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THE ARCHIVES
THE PRESBYTERIAN
CHURCH IN CANADA

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.

FEB., 1889.

Literary Notices.

THE PRESBYTERIAN REVIEW for January is before us. Its contents are:

- I. "The Call to the Ministry," by Prof. Wm. M. Paxton, D. D.
- II. "The Right of the Poor," by Pro. Alfred Yeomans, D. D.
- III. "Are our Public Schools Godless," by Rev. H. D. Jenkins, D. D.
- IV. "Assyrian and Hebrew Chronology," by Rev. James Orr, D. D.
- V. "The Idealism of Spinoza," by Prof. J. M. Baldwin, D. D.
- VI. "A Hundred Years Ago and Now," by Prof. Herrick Johnson, D. D.
- VII. "The Organization of the Synod of Brazil," by Rev. J. Aspinwall Hodge D. D.
- VIII. "Editorial Notes" "Ministerial Education," by Prof. Briggs, D. D. "The New Creed of the Presbyterian Church in England," by Prof. Warfield, D. D., and
- IX. Fifty pages of Reviews of Recent Theological and General Literature.

As will be seen from the titles several of the articles are upon subjects of intense living interest, the great question of the "Right of the Poor" being the question of the day, ever coming to the surface in the class conflicts of our times, while the matter of Religion and the Public Schools burns hot along the line of Hierarchical Aggression. The twin subjects of the "Call to the Ministry" and "Ministerial Education" have an important bearing upon the welfare of the church, and the names of the writers are a guarantee of the treatment given. For the pessimist who thinks the world is going to the bad we cannot recommend a better tonic than Prof. Herrick Johnson's article on a "Hundred Years Ago and Now." He well says, "The best cure for pessimism is a dose of last Century. The best thing to do with a croaker is to put him to reading history," and in his own racy bracing way he passes that Century in review until one overflows with thankfulness for the days in which we live. Price \$3.00 per year, 80cts per number. Charles Scribner's Sons, New York.

We have received the "Twelfth Annual Report" of the W. F. M. S. Eastern Section. It is a neat and interesting pamphlet of seventy two pages giving a full account

of the proceedings of the last annual meeting of the Society held in Truro, with the addresses of welcome and reply by Mrs. Robbins of Truro and Mrs. McKee of Charlottetown, the President's address and the Reports of the Foreign Secretary and Board of Management. The Report tells of a good year's work done and a deepening interest in the cause of Missions.

We have received "*Life and Work*" a very neatly got up Congregational Magazine of Erskine Church, Montreal, a valuable help in the work to be done in the congregation, and a valuable record of the work done.

MARITIME ITEMS.

A new church was opened at Summerfield, P. E. I., Rev. W. M. Tuft's congregation, on the 13th of January. It will seat 300, and cost \$2100. The church is a good one, well finished and very convenient in all its appointments.

The congregation of West Bay, C. B. was visited by committee of Presbytery, Jan. 17th, who found the congregation prospering both temporally and spiritually. There are no arrears, and \$280 have been raised for the schemes of the church during the year besides \$228 for incidental expenses. At the last communion in July 27 were added to the membership of the church. At the suggestion of the committee an effort is being made to increase the pastor's support to \$800 per annum.

Wood Islands, P. E. I. has had a prosperous year. It has paid the debt which seven years ago was \$1500. Catechist's salary is all paid and pastor's as well, and \$179 raised for the schemes.

St. Andrew's Montague, P. E. I. held its annual meeting Jan. 14th. Total for schemes during the year \$115.50, for all purposes \$1814.25. The congregation is young but full of life. Only 14 years ago they built the first church, and last spring were separated from Georgetown.

Purity of heart is that quick and sensitive delicacy to which even the very thought of sin is offensive.—*Chalmers*.

THE MARITIME PRESBYTERIAN.

Vol. IX.

FEB., 1888.

No. 2

Rev. J. M. Kinnear has been settled in Buctouche, N. B.

Rev. A. A. Watson has resigned the charge of Riverside, N. B.

A new church was opened at West St. Peters, P. E. Island, on the 30th Dec.

Rev. J. Ferry's resignation of the pastoral charge of Bridgewater congregation took place January 31st.

St. Luke's congregation, Bathurst, raised for the schemes of the church during the year 1888, the sum of \$230.

Rev. E. Roberts has been appointed to the charge of Douglastown and Nelson as ordained missionary for one year.

The congregation of Sussex, N. B. has during the past year built a new manse on which but a small debt remains.

The Saltsprings section of Scotsburn congregation has raised during the past year the sum of \$800 for all purposes.

The Presbyterian congregation in Dalhousie at a recent meeting resolved to call the Rev. George Fisher, of Tignish, P. E. Island.

The Presbyterian congregation at Moncton held its annual meeting January 17th. Total receipts for the year \$4624. Expenditure as follows: Stipend and church expenses. \$3116. Sabbath school expenses \$193. New hall \$496. Missionary purposes \$490. Church debt \$252. Total, \$4547.

The congregation of Middle Stewiacke and Brookfield, has been divided, not by strife or schism but by growth. It has made excellent progress during a number of years past and each section is now an independent charge. Mr. Smith remains with the Middle Stewiacke section. We trust that Brookfield will soon be happily settled.

Arrangements are being made for the erection of a Presbyterian Church at Paspebiac, a section of the New Carlisle congregation, Presbytery of Miramichi.

St. John's Church, Windsor held its annual meeting January 2nd. The various reports show that the congregation is prospering. About \$360 was raised for the schemes during the year.

Springside congregation, Upper Stewiacke, held its annual meeting Dec. 31st, and has raised during the year for congregational purposes \$920, for the schemes of the church \$261. Total \$1181.

The Jubilee of Rev. Dr. McCulloch takes place in Truro on the 14th inst. A comparatively rare thing is fifty years work in the ministry, and still more rare is fifty years in one congregation.

On Jan. 15th the Rev. W. H. Ness was inducted into the pastoral charge of the congregation at Bass River. The congregation starts forward under its new settlement with bright and hopeful prospects.

St. Andrew's Church, St. John, held its annual meeting, January 23rd. Total receipts for the year \$7,606 of which \$5,785 was from ordinary revenue and \$1,820 for the schemes and other religious and benevolent purposes.

Chalmer's Church, Halifax held its annual meeting January 16th. The Ladies Aid Society raised \$276. Receipts \$2,374.30 for current expenses, for missionary and benevolent objects \$1203.89. For all purposes including building receipts \$5044.54.

The Presbytery of Truro met for visitation on the 14th of January with the congregation of Great Village, where under the charge of Rev. J. McLean they found work prospering but recommended greater promptness in payment of pastoral support.

A new church was opened at Coal Branch, Mir. Dec. 16th and on: at Richibucto Nov. 3rd.

Mr. Grierson is appointed missionary agent in the St. John Presbytery, to commence his duties May 1st.

The financial report of St. Andrew's Church, Halifax shows for 1888, for congregational purposes \$4364.93 and for the schemes and other benevolent purposes \$1419.37. Total \$5784.30.

St. Matthew's Halifax, at annual meeting, January 28th, reported raised for congregational purposes \$3,537, for schemes of the church and benevolent purposes \$1843. Total \$5440.

Fort Massy, Halifax for last year reports amount raised for schemes and other religious and benevolent objects during the year \$2051, congregational purposes \$5000. Debt also reduced making a total of \$8000, expended during the year.

James Church, Charlottetown, raised for schemes during the past year \$853, for other religious and benevolent objects \$653, for congregational purposes, \$3941. Total \$5447. The debt was reduced by \$1500, besides improvements to the church.

New St. Andrew's, New Glasgow, held its first annual meeting January 17th. The congregation is but seven months old but healthy and vigorous. Total income \$2068. A contract has been for a new church which is to cost when finished about \$9,000.

Rev. D. B. Blair after a long and honored ministry of forty years in the one congregation has resigned the pastoral charge of the congregation of Blue Mountain and Barney's River. The congregation is preparing a handsome and substantial retiring testimonial to Mr. Blair.

A new hall for preaching purposes in connection with the congregation at Noel was opened January 13th, and in the afternoon of the same day the sacrament of the Lord's Supper was observed for the first time at Moose Brook another section of the same congregation.

United Church, New Glasgow, gave for congregational purposes during past year \$2500.65, for balance of debt \$550, for the schemes of the church \$1592.05, for other

religious and charitable purposes \$478.23. Total for religious and benevolent purposes \$2070.23, for all purposes \$5120.93.

James Church, New Glasgow, held its annual meeting Jan. 15th. Total receipts \$2808.92. \$100 was added to Pastor's support. Paid during the year for congregational purposes, \$1630, church debt \$364, schemes \$555, other religious and benevolent purpose \$240. Total \$2809.

St. John's Congregation, Cow Bay, C. B., contributed during the past year to the schemes, and other religious objects during the year \$334.50. Of this the Ladies' Home and Foreign Missionary Society raised \$140 and the Mission Band \$15. Debt on Manse is reduced \$200, and 36 have been added to the church on profession of faith.

St. David's church, St. John held its 40th annual meeting Jan. 30th. Apart from the Session and Trustees there are 15 different organizations in the congregation giving work to about 200, chiefly of the younger people. Receipts for the year, ordinary income \$4912, schemes of the church and other benevolent objects outside the congregation, \$1489, in work within the congregation \$1363. Total receipts \$7764.

The district of Kent County, N. B. wrought by Rev. Messrs. Cameron and Hamilton has made excellent progress during the past three years. In Mr. Cameron's section the communion roll has increased from 97 in 1886 to 320 in 1888, and finances from a little over \$600 to \$1000. Owing to the growth a reconstruction and a new organization has become necessary. Mr. Cameron remains at Bass River.

Port Hastings and River Inhabitants was visited by Presbyterial Deputation Jan. 15th, and in both a rich blessing is accompanying the work. *Port Hastings* receives two thirds of the service. 34 have been added to the church, and family worship is generally observed. This section pays \$500 to the pastor, has given to the schemes \$146.86, for S. School \$45, and for other religious charitable purposes \$500. The commissioners expressed their satisfaction and urged the necessity of building a manse at an early date. *River Inhabitants* receives one third of service,

pays \$150 to the minister's salary, gave to schemes \$56.94, and to other objects \$14.00. 8 have been added to the church. The commission while thankful for progress, recommended that as soon as possible this section make an effort to increase the support of their pastor.

Union Centre and Lochaber contributed to the schemes, etc., last year as follows :

Foreign Mission,	\$63.78
Home Mission,	40.00
Augmentation,	48.00
College, Halifax,	30.00
College, Manitoba,	12.00
Dayspring etc., per S. S.,	28.61
Aged Ministers,	8.65
French Evangelization,	22.98
Assembly Fund,	3.27
Widows and Orphans,	4.00
Labrador Students Mission,	31.50
Pointe-aux-Trembles,	10.00
Bible Society,	26.00
Deaf and Dumb Institution,	10.00

Total \$338.79

This is \$115.76 more than they contributed the previous year.

Raised by Gay's River and Milford congregation, 1888.

College Fund,	\$55.00
Manitoba College,	4.00
Home Missions,	89.00
Augmentation,	51.00
F. Evangelization,	54.00
Foreign Missions,	146.00
Aged and Infirm Ministers Fund,	8.00
Widow and Orphan's Fund,	2.00
Assembly Fund,	4.00

For schemes of Church,	\$414.00
Congregational purposes,	1194.00
Religious purposes,	36.00

Total payments for all purposes, \$1644.00

Allocation for Augmentation in the Presbytery of Miramichi are as follows :

New Richmond.....	\$45.00
Blackville and Derby.....	23.50
St. John's Chatham.....	41.50
St. James', Newcastle.....	50.00
Red Bank, &c.....	23.00
Black River.....	24.55
Campbellton.....	42.50
St. Andrew's Chatham.....	62.00
Kingston and Richibucto.....	55.75

Bathurst.....	31.50
Dalhousie.....	32.25
New Carlisle.....	22.50
Bas River.....	45.75
New Mills, &c.....	38.95
Tabusintac.....	23.25
Douglastown and Nelson.....	18.00

The King of Siam, a young man of thirty, a friend of the arts and sciences, has had the misfortune to lose his wife in a tragic manner. He had sent his brother to procure a New Testament from the missionaries. The King, he says, has lost faith in his religion; Buddhism offers him no consolation whatever. Now, Buddhism is the State religion of the Kingdom of Siam, and by embracing Christianity, the King would risk his crown and his head. But the fact of a heathen sovereign seeking in the Gospel such hopes as his own religion does not afford, is significant.—*Le Temoin de la Verite.*

This issue contains the Trinidad Reports, a complete review of the work in that mission field during the year. One thing that calls for gratitude is the measure of solid success that has been attained during the year, the large numbers that have been added to the Church, and this by no special efforts, but by the steady adding to the Church daily such as are being saved.

A movement of Professor Delitzsch, of Leipsig, is a wonderful step toward the conversion of the Jews. In nine of the German universities he is starting a movement for mission work amongst the Jews, and already over three hundred students of the universities have enrolled themselves as members of a special school for training to this end.

Thorburn congregation (Vale Colliery and Sutherland's River) raised in 1888 for congregational purposes \$1166, for the Schemes of the Church, \$322, for other religious and benevolent purposes, \$100. Total \$1588.

We will be glad to publish the givings of any of our congregations to the Schemes of the Church during the year.

We have received from "a friend" Holland's Harbor, "The Lord's tenth," \$4.00 for Foreign Missions.

MR. MORTON'S TWENTY-FIRST ANNUAL REPORT.

The end of each year leads us naturally to look back and after twenty one years work in the same mission field, the inclination to review is all but irresistible.

As a family we came here three in number. Three have since been added and all are still spared. For three years we labored alone when Rev. K. J. Grant joined the mission, and he too has been spared for 18 years of hard and successful work. The hopelessness with which our efforts were at first regarded has largely passed away. The three children with which our first school opened have grown to two thousand pupils either in our own or in the Government schools. Thirty-four schools, some of them held in large and comfortable School Houses which serve as local chapels, five respectable Churches and four organized congregations cover the ground that was unbroken 21 years ago. For all these things, we gratefully thank our God.

But our responsibility is not lessened, our work has only begun. The 25000 East Indians have increased to over 60,000 and are now generally recognized as a far more important factor in our population than the most far-seeing dreamed of in 1867. A further increase of about 2,000 may be expected yearly and this clearly means enlarged responsibility. Since this mission began Indian school-boys have grown up, and are quitting themselves like Christian men in Trinidad and other Islands, and multitudes of boys and girls in Canada have become men and women. Gradually this responsibility must be transferred from us who are growing old and feeble to the young and strong.

But for the yearly inflow from India it might have been thought time to lessen expenditure, and throw the infant church somewhat on its own resources. This fresh stream flowing in alters the case greatly. As new immigrants supply the Estates, the old crowd out into country districts now opening up, and this means extension of the work geographically. My own work has extended inland five miles during the year, and the extension ought to continue from five to ten miles farther on three different roads. More might have been done in the way of extension before this, but our estimates are drawn from year to year with the adverse balance of the Foreign Mission Board before

us, and we ask, not so much what the work really requires, as what we think obtainable. This was especially true of my district this year, but help has come in from old friends and new. We wish to note with special thankfulness \$300.00 from the Women's Foreign Mission Society, Canada, (West). \$429.08 from other Donors and a special donation of \$300.00 from "A Friend" (not in Canada) to enlarge the Tacarigua school house and secure a reading room for our young people. Only \$207.22 of this donation has been expended and drawn. The balance will likely be available later for painting the Tacarigua buildings.

During the year a new school was opened at Mausica Settlement, three miles South of Arima. The people are chiefly East Indians who have taken up Crown Land. They petitioned for a school and I opened one in a cow shed. Later the grant from the Women's Foreign Mission Society above referred to, enabled me to build on a piece of land given by the government for that purpose. The former has kindly placed this school on the assisted list which will aid in carrying it on.

The school and services at St. Joseph have been conducted for five and a half years in a rented building at a total cost of \$660.00. As soon as the field was transferred to me in January 1 determined, if possible, to get a site and build; and on the faith of a better building the school was placed on the assisted list. Over an acre of land, near the Railway station was sold to us by the Government on most reasonable terms. A building has been erected thereon, in which our work will be carried on from the beginning of 1889.

All the other schools have gone on as usual except Tacarigua, which has felt the absence of Miss Blackaddar, and shows, in consequence, a reduced attendance. The following table shows the attendance at the several schools:

	ON ROLL.			Avg. Avg. at	
	Boys	Girls	Total	Daily	S. S.
Tunapuna,	36	20	56	37	41
Tacarigua,	71	54	125	80	66
Arouca,	31	15	46	36	16
St. Joseph,	37	22	59	46	21
Caroni,	41	12	53	38	30
Mausica,	35	0	35	26	
Orange Grove,	24	12	36	28	26
Rcd Hill,	20	8	28	15	18
Totals,	295	143	438	306	218

Three Indian monitors have been placed in Government schools in this district during the year, namely, at St. Juan, D'Abadie Village and Arima. These are paid by the government to bring in Indian children and instruct them in their own language. We encourage this movement and overlook their work.

The extension of the work towards Arima and the addition of Mr. Hendrie's district to mine has very greatly increased the work and more native agents must be employed to do justice to it. The burden of debt and the necessity of building at St. Joseph made it desirable to keep down even catechist's expenditure as far as possible. We close the year clear of debt. A teacher's house remains to be built at St. Joseph, and some painting to be done to preserve our buildings, but the expenditure on catechists for 1889 must be considerably increased if this district is to be efficiently cultivated.

Though for months far from well, I have not been wholly laid aside, at any time. Five places have had service every Sabbath, and two every alternate Sabbath, and all the work has been prosecuted on the usual lines.

17 adults and 16 children were baptized, 6 marriages were celebrated and there are 36 communicants in good standing.

We have missed our daughter's assistance in the work. Her school at Orange Grove has done fairly well under a paid teacher. Paul Bhukhan returned to us from Couva. For a time he taught St. Joseph school; but he is now my principal catechist. Francis Mewa, one of my old Princetown boys, who has risen to the position of Clerk and Interpreter in the Immigration Office, left his wife with her friends in this quarter while he went to India as Dispenser in a Return Ship. Since he came back they have made Tunapuna their home. He has relieved me in the Sabbath service by reading the Scriptures, and goes to a Hospital or Estate every Sabbath afternoon. John Denai whose place at church was never empty unless he was sick bought land 17 miles away and is planting cocoa. Last Sabbath he brought a man whom he had instructed, to be baptized. Banka whose conduct had been unsatisfactory, left the Arouca school, and David Lakhana, one of the first Arouca scholars took his place. Geoffrey Subaru and his wife Fanny have been as helpful as ever in teaching their

people as they had opportunity. Subaru, who is a carpenter, built by contract, both the St. Joseph school and the addition to the one at Tacarigua. As he has successfully carried out everything, from the concrete foundation to the pitch and gravel roof, it has been a great relief to me and is a credit to him. Nelson Imambakhah, an Arouca scholar was sent to St. Lucia and is doing well as teacher at Crown Lands.

With enough of trials to keep us humble, we have enjoyed abounding mercy during the year. God's promises have not failed us. With confidence and hope we sow the good seed of the kingdom, assured that God will give the harvest, to the sower's sickle or to that of another.

JOHN MORTON.

Dec. 31st, 1888.

REV. K. J. GRANTS EIGHTEENTH ANNUAL REPORT.

SAN FERNANDO, December 1888.

We are thankful that we have had health and strength for another year's work. Sickness and death met us at every turn, and continued whispering "the night cometh," but we have been allowed to march along without interruption, and now to tell what we have seen by the way.

I. We have seen good results from our educational efforts and have been stimulated to extend this work. In doing this however, we have been reluctantly led into a heavy expenditure, but trust to work it off without asking for a special vote. (1.) On *Bien Venue Estate*, the property of Sir Charles Tennant we erected, on a commanding site given us by the proprietor's representative a neat handsome building, for the sum of £88. 15 stg. This serves us as a place of worship in the midst of a large community of Indians. In response to our petition, the Governor, Sir William Robinson, who is deeply interested in educational work amongst the East Indians was pleased to establish a school with Indian Teachers.

On *Mount Pleasant Estate*, one of the four estates owned by Hon. Mr. Fenwick, one of the managers of our Central school and an early and tried friend of our mission, a Government school has also been opened, and two of our young people are in charge of it. This district, about 9 miles distant from San Fernando, was untouched by our school operations.

On *Golconda*, the property of the Colonial Company, we obtained a house free of any rent for mission purposes, the only cost to us being the seating and furniture, and there a Branch school has been opened by the Government, with one of our young men in charge.

On *Corinth*, also the property of The Colonial Company, in a room given us by the estate, a school has been opened at the expense of our mission.

Bonaventure house has been reroofed, gallery has been enclosed, and general repairs effected.

San Fernando school house is the largest item in our building account. Early in the year the dingy walls were brightened up with paint. Later the Inspector of schools condemned our Infant class room as not being in keeping, with the requirements of the educational ordinance. To remedy this, and also to meet the demands of our growing school, we resolved to excavate beneath the school room, which stood about six feet above the ground. Having removed the earth, we built concrete walls about 11 feet in height, and then finished up with wood work. We have now two spacious school rooms, each 40 x 21 feet, with Miss Copeland and her assistant in one, and Mr. J. W. Corsbie and his assistant in the other. These rooms are within one hundred feet of the Church, and are found very convenient not only for ordinary school work, but for our Sabbath school also, which now numbers about 150.

II. We have seen distinctly in the lives of many and in the death of some that the Gospel is the power of God unto salvation, and hence whilst school work has received due attention, we have at the same time personally, and through agents, sought in season and out of season, to tell of Jesus and the way of life through him. Our helpers in preaching the word are from the various Castes. We have had during the year six Brahmins on our list, two Kshatriyas or second class, several Kayaths, two quondam Mohammedans and others. All these living within a reasonable radius, came up and reported every Saturday from their note books the visits made, the number of persons who attended their various meetings, the marks of interest shown &c. Helpers at remote stations reported monthly. Everywhere the messenger finds some one to receive him kindly, and listen to his message. In

a few cases the complete Scriptures, in 3 volumes, have been purchased by those not professing Christianity, and in several instances the New Testament. In this district alone nearly 1000 new immigrants are settled annually. This accession to our members with the increase of enquirers and readers, calls for more laborers. To the question "understandest thou what thou readest," the reply often comes "how can I except some man should guide me." To get the requisite number of qualified guides, is one of our great difficulties. Provision should be made for the better training of native agents: and we would very respectfully express the hope, that this matter so essential to the prosperity of the mission, is engaging the serious attention of the Board. A few weeks ago, one of our young men died after a short illness. He had cultivated a plot of hired land, and occupied his house alone. After his death his friend Babu Lal Behari on examining his box found a letter addressed to his father, in which he urged him and his family to enquire into the Christian religion, and to accept Christ as their Saviour. The letter has been forwarded with additions. Another convert, who died a short time ago, showed a simplicity of faith, a firmness and consecration quite surprising.

III. We have seen the value of Sabbath school instruction and feel confident that the year closing has been fruitful in good results. The Westminister teacher constitutes our chief aid, in the study of the International lessons; our magnificent map in memoriam of Miss Archibald is valuable; a good library, though small, furnishes reading matter; and a Penny savings Bank, started four months ago, has now about 150 depositors weekly. The young men and women anxious to become acquainted with music engaged a teacher who has given instruction three evenings weekly, and the progress has been good, and aided by Miss Copeland's superior voice, our church music is very creditable.

IV. We have seen the congregation maintain its wonted liberality. Without any pressing, the Sabbath collections have been steady. From the native church for the year, we have received \$1283.72 in Spanish Currency. The managing committee does its work in a business like way. Quarterly reports are sent to every station showing the amount of each quarter's collection at each station. The lead-

ing members feel a responsibility, and do their part creditably. On Christmas day provision by the congregation will be made for 400 children. I am just now in receipt of \$42.00 from four members of the church, towards the building fund.

In anticipation of Mr. Ragbir being appointed as pastor of Oropouche the congregation passed a resolution to relinquish all claims on the funds of the three stations in that district and guaranteed as before the half of my salary.

V. We have seen the stability of old friends. (1.) From Canada the list of donations on which we always count in our estimates is not shorter than in former years. In our financial return will be found Miss Stark of Toronto and her friends of Erskine Church, Toronto; Mrs. Johnson of Chipman; in memory of Fanny and Evy; The mission Band, McKenzie's Corner, Richmond; on two occasions; Ladies of St. Andrews Church, St. John's Newfoundland; W. F. M. Society, Pictou; and Chipman friends per Mrs. Briggs.

Also in Mission Goods, Ladies, Richmond per Mrs. K. McKay; Ladies Halifax, per Miss Fairbanks; a few ladies, Pictou, per Mrs. S. Copeland; and Port Elgin and other sections of Rev. J. McG. McKay's congregation per Miss McKay. These all have our warmest thanks for the seasonable aid rendered.

(2.) Gentlemen who are proprietors here and who have stood by us for years have not reduced their annual donations. These are Messrs. Cumming, Lamont, Colonial Company, and Tennants. In courtesies and encouragements from planting attorney's, managers and others, we receive aid to which we can attach no financial value, but for which we are sincerely grateful.

VI. We have seen as before much to cheer us. I might tell of Miss Copeland's school but as her report is herewith enclosed it is unnecessary, and of Estate schools too, I would write encouragingly but I must keep my report within reasonable limits. Hence I will give only a few figures.

School Roll for the year, 831.

Average daily attendance, 547.

If to these we add the children in Government schools for Indians more particularly, and recently opened or taken over by our mission, the total would be about 1300 and the daily average about 850. Baptisms in the year 186, adults 83, children 73.

Communicants in good standing 251, number of marriages 19.

We regret that our expenditure has been £44 stg. in excess of our income, without including Bien Venue house, and by adding the balance debt at close of last year we are now short £82 19s. 4d. We will use all diligence to reduce this debt, and will only go to your Board when stress of weather forces us into that haven.

Respectfully submitted,
K. J. GRANT.

MR. McRAE'S SECOND ANNUAL REPORT.

PRINCETOWN, TRINIDAD, Dec. 31, 1888.

Another year's labor is now ended, and I have pleasure in reporting a gradual increase of both interest and numbers in our regular services. Our Christian people, we trust, are also growing in grace and in the knowledge of our Lord and Saviour.

Multitudes however are still in heathen darkness, without God and without hope in the world. To give them the bread of life, has been our chief aim. For this end various methods have been adopted. As most of the people are working from early morning till late in the day, it is found difficult to meet them except in the evening. Hence evening meetings in the open air and in rooms or estates and in villages have been found profitable.

But that which seems to be most effective is *individual teaching*. When the audience consists of but one or two the attention is much better retained and the understanding more easily enlightened. "Of Zion it shall be said *to us and our man was born in her.*"

Although there is a very strong prejudice in the minds of both Hindus and Mohammedans against Him "who is despised and rejected of men" yet we were never refused a hearing but once and many listen so attentively to the Word that one often wishes to be able to do what strength in this hot climate will not permit. Verily "a great door and effectual is opened" unto us "and there are many adversaries." Our great need is more effective laborers with hearts like our great Master moved with *compassion toward the multitude who are like sheep without a shepherd*, except it be false ones who are leading them further astray.

We have been greatly helped and com-

forted in our work by Mr. Soodeen whose faithfulness and sound judgement is appreciated by all who know him.

Mahindobeg, another faithful man does good work in the Lengua quarter. He devotes half his time to gathering the children and teaching in the school there, and the other half to catechist work. His wife is a very intelligent woman, devotes part of her time to work among the women.

John Gobin who has been a school teacher since Mr. Morton's time has been laboring as a catechist at Piparo since the month of August. Arrangements are being made to have him live there so as to do the work more effectively, which will necessitate building a small house.

Thomas Padoreth, an earnest man who was ordained an elder in that quarter last year assists Gobin in teaching from house to house.

Daniel Mahabii and James Toolsee the other elders are also able and ready to help in every way possible.

The Sabbath schools at Princetown and Iere village in which Mrs. Macrae, and Miss Semple take so much interest are making encouraging progress. Although some of the lessons for the last six months have been somewhat difficult for the smaller children to comprehend, yet with the help of pictures, as a few questions in the several lessons at the end of the quarters have shown, all have, with few exceptions grasped the central truths of each lesson.

All our schools have done fairly well, some indeed have done excellently. Miss Semple's report which is herewith submitted will show what has been done in her school. The other teachers have worked to the best of their ability, and as they themselves grow in proficiency they will bring up the standard of their schools with them.

The Government has placed an Indian Monitor in the Ward school at New Grant who gathers from 18 to 20 Indian children into the school at a trifling cost to us. This number we hope to increase next year. The number attending the branch school at Elswick has been small but good progress was made in learning. The numbers attending the other schools are the following :

Name of Schools	ON ROLL.		Total	Daily avg.
	Boys	Girls		
Princetown,	99	69	168	132
Mt. Stewart,	41	11	52	31
Riversdale,	49	4	53	29
Lengua,	22	9	31	28
Jordan Hill,	30	14	44	24
Cedar Hill,	20	11	31	19
Brothers,	24	15	39	22
Palmyra,	24	9	33	20
	309	142	451	305

During the year 38 persons were baptized, 6 infants and 32 adults, two of whom have since passed away, we trust, to be with Jesus which is far better.

Twelve couples have been united in marriage, and others are making application which is a very important step in the right direction.

We gratefully acknowledge the receipt of \$50.00 from Rev. C. Ragbir which was paid last year while he was in Canada, but received here too late for acknowledgment. \$15.00 from D. McD. Clark, \$12.50 from the W. F. M. Society, \$7.00 from the Couva "Memorial Fund," \$80.00 from the Mission Book Fund. A box of clothing from the ladies of Knox Church, Pictou and other contributions from funds too varied to specify.

A pleasant year's labor is now ended, and although it is not what we could earnestly wish it to be, yet we have many reasons to thank God and take courage. We are conscious of many short comings in ourselves and failures in our work. But although the flower which yesterday faded and fell to the ground shall never bloom again, yet fresh ones shall reappear. Thus many precious opportunities of serving our Lord and Master in the year now ending have passed away never to return, yet fresh ones shall come again and our failings in the past shall stimulate us to earnestness in improving them.

Respectfully submitted,
W. L. MACRAE.

REPORT OF COUVA DISTRICT FOR 1888.

At the end of April the Rev. J. K. Wright retired from the work on account of Mrs. Wright's health, and returned to Canada with his family. The Rev. Chas. Ragbir who had been two months with Mr. Wright in the Couva field continued to labour there till the present time. He

labored with diligence and success.

The Mission Council appointed Mr. Morton and myself to superintend; he to take charge of the finances and I to look to the schools, to correspond with the Education Office and assist Mr. Ragbir in any way he required. The Indian work has gone on very well. In June the Government rented our school room at Brechin Castle, and an arrangement was made by which the efficiency of the schools was promoted. Milton school was not working satisfactorily, it gave Mr. Wright much anxiety and we thought it best to withdraw it from the list of Government assisted schools, and whilst doing our best for the children to attempt to do still more for adults, through an Indian teacher. From the San Fernando District, three Indian helpers have been transferred, who have proved very serviceable.

The attendance at the English service supplied by Presbytery was fairly good; but as at home a vacancy is not usually the season of prosperity, so it proved here.

Baptisms, adults 28, children 17, total 45.

Schools show on Roll, 241.

Schools show in average, 145.

No.	Names	SCHOOL ROLL			Daily avg.
		Boys	Girls	Total	
1.	Exchange,	46	9	55	31
2.	Esperanza & Prov.	29	17	46	32
3.	Breckin Castle,	42	11	53	26
4.	Perseverance,	32	19	51	30
5.	Milton,	25	11	36	26
		174	67	241	145

We can only entreat the Board to send a missionary at once. If delay is prolonged the risks increase of losing the donations so generously given here towards the support of a missionary.

Respectfully Submitted,
K. J. GRANT.

MISS SEMPLE'S REPORT OF PRINCESTOWN SCHOOL FOR 1888.

It is with feelings of gratitude that I record a few particulars regarding the work of this school.

The labors of the year just past, concerning which we are now called upon to report, have presented few features of a kind calling for special remark.

We continue to be greatly encouraged by the constantly increasing numbers of

Indian children, that are coming to our school. We rejoice in this, not only as an evidence of the confidence of the people in us, but because so many are thus brought within the sound of the Gospel. We have now upwards of 180, to all of whom religious instruction, in every way feasible, is being imparted. Early in the year, a few Mohammedan boys left us, under the usual impression, that by reading the Bible, they would become Christians. The Roman Catholics too, broke into our ranks and took from us several who had long been associated with us. But the school has not, as yet, suffered to any great extent.

All the departments in connection with the school under my charge, have been uninterruptedly carried on, and though it may be said that the reaping has not been in proportion to the sowing, yet there has been reaping and that fairly encouraging. I have three very efficient assistants who do their work heartily. I am endeavouring to work the school on the Graded System, but am very much inconvenienced for want of room. Under our present building a room has been opened up at a little cost, that accommodates the infants, and Eliza Batiste (who formerly taught the sewing) was put in charge. She has over 30 in this department, and is doing very well with them. The first grade is taught by David Tailakhan. The second by Mr. McKenzie, whilst I have the oversight of these rooms, I make each teacher to feel that he or she, is in a measure responsible for the attendance and work done in the department under his or her charge. Already, the result has been a marked progress in the steadiness of attendance more efficient teaching, and proficiency in learning.

Our school took a very good place at the Inspector's examination for Result Fees in April. 74 passed.

Before closing for the year we had a public examination, when prizes were given to those whom we deemed most worthy of them. Several of the prizes were given by Mr. H. B. Darling, who has on more occasions than one, evinced his interest in the educational work of the mission. The children were examined on Reading, (English and Hindi) spelling, writing, arithmetic, geography, grammar and analysis. Questions were well answered, indeed as well as they would be in a common school at home.

I especially regret not being able to keep up my evening class this year, but my school, which records a daily average of 132, afforded ample scope for all my energies.

To meet the wants of our more advanced boys in the country, we established what we term "The Home," where our most promising ones may be boarded. This Home is kept up at the expense of the mission, but we feel that the money is well expended. These boys, not only get the better advantages of this school, but having been taken away from the influence of heathen homes, are brought to live in a Christian home, that of one of our catechists. During the year we have had five boys here. Two of them, being cripples, we are especially interested in, and would like if possible, to give them an education. They are both good Christian boys, and we hope to see them grow up useful and zealous men in the church.

Our Sabbath school at Iere Village has had its ups and downs during the year, but the work in connection with it is a source of great pleasure. We have five classes, taught by Mrs. Macrae, C. C. Soudeen, two of our teachers and myself. We have 85 on the roll, with an average of nearly 60. One afternoon last week we gave this school a rare treat in the shape of a Xmas tree. Wishing to confine it to the pupils of the school, we made no intimation of it before hand, but simply asked two of the teachers to go round and gather them together at the church at 4 o'clock. When we went down a little after three we were greeted with about thirty brown faces who had already got wind of it and were eagerly waiting to see what was in store for them. It was with some difficulty we kept them outside while the tree was being dressed. Left to ourselves for a little we soon had it looking quite bright with all manner of fruits, balloons, whistles and balls for boys, and dolls for the girls. Even a little married woman (aged 11) did not feel it beneath her dignity to accept a doll, but was as much pleased with it as were her single sisters. The toys were the cheapest possible, but to those poor children who never have anything of the kind, they afforded a great amount of pleasure. It was a bright spot in the year for many a dull young life. We came home, feeling, that we had not only made them happy for the time, which in itself was a reward, but that it would

help to win their affection and confidence and make them enjoy coming to our services.

It is gratifying to note the great improvement in the Prinestown Sunday school under the superintendence of Mr. Macrae. The infant department alone, of which I have charge averages 54. With the help of the Picture Roll, which the little ones more than paid for with their pennies, I have been enabled to follow the International Lessons with the rest of the school. They also learn texts, catechism, and can repeat and sing several of the hymns dear to the heart of children all the world over.

Whilst it would be unwise to attach too much importance to mere numbers, we cannot refuse to look upon this increase as an evidence that our work is gaining ground. Though we do not see much of the direct fruit of the Spirit, we have reason to believe that under the surface a great power is at work, slowly, yet surely sapping the foundations of old idolatries and hastening on the time when they shall crumble and fall.

Our thanks are due to the ladies of Union Church, Hardwood Hill, and Tatumagouche societies for their boxes of clothing, always acceptable to the children. To Miss Bell Crowe's S. S. class of St. Andrews Church Truro, for \$5.00 and also to Mr. Geo. Campbell of the same church, for his nice donation of Hymnals for the use of our choir.

Faithfully Submitted,

AGNES A. SEMPLE.

MISS COPELAND'S REPORT OF SAN FERNANDO INDIAN SCHOOL FOR 1888.

Again at the close of another year we are called upon to submit a report of the work done. On the whole it has been successful.

There has been a gradual increase in attendance at school during the four years I have spent in San Fernando. For the first year it was 99; 2nd, 106; 3rd, 113; 4th, 119. The largest attendance in this year at any regular session was 153, but so many families had been visited by the epidemic, of which you have already heard, that it caused a marked decrease in attendance about the middle of the year, seven of our pupils died within a few weeks of each other.

Our staff of teachers is the same as last year, with the exception of Frederick Amir who has gone to assist at one of the estate schools. Mr. Jacob Corsbie is still our willing helper, and Miss Annie Olmel has the class in needlework.

The Inspector of schools condemned our Infant class room, and in order to get the grant from government it was necessary to have it fitted up. So a very good class room was made underneath the main building which stood on pillars about ten feet high. This room is airy and comfortable and the same size as the room upstairs.

In June of this year there was a Jubilee examination, subject "Her Majesty's colonies," open to children of all the schools in Trinidad. A large number competed. Ten were sent up from our school. Thirty-two prizes were awarded two of which were taken by our pupils. It is suggested that these examinations should take place annually on different subjects, to encourage the young to study.

As in former years our school has been visited by Canadian friends of the mission, also by His Honour Justice Lamb lately from England. He spent a morning with us and examined each scholar, showing such a kindly interest in them that all feel better for his visit and encouraged to "go forward." In his address to the young men in the church in the evening he made the proposal that a penny bank be started, which was carried into effect in September in connection with the Sabbath school. It is open every Wednesday evening at 6 o'clock, a half hour before prayer meeting. I keep a little cash-box in the school, and as the children get a penny they bring it to me for safe keeping. Most of the children have taken a decided interest in it, and although some can afford and deposit larger sums we see many little ones walking up at the appointed hour with bank book and penny in hand. One afternoon Mr. Grant asked three little Indian boys who were playing in the yard to come and do a little work for him. When they had finished he gave each a penny to buy a piece of bread for themselves, but they came around to the other side of the house and asked for me and gave their pennies to me to keep until "bank night." Others make great excuses for not coming, "they can't afford it," or are "going to wait until after Christmas," one told me that his sister had died and his mother could not

spare any money as she had to save it all to make a feast for the dead, a practice which appears to be universal among Eastern people. Superstition prevails in Trinidad, not only among Asiatics but among the natives. Many believe most absurd things. If a woman, starting out in the morning with her tray to sell cakes &c., from door to door, has for her first customer, a boy, she will have "good luck" for the day, but if one of her own sex happens to purchase first, there is no hope of a good sale, unless, perchance, the customer hand the money to a man first who passes it to her.

As there is a report of the Sabbath school forwarded it is unnecessary for me to write further about it. I have a class of ten young women, most of them attend regularly, but some are at service and can only attend every alternate Sabbath, others are married and have their little ones to look after, they come when they can bring the family with them, all are intelligent girls and give promise of a life of usefulness.

On Christmas day we had the largest gathering of the children of the Indian mission schools that has ever been held in their district. It used to be the custom to meet on that day, but for several reasons was given up. This year it was proposed by the young men of our San Fernando English congregation that it be revived, and they willingly subscribed and were all eager for its success. We have to thank the managers of estates who so kindly allowed the use of carts and mules to bring up the children with their teachers, but of course many were too young to attend, and others lived so far away that it was impossible for them to come; however, there were more than 500 people present, of whom 350 were school children. It is good to bring them together for it creates a kindly feeling, makes them spend a happy Christmas, and gives those of our school an opportunity to see what others are doing. The meeting was opened by Rev. Mr. Wilson, Presbyterian minister of San Fernando, with Scripture reading and prayer, after which the chair was taken by Mr. Pasen, protector of immigrants for this district. At the close of the meeting he made appropriate remarks as did also Mr. Riddell, acting attorney for the Messrs. Tennant's estates. Mr. Riddell said, that, at one time, grave doubts were entertained as to the result of mission

work among the Indians, but now these doubts were removed and that nothing succeeds like success. He also remarked about the cleanliness and general appearance of the children present.

It is on occasions like this that we feel the need of the clothing which is so liberally provided by ladies at home. Although there is a certain amount distributed every week it is when they all come together that we need most. The untidy ones, themselves, seeing others around looking brighter, cleaner and happier than they, feel ashamed and ask for a new suit. Boxes have been received during the year from Pictou, Halifax, Richmond, and Port Elgin, also a parcel from Merigomish, and we most sincerely thank the ladies for their continued contributions.

We are often asked to write letters for societies. I admit that I have not been as attentive in that respect as I might be, but in all my letters I have asked for letters in return. It certainly encourages us, to hear from friends of the mission at home, and to be asked questions which may give us a clue to the information wanted there, but this year I have not received even one letter from a mission society in Nova Scotia, saving from Pictou my own home, I am indeed grateful to friends there for their considerate kindnesses.

There are many members of many societies and if one cannot find time to write surely another can, for mission teachers as well as others like their letters to be acknowledged.

In this report I have limited myself to work with which I stand personally connected, but in conclusion would simply add, that this whole mission district presents much to encourage, and to awaken gratitude.

Yours faithfully,
C. F. COPELAND.

28th Dec., 1888.

ABSTRACT OF REPORTS FOR 1888.

SCHOOLS.

	ON ROLL			
	Boys	Girls	Total	Daily avg.
Tunapuna District,	295	143	438	306
San Fernando,	628	203	831	547
Princetown,	300	142	441	305
Couva,	174	67	241	145
	1406	555	1961	1303

BAPTISMS.

	Adults	Children	Total
Tunapuna,	17	16	33
San Fernando,	83	73	156
Princetown,	32	6	38
Couva,	28	17	45
Total	160	112	272

MARRIAGES.

Tunapuna,	6
San Fernando,	19
Princetown,	12
Couva,	7
Total	44

COMMUNICANTS IN GOOD STANDING.

Tunapuna,	36
San Fernando,	251
Princetown,	48
Couva,	47
Total	382

STATION	MISSIONARY	CAN. TEACHER
Tunapuna	John Morton	Miss Blackadder absent on furl'gh
S. F'do	K. J. Grant	Miss Copeland
S. F'do	Lalbihari asst.	
P. Town	W. L. Macrae	Miss Semple
Couva		

Catechist in Tunapuna District—Paul Bhukhan.

A MINUTE OF MISSION COUNCIL.

SAN FERNANDO, TRINIDAD,

Dec. 20th, 1888.

Mission Council met *Inter alia*. "Mr. Grant reported that his nephew Rev. James Adam Johnson died at West Coast Demarara on the 18th Nov., and the Rev. John Gibson at the same place a week later. After engaging in prayer, on motion by Mr. Morton, the Mission Council resolved to express their solemn sense of the Divine Sovereignty in this sudden visitation; their deep sympathy with the friends bereaved, particularly with Mr. Johnson's mother, and Mr. Gibson's wife, and their earnest prayer that these events may not deter others from taking up the work that has fallen from these workers' hands."

K. J. GRANT.
Sec. to Mission Council.

PAPAL INFALIBILITY VERSUS FACTS OF HISTORY.

The best argument against the doctrine of Papal Infalibility is facts.

It is a fact that popes have contradicted themselves and each other.

It is a fact that the line of canonical succession was broken A. D. 903 and that the Papal See of the present dates no farther back than the Council of Constance in 1417.

Some popes, John XII, Benedict IX, Gregory VI, Gregory XII, and John XXIII, were deposed and other popes put in their places. Who were the infallible popes, the Schismatics who were deposed or those who took their places, or were they both infallible though teaching different doctrines?

The bull of Pope Clement XIV. in 1773 suppressed the order of the Jesuits forever and the bull of Pope Pius in 1814 suppressed their suppression and reinstated them. Which of these popes was infallible, or were they both of them?

Pope Paul V. condemned Gallileo as a heretic for his teaching on Astronomical Science, while a later pope, Urban VIII taught the same as did Gallileo. Which was infallible or were both of them?

Pope Sixtus V. A. D. 1590 pronounced an edition of the Vulgate Scriptures which was full of errors, infallible and declared that any one who thought differently should be excommunicated while Pope Clement VIII published a new Vulgate in 1592 which differed from the former in several thousand places. Who was fallible or infallible?

Popes Innocent I, Zosimus, Boniface I, Leo I, Gelarius I, Gregory I, Boniface IV, John IV, Innocent II and III, Honorius III, Innocent V, Clement VI and Eugenius IV denied as a heresy Mary's immaculate sinlessness while Pius IX in 1854 decreed the same dogma as an article of faith and essential to salvation. What becomes of the Infalibility.

A very good illustration of the same thing is seen in the action of the Sacred College regarding Lasserre's version of the Gospels.

"Two years ago Henri Lasserre, French barrister and litterateur, when fifty-nine years of age discovered the four Gospels. What a revelation to a Romanist! He felt the spell of the simple, unadulterated story. He was anxious to let his fellow-

countrymen know of the loveliness of perfect Manhood and the majesty of revealed Godhead therein protrayed in the life of Jesus of Nazareth. He set about telling the marvellous narratives in living French, brilliantly attractive. He used paragraphs instead of verses; but the translation faithfully rendered the spirit of the Gospel, and was a remarkable work for a devout Roman Catholic. He prefaced the translation with a brilliant essay, in which he formidably attacked the Church of Rome for withholding the Gospels from the people. He was depressed with the consideration that the most illustrious book in the world was to most Romanists a sealed volume. He submitted the proofs of the work to the Archbishop of Paris and to the Pope of Rome. In December 1886 it was published with the *imprimatur* of the former and the blessing of the latter. The Archbishop formally stated that it could be read by the faithful with perfect safety. An extract from the letter of the Pope, written by Cardinal Jacobini, the Secretary of State of the Holy See, is worthy of notice:—

"The Holy Father has received in regular course the French translation of the Holy Gospels which you have undertaken and accomplished, to the delight, and with the approval, of the Arch-episcopal authority. His Holiness commissions me to express to you his approval of the object with which you have been inspired in the execution and the publication of that work, so full of interest. He charges me to make known to you his earnest desire that the object which you pursue and which you indicate in the preface of your book may be fully attained."

This letter authorised the reading of the Gospels, and even the terrible preface which Lasserre had written. The people bought it and read it gladly. In a few months twenty-one editions had been circulated through France. The living Gospel of the living God was being joyfully accepted, and Protestants as well as liberal minded Romanists were delighted at the success of the work. Congratulatory letters from cardinals and bishops came in quick succession to cheer the author. The secular press joined the religious press in proclaiming the anticipated blessings which this translation of the Holy Gospels would bring to France.

But at this point, just a year after the first copy was printed, a calamitous thun-

derbolt came from Rome. The Sacred Congregation condemned Lasserre's beautiful translation as a book of degraded doctrine. With considerable difficulty Dr. Wright secured at Rome a copy of the papal decree. In it are these words :

"The Sacred Congregation of the Most Eminent and Reverend Cardinals of the Holy Roman Church hath condemned and hath proscribed and hath commanded the following work to be put on the Index of forbidden books—'The Holy Gospels, new translation by Henri Lasserre. Paris, 1837'; and so let no one, of whatsoever rank or condition, dare in any place or in any tongue, either to publish in the future, or if published to read or retain, the fore-mentioned condemned and proscribed work, but let him be held bound to deliver it to the ordinaries of the place, or to the inquisitors of heretical iniquity, under the penalties proclaimed in the Index of forbidden books. This having been referred to Our Most Holy Lord Pope Leo XIII. His Holiness approved the decree and ordered it to be issued."

HOW THEY GOT RID OF A BAD PASTOR.

Mr. Crosson was not a bad man; had he been, a higher court would have taken his case in hand and relieved the church of all the responsibility of his removal. No one questioned his being a good man. He was sincere in his piety, conscientious in his outward life, and his earnest desire seemed to be the spiritual good of the church over which he had been called to minister. But, in spite of this, he had not proved a good pastor. The six years of his pastorate had not been a success, and murmurs of disapprobation, developing finally into an expressed desire that they might get rid of him, were becoming alarmingly frequent.

It is true his church had never been an encouraging one, his people were, themselves, very far from faultless. For the most part they belonged to that class—so numerous in our churches,—who were zealous and active in all kinds of work so long as the minister pleases their fancy and gives them no occasion for finding fault, but sensitive to the first lack of attention to them, and critical of any deviation from their standard of propriety in matters great or small. When Mr. Crosson first came among them some very soon

began to criticise his manner of praying; others did not like his rules for visiting; some even complained that he did not buy his groceries of them; while others thought it very strange that Mrs. Crosson could not do her own washing. And in the last matter they certainly did all they could to enforce her duty upon her by making their salary so small that she could hardly afford to hire it done; but being a delicate woman and not accustomed to the wash-tub, she felt compelled to deny herself of other things, and thereby relieve herself of a task for which she was so unfitted. But minor criticisms were soon merged into a general complaint of his preaching and pastoral work.

That Mr. Crosson was not an ideal preacher we must admit. Too often were his texts taken from the book of human nature rather than from the Word of God, and his sermons pointed expositions of the weaknesses of his people, as revealed in their daily lives. He was by far too severe in his rebukes, and too personal in his applications. Forgetting that, as the sugar coating in no way destroys the potency of the pill, only renders it more pleasant to be taken, so a coating of tenderness and persuasion does not make reproof less effective, but more so, since thereby it is more readily received and assimilated; forgetting, as I said, this principle of human nature, he administered his rebukes in so bitter and unpalatable a form that his people refused to swallow them, and therefore not only received no benefit, but were more confirmed in their spiritual maladies and embittered against him who was trying to cure them. And so it had been for the past two or three years; the people were so busy finding fault with their pastor that they forgot their own sins, and daily became colder and more indifferent to their church duties; while he, seeing their unfaithfulness and missing their encouragement and co-operation, became more and more censorious, until it was a serious question how it would all end.

But as in every Israel, so in this, there were a few more faithful than the rest, who, while recognizing and mourning Mr. Crosson's mistake, still remembered that he was their pastor, whom they had chosen and called, and whom they had pledged to uphold and support. Among this number was Auntie Goodwyn, now grown so feeble that she could seldom attend the services

of the sanctuary but still feeling a deep interest in the welfare of her church, and grieved over the sad reports that so often came to her ears. One day she was honored with a call from Mrs. Gaddess. This lady had been one of the warmest advocates of Mr. Crosson before he came, but it was not long before, in some way, he offended her and she was equally warm against him. She, however, attended upon the church services very regularly, not so much from any sense of duty or benefit derived from them as for the sake of finding something new to talk about. This day her theme was the prayer-meeting of the night before. "Yes, I was there, but I might as well have stayed at home, for all the good it did me. There was about ten others, beside myself, present, including Mr. Crosson and the sexton. There was no one to lead the services, and the lights were so dim no one could see the words if they'd wanted to sing. Mr. Crosson's subject was the same old thing: scolding the absent ones because they didn't come, and hitting at those who were there because they weren't consistent with their profession. I think we might as well not have any prayer-meetings, for all the good they do."

"Well, it strikes me there couldn't be a church that needs them more," spoke up bright Nellie Goodwyn, who was paying her old Auntie a visit, and had been an interested listener to the conversation. "I think it would be a good idea to hold a prayer-meeting over your pastor, as he seems to be so wicked, and see if you couldn't convert him," and laughing merrily, she left the room. Mrs. Gaddess soon left, and after her departure Nellie's words kept returning to her Auntie's mind.

"The child's fun has truth in it," she said to herself. "Surely, if any one ever needed prayers, our minister does; and here we have been wasting all this time finding fault with him, and grieving because we couldn't make him what we wanted, when the Lord could have changed him in a minute if we had only asked him. I don't believe one of us has prayed a good earnest prayer for him since he came. But I will not waste any more time in neglect. Why can I not have a little prayer-meeting in this very room, where no one need know of it but ourselves and God? I will invite the five elders, who, I know, will be in sympathy with me, and together

we will plead for a blessing upon our church and pastor."

And just here let me say a word about these five elders. You might wonder how a church with five earnest, Christian men—as all elders are supposed to be—should have been allowed to sink to such a low level. They were indeed godly, Christian men, who, while realizing that Mr. Crosson was not just the man for the place, nevertheless practised the virtue of silence and did not encourage by any word of theirs the critical fault-finding spirit of the majority of the people. In so far were they wise and their conduct commendable, but their influence was mainly of this negative character; they did nothing wrong, neither did they any thing decidedly good. Elder A., the eldest of the five, was a good old man of seventy, who had been an active member in his younger days, but was now too feeble to attend church regularly. Elder B. was a little lame, and, living quite a distance from the church, had gradually convinced himself that he was excused from attending upon all the service as he had once done. Elders C., D., and E. were all good men too, and anxious—in a mild way—that their church should prosper, but so absorbed just then in their farming, merchandise and politics that they hadn't much time left for hunting up lost souls and bringing them into the kingdom. So that, instead of by their own prudence and activity rectifying the mistakes of their pastor they had forgotten their own responsibility and had come to the conclusion that nothing could be done so long as Mr. Crosson remained with them.

The next morning after Mrs. Gaddess' visit, Auntie Goodwyn called in Elder A., for whom she was on the lookout, and confided to him her plan. She found in him a sympathetic listener and ready helper, at once they agreed to inform the remaining elders and meet in her parlor that very night.

At the appointed hour they came, even Elder B. having forgotten his lameness in his surprise and curiosity over the unusual invitation. Auntie Goodwyn soon explained the object of the meeting; how, through the thoughtless words of her niece, her eyes had been opened to see their neglect of duty, and how firmly convinced she was that if they unitedly prayed for a blessing on their pastor, that this answer would come and the desired change

in him be wrought.

Then followed five earnest prayers, Auntie Goodwyn joining in silently but none the less fervently; and as they prayed their faith grew stronger and stronger, until, as they rose from their knees, each one felt in his heart that they had indeed been heard, and that in God's own good time the answer would be sent.

That same Friday night Mr. Crosson sat in his study, trying to finish his sermon for the coming Sabbath. I say trying, for somehow his thoughts were away from the subject upon which he had been writing and others were pressing in upon him. He had been visiting that afternoon, and there had been brought to his notice certain inconsistent acts of some of his prominent members; direct violations too of the truth he had enunciated most emphatically only a few Sabbaths previous. "My preaching seems to have no weight at all with them," he murmured. "I have preached the truth as plainly and earnestly as I knew how, and yet I see no fruit, no evidence that it has taken any hold upon their hearts. When I came among them, six years ago, how I hoped to build them up into an active, consistent, spiritual-minded people; and yet I cannot see that they are any further advanced in the Christian life than when I came. What is the cause? Can it be that I have not done my whole duty, or have not done it the right way? Show me, O Lord, wherein I have erred, and reveal the obstacle that has kept thy blessing from this people." And the Lord did show him. He laid bare his heart, and quickened his spiritual sight so that he saw it as it had appeared to divine eyes during the past six years. And he saw that while he had spoken the truth to his people, he had not spoken it in love; too often, indeed, it had been with an unspoken contempt for their weakness, and no doubt a realization of this feeling in the heart of their pastor towards them had caused that lack of sympathy he so often felt, and impaired the influence he might have exerted over them.

At the root of all his errors and shortcomings he saw a too great confidence in himself, and a failure to lean upon an Almighty arm for guidance in his work. He bowed his head in deep humility, and prayed that this might be the beginning of a new relation with his people. That he might love them as a shepherd loves his sheep, and they might feel his love and

be willing to be guided by him; and above all that he might constantly have such a realization of his own weakness and insufficiency that he would be led to rely more entirely on divine help and strength.

And as the prayers were going up from Auntie Goodwyn's parlor, the answer to them was descending in her pastor's study. That night was the beginning of a new pastorate. There was no public acknowledgment of his past mistakes, but the people soon felt the change. They noticed it at first in his sermons; there were no more harsh rebukes, no critical upbraidings, but an earnest pleading, which softened their hearts as no words of his had ever done before. And then they felt a difference in the grasp of his hand and in the tone with which he inquired of their health and personal interests; and gradually they awoke to the realization that their old pastor was gone, and in his place was one with whom they could work in sympathy and love, and who would patiently lead them along the Christian life. The members of that little prayer-meeting were the first to discover the change, because they were expecting it, and their joy was only marred by the regret that they had been so long asking for it.

And now is there any other church similarly afflicted with a pastor of whom they would like to be relieved? If so, before you try giving him the cold shoulder, and staying away from church, or starving him out by not paying his salary, (as I have known some persons to do, and some even in the church of which I have written, only I was ashamed to tell it of them.) I say, before you try any of these un-Christian like methods suppose you first try praying for him.—*M. W. in the Philadelphia Presbyterian.*

Lawyers spend years in study before they are fitted for legal practice. Physicians must study carefully the whole human system in its most minute details before they are permitted to prescribe medicines, but the average Christian who has not mastered the first principles of creed, and hardly knows where to look for the books of the Bible, thinks himself fitted to practice its precepts and will even attempt to prescribe for a sick soul at a time when a wrong prescription may hurl it into eternity unsaved.—*The Christian Worker.*

FACING THE NEW YEAR.

Mrs. Ayer woke on New Year's Day with a groan. It was a dark, drizzling morning. She had neuralgia in her right eye. Baby had screamed with colic half the night. Her husband had not given her a word of sympathy or kindness though she knew he was awake. He had been moody and ill-tempered for days. Jane, the girl of all work, had given warning the night before. Worst of all, Robert, her eldest son, had not come home until midnight. He had fallen in with some idle fellows of late, and it was, she thought owing to his companionship that his standing at college was so low.

She went down-stairs, her soul feeble, staggering under the burden of woes, and opened the windows.

"In my affliction I called unto the Lord," she repeated, looking into the murky sky.

Suddenly a gust of sense and courage swept through her like fresh wind. Afflicted? Why, God was behind all these petty worries, just as the sun was back of this drenching rain! Had she no faith at all? Was she to go with a whine and lamentation to meet the new year? God was in it, also.

She stiffened herself, body and soul. With the tears still on her cheeks, and the choking in her throat, she began to sing a gay little catch of which she was fond, she ran to her room again to put on fresh collar and a pretty corvat. She had twenty things to do before breakfast, and she sang on while she was about them. It was a foolish little song, yet out of it a singular courage and life stole into her heart.

"With prayer and thanksgiving—and *thanksgiving*—make known your requests unto God," she remembered. She passed through the kitchen, stopping to wish Jane a Happy New Year, with a joke. The wish and the song and the joke fell into Jane's Irish heart like a blazing rocket into a dark place.

She chuckled as she stirred the potatoes. The work at the Ayers' wasn't so heavy after all, and herself had a pleasant way with her and there was the presents now and then. In two months she would have enough past her to send for her sister, an'—an' it's likely Tim Flaherty would be crossin' about this time.

Jane brought in the breakfast with red

cheeks and a broad smile. There was no more talk of warning from her.

Mr. Ayer, was lying awake in bed, was tempted to wish the morning would never dawn. He was a closemouthed, undemonstrative man, who shut his troubles down out of sight. But the weight of them just now was more than he could bear. Things were going wrong at the works; every day he discovered mistakes and petty frauds. He was growing old; he was behind the times. Younger manufacturers were supplanting him in the market. Sharper eyes than his were needed to watch the men and the books. As far as the business was concerned, he was in a miserable, blind alley, from which he saw no exit.

But the hurt which was sorest was no matter of business. Robert was low in his Greek class, and still lower in his Latin. He was growing reckless, funning with low companions. What he had hoped from that boy! For himself he had no ambition—but for Robert! He was to be a great lawyer, like his grandfather. But here he was going to the dogs—at nineteen!

For days Mr. Ayer had borne his misery in grim, ill-humored silence. But now in his stern despair he felt he had been silent too long. He would speak in a way which Robert would remember to his dying day. He got up, resolving, as he pulled on his boots, that the boy should either turn over a new leaf that day, or leave the house.

"If he is set on going to ruin, it shall not be under my roof! I'll not palter with him!" he thought, his jaws set and pale. "I'll disown him."

Just then a cheery song rang through the house. It was the very spirit of good sense and courage. Poor Hetty. She had been sick all night, and worried with that crying child, and there she was facing the New Year with a song! "And I behaved like a brute to her," thought Mr. Ayer.

He was very fond of his wife. As he stood shaving himself he listened to her song, and his lips trembled a little. Hetty used to sing Rob to sleep with that ditty when he was a baby. What a big fellow he was! Big in every way. There never was anything mean or sneaking about Rob—a headlong, affectionate, foolish lad.

He listened as he brandished the razor, holding counsel with himself in the glass.

There could be no doubt that Hetty had twice his courage to face disaster. It was her faith, perhaps. As he laid down the razor, he nodded to himself, almost with a smile. "I reckon I was too hard on the boy. I'll give him another chance."

He heard Rob's step on the stairs, and opened the door, waiting.

Rob had wakened with an aching head. Defeat at school, the foul talk of his last night's comrades, his first drink of whiskey all tore the poor boy's brain. He rose sullen, and ready for fight. His father and mother would both attack him, no doubt. He was tired of lecturing. He would cut loose, and earn his own bread like a free man.

Just then his mother's voice reached his ear. It was full of tenderness and cheerful hope. It was that old song she used to be always singing. He listened with a forced scowl. But presently his face softened. Things insensibly began to look brighter. It was impossible that life had reached so terrible a crisis. There was the savory smell of breakfast coming up, and the children laughing, and his mother singing gayly. He came down the stairs with a sudden throbbing at his heart.

Could he go back and begin over again? He had been an innocent boy a year ago. If father would only hear reason for a minute.

His father looked out of his door.

"Rob, my son," he called pleasantly.

"Yes, father," the boy answered, stopping eagerly. "Come in; I want to have a minute's talk with you.

You were out late last night. You are often out late." Robert looked him straight in the eyes:

"Yes, father, I've been in bad company. I know it. I'm ashamed of myself."

"Your mother does not give you up," said Mr. Ayer irritably. "She has faith in you." I don't see how she can begin the New Year with a song. Between you and the trouble at the works, I feel as if my reason were going."

"What is wrong at the works?" said Rob, anxiously. "Sit down, father! Don't give me up. Have a little faith in me. With God's help, I'll start afresh. Don't give me up."

Mr. Ayer looked sharply into the boy's face. It was honest; it bore the mark of no bad passion. Perhaps he had not understood Rob—perhaps he had made some

mistake in managing him.

"Why do you waste your time and my money, Robert? You are doing no good in your studies—"

"Father," said Rob, boldly, "I'll tell you the truth. I hate books. I shall never be a scholar. Let me go to work. Put me in the factory to learn the business. That is what I have wanted all my life. I don't care how hard the work is—"

Mr. Ayer's countenance changed as if a cloud had vanished and the whole face of the earth had lightened. Here was the answer to the riddle! Of course, the boy was meant for business! Cool, shrewd, honest, wide-awake! Why had he been so blind?

"We must talk it over, Robert. We must talk it over."

His voice fairly trembled with excitement. He shut the door.

Mr. Ayer was called half a dozen times, in vain, to breakfast. He came at last with Robert. The two men had bright, pleased faces.

