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THE ARCHIVES
THE PRESBYTERIAN
CHURCH OF CANADA

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

THE MARITIME
PRESBYTERIAN.

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HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

WE PREACH CHRIST AND HIM CRUCIFIED.

JULY, 1888.

Literary Notices.

SCRIBNER'S MAGAZINE for July contains another paper of the series on railroads, entitled "Feats of Railway Engineering." It is finely illustrated by drawings and is of intense interest. It contains also "Life and travel in Modern Greece," illustrated from original drawings; "An Astronomer's summer trip," with illustrations from photographs made by the American Eclipse Expedition of 1887. There are besides several stories, serial and completed. Price 25 cts.; \$3.00 per year. Charles Scribner's Sons, New York.

THE SIMPLE WORD IN INDIA.

The work of colportage would be useless if we did not know that the books are having their effect upon the men—that the men are being brought to the simple knowledge of the Truth through the simple reading of the Word of God. I have known Chinese, Tamils, Malays, Japanese, and numbers of others, who, by the simple reading of the Word of God, without any preaching whatever, have been brought to the knowledge of Jesus Christ.

I know an American Missionary who was sent to Burmah thirty years ago to make inquiries about the languages. He himself spoke Burmese, and travelled up the country for many hundred miles. One night he encamped near a small village. Here he heard prayer going on in Burmese. He listened, and to his utter astonishment heard, not the name of Buddha or that of an idol, but the name of our Lord Jesus Christ. He was the more surprised, for he knew no Missionary or white man had ever been to that part of the world, and so he went into the village and began to make inquiries. He found out that the head-man of the village had some years previously been down to another village some miles distant, and had bought an article of food wrapped up in Burmese printed paper, which happened to be one single chapter of the Word of God with a piece torn out of the corner. He read it, and, having himself sought to put sin away, he found that Saviour which is the Son of God, and who he found was able to cleanse from sin. He now called his friends together and read that piece of the Word of God to them, and induced them to put away their idols. And when

this Missionary found them they had been for six years praying to Christ as the Saviour of sinners. This is the blessing of God upon our work of spreading abroad simply and solely the Truth as it is in Jesus Christ.—*Mr. J. Haffenden.*

CURE FOR A BAD TEMPER.

"When I was a child," said a minister to me some years since, a minister now gone to his final rest in "the bosom of God," "I had a dreadful temper; but when ten years of age I was converted. I carried that temper to Christ, and in the simplicity of a child's faith asked him to take it wholly away; and I had such a revelation to my mind of his meekness and gentleness, that for sixty years I have never been troubled in the least with that temper. I have lived forty-five years with my wife; ask her."

Therefore I put the question to her: "How many times during these forty-five years have you seen your husband out of temper?"

"I have never," was the reply, "seen his temper ruffled in the least degree. I was a high-tempered woman, and sometimes used to think that if he would get angry and give me a good scolding, it would do me good. But he never did it. And now," she added, "I have taken my temper to Christ, and have obtained the same deliverance that he did."

If you will do the same thing, dear reader, Christ will grant the same grace to you, and that in respect to all evil tendencies and temperaments. He will "gird you with everlasting strength," and no evil temper or tendency shall have dominion over you.—*Dr. A. Mahan.*

THE McALL FRENCH MISSIONS.

Among the pastors taking part in the services of the McAll Mission, Paris, are twenty-three of the Reformed (Dutch) church, eleven Lutherans, five of the Free Church and eight Wesleyans and Baptists. A number of influential laymen and theological students also take part, and Bible classes are conducted by several of the Reformed pastors in the various stations. In the provinces there are working with the mission forty Reformed pastors, ten Lutherans, five of the Free Church and five Wesleyans and Baptists. There are also eight pastors definitely engaged as directors of branch missions.

THE MARITIME PRESBYTERIAN.

Vol. VIII.

JULY, 1888.

No. 7.

The Maritime Presbyterian.

A MONTHLY MAGAZINE DEVOTED TO MISSIONS,

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

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

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

The Children's Record.

A MONTHLY MISSIONARY MAGAZINE FOR THE CHILDREN OF THE

Presbyterian Church in Canada.

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

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

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

All communications to be addressed to

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

The following letter was read at the last meeting of the Foreign Mission Committee:

"Would the F. M. C. allow me the privilege of paying Mr. Annand's salary in Santo for the next twelve months, if so let me know how much it is and I will try and send the money to the Agent, Mr. Morrison. Don't let my name be known—the Lord knows it."

We do not think that it will be considered a breach of the above charge to say that the donor is one of the Ministers of our Church in receipt of a minimum salary. His generous deed should stimulate us all to do more for Him who loved us and gave Himself for us.

Whatever the church in Canada may think of handing over their work in the South Seas, to churches in that hemisphere, it is evident from the proposals of the Federal Assembly, as given in the letter of Rev. J. W. Mackenzie on another page, that the Australasian churches themselves have such a step in contemplation.

Rev. D. J. Macdonnell made a very good point in Assembly in speaking on the Augmentation Scheme for which he has done so much in the West. Referring to the objection sometimes made against the scheme, that a minister can live on less than the minimum salary, of \$750 and a manse, he said: "Certainly he can. I could live on \$250 if necessary. A man can cut his coat according to the cloth. But the question is should he be asked to do it. If the church as a whole were weak, its ministers would be entitled to share in its poverty; when the church as a whole is strong and wealthy, then \$750 and a manse is not to much too aim at as a minimum for all its ministers."

The good results that may flow to Christian missions in China from the new mission to the Chinese in British Columbia, may be seen from what has already been done by Chinese Christians returning home from the United States. The *Church at Home and Abroad*, speaking of the work of the Presbyterian Church of the United States among the Chinese in California says:

"Perhaps the most interesting feature of the work is the help that it gives to our mission in southern China. Nearly all the Chinese in this country come from four districts of the Canton province. Eighteen years ago there was not a Christian chapel or school in all that region. Now there are few places in these districts where there is not a mission chapel within fifteen miles, a distance the Chinese easily walk. Of these chapels, the Presbyterian mission has six. Every one of these six locations was obtained by the help of Christians returned from California. Of the thirteen native assistants who have labored at these stations, six were converted in California, one in Australia, and one received his first serious impressions and religious instruction from a member of the Chinese church in California, on the steamer

or crossing the Pacific. The work in these localities has resulted in the establishment of two churches, one of which has been almost entirely self-supporting from the beginning. The members of this latter church have already established places, in private houses, for religious services and instruction, in two outlying villages."

Providence has brought the great Empires of India and China almost to our doors, that we may give them the gospel. India sends her myriads of Coolie laborers to the West Indies beyond the trammels of castes where they are more accessible to the gospel than at home. This gospel they receive and carry with them on their return. That same Providence has brought thousands of China's millions to our own shores, that when they go back they may carry with them not only gold but that which is far more precious. Every converted Chinaman, will, on his return, be a missionary on a small scale.

A Catechism lately issued by the Roman Catholic authorities in Mexico, for the circulation of which the civil authority of the State of Guanajuato caused a priest to be punished, directs Catholics not to lend or hire horses to Protestants for services; not to erect or repair churches for Protestants, nor to make or sell furniture for such churches, nor to attend Protestant services under penalty of excommunication. The civil authorities interfered with this religious boycott on the ground that it was "subversive of the public well being."

A most profitably spent portion of a missionary's time is that in which he is visiting the home churches. Fresh from contact with heathenism he forms a living link between the church and the field and brings home more vividly than could otherwise be done the world's need of the gospel. Then when he returns to his work those who have seen and heard him watch with deeper interest his progress.

We are sure that this will be the case with Mr. and Mrs. Wilkie from Central India, who have been visiting some of the congregations in the Maritime Provinces. Very interesting is their story of the establishment of the Mission in Central India. They had to endure no small amount of opposition and persecution for several years. In some cases both British officials

and British newspapers in India opposed them and their work, calling them fanatics and troublemakers, and threatening to expel or arrest them. Policemen scattered his congregations as they would a mob of moonlighters, and Mr. Wilkie himself suffered violence at their hands. Patiently for four years they bore and worked, and then they carried their appeal to the Viceroy, and now they carry on their work unmolested. For years the Commissioner Agent at Indore would not allow them to buy a foot of ground, a privilege that was granted to the poorest Coolie. Now they can get all they want, and just before they came away the Maharani or Queen of Indore presented them with the title deed to eleven acres of land for schools, mission, and hospital purposes.

Mr. and Mrs. Wilkie have a family of five children all under nine years of age, and when they return to India after their furlough, they will be obliged to leave them all behind in this country. That will indeed be a sacrifice to make for the heathen.

There is one field of work for which the church in the Maritime Provinces is in a measure responsible although she does scarcely anything for it, that is, Home Mission Work in the North West and British Columbia. The Western Section of the Church has its home field just as we have, but the North West is a new land a thousand miles away from the Western Section and into that new land immigrants are going both from Nova Scotia and Ontario. And it is our work as well as that of the West to follow them with the Gospel. The West expended near \$40,000 last year in the North West.

"New Jersey has an excellent law, which forbids the sale of cigarettes to minors. It has not hitherto been enforced, but the Newark Police board have determined that in that city, at least, it shall no longer be a dead letter. An order has been given to patrolmen to arrest all small boys seen smoking, and through them discover, if possible, from whom they procured the cigarettes, in order that the dealers may be proceeded against under the law."

The whole receipts for Foreign Missions in both sections of the Church for the year were \$86,866.58, instead of \$81,000, as given on page 199.

A NEW MISSION.

AMONG THE CHINESE IN BRITISH COLUMBIA.

The General Foreign Mission Committee at its meeting in Halifax had before it a memorial from the Presbytery of Columbia with regard to the Chinese and Indians in British Columbia and the need for mission work among them.

The memorial says "There are at least 8000 Chinese in the province. 2500 of these reside in Victoria, about 1000 in New Westminster, and the remainder are to be found in Nanaimo, Vancouver, and all along the Pacific section of the Canada Pacific Railway. The whole of the Chinese population with a very few exceptions hail from the same province and speak the same dialect. Many of them remain here till they die, but all of them look forward to returning to China when they have saved sufficient to make them comfortable in their native land."

"They are uniformly industrious and many of them have achieved a high degree of prosperity, though of course they have among them the same mixture of worthy and worthless to be found among all nationalities.

They are largely engaged in domestic service and in laundry work, but are also to be found in the ranks of skilled laborers and in factories and public works.

They are acknowledged to be indispensable in the present condition of the Province but there is a deep rooted prejudice existing against them which is constantly displaying itself in public protests against their cheap labor, public agitation for legislation against them, and by private acts of injustice perpetrated with impunity against the hated race.

Very little has yet been done in the way of reaching them with the gospel, first, because the prejudice above referred to is shared by the professing Christians in the Province, and second because the churches have not been sufficiently strong to undertake any great financial burden in carrying on such work.

In view of the above facts it is time the reproach should be taken away from us of neglecting the Chinese at our own door, while spending thousands in sending missionaries to China, and there is a wide and effectual door opened for us to enter earnestly upon this work at once.

The Chinese in this Province are growing in numbers and in financial strength,

and many earnest people may be found to help if the work is once fairly before them.

"The committee having considered the memorial of the Mission Committee of the Presbytery of Columbia, approves of the establishment of a mission among the Chinese immigrants on the Pacific Coast, and remits the whole matter to the Western Division to deal with as on their judgment they may deem best."

This mission will hold a relation to China somewhat similar to that which Trinidad bears to India. In both cases most of the immigrants came with the intention of returning to their own land and many of them do return. If they return as Christians they will be in a sense missionaries in their fatherland and help to leaven it with the influences of the gospel.

There is a mistake on page 199 where it is stated that the whole receipts of both Sections for Foreign Missions for the past year was \$81,000. It should be \$86,866.58.

"Dr. Norman Kerr, an eminent physician of England, believing the statements of temperance people to be extravagant, that 60,000 people died annually from the effects of strong drink, began as early as 1870 a personal inquiry, in connection with several medical men and experts, expecting to quickly disprove the same. According to their deductions the latest estimate of death of adults annually caