as-devils,
Slaying where they fall,
Oh! the bitter evils
Coming at their call.

Guard the might thus given,
Sowing weeds or flowers,
Spreading hell or heaven
With these words of ours.

POPULARITY.

The only popularity worth aspiring after is a peaceful popularity—the popularity of the heart—the popularity that is won in the bosom of families, and at the side of death beds. There is another, a high, and a far-sounding popularity, which is, indeed, a most worthless article, felt by all who have it most to be greatly more oppressive than gratifying—a popularity of stare, and pressure, and animal heat, and a whole tribe of other annoyances which it brings around the person of its unfortunate victim—a popularity which rifles homes of its sweets, and, by elevating a man above his fellows, places him in a region of desolation, where the intimacies of human fellowship are unfelt, and where he stands a conspicuous mark for the shaft of malice, and envy, and detraction—a popularity which, with its head among storms, and its feet on the treacherous quicksands has nothing to lull the agonies of its tottering existence but the hosannahs of a driveling generation.—*Dr. Chalmers.*

There is no knowledge for which so great a price is paid as a knowledge of the world; and no one ever became an adept in it except at an expense of a hardened and wounded heart.

WHAT IS WRONG WITH THE PRAYER-MEETING!

The prayer-meeting ought to be one of the best, most interesting and most helpful of all church meetings. It ought to be attractive. It ought to be a meeting which all will love to attend who have burdens on their hearts, who are in any perplexity, who are passing through conflicts or struggles of any kind. Those who are faint because of the toilsome way along which their feet have come ought to know that in the prayer-meeting, as they wait upon God, they will renew their life, and strengthened by what they get there will mount up with wings as angels. Those who have been yorsted in the battles of the week should be sure that in the prayer-meeting they will be gently lifted up again and new hope put into their heart.

In short, the prayer-meeting should be an oasis in the hot desert, a friendly hospice on the cold mountain, a place for restoring souls and feeding the hungry, and comforting the sorrowing, and lighting again lamps that are going out, and kindling again the altar-fires that are smouldering, and truly renewing all Christian hearts.

But is it such a service in most of our churches? Is it considered by many people the best and most interesting meeting of the week? Now what is the matter with the prayer-meeting? Let us look at the matter very frankly.

For one thing, many prayers are too long. There can be no objection to long prayers in the closet; we may wrestle all night with God alone. But in a social meeting our prayers should be short. They should never exceed two or three minutes. Yet the other night in one meeting the pastor prayed thirteen minutes and one of the brethren prayed seven minutes. No wonder people do not throng to that meeting.

For another thing many pastors talk too much in the prayer-meeting. The truth is, most of us do not go to prayer-meeting to be talked to; it is not instruction, but devotion and help that we seek there. There should be a subject announced and a few words should be spoken by the leader in opening it; but a twenty or thirty minute talk or lecture kills the meeting as a prayer-meeting, whatever it may be as a preaching service. It is far better to have four or five or ten persons rise and speak,

each of them four or five minutes, than for any one person to speak twenty or thirty minutes.

But it is not long talks and long prayers alone that makes the meetings dull. Many of them lack warmth and tenderness. They are conducted in a stately, formal manner. They are made grave and solemn. In a word, they lack heart. A recent writer says on this subject:—"Never so broken an exhortation, tenderly uttered, is worth more in a prayer-meeting than the most polished speech coming from the intellect alone. A merely intellectual prayer-meeting is a spiritual farce." We have only to make a meeting fitted to help people and people will come to it.

This suggests a thought about the best preparation for the prayer-meeting. The topic having been selected, one fitted to give spiritual help to the people, the pastor, should get one or two thoughts to give in opening. The subject should be known to the people in advance if they are expected to take part. Sometimes a meeting may be all prayer, Scripture and song, with no speaking whatever. A promise meeting now and then—every one bringing a promise—is profitable.—*Phil. Pres.*

A quaker was once advising a drunkard to leave off his habit of drinking intoxicating liquors. "Can you tell me how to do it?" said the slave of the appetite. "Yes," answered the quaker; "it is just as easy as to open thy hand, friend." "Convince me of that, and I will promise upon my honor to do as you tell me," replied the drunkard. "Well, my friend, when thou findest any vessel of intoxicating liquor in thy hand, open the hand that contains it before it reaches thy mouth, and thou wilt never be drunk again." The toper was so well pleased with the plain advice that he followed it.

A course begun with God is sure, in the long run, to prove a triumphant one. There may be failure, difficulty, temptation, sorrow, clouds, and darkness; yet in the end it will be made manifest that he who begins it in the sanctuary will end it in glory. "They that be planted in the house of the Lord shall flourish in the courts of our God."

If we would bring holy life to Christ, we must mind our fireside duties as well as the duties of the sanctuary.—*Spurgeon.*

DON'T WORRY.

A mother gives this experience in her own life: She said, "I was of a worrisome temperament, and I was wont to say, 'Oh, dear! I would rather be in prison than live such a life as this. I can never sit down a moment to read that Jamie wants something of me, and I wish I could have more rest and be alone for a little while.'" One damp May morning the little fellow was singing in an adjoining room,

I want to be an angel,
and the sharp cough cut the song in twain; the mother was worrying and fretting too much to care for the child. The child grew worse; the evening came and with it the father, and after the father the doctor, and the doctor said: "You should have called me earlier." The child grew worse, and soon all was over. The mother says: "I have plenty of time now; the books are never disturbed now; I can read when I please, I can write when I choose; but when I see gray-haired women leaning on their sons I cry to God, 'Oh, that I had had more patience, and had not been so worried and fretted.'"—*Rev. O. P. Gifford, in Baptist Weekly.*

CAN THEY SHOW US A BETTER WAY?

The Bishop of Liverpool, in the course of a sermon recently delivered in that city, remarked,—"it is cheap and easy work to sneer at dogma; to scoff at Inspiration and the Atonement; to make merry at the controversies of Christians, and to tell us that no one really believes all the Bible, or all the facts enumerated in the Belief. It is easy, I repeat, to do this. Even children can cast mud, and throw stones, and make a noise. But sneers, and mud, and noise are not arguments.

"I challenge those who sneer at dogma to show us a more excellent way, to show us anything that does more good in the world than the old, old story of Christ dying for our sins, and rising again for our justification. The man of science may say, 'Come with me and look through my microscope and telescope, and I will show you things which Moses, David, and St. Paul never dreamed of. Do you expect me to believe what was written by ignorant fellows like them?' But can this man of science show us anything through his microscope or telescope which will

minister to a mind diseased, bind up the wounds of a broken heart, satisfy the wants of an aching conscience, supply comfort to the mourner over a lost husband, wife, or child?"

THE LAST RECORD.

Josiah Quincy, formerly President of Harvard College, lived to be ninety-two years of age. He had kept a journal for many years. He was accustomed to sit in the morning in a large chair with a broad arm to it, which served as a desk, upon which he wrote his diary. July 1st, 1864, he sat down in his chair as usual. His daughter brought his journal. He at first declined to undertake his wonted task, but his daughter urged him not to abandon it. He took the book and wrote the first verse of that grateful hymn of Addison:

"When all Thy mercies, O my God,
My rising soul surveys,
Transported by the view, I'm lost
In wonder, love and praise."

The weary head dropped upon the bosom. The volume was ended. The soul had fled.

MY REFUGE.

His name is Jesus, and he did die
For guilty sinners crucified,
Content to die that he might win
Their ransom from the death of sin;
No sinner worse than I can be,
Therefore I know he died for me.

If grace were bought, I could not buy;
If grace were coined, no wealth have I.
By grace alone I draw my breath,
Held up from everlasting death;
Yea, since I knew His grace is free,
I know the Saviour died for me.

—*Ed.*

Form in your children the habit of daily reading in the Bible. Say to each of them in your own way that which Sir Matthew Hale wrote to his child: "Every morning read seriously and reverently a portion of the Holy Scriptures. It is a Book full of light and wisdom, and will make you wise to eternal life."—*Rev. R. Heber Newton.*

It is a Christian duty to help those who need aid according to our opportunity. It may also be a Christian duty not to help those who do not need assistance.

DEFINITE AIM IN CHRISTIAN WORK.

No doubt very great good is wrought in this world by Christian people without any direct aim or intention. A good man or woman cannot live in any community and not by mere slunt, unconscious influence be a blessing. There is an unpurposed ministry which is wrought by every one who faithfully follows Christ, a ministry not of doing but of being.

Then every earnest Christian finds many opportunities of doing good wherever he goes, chance opportunities, we may call them, not directly planned for, but things that his ready hand finds to do as he moves on in duty's path. This is right. Life's wayside ministries are of in calculable importance. The kind word or the gentle act or the delicate thoughtfulness, even the bright smile as we hurry through our busy day, may change defeat into victory or discouragement into hope, may touch dark clouds with silver, or may save a trembling soul from despair. Certainly we are to sow beside all waters, we are to do good to all as we have opportunity, we are to do whatsoever our hand finds to do.

Yet this general ministry of unconscious influence and of chance or wayside work ought not to satisfy any Christian. In addition to this, we ought to make definite plans of usefulness. Mere accidental helpfulness is apt to be very diffusive and widely scattered. It may touch a great many people in the course of a year and may do a little or a greater good to all of them; but it is not apt to impress any of them very deeply. It may give a large measure of passing happiness, but usually it leaves no permanent mark on the life or character of many people. Depth and permanence of impression are generally the result of direct and long-continued touching of a life.

Without any diminution, therefore, in the unpurposed and accidental ministry of our lives, would we not accomplish more in the end if we made our aims of usefulness and helpfulness more direct and definite? While we try to do a thousand people a little good, would it not be better if we then selected a few people from the thousand and sought by intense and long continued effort to do the highest good that we are capable of doing for them and in their lives? This was the Christ's way.

He went about doing good. He had some blessing for every one he met who would take it. Wherever he found sickness or sorrow he was ready with his healing or comfort. But meanwhile the great work of his three public years was wrought on the lives of but twelve men. He chose those men from the thousands and took them into his personal family. He lived with them, talked to them on all subjects, took them into his confidence, opened his heart to them, taught them the deep lessons of heavenly wisdom, poured the richest life of his soul upon their poor, bare lives. The result was that while he had but a few disciples when he died the few were transformed men, thoroughly permeated with his own spirit, ready to go out and witness for him everywhere and exhibit to others the power of divine grace. Though he had but so small a number of disciples every one of them was ready to go for him to the ends of the earth, to endure any sacrifice for his sake, and to pour out his blood for his cause.

Is not the method of the Christ the true method for all of us? Suppose each earnest Christian, without being any less useful to the thousand he may have opportunity to help, should carefully select a definite number—five, ten, twenty—and set himself with earnest, deliberate purpose to make the deepest possible impression upon them. Let him write down their names and consider them in a peculiar sense his own—their lives the little bit of garden he will make it his special task to cultivate. Let him pray for these persons by name and every day. Praying for them will increase his interest in them and lead him to love them deeply and earnestly. Let him, then, draw them near to him by his considerateness and thoughtfulness, by manifestations of love and sympathy and by personal kindnesses. Let him seek every opportunity to make their lives better and more beautiful. Let him strive to impress himself upon their characters, to inspire in them all pure, holy and noble thoughts, and lead them first to Christ and into his service, and then to ever higher attainments in religious life and fuller consecration to the Master's service. Then let this purpose to be a blessing to these persons continue without weariness, without break or slackening of interest, in patience and perseverance, year after year.

There is no earnest, devoted Christian

who may not take a few persons into his heart and throw the strength of his love about them, at least binding them fast round God's throne with the golden chains of prayer, and becoming their patient, helpful friend, thus blessing them and leading them into truer, nobler life. In doing this he will not do any less, but more in general lines of ministry, and will find also that in blessing others he is also receiving untold good into his own life.—*Phil. Pres.*

WHAT CAN I DO?

When we think of nearly a thousand millions of our species at once inhabiting this globe, all sinners, all having immortal souls, all to stand before God in judgment, all soon to die, yet to live for ever in another world, either in happiness or misery; when we reflect that another thousand millions will in a few years have succeeded the present generation, all born in sin, the children of wrath and disobedience, to be soon swept away into eternity; and that this is the case from age to age! and when we remember that God has so loved the world as to give His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life; that in infinite mercy He has sent us the Gospel, and led us to embrace it; that we possess a good hope through grace; and that the same Gospel is suitable, free, and sufficient for all throughout the world, if they heard and believed it, surely the mind that was in Christ, love to Him and His cause, and a desire to imitate His example, will combine to excite us to use all our influence in every way which may tend, either directly or more remotely, to promote the great end of Emmanuel's incarnation and death upon the cross.

Our life is short; a great part of it is already spent; we have lived too much and too long unto ourselves; and there is no work, nor device, nor knowledge, nor wisdom in the grave, whither we are going. Let us, then, not merely inquire what we are bound to do, but what we can do; and how any of our labors, efforts, or contributions according to our several talents may produce some effect in spreading our holy religion; and how we feeble and insignificant individuals, by combining our influence and exciting others to join us, may extend its blessings to the remotest

nations, and to those who shall exist in future ages.

Surely this is the grand end for which we ought to value life, after we have "known the grace of God in-truth;" and all that respects our temporal interests should be entirely subordinated to the desire of glorifying God and doing good to mankind, above all in their eternal concerns. — *Rev. Thos. Scott.*

SOUL RESTORATION.

A man upon the way having accidentally lost his purse is questioned by his fellow-traveller where he had it last. "O," he said, "I am confident that I was in such a town, at such an inn." "Why, then," said the other, "there is no better way to have it again than by going back to the place where you last had it."

This is the case of many in these loose, unsettled times. They have lost their love for Christ and his truth since their corn and wine and oil increased; since outward things are in abundance added unto them they have slighted the light of God's countenance. When they were poor and naked of all worldly goods then they sought God's face both early and late, and nothing was more dear unto them than the truth of Christ.

What, then, is to be done to recover this lost love for Christ? Back again, back again, directly where you last had it! Back to the sign of the Broken Heart! There it was that you drew it out into good words and better works; and though this love be since lost in the crowd of worldly employments, there and nowhere else you shall be sure to find it again.

Fr. Spencer.

Let us not repine, or so much as think the gifts of God unequally dealt, if we see another abound with riches, when, as God knows, the cares that are the keys that keep those riches, hang often so heavily at the rich man's girdle that they dog him with weary days and restless nights, even when others sleep quietly.—*Isaiah Walton.*

There is perhaps no more fruitful source of wretchedness in this world than ungoverned tempers. How many a home which should be a Heaven on earth is transmutated into a very hell by an unruly tongue!—*Witness.*

INDIA.

LETTER FROM REV. J. WILKIE.

Mr. Wilkie, one of our missionaries in India, writes as follows to the *Presbyterian Review*:

INDORE, INDIA, Jan. 19, 1887.

My Dear Sir:

One evening on my return home I found six or eight people waiting for me, led on by my catechist, who explained that one of them—Moses by name—wished to marry our ayah, Rebecca, a Christian. When I asked the intending bridegroom if he had spoken with Rebecca on the subject, he said he neither had nor felt the necessity for doing so—that if “the sahib” was willing, why should he trouble further. Knowing well that the ordinary native custom is to throw on the missionary all the trouble and responsibility in connection with marriage, and then to blame him if all does not turn out quite satisfactorily, I clearly told him that they must assume all responsibility, and advised him to see her before going any further. To this he agreed, and waited till she returned with the children.

She, of course, through a third party, had already heard of the intention of Moses, and of the proposed interview with me, and yet, on her return to the house, passed by the waiting ones in the most indifferent way as if she had no interest in either them or their doings. I followed her into the house and in a jocular way asked what this meant, when she in an astonished way asked “What?”

“Are you not thinking of getting married?”

She—“I will do whatever the sahib says.”

“Have you seen or spoken to Moses yet?”

She—“Why should I? If the sahib is willing I will marry him, but if not willing, I will not do so.”

I then tried to show her how foolish such a course was, as she, not the sahib, would have to live with him afterwards, and told her I would do nothing further till they were both quite satisfied with each other. She agreed then to see him, but I am quite sure I not in the slightest degree influenced them in the matter; but rather made them yet further wonder at our strange ideas as to marriage. Did he not want a wife? was she not willing

to take him, and had he not asked me who was her ma-bap (mother and father)? What more then was necessary? After we were satisfied that Moses had not a wife somewhere else, and that otherwise he was satisfactory, the day was fixed (January 1st), the bride retaining the same utterly indifferent air—even going on with her work till within a very short time of her marriage.

At last they stood before me. Moses was asked to repeat some words after me, but refused, saying, “I will give her her bread and water. Is that not enough?” and in this, too, only conforming to the current idea whilst expressing the fear they so naturally have of binding themselves to do what may have a deeper meaning. The ceremony ended without any further hitch, without the bride, however, being saluted in the usual way, or at all affected, and soon after Rebecca slipped home and went on as usual with her work, though I should say she went away later on to the big dinner that had been prepared in honor of the occasion.

Sometimes the missionary is not only asked to agree to the marriage, but also asked to secure a bride or bridegroom, as may be needed—though this office I have invariably declined. You need hardly wonder if sometimes an obligation so lightly undertaken is as lightly regarded and broken; and that hence missionaries have sometimes sad hearts. It is useless to expect that ideas that have been received in their earliest years and that are still so fully believed in by the great mass around them, should not continue to exercise a very decided influence even in the Christian Church. Oh that those who talk so loudly in praise of Hinduism could see it as it is—not as it seems to be, stripped of all that is vile and impure! I have often asked the Hindus which one of their sacred books would they put into their child's hands, as its *only* guide to morality and good living, and have invariably been told there was not one. Beautiful thoughts are to be found in them it is true, but unfortunately the few nuggets of precious truths are powerless to stem the torrent of vileness that for ages has swept over Hindustan. With the sanction of their sacred books, after the example set by their gods and in the name of religion we find so often their temples simply turned into brothels—the girls being early consecrated to the god and thus to a life of

shame; and often: their most sacred festivals are simply scenes of licentiousness, that cannot be even spoken of. What hope is there for this dark land—over which the clouds of evil and darkness have only been thickening as the ages have rolled on—if not in the spotless Lamb of God? But let us rejoice together that even already in the most marked way we see the vast pile—hoary with age—tottering even to its very foundations—but of this more next time. With humble apologies for my long delay, I remain,

Yours very truly,

J. WILKIE.

TRINIDAD.

Report of San Fernando Indian School for 1886.

BY MISS TISSIE COPELAND.

"Another year has passed quickly away and looking back we see many pleasing results for which we feel very thankful.

In our school the average attendance has increased. We have had as many as 130 present at one session, and at an examination in October, 140; but the average for the year was 106.

Our plan at the beginning of the year was to run the School with Monitors under myself. This plan was adhered to for some time, but, from the number of children, the variety of subjects, and diversity of language, it was found necessary to divide the School into three departments, each having a responsible head. This increased the monthly expenditure, but doubtless added to the efficiency of the work. These Monitors are some of our brightest boys who have come in from the country schools. There are about a dozen of them, and they give promise of being useful as teachers and Christian workers, being able to read and write equally well in English and Hindi. Their parents generally are poor, and although all promised to contribute towards their keeping, yet I know that in some cases this promise held good only for a short time: two lads were entirely dependent on Mr. Grant for eight months, but through the kindness of a few ladies in Toronto, he was able to keep them in school. If some good friends would remember this department of the work, we think it would be money well expended.

They have worship together in Hindus-

tani in the School Room, when Rev. Lal Behari gives them systematic instruction in the Word of God, each takes his turn in reading the Scriptures and leading in prayer. On Sundays they go out two by two to preach the Gospel to their own country people in their own language: they are all desirous of doing good. Some go out to the estates, to hospitals, to the market place, or any place where they can get a little crowd to hear them, and they tell to them the wonderful words of life.

At one house which I visit very often, there is an old woman who, when I commenced to sing a Coolie Bhajan, would invariably begin to make a noise, talk loudly, and try to draw away the attention of the young people around me, but when I was in, one afternoon not long ago, she handed me a hymn book and asked me to sing, then she spread rice bags on the floor and told the others to sit down and listen, and sing with me: she sat down, too, and did not say a word until I had finished, then she said "That good, sing another."

In our Sabbath School we follow the Westminster course of lessons. Mr. Grant sent for a hundred penny Testaments, so now at our Bible lessons in School we read together the Home Readings in connection with the lessons. Our lessons this year in the Gospel according to St. John have been most interesting, and a number of the children can tell what is contained in each chapter. They like to read their Bibles, and are very attentive to our lessons. We have learned a number of Hindustani hymns, and sing them at the Hindi service on Sabbath mornings. At first we used the harmonium with them, but the people said they would prefer singing them without it, they are more accustomed to sing to the beating of drums and cymbals. The singing at this service has improved very much since we have commenced these new tunes.

Every Monday morning the children of the higher classes bring a short written essay on some subject that they have had during the week, and they have improved considerably in their composition. We have also commenced the study of British History, and Mr. Grant still has his Latin class every morning. We have enlarged our school-room lately, and have in addition a nice class-room underneath the main building, so that we have now ample room for seating all the children, who had been very much crowded before."

THE WORK OF THE PIONEERS.

The following letter will be interesting as throwing additional light upon the way in which the men of other days used to do their work in carrying the gospel to their fellow men.—Ed.

MR. EDITOR:

I perceived in Dr. McCulloch's address at the centenary in Truro, published in your last number the following:

"Calling at a smithy on Mount Thom the smith told the following story: On a cold February evening, a person appeared at the door of his shop and asked permission to warm himself. After removing his snow-shoes and standing some time by the fire he requested liberty to take some refreshment. Removing the ashes from the anvil, and spreading his handkerchief upon it, he took from his pocket some bread and cheese, asked a blessing, partook of his scanty fare; and thanking the smith for his courtesy, resumed his snow-shoes and took his way to New Glasgow. This was about five o'clock in the evening. That man, said the smith, was Dr. MacGregor, and as the smith understood, he was then on his return from New Brunswick."

The same story was told at the meeting in James' Church on the 17th September, with the additional particular, that he was returning from Fredericton. I see also that it has commenced its travels, having been gravely repeated by Dr. Burns before the N. S. Historical Society.

No person can be better pleased than I to get additional information regarding the labors of Dr. MacGregor or the other fathers of the church. But experience has taught me that stories told by ignorant persons require to be carefully sifted, and I am satisfied that if our learned fathers had thought carefully over this one, they would have rejected it as apocryphal. On the face of it there are two circumstances, one of which renders its extremely improbable, and from the other we may pronounce it absolutely incredible.

In the first place it is stated that he started from Mount Thom to return home after 5 o'clock of a February evening, when it would be coming dark. Now as Dr. MacGregor says, "*there is no travelling at night when there is no road,*" and if the country was in such a state, that they still travelled from one place to another

on snow-shoes, this part of the story must be considered doubtful. Besides, at Mount Thom he was from 15 to 20 miles from his home, a pretty good day's journey on snow-shoes. Is it probable that, after travelling in that fatiguing way all day, he would have started on a night journey of equal length, and this when there were plenty of homes around him, whose inhabitants would have felt it an honor to have him under their roof.

But the second circumstance is still more decided. This blacksmith represents him as returning *alone* from such a journey. Now, I feel safe in saying that such a thing never happened. Why, in going from one part of his congregation to another, say from the Lower Settlement either to West or East Branch, when the travelling was by snow-shoes, seldom, if ever, did he go alone, and on a winter journey to more distant points, never. On his journey to Stewiacke he had three men with him, and no one acquainted with travelling in those days will believe that Dr. MacGregor was seen travelling to or from New Brunswick without a companion.

But if we look at the case more closely, we will see still further reason to discredit the story utterly. And at the outset we are struck with the fact that he never mentioned any such journey himself, nor did any of those most intimate with him ever hear of it. It is true that some portions of his narrative have been lost. But there are in existence memoranda which he had made of his principal journeys, and is it possible that he could have forgotten or omitted all reference to a winter journey to New Brunswick, which as I shall show must have exceeded in toil not only any of his other journeys, but I might say all of them put together. He has described the one journey that he took to the settlement above Fredericton, and he writes about it in terms that imply that he knew of only one. Writing in 1824 he says, "I visited them twenty years ago," etc., language that implies but one visit.

This will be confirmed by other circumstances. During all his life he never took one of his missionary journeys to distant places in winter, unless in this case, and so I may say it was with all the fathers. Mr. Cook never attempted to visit Pictou at that season. Dr. McG. went once in winter to Stewiacke, but nearly perished,

and once or perhaps twice, to River John and Tatamagouche. This is the most that any person (except this blacksmith) ever heard of his attempting.

But further, he estimates the distance travelled on the one journey he took to Fredericton as 500 miles. Now I think that 20 miles a day would be considered a good day's journey on snow-shoes. I read the other day in the life of Henry Alline of his travelling 40 miles on snow-shoes, which he seemed to think a feat, but it took him five days or at the rate of eight miles a day. In early days the journey from Pictou to Truro in winter occupied three days, and Millar mentions the case of a party that were a whole week going that distance. Dr. McGregor and Mr. Ross both visited Stewiacke in winter, and although the distance between the settlements on the Pictou and Colchester sides was only 20 miles, they had to spend a night in the woods each time. But allowing 20 miles a day, this journey must have taken 25 days, or with Sabbath days, a whole month, without allowing for storms, when it would be impossible to travel. After travelling such a distance he could scarcely stay less than another month among the people, and allowing another month to return, the whole journey must have taken about three months. Will any person who carefully considers the case believe that the Presbytery (for there was a Presbytery here years before there was a blacksmith on Mount Thom) ever made such an appointment. Or that his congregation would be satisfied with an arrangement by which they would be deprived of his services for such a time at that period which was religiously devoted to pastoral work in his congregation, and that for a journey which would be simply a foolhardy risking of his life.

Passing over other difficulties about such a journey, I think it not too much to say that it was simply impossible. To travel 500 miles each way, 1000 in all, in a New Brunswick winter, with such storms and falls of snow as they have there, on snow-shoes, alone too, and that he should have done so and never mention it, and his family and intimate associates never have heard it is simply incredible.

How then could such a story arise. Well we know that in the one journey he did take to Fredericton he arrived home in November, travelling on horse back. In travelling through the woods horses

are apt to cast their shoes. What more likely than that arriving at Mount Thom he should go to the blacksmith shop to get his horses' shoes fixed, and I have seen enough of the way in which ignorant people mix up things to say that I have known stranger things than that this should get mixed up with some story of his travelling on snow-shoes.

GEORGE PATTERSON.

THE LAST WORDS

OF HENRY WARD BEECHER'S LAST SERMON.

We are all marching thither. We are going home. Men shiver at the idea that they are going to die; but this world is only a nest. We are scarcely hatched out of it here. We do not know ourselves. We have strange feelings that do not interpret themselves. The mortal in us is crying out for the immortal. As in the night the child, waking with some vague and nameless terror, cries out to express its fears and dread, and its cry is interpreted in the mother's heart, who runs to the child and lays her hand upon it and quiets it to sleep again, so do you not suppose that the ear of God hears our disturbances and trials and tribulations in life? Do you not suppose that He who is goodness itself cares for you? Do you suppose that He whose royal name is Love has less sympathy for you than a mother has for her babe? Let the world rock. If the foot of God is on the cradle, fear not. Look up, take courage, hope and hope to the end.

Be silent when blamed and reproached unjustly, and under such circumstances that the reproachful and injurious person will be likely, under the influence of his own reflections, to discover his error and wrong speedily. Instead of replying, receive the injurious treatment with humility and calmness; and He in whose name you suffer will reward you with inward consolation, while he sends the sharp arrow of conviction into the heart of your adversary.

On the 14th of December Miss Marion Oliver, M. D., arrived in Bombay. She is the second lady medical missionary sent out by our Church to labor in Central India.

Literary Notices.

CURRENT DISCUSSIONS IN THEOLOGY, for 1886, Vol. IV, pp. 336, 12 mo. Fleming H. Revell, Chicago and New York. Price \$1.50. An Annual Review of the most recent studies, in the languages, literature, and exegesis, of both Old and New Testaments, as well as in Historical, Systematic, and Practical Theology. This is the fourth Annual Volume of these discussions, and is intended more specially for the use of pastors and students, who in a busy life, have neither access to the latest works in all departments nor the time to study them if they had them. It is prepared by the Professors in the Chicago Theological Seminary. The present state of Old Testament studies in grammar, criticism, etc., both in the Old and New World is summed up by Prof. Curtiss. The Contributions to the literature of the New Testament in Theology, Interpretation, Text, and Canon, are discussed by Prof. H. McD. Scott, who also reviews the works that have appeared during the year in the department of Church History. The literature of the year in Systematic Theology is revised by Prof. Boardman under the heads of Dogmatics, Apologetics, Theism, and Ethics. Prof. Fiske deals with the homiletics of the year and Prof. Fiske with pastoral theology.

Germany continues to be as usual a prolific source of Theological authorship, and the more advanced type of thought is largely represented in the literature of the year. With this phase of religious opinion, however, the reviewers have little sympathy, except in so far as it is really an advance in clearer knowledge of the Bible, and no doubt, they, as well as their readers, have turned from their completed task to lean upon the simple truth of the Bible with a feeling of restful thankfulness after wandering through the mazes of opinion more or less shadowy through which the reviewers' pathway some time leads them. One reads the book with a feeling of gratitude to those who have brought the year's contributions to theological study within such easy reach, and lays it down with a feeling of still deeper gratitude that the Way of Life is so plain that the wayfaring man though a fool need not err therein.

SCRIBNER'S MAGAZINE FOR APRIL contains a "A collection of unpublished letters of Thackeray" with fac-simile drawings

of sketches contained in the letters. There is also the fourth and concluding article by ex-Minister Washburn on "Reminiscences of the siege and commune of Paris," giving a graphic account by an eye witness of the downfall of the Commune. Besides these there are several shorter articles and stories, some serial, some complete. Price \$3.00 per annum, 25 cents per month. Charles Scribner's Sons, New York. It is well illustrated.

THE PRESBYTERIAN REVIEW for April contains the following articles:

The Lord's Supper, by Rev. Henry J. Vandyke, D.D.

Our Teachers, by Prof. Ransom B. Welch, D.D.

Reformation Theology in the Light of Modern knowledge, by Prof. J. S. Candlish, D.D.

Were the Apostles Prelates, by Prof. Thomas Witherow, D.D.

Social Discontent, by Principal McVicar, D.D.

The Constitution of the Presbyterian Church, by Prof. Francis L. Patton, D.D.

Historical Notes. The work of John Durie in behalf of Christian Union in the 17th Century, by Prof. Charles A. Briggs, D.D.

Editorial Notes. The Westminster Doctrine of the Salvation of Infants, by Prof. C. A. Briggs. Biblical Doctrine of the Intermediate State, by Prof. L. J. Evans.

Reviews of Recent Theological Literature. The last mentioned department, covering some fifty pages, gives a birds eye view of the Theological Literature that is constantly issuing from the press, and, what is better, a critical estimate of its worth. As an aid in buying books and as affording a glimpse of the newest publications to those who can buy but little, this department is of great value. The names of the writers in this issue will be, to the thoughtful Presbyterian readers of the United States and Canada, a guarantee of the manner in which the several subjects are discussed. Price, 80 cents per number. \$3.00 per year. Charles Scribner's Sons, New York.

THE FIRST KNEEDIVE.—Lessons in the Life of Joseph. By Daniel March, D.D. Fully illustrated. Published by the Presbyterian Board, Philadelphia. For sale by MacGregor & Knight, Halifax. This is a fresh and full presentation of the love-

liest story, the most pathetic, the most instructive in the whole compass of literature. The author has made most vivid and real the scenes and incidents of the narrative. He takes the readers back into the days of the story and describes the places and the people and the customs of that early time with such truthfulness and fidelity, that we seem to be actual spectators of or participants in the occurrences of which we read. But the highest value of this book is not its faithful pictures of times and places, but its practical teachings drawn at every point from the story of Joseph. Dr. March is, first of all, a preacher, and he has not forgotten his sacred calling and commission in this volume. Every chapter, after giving its portion of narrative, closes with its practical lessons. This will make the book of great value to teachers, especially while we are passing over the lessons on Joseph. Price \$1.50.

“YOU OUGHT TO BE WITH US.”

As our much-loved friend, the late Dr. James W. Alexander, of New York, was one day passing out of a warehouse where he had been making a purchase, he met near the door one of the clerks whom he knew, and, touching him on the shoulder, kindly and earnestly said, “*My dear, —, you ought to be with us.*”

He passed on, not knowing at the time whether any impression had been made by the remark. But the “winged word,” sped by the Holy Spirit, found its way to the heart of the young man, and in a little while he was *with them* who are indeed God’s people.

A London clergyman said lately in a public meeting that he had met with an infidel not long before who told him that “he wished all the churches were swept from the land, beginning with Spurgeon’s.” “Then which of you infidels will be the first to take upon himself the responsibility of Mr. Spurgeon’s Orphanage?” was the clergyman’s reply. There was a silence following the question which was very expressive.

The late Dr. William Anderson, of Glasgow, is credited with the remark that he would “rather have the praise of God led through the pipes of the organ than through the carnal throat of an ungodly precentor.”

CHEERFULNESS.—God bless the cheerful person—man, woman or child, old or young, illiterate or educated, handsome or homely. Over and above every social trait stands cheerfulness. What the sun is to nature, what God is to the stricken heart which knows how to lean upon him, are cheerful persons in the house, by the wayside. They go unobtrusively, unconsciously, about their silent mission, brightening up society around them with the happiness beaming from their faces. We love to sit near them; we love the nature of their eyes, the tone of their voice. Little children find them out, oh! so quick, amid the densest crowd, and passing by the knitting brow and compressed lip, glide near, and laying a confiding little hand on their knee, lift their clear, young eyes to those loving faces.

The “Andover herey” is working out its appropriate fruits. Its tendency is to beguile men into the belief that they “shall not surely die.” The *National Baptist* gives one illustration:—“The other day a minister of Christ, pleading with an irreligious man, was met with the following self-satisfied remark: ‘I’m too busy now to think about that. And then, I suppose, of course, those Andover men know, who have been studying out the question. Anyhow, it’s good hearing for us who haven’t time to attend to these things now, that we shall have another chance given us.’”

Show me a father who fences his home around with God’s commandments, and lights it up with domestic comforts and pleasures, and anchors himself to his home, and I will show you the best kind of restraint from dangerous evening resorts.

I expect to pass through this world but once. If therefore there be any kindness I can show, or any good thing I can do, to any fellow-being, let me do it now; let me not defer or neglect it; for I shall not pass this way again.

When one turns to the Lord, it must be with a “full purpose of heart.” No half-way work in God’s service.

How blessed a constitution would be the Christian church, if all the members did their duty!

ESTABLISHMENT OF A ROMAN CATHOLIC HIERARCHY IN INDIA.

A few weeks ago, at Bangalore, a proclamation was read, formally annexing India to the spiritual dominions of the Pope. The Pope evidently thinks that the establishment of a Roman Catholic hierarchy in the country will increase the influence of his church, and so bring in a greater number of converts.

The *Times*, however, asks what the Pope can really expect to gain by this course. It says that new ecclesiastical dignitaries "can be created or multiplied at discretion by a single stroke of the pen, and whether it pleases His Highness to assert a spiritual empire over India or over the moon, the means are equally at his command, equally cheap, and perhaps equally effectual." As one of our local papers remarks: "A Papal brief is independent of time and money; but to build a college or a hospital, or to endow a fund for furnishing medical aid to the women of India demands both."

It is of course very easy for the Pope to issue a brief of this kind and take possession of India on paper, and it is easy to laugh at him for so doing; but there is another way of looking at the matter. This establishment of an Indian hierarchy seems to point to a determination on the part of the See of Rome to make a more earnest effort than ever has been made for the conversion of the natives of India to the Roman Catholic faith. It is a lesson to our Churches to be up and doing, while the door is open and the opportunity lasts. If the old fetters of idolatry are to drop away from the Hindoo mind, it would be a pity if the bonds of Roman superstition should take their place. The pure gospel of the Lord Jesus, which, when believed and loved, gives real liberty, is in our hands. Let us not withhold it from those who need it.—*Miss. Herald.*

At the last meeting of the New Hebrides Mission Synod a resolution was passed looking to the training of a native agency for the evangelization of the group. The Synod minute is as follows: "Considering the difficulty we have had and still have in increasing the number of European missionaries, the many doors that God has in His providence been opening in recent years for the proclamation of His Gospel,

the large number of intelligent young men (viewing our station as a whole) now receiving instruction in our schools, many of whom can be trained for the special work of teachers and preachers within the bounds of our mission, our rapidly extending knowledge of the languages spoken in this group, it was moved by Mr. Robertson, and agreed to, "That in accordance with the spirit of minute 1st, 1879, the brethren be enjoined to devote special attention to the training of native teachers for the occupation of the whole group as speedily as possible." That resolution has the right ring about it. An example of what can be done in this way is seen in the Island of Mai. Two years ago teachers were settled there. Now the whole population is under Christian instruction. The change that has taken place, in its suddenness and extent, is almost equal to that of any of the islands of the group.

CHURCH LOYALTY.

As an actual fact the Christian who is loyal to Christ is commonly loyal to that specific regiment or company in Christ's army in which he is enrolled. Every Christian ought to belong where he goes, and go where he belongs. His growth in grace, his comfort, his influence and his effective usefulness will depend upon his fidelity to his own church and to the sense of responsibility which he feels right here. His spiritual roots are there if he has any; his influence casts its shadow—larger or smaller—there; the fruits of the Spirit which he produces are a part of the harvest of that particular field. Brother Steadfast and brother True-as-Steel, and sister Perennial are the sort of church members that warm a pastor's heart. "Brethren," exclaimed glorious old pastor Paul, "my joy and crown! so stand fast in the Lord, my beloved!"—*Dr. Cuyler.*

The best name by which we can think of God is Father. It is a loving, deep, sweet, heart-touching name; for the name of father is, in its nature, full of inborn sweetness and comfort.—*Luther.*

Were you building a monument to remain for the ages, how majestic and substantial would be its construction! How much more august and solemn is life!—*Dr. R. S. Storrs.*

DATES OF ROMISH DOGMAS.

The Church of Rome claims to be apostolic, immutable and infallible. The following table will show how far this is from being true:

	A. D.
Prayer for the dead began	200
Worship of saints, martyrs and angels	350
Worship of the Virgin Mary was developed about	431
Priests began to wear a different dress from the laity	500
Worship in an unknown tongue	600
Papal supremacy	606
Worship of images and relics imposed	788
Baptism of bells	965
Obligatory celibacy of the priests	1000
Infallibility of the Church	1076
Sale of indulgences	1190
Dogma of transubstantiation officially decreed	1215
Auricular confession officially imposed	1215
The cup kept back from the laity officially sanctioned	1415
Purgatory officially recognized	1439
Romish tradition put on a level with the Scriptures	1540
The immaculate conception proclaimed	1854
The Pope's temporal power proclaimed	1864
Papal infallibility proclaimed	1870

The Reformers are accused of being innovators. What can be said to this continued accession of ecclesiastical superstition, to which much more might be added?
—*Temoin de la Verite.*

They that are in God, being united to him through Christ, can never by any power be separated from him. Death, that is the great dissolver of all other unions, civil and natural, is so far from untying this, that it consummates it; it conveys the soul into the nearest and fullest enjoyment of God, who is its life, where it shall not need to desire as it were from a distance; it shall then be at the spring-head, and shall be satisfied with His love forever.—*Archbishop Leighton.*

Habits of inattention, of mental indolence, of surface or of random thinking, of inexact statement, though they may involve no conscious wickedness, are the source of a widespread and insidious corruption of character.—*Christian Leader.*

THE BLOOD ON THE POSTS.

That delightful passage in Exodus came flashing up to my mind just now, where the Israelites sprinkled the blood on the lintel and the two side posts. Then he shut the door. He was inside; he did not see the blood any more. The blood was outside upon the posts, and he could not see it himself; but he was safe? Yes, because it is written, "When I see the blood I will pass over you."

It is God's sight of the blood of his dear Son that is the everlasting safeguard of all who are in Christ. Though it is more precious and sweet to me to look at the blood once shed for the remission of sins, and I do look at it; yet if there ever should come a dark night to me in which I cannot see it, still God will see it and I am safe.

I am saved, because it is written, not "when you see it," but "when I see the blood I will pass over you."—*Spurgeon.*

FOR YOUNG MEN.

There is not a power on earth that tends so much to the degradation and to the loss of young men; to their ruin morally, physically, spiritually, religiously, and I might say financially, like the drink. How sad to know that many of the intemperate are drawn out of the Young Men's Christian Association, are drawn out of the Sabbath-school, out of the churches, and out of the most godly homes in our land. *We are brave when we overcome that which threatens to overwhelm us. There is no safety from this evil but in Total Abstinence.*—*John B. Gough.*

The American Board of Commissioners for Foreign Missions, the Missionary Society of the Congregationalist Churches of the United States, but which receives support from Christians in other denominations, has missions among the Zulus in South Africa, in Eastern Central Africa, in Turkey, in India, in China, in Japan, in Micronesia, and in Mexico. On their mission fields as in those of some other of the larger Societies, the sun never sets.

Professor Herrick Johnson, of Chicago, says: "Beyond a doubt there is no more practical question before the Church of Christ to-day than this question of systematic benevolence."

TO-MORROW MAY BE TOO LATE.

Jesus Christ has many ways of knocking at our door by His providence. When He sends sickness to take away our health, disappointment to take away our prospects, misfortune to take away our means, bereavement to take away our friends—in all these events He says, "I stand at the door, and knock." By whatever shows the vanity of earthly things, by whatever demonstrates the uncertainty of human life—how soon this world may be turned into a broken cistern, how soon this green gourd may wither and die—each ruined house, decayed fortune, bed of sickness, passing funeral, open grave—in short, by everything which declares

SALVATION TO BE THE ONE THING NEEDFUL, Jesus says, "Behold, I stand at the door, and knock."

It is vain, it is false, to say that we have got no warning. Yon coffin warns you, yon sick-bed warns you, yon grave warns you. You have not only been warned, but I know more. I take on me to say, that there is not a man but has *heard* the knocking, and that so distinctly, that he has, over, and over, and over again, resolved to rise and open. But, alas! how has it been with him as with a drowsy man, he would wait for a few minutes before he rose, and then he falls asleep again. A succeeding stroke of Providence wakens him again, and then he sleeps again. And thus men go on, oscillating between heaven and hell, alternately waking and sleeping; and so they sleep away the day of grace, and, alas! the only opportunity they shall ever have of being saved.

Believe me, it is a dangerous thing to lie down when you are once awakened. When a conviction comes, as a man determined to rise, spring to your feet at once. Take the tide when it flows; by this hour perhaps it ebbs; it may be a back-going tide; and unless you launch your bark on the water now, you may never sail for heaven.

IT WILL BE TOO LATE TO-MORROW.

To-morrow, all may be gone—Christ gone, the Spirit gone, grace gone, the world itself gone—and nothing left to a poor sinner but this lamentable cry, "Ye have taken away my gods, and what have I more?"—*Rev. Dr. Guthrie.*

He who runs from God in the morning, will scarcely find Him the rest of the day.

ARE THE FIRES OUT.

Fire takes long to die out. You can never tell from what heap of cold gray ashes a flame may start up, to begin or to renew a conflagration. Many of the most destructive fires have taken their origin from inflammable material left too near some heap of seemingly dead ashes; and often when the wearied firemen have left the steaming ruins behind them, they are recalled because the flame has started anew from some rubbish heap where all was supposed to be extinguished. Yes, fire takes long to die out. You may think you are safe from the fire of this or that temptation, because the dead gray ashes have shown no sign of life. But take care that you do not bring inflammable materials too near them. A gust of passion, a breeze of memory, a wind of ambition, may blow the dying ashes into a live coal, and the live coal may carry the fire to the things which are your best and dearest. A little forgetfulness, a little heedlessness—and next you may hear the roar of a flame which your own unaided effort will not extinguish. What is the preventive? Only the most constant watchfulness, only the most earnest care. These half-dead ashes are dangerous, chiefly because you see no danger in them. Be on your guard against them—carefully, prayerfully—and they will indeed have for you no peril.—*Free Church Monthly.*

LORD, IS IT I?

In one of the great temples in Japan the devotion of the worshippers consists in running around the sacred building one hundred times, and dropping a piece of wood into a box at each round, when the wearisome exertion being ended, the worshipper goes home tired, and very happy at the thought of having done his god such worthy service! Are there not some Christians whose activity is very similar to this, and of about as much value? They are ever on the street, running to all sorts of meetings, and ever bustling and hurrying from place to place. They feel and talk as if they were rendering most valuable service, and solace themselves in their weariness with the comfort that they are doing great good and will have rich reward. Yet really they are, accomplishing nothing. Their exhausting labor is really only running round and round the temple; no cause is advanced by it; God's name is not honored it it.—*Scl.*