"Well, mother!" cried Mr. Ayer, "Rob and I have a grand scheme. He is to be my right hand man in the works. Confidential clerk until he learns the business, and then junior partner. What do you say to that? I declare I feel as if a mountain had been lifted from my back!"

Rob was standing behind his mother. He pulled back her head and kissed her. She said nothing, but the happy tears rained down her cheeks.

"I'm going to begin all over again," he whispered.

"Thank God! I knew it would all come right."

"Breakfast, breakfast!" cried Mr. Ayer, setting to work vigorously, while the children drummed on their platters. But Rob stood by his mother, gently stroking her hand.

"Dear old mother!" he said, "that was a good song of yours this morning."

"Yes, Hetty," said her husband. "Your voice is as sweet as ever. But your heart seemed to be singing to-day, and to good purpose."—*Congregationalist*.

An old ledger has recently been brought to light in Edinburgh, Scotland. It belonged to a merchant of the sixteenth century. At the top of the inside board the bookkeeper inscribed the words: "God blis this buik and keip me and it honest."

IMPRESSION OF JAPAN.

Some interesting glimpses of life in Japan are given by Arthur Beall a missionary there, in a letter to the *Presbyterian Review*. He says :

First impressions of Japan and Japanese life are decidedly delightful. The daintiness, the toy-like look of nearly everything, the houses, the rooms, the dishes, the people, the cars, the gardens, are so engaging. The politeness of the people, too, is almost overpowering to matter-of-fact Canadians. Just imagine seeing two Japanese bowing to each other with break-neck bows, not merely once, but repeating it as many as five times, while the whole performance is not equivalent in sincerity, perhaps, to an American nod.

I arrived in Japan in the most trying time of the year. It was excessively hot for a while and September was unusually trying and enervating. The dampness of the climate here is phenomenal. The air is saturated with moisture, and now, in December, with beautiful bright warm days, the nights are very cold, with a coldness that pierces to one's bones. I wear now, and have been wearing for about two months, almost the same clothing as at home. I expect, however that when summer comes I shall tell a different story.

I have also been struck by the untiring diligence of the Japanese working people—and what is more remarkable, by their contentment. There is visible nowhere that abject poverty so common in western cities—for I am now in the Orient. All have enough, but I think they have not any to spare.

When one comes here first he is captivated by the blandness and suavity of everybody. Little by little, however, it dawns upon you that nearly all of it is an immense sham. And herein lies, in my mind, one of the greatest perils to Christians in this land, the tendency to please these excessively polite people, combined with an increasing disinclination to call things by their right names—a hoe, a hoe, and a spade, a spade.

You cannot help liking the Japanese, but if I (I will speak for myself) do not declare to them the sinfulness of their hearts in Christ like but decisive tones, if I do not proclaim the righteousness of truthfulness and the wickedness of falsehood, if I do not draw sharp lines between right and wrong, and do not show that the impure

cannot see God, I feel that I shall be per-juring myself. How true here that "every prospect pleases and only man is vile!" This is a nation running mad after Western civilization, but is neglecting to inquire into the cause of its greatness. Truthfulness and purity are minus quantities, or, to put it more strongly, falsehood and impurity are unknown quantities in this land—there is no moral conscience here yet. God grant that it may soon be created or awakened! Pure gold is, however, being found in paying, if not in large quantities; and in the devotion and consecration of these, "Daniel's hands" lies the future development and safety of Japanese Christianity, nay, of Japan itself.

Let me add here that a wide-spread impression has been created throughout Canada that Japan is leaving its "old paths" and is seeking modern infidelity. This may be so of the comparatively small section of the upper classes, but of the millions of the toilers it certainly is not true. Another common idea has been that, in this land, at nearly every street corner, would be met students of modern free thought and that in consequence all who come to this land must fortify themselves in every possible way to defend Christianity. One of Canada's keenest meta-physicians once said when referring to a sermon on philosophy, "The people do not need philosophy, they need the Gospel." This is infinitely more true of this beautiful wicked country. Besides, what is Christ's injunction, "Go ye into all the world and preach the Gospel" worth, if, at the very outset, I begin apologizing or defending Christianity. The missionaries' attitude should be "Preach the Gospel and ignore philosophy." Philosophy is a magnificent study, and no one values it more than I, but it has its proper place, and people who stand in such sad need of regeneration as the Japanese, need not philosophical discussion, but Christ-like preaching of the Gospel, of the truth, and of the fact that "The wages of sin is death." I shall probably refer to this again in my next letter and also to the subject of Church union in this land.

Ten years ago the average daily number of prisoners in England and Wales was as near as might be 21,000. This year the daily average is 14,000.

WHY I LOVE JESUS.

[For the Maritime.

I hear people telling of the intense love they feel for God," said a young Christian to me, and added, "now, do you feel such a deep, soulful affection for Him? I do not," and an expression accompanied the confession that told how profound was her desire to realize this love. Tenderly, and praying the Spirits aid, I pointed her to God and His love to us so great (Eph. 2 : 4) unailing (Isa. 49 : 16) everlasting (Jer. 31 : 3) the love bestowed upon us while we were yet sinners, and which was so deeply manifested in the gift of His only Son; that priceless gift which only Deity could conceive—If we would only keep our minds eye fixed upon the great, tender heart of God and His inestimable love, our growth in grace would be entrusted to the perfect Husbandman, and, attempts to fathom our spiritual ardour would give place to a boundless desire to render some return to Him for His love so full, so free—By praising our Master for the love we have, more will be realized; and it will develop, and strengthen as we use it in His service. May the Holy Spirit enable you to fulfil the Divine entreaty of Rom. 12 : 1

"O, 't was love, 't was wondrous love!
The love of God to me;
It brought my Saviour from above,
To die on Calvary."

Hazel.

PAPUAN ART.

BY HUME NISBET.

I am sitting to-night surrounded by curios which I have brought back from New Guinea, and wondering as I look upon the delicate work which is spread over the calabashes, bau-haus, arrows, etc., how all this could have been done by those naked and ferocious cannibals whom I met so very recently on their native shores.

The Papuan is a born artist. He likes to decorate himself and all that he has about him, and has the true antique instinct for lines and colours; hence he values the limbs which God has given him too much to hide them under costume of any sort; so he walks in the sun nude, with skin like satin (when in health), clean cut and statuesque.

But, although he despises dress, he spares no pains to improve upon nature according to his lights and tradition. His

hair is frizzed and embellished with flowers and feathers; he wears rings—finger-rings, earrings, and nose-bars, armlets and necklaces; in fact, decks himself up like the exquisite male birds about him, relieving the dark masses with bright touches, so that there may be no sense of monotony. But in these ornaments, as in the colours with which he sometimes paints himself, there is nothing gariish or discordant; the Papuan decked up and painted is a picture of unity and harmony.

The woman has her grass petticoat and her tattooed breast, which looks like a tight-fitting jersey. I have two raunmas, or petticoats, before me, the under one of two colours, dusky red and low-toned yellow; the upper one broad grey and dim-tinted reed stripes. I never saw a gaudy colour all the time I was there.

Out of about two dozen carved arrows there is not one alike in the design which I have, and all are lovely and quaint, showing in each line the decorative translation of a natural object.

Their hair combs and lime spoons show the same loving; tender work, over which time has not been an object, as in their canoe prows, native pipes or bau-haus, and lime calabashes, designs worked out without knives, with bits of sharpened shells or fire-brands, infinite labour expended, with observation and intellect guiding the crafty hands, producing results which I regard with amazement and hope—amazement at the workers themselves, and hope for the future before them, if the white man is content to lead them onwards.—*Chronicle of the London Missionary Society.*

The appointment of deaconesses was recommended by the Presbyterian Alliance Council that met in London last summer. The churches are beginning to take action in the matter. The Kirk of Scotland "has her first deaconess" says the *Belfast Witness* in Lady Grissell Baillie. So far as we know she is the first "deaconess" in any of the churches of Great Britain. A Presbyterian church in New England has just chosen and ordained three deaconesses, and some time ago a U. P. church in the United States ordained one. Now that the movement, which is scriptural and reasonable and will prove of great help to the church, has been started it will no doubt be followed up.

SENDING PROTESTANT GIRLS TO NUNNERIES.

BY . FATHER CHINIQUEY.

"I am astonished at so-called Protestants taking their dear daughters and leaving them in the hands of the priests, for the nuns were nothing but the tools of the priests. The body of the child is not destroyed, but something infinitely more precious—the soul.

It is a well-known fact that seven in every ten Protestant girls educated in the nunneries become Roman Catholics sooner or later. "Parents will have to answer for the perdition of their dear children, as long as God is God." I have seen a letter written by the last Pope's own hand, in which it was laid down—"We must do all in our power to bring back the English-speaking nations to the Church of Rome."

The best way to accomplish this is to raise nunneries all over the country where English-speaking girls may be taught. The English are fond of education.

So they make the nunneries attractive, and put the fees at such a low price that Protestant schools can't compete. "In the care of our dear nuns we will have the future mothers of England, Scotland, the United States and Canada, and we'll have their children!" It is evident to-day that England, Scotland and Canada are drifting toward Romanism very fast. Rome is an abyss, a fall.

Protestants, in putting their children in nunnery schools, always take the precaution of proposing a condition as to non-interference with their faith and religion—but don't you know, poor Protestant, that you make a fool of yourself when you ask the priest to respect your religion? You are not half way home when the priests and nuns are laughing at you. They say, "Are these Protestants such asses? (Laughter.) We certainly won't interfere with their religion, because they have no religion at all." And, after all, I am persuaded that there is no religion in the man that goes and gives his children to the nuns.

There are 10,000 Protestant girls in United States nunneries, and of these seven in every ten are converted to Romanism. They are building a university there that will put to shame anything that has ever been built in the country. Who is doing it?

THE FAMILY OF A PRESBYTERIAN ELDER!

He was a politician, and to obtain votes he sent his daughters to a nunnery school; he died and his daughters have given their whole fortune to the building of a Catholic university in Washington. You are under the impression that a good education can be had in the nunneries, but the word "education" has a different meaning in the Catholic Church. A boy in a Protestant school is taught so that his mind is elevated and his conscience awakened; he is like a little eagle trying his wings, and his relatives are constantly urging him "higher! higher!" It is not so in the Catholic Church; the little boy or girl, with as much intelligence as the Protestant child, has its wings clipped and is never allowed to fly higher than the level of the Pope's big toe. If the object of the Jesuits were to form a man as a brute horse it would be a grand education. A girl in the nunnery in the presence of the superior must be prepared to do anything; if she believes it a sin to please the priest—"these are the words"—the church of Rome teaches that no sin is committed when the word of the superior is obeyed.

THE FLOODS IN NORTH CHINA.

Rev. Donald McGillivray one of our missionaries to China who reached Chefoo Dec. 1st, writes as follows:—

It is generally supposed that only the Province of Hunan suffers from floods, and only the Yellow river overflows the banks. This is wide of the mark. The whole of North China suffers. The cause of these floods is said to be the wide-spread deforestation for fuel purposes. The people must have wood, as, except in a few places, the enormous coal fields of China lie undeveloped, owing to the superstitious dread of the anger of the *Earth Dragon*. The original breach in the Yellow river swept away 6,000 feet of embankment. The closing of such a breach against a current of ten miles an hour and 100 feet deep would be no easy task for skilled Western engineers. But for Chinamen to close such a breach before the autumnal freshets set in, was a task utopian in the extreme. There was much delay at the beginning of operations and much suspected peculations of immense sums that greatly hindered the Imperial Government. Several commissioners of high rank were degraded on these and

other grounds. During the course of the summer the commissioners petitioned the Emperor for an electric light, five li (1½ miles) of railway, with 100 trunks for carting earth, and two steam launches. The request was granted and the necessary plant sent on from Shanghai. Thus the transportation of material became comparatively rapid. But the difficulties were great. Timber was scarce, the earth of country about of a sandy nature, having little or no cohesive power, and the eddies at the trench did much damage. The steam launches at last were found unserviceable. At length the accidental sinking of a junk stopped the work. When the autumn freshets came a wide gap still remained unfilled. Therefore, ever since the original break, there has been a steady outpour of water into South Honan and Anhui. In consequence, the flooded districts have remained flooded, the outlets yet found being insufficient to drain off the water. Part of the floods have gone out by the old north-east channel, part by the small rivers, and part it is feared is flowing out by the Yang-Tsi Kiang; and, if so, will probably silt up the noble stream at its mouth and upwards and so render it unnavigable as the Yellow river itself. The flow carries immense quantities of unfertile sand and detritus from the barren mountains of Mongolia. Hence it is said that there is great danger, if not certainty, that most of Honan when the breach is finally conquered and the flood drained off, will be rendered permanently sterile. I understand that the whole of the work done was not destroyed by the autumn freshets, and that now thousands are at it again with might and main under a new commissioner (the old commissioner having been degraded), endeavouring, if possible, to close the gap before the spring floods. It seems, however, doubtful in the closing of the breach will do much good. The draining of the country must still largely be done by canals; and besides the river bank is said to be in a very rotten condition in many places, and so a repetition of the disasters may occur at any time. As far as I can learn, the best foreign engineers advise a complete survey of the whole river as the first step towards the solution of the great problem. This would require some years, during which the floods would be allowed to remain as they are. Their opinion is that the flood has done all the damage it can, and that

several years spent in solving the problem for all time would abundantly compensate for the temporary loss of much of Honan. Some are of opinion that the people should be assisted to emigrate to say to Mongolia, where there is ample room.

Many of the sufferers are, of course, employed in the work of filling up the breach. But untold misery is now prevailing. The northern provinces are literally swarming with refugees from the flooded districts, whose soul occupation is *begging*, as they are on the verge of starvation.

“WHERE DOES THIS ROAD LEAD TO?”

A stranger was walking a public road, when he came to place where two roads met. Seeing an old man seated under a tree near by, he went to him, and, pointing towards the roads, asked,—

“Friend, can you tell me where these two roads lead to?”

“The narrow road to the right leads to the church, sir,” the old man replied; “and the broad one to the left leads to the jail.”

A wide difference truly, yet not so wide, my readers, as the difference between the two roads, by which men travel to eternity.

“Wide is the gate, and broad is the way, that leadeth to destruction.”

“Strait is the gate, and narrow is the way, which leadeth unto life.”

Oh awful divergence! Destruction, hell, damnation at the end of one road; life, heaven, a complete and everlasting salvation at the end of the other!

Years are milestones on these roads to eternity, and the last month of a year reminds us that we are drawing near to another. Dear reader, how far are you from the end of the road you have chosen? Perhaps you are on your last mile. Would it not be well to look to your end before you come to it?

Thoughtless reader! will you not ask, *Where does my road lead to?* The Most High God who is to judge you, the Saviour whom you reject, the Holy Ghost whose grace you resist, the myriads of men and women who have preceded you on the road, all reply, “It leadeth to Destruction!”

“Turn ye, turn ye, why will ye die?”
—*Gospel Trumpet.*

LOVE-LABOR FOR CHRIST.

BY REV. THEODORE L. CUYLER.

The facetious Sydney Smith had two yoke of oxen on his little farm in Yorkshire, to which he gave the names of "Tug" and "Lug," "Haul" and "Crawl." These would be appropriate names for a large class of church-members who put no heart into their Christian work. It is mere tug and toil and task to them. They get no spiritual satisfaction, and their labors yield no results.

There is but one way to become a thorough, happy, and effective Christian. Whether you are a pastor, with a large flock and salary, or small; whether you are a Sabbath-school teacher, or a missionary visitor, or a philanthropist pushing an uphill reform, or a parent guarding and guiding the home flock, you will get no good, and do no good, unless you serve Christ *heartily*. A Christian who sincerely loves Jesus, will love to labor for Him. We pastors soon come to know the difference between the perfunctory people who "work at a stint," and those who put their whole souls into it. This latter class never have to be bribed to church or coaxed to labor. They are always abounding in the work of the Lord, because the Lord dwells abundantly in their hearts. On Sunday mornings they never consult either barometer or thermometer; if the minister is there and the Master is there, they want to be there also to receive their weekly food, and to offer their sacrifice of praise. On the evenings of prayer-meeting, "rain or shine," however tired the body or brain may be, the heart is fresh and eager for an interview with their Master. The coming in of a neighbor to talk about business or politics or stocks or gossip, does not keep them at home. They cannot afford to miss that hour with Christ, any more than the Church can afford to have them absent. Into the meeting they put their whole souls, making a business of it and a delight. No leader needs to call on them to offer prayer; there is a prayer in their hearts that cannot be suppressed; they have favors to thank God for, and favors to ask from God, and they cannot carry the burthen away with them. Such Christians are the life of a meeting, instead of boring the company with a sort of devout drivel, they have something to say, and they say it. On the days set apart for contributions to missions and to

the Board of Ministerial Relief, and other schemes of benevolence, these Great-Hearts and Ready-minds and Lydias do not require the forcing-pump of a charity sermon. Their purses run spontaneously, like a mountain brook from an inexhaustible spring. In the Sunday school classes of such enthusiastic, wide-awake teachers we may look for conversions; scholars seldom set a high value on the religion which either teachers or parents hold cheaply.

Now all this style of love-labor for Jesus Christ is full of spiritual power and full of enjoyment. It is none the less enjoyable, because it demands some privations and sacrifices and self-denials; or because it provokes some silly censures and headwinds of unpopularity; or because it requires an old coat to be worn a little longer, or an attractive book to remain unbought, or some household comfort to be dispensed with. It is a good sign of health when a Christian relishes some of the severities of duty. Those apostolic Christians—shame on us that we so little resemble them—"took *joyfully* the despoiling of their goods"; they gloried in tribulations for Jesus' sake. The man or woman who engages in Christ's service with this spirit, lives in the sunshine of peace and joy; he or she knows no more about ague fits or skepticisms, or the gloom of spiritual dyspepsia, or the pangs of rheumatism in the heart, than he knows about the Egyptian plague or Syrian leprosy. This is the sort of work that *pays*. A pastor in Auburn said to me recently "I have never set my *heart* on a non-church-going family of outsiders, without getting them sooner or later in the church." The chief thing that is necessary to make the visitation schemes of the "Evangelical Alliance" a success, is to carry a kind word on the tongue, sunshine in the face, and Jesus Christ in the heart, into every dwelling that is entered. The chief baptism that we all need to-day—pastors, teachers, evangelists, parents, and workers in all lines of effort—is a fresh inpouring of Love, of love to the crucified Saviour, and of unselfish love for the souls that He died to redeem. This will bring a revival into every church and every heart.

The charities of London last year amounted to \$22,000,000. They were devoted chiefly to religious purposes, \$5,000,000 being spent on Foreign Missions.

A GOOD WORD IS NEVER LOST.

Field Marshal Suvaroff, Commander-in-Chief of the Russian Army in the reign of Catherine II., was famous for his pithy sayings. He was small of stature, with an ugly face and shabby attire, but by sympathy and tact as well as by masterly military ability he won greater power over his own soldiers than any Russian general before or after.

Just before one of his campaigns he gathered together a number of his best men, and thus addressed them: "We are about to fight the French. Remember, whatever you encounter, you must go bravely forward. If the enemy resist, kill them; if they yield spare them; a Russian soldier is not a robber, but a Christian! Now go, and tell your comrades what I have said!"

Soon a great battle took place, and the French were defeated. A brave soldier named Mitrophanoff captured, with the help of another, a French officer and two of his men. Mitrophanoff bound up the wounded officer's arm, and finding that the prisoners were faint for the want of food, shared with them his own loaf of coarse rye bread.

When they had finished eating, several Russian grenadiers, fresh from the heat of battle, rushed upon them, crying out: "What! three of these French dogs still living! Die, villains!" levelling their bayonets as they spoke.

"Hold, lads!" cried Mitrophanoff, "the lives that I have saved you cannot touch!"

But the infuriated soldiers would not hear him; and were about to carry out their purpose when a stern voice from behind shouted out: "Halt, I tell you! On your peril advance a step further!" and a little pug-nosed, dingy-faced man, dressed in a coarse linen shirt and tattered trousers, stepped in among them.

Had he been a ghost these fierce soldiers could not have been more abashed.

Skulking away quietly, they had only time to mutter: "The general."

"Yes, the General," growled Suvaroff; "he will assuredly have some of you shot if you cannot learn to obey orders better. And you, Mitrophanoff," turning to the soldier, "who, pray, taught you to be so good? we did not think you were made of such stuff."

"You taught me yourself, sir," answered the grenadier, proudly. "Did you

think I had forgotten what you told us last week, that a Russian soldier should be a Christian, and not a robber!"

"Right, my man," exclaimed Suvaroff, his face all aglow with the consciousness of a well-taught lesson, "a good word is never lost, you see! Give me your hand, my lad. You will be a sergeant tomorrow, and a right good one you'll make, too!"

True to his word, the Russian general promoted Mitrophanoff the next day, and all because of the few words of counsel which had fallen upon his heart and made him tender and true, altogether changing his mode of action.—*S&L*.

SEVEN WAYS OF GIVING.

The following "Seven Ways of Giving" are from the pen of Dr. A. T. Pierson, in the *Homiletic Review*:

1. **THE CARELESS WAY**—To give something to every cause that is presented, without inquiring into its merits.

2. **THE IMPULSIVE WAY**—To give from impulse—as much and as often as love and pity and sensibility prompt.

3. **THE LAZY WAY**—To make a special offer to earn money for benevolent objects by fairs, festivals, etc.

4. **THE SELF-DENYING WAY**—To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complacence.

5. **THE SYSTEMATIC WAY**—To lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third or one-half. This is adapted to all, whether poor or rich, and gifts would be largely increased if it were generally practised.

6. **THE EQUAL WAY**—To give to God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.

7. **THE HEROIC WAY**—To limit our own expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way.

EFFECTS OF TOBACCO.

The *Canada Presbyterian* has the following on the abuse of tobacco:

A young Chicago woman is reported as having been made insane by smoking cigarettes. The *New York Medical Journal*, after describing the evil effect of nicotine on the system, gives these facts: In an experimental observation of thirty-eight

boys of all classes of society, and of average health, who had been using tobacco for periods ranging from two months to two years, twenty-seven showed severe injury to the constitution and insufficient growth; thirty-two showed the existence of irregularity of the heart's action, disordered stomachs, cough and a craving for alcohol; thirteen had intermittency of the pulse, and one had consumption. After they had abandoned the use of tobacco, within six months one-half were free from all their former symptoms, and the remainder had recovered by the end of the year. A great majority of men go far beyond what may be called the temperate use of tobacco, and evidences of injury are easily found. It is only necessary to have some record of what the general health was previous to the taking up of the habit, and to have observation cover a long enough time. The history of tobacco in the island of New Zealand furnishes a quite new suggestive illustration for our purpose, and one on a large scale. When Europeans first visited New Zealand, they found in the native Maoris the most finely developed and powerful men of any of the tribes inhabiting the islands of the Pacific. Since the introduction of tobacco, for which the Maoris developed a passionate liking, they have from this cause alone, it is said, become decimated in numbers, and at the same time reduced in stature and in physical well-being, so as to be an altogether inferior type of men.

DR. MCCOSH ON MATTHEW ARNOLD.

Dr. McCosh is severe, but true, on Matthew Arnold. Thus:

He constantly dabbled in religious subjects, of which he knew very little. He was bent on interpreting the Apostle Paul, and has utterly failed to catch his meaning, which the humblest Christians in all ages have had no difficulty in doing. He has given a most ludicrously perverted meaning to Paul's profound exposition of the "righteousness of God, which is unto all and upon all them that believe." On leaving America he gave us some advice. He complains of our defective civilization, of our want of "sweetness and light"—another of his fondled phrases (taken from Swift). He has told us some wholesome truths, but has not shown us a way in which the evil may be removed. Those

who follow him will be sure to become dudes—not in dress, but in character, manners and habits.

In religion he has reached the same conclusion as Mr. Green. He tells us that religion in America is founded on preternaturalism and that "a religion of preternaturalism is doomed." People will now inquire whether Mr. Matthew Arnold, in his essays, and his niece, Mrs. Ward, in her novel, are the sort of persons likely to be able to give us a new religion.

CHINESE QUARRELS.

Among a population of such unexampled density, where families of great size are crowded together—three or four generations, with all the wives and children under one roof—occasions for quarrel are all-pervasive. The sons' wives and children are prolific sources of domestic unpleasantness. Each wife strives to make her husband feel that in the community of property he is the one who is worsted; the elder wife tyrannizes over the younger ones, and the latter rebel. The instinct of the Westerner with a grievance is to get it redressed straightway; that of the Oriental is, first of all, to let the world at large know that he has a grievance. A Chinaman who has been wronged will go upon the street and roar at the top of his voice. The art of hallooing, as it is called in Chinese, is closely associated with that of reviling, and the Chinese women are such adepts in both as to justify the aphorism that what they have lost in their feet they have gained in their tongues. Much of this abusive language is regarded as a sort of spell or curse. A man who has had the heads removed from his field of millet stands at the entrance of the alley which leads to his dwelling and pours forth volleys of abuse upon the unknown offender. This has a double value—first as a means of notifying to the public his loss and his consequent fury, thus freeing his mind; and, secondly, as a prophylactic tending to secure him against the repetition of the offence. Women indulge in this practice of "reviling the street" from the flat roofs of the houses, and shriek away for hours at a time until their voices fail. Abuse delivered in this way attracts little or no attention, and one sometimes comes on a man or a woman thus screeching themselves red in the face, with not an auditor

in sight. If the day is a hot one the reviler bawls as long as he (or she) has breath, then proceeds to refresh himself with a season of fanning, and afterwards returns to the attack with renewed fury. A fight in which only two parties are concerned usually resolves itself into mere hair-pulling; the combatants, when separated by their friends, shout back to each other maledictions and defiance. The quarrel between Laban and Jacob, recorded in the thirty-first chapter of Genesis, when the latter stole away from Laban's house, is a "photographically accurate account of the truly Oriental performance which the Chinese call making an uproar."—*North China Herald*.

WHAT A CHILD'S KISS CAN DO.

In a prison in New Bedford Mass, there is a man whom we shall call Jim, and who is a prisoner on a life sentence. Up to last spring he was regarded as a desperate, dangerous man, ready for rebellion at any hour. He planned a general outbreak, and was "given away" by one of his conspirators. He plotted a general mutiny or rebellion, and was again betrayed. He then kept his own counsel, while never refusing to obey orders, he obeyed them like a man who only needed backing to make him refuse to. One day in June a party of strangers came to the institution. One was an old gentleman, and others, ladies, and two of the ladies had small children. The guide took one of the children on his arm, and the other walked until the party began climbing stairs. Jim was walking near by, sulky and morose as ever, when the guide said to him:

"Jim, won't you help this little girl up stairs?"

The convict hesitated, a scowl on his face, and the little girl held out her hands and said:

"If you will, I guess I'll kiss you."

His scowl banished in an instant, and he lifted the child as tenderly as a father, Half way up stairs she kissed him.

At the head of the stairs she said:

"Now you've got to kiss me, too."

He blushed like a woman, looked into her innocent face, and then kissed her cheek, and before he reached the foot of the stairs again the man had tears in his eyes. Ever since that day he has been a changed man, and no one in the place gives less trouble. Maybe he has a little

Katie of his own. No one knows; for he never reveals his inner life; but the change so quickly wrought by a child proves that he may forsake his evil ways.—*Issue*.

A GLIMPSE OF CHINA.

Rev. D. Macgillivray one of the missionaries of our church recently appointed to China, writing from Chefoo, gives in a touch a sad picture of some things in China:

"All here are very well indeed, and hard at the language with good results. I have enjoyed the service here very much rejoicing greatly in spirit to see the Christian Chinese at worship. The Catholics have a large church and convent here in Chefoo. Thousands of refugees are expected in Chefoo during the winter. Fearful times are anticipated. Floods in Honan and Shantung, at different places, and different streams have (so says Dr. Nevius, who lately visited the scene,) carried destruction to land and people. The arable soil has been swept away in many localities, and its place taken by sand, unfertile detritus, which has come down from the hills of Manchuria. Be well assured that the distress in these inland districts will be intense during many months to come. The Government is not doing anything like enough. They are doing little also for the great district in Honan now under water."

THE POWER OF TEMPTATION.

I knew of a man who was a temperance lecturer. In his early years he had been a great drunkard; but he was reformed, and had got considerable notoriety as a platform speaker in one of our large cities. By trade he was a glass-cutter. One day, many years after he had been a confirmed Christian, as every one thought, a servant girl brought into his place of business a decanter, with a broken neck, and asked him to cut it smooth. He took up the bottle to see what was wrong; the fumes of brandy came out of the neck and went into his brain. He turned the decanter upside down and got a drop of the liquid on his finger. He put it to his lips. It set his blood on fire. He went to the nearest public-house and got drunk. That was the beginning of a very bitter and disgraceful end.—*Professor Henry Drummond*.

THINGS UNLIKE A CHRISTIAN.

It is not like a Christian to come into church on the Lord's day, after the worship has commenced, and sit down as if you had nothing to be ashamed of.

It is not like a Christian to stare about during the service, and to be busied in pulling on your gloves and arranging your dress, whilst the last acts of worship are being offered.

It is not like a Christian to wander from your own church and to choose to meet with a strange congregation, when the members of your own church are assembled for worship.

It is not like a Christian to absent yourself from the prayer-meeting, when a little sacrifice would enable you to attend.

It is not like a Christian to subscribe only one dollar for missions, while you can afford to subscribe ten.

It is not like a Christian to gauge the amount of contributions by what others give, and to overlook the rule which requires us to give as God hath prospered us.

It is very unlike a Christian to absent yourself from church when a special collection is to be taken.

It is very unlike a Christian to go out of your church when the supper of the Lord is to be observed.

It is not like a Christian to leave others to teach the young, and visit and instruct the ignorant adults, when you have an opportunity of joining in the good work.

It is not like a Christian to give labor and substance to outside societies when your own church stands in need of your help.

It is not like a Christian to deem anything unimportant which Christ has commanded, or to treat with indifference matters relating to church government because they are non-essential to salvation.

It is not like a Christian to be a self-seeker, or to overlook the rule that whether we eat or drink, or whatsoever we do, we are to do all for the glory of God.—*Ec.*

CHILDREN AT CHURCH.

The father of eight children, who have attained a mature age and "have families of their own," makes the following communication to a religious paper in regard to their training. They are worthy the consideration of parents who would train

their children for Christ and for usefulness in His church.

"Did you *compel* your children to go to church against their inclination? No, we did not. They went to church as soon as they were old enough, and that was while they were pretty young. I do not think we ever asked them whether they wished to go, and I don't believe they ever objected to going. They were made ready and went, just as they were made ready and went to school, and just as they were made ready, when old enough, and went to work. There was no need of compelling in these goings, especially in the first. They sat in the same pew with their mother, who was there; not much less than fifty-two times in a year.

"Our children learned the catechism at home, and I think without any reluctance. They went to Sabbath School in the same way, and did not omit going to church on account of the Sabbath School. If they could have attended only one, I suppose it would have been the preaching and other services in the church. They went to the prayer meetings in the same way. I don't suppose that it occurred to them that they should be asked whether they wished to go. They certainly went with alacrity. They all attended the services preparatory to the Lord's Supper while they were young, and all of them—eight became communicants at the proper age. There was never any reluctance in their observance of those services, nor any need of special insisting upon them. It was understood that this is God's method of grace."—*Scl.*

Canon Isaac Taylor's attack on missions is the subject of a brief but powerful article in the January issue of *Regions Beyond*, by Mrs. H. Grattan Guinness. Quite agreeing with the Canon in maintaining that "the work would be better done if the missionaries were perfectly faultless, unselfish, devoted, heroic saints," Mrs. Guinness tersely says: "But an incumbent of the Established Church, in the enjoyment of a remarkably good living with a very small charge, who dwells at ease in England during its pleasant summer, and enjoys himself in southern lands during its winter, and who does not even subscribe the conventional guinea a year to the C. M. S., is hardly the man to hold up a high standard to his fellows!"

LAY WORKERS.

Three subjects came specially into observation in the late Pan-Presbyterian Council in London. One was Presbyterial oversight, or the need of executive bishops in the Presbyterian Church, which is becoming a necessity more apparent every day—not lordly bishops, but bishops from the Lord to take general care in the progressive movements in the Church, and where there are no movements to kindle fire on lazy backs. They should see that too many are not sitting on the same nests, and get them up and off to make nests for themselves. The other subject was the question of a female diaconate. Nobody need balk at this, for the women are doing the most of the work in the Church now, and if they can do it better officially we will be thankful for the new order. No man can see their gracious work in Europe and the Orient, and not pray, "The Lord of the harvest send forth more deaconesses." All this female force, so mighty in the Romish Church, has been lost in the Protestant cause. It is time to take it up if the Church is, indeed, in earnest about saving the world. The other was the employment of an evangelical force to meet the necessities of the perishing masses, requiring a lower standard of education. There has been published lately a remarkable little book on this subject from Washington City, whose arguments are startling to the regulars. It is worth study, and the whole subject is one of the most important to the progress of the Church which has come before it for years.—*Presbyterian*.

KEEP STILL.

Keep still. When trouble is brewing, keep still. When slander is getting on its legs, keep still. When your feelings are hurt, keep still, till you recover from your excitement, at any rate. Things look differently through an unagitated eye. In a commotion once I wrote a letter, and sent it, and wished I had not. In my later years I had another commotion, and wrote a long letter; but life had rubbed a little sense into me, and I kept that letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any harm,

but in my doubtfulness I leaned to reticence—and eventually it was destroyed. Time works wonders. Wait till you can speak calmly, and then you will not need to speak, may be. Silence is the most massive thing conceivable sometimes. It is strength in its very grandeur. It is like a regiment ordered to stand still in the mad fury of battle. To plunge in were twice as easy. The tongue has unsettled more ministers than small salaries ever did, or lack of ability.—*Dr. Burton's "Lectures to Yale Divinity Students."*

SELF-SUPPORT IN MISSION CHURCHES.

The way to self-support in the missions of the London Society, in China, was found by letting the churches choose their own pastors. The method was discovered almost by accident. One of the mission churches was dissatisfied with the pastor which had been sent by the missionary in charge, and asked for another who was a favorite with them. The missionary told them they could have him if they would pay the whole of his salary, whereas they were then paying only about one-third of their pastor's salary. They demurred at the proposition, but the missionary was firm and rather than lose the man they wanted, they agreed. This was an epoch in the history of self-support in the mission. News of what had been done spread among the churches and soon six others had become self-supporting on the same basis. This is now the rule in the mission and works to the advantage of all concerned. Possibly there may be a useful hint in this for other missions. Self-support cannot be secured without self-direction.—*Sel.*

—The new census gives the number of Protestant Churches in the United States at 92,653, Protestant ministers at 71,622, and members at 9,003,030. Taking the Catholic and Mormon population from the total population it leaves 43,864,381. This gives one church for every 473 persons, including infants and children, one minister for every 612 of the people, and nearly one professing Christian for every five of the population outside of the two classes named.

HOW LIFE MAY BE ENOBLED.

Once admit as a working principle that other vocations are intrinsically as sacred as these of missionary service, and Christian living becomes as broad in its range as it is lofty in its aim. Real life illustrates this in grand examples. The elder Frelinghuysen, of New Jersey, in his early manhood, desired to choose the ministry instead of the law as his profession. But probably he served God more usefully in the United States Senate, where he was for many years what Wilberforce was to the British Parliament—the conscience of the whole body—than if he had given his life to a mission to the Zulus. General Havelock believed that he was living for Christ in leading his cavalry to the victories of English civilization in India more efficiently than if he had spent his days in a curacy in the heathendom of London. Who shall say that he was not? The order of his superior in an emergency was, "Turn out Havelock's regiment for that service; they are never drunk, and they never run." That told a grand story of Havelock's moral consecration of his works in India.—*Professor Phelps.*

CHRISTIAN SYMPATHY.

There was once a man who had fallen overboard, and some one held out to him a plank lying on the pier, one end of which was covered with ice. He reached out the plank to the man with the icy end end to him. The man seized the end of the plank, and again and again his hands slipped off. At last he cried out in despair, "For God's sake, give me the warm end of the plank!" This illustrates the truth that there must be the warmth of sympathy if we expect to move the intellect and will. Cold demonstrations do not reform men; icy sermons and lectures, however grammatically written or properly delivered, will fall as useless as icicles on a stony pavement. Very proper, precise and learned teachers are seldom useful. They shine, but the light that comes from them is like sunshine reflected from an iceberg. There must be heat.

The five great Continental Powers of Europe now have 12,000,000 men under arms, not to mention the naval armaments, almost double in size the whole sea-fighting force of the world twenty years ago. What a waste!

HOW TO BECOME HAPPY.

Many young persons are ever thinking over some ways to add to their pleasures. They always look for chances for more "fun," more joy.

Once there was a wealthy and powerful king, full of care and very unhappy. He heard of a man famed for his wisdom and piety, and found him in a cave on the borders of a wilderness.

"Holy man," said the king, "I come to learn how I may be happy."

Without making a reply, the wise man led the king over a rough path till he brought him in front of a high rock, on the top of which an eagle had built her nest.

"Why has the eagle built her nest yonder?"

"Doubtless," answered the king, "that it may be out of danger."

"Then imitate the bird," said the wise man; "build thy home in heaven, by trusting in Jesus, and thou shalt have peace and happiness."

"How is it?" said a Christian man to his companion, as they were both returning from hearing the saintly Bramwell, "how is it that Brother Brainwell always tells us so much that is new?" The companion answered: "Brother Bramwell lives so near the gates of heaven that he learns a great many things which the rest of us do not get near enough to hear."
—*J. H. Hitchens.*

In the course of a long life I have observed that when people are getting religion they are full of self-abasement, and are ever ready to condemn themselves; but when they are losing it, or have lost it, they are often full of self-confidence, and find their pleasure in censuring and condemning other people.—*Dr. Newton.*

When John Newton's memory was nearly gone, he used to say that, forget what he might, there were two things he never could forget. They were: (a) That he was a great sinner. (b) That, Jesus Christ was a great Saviour.

—The Mormons have been granted a concession of 10,000,000 acres of land, and purchased 10,000 square miles of the Zuni Indian lands in Mexico. The Mormons are preparing to move in large numbers to the new acquisition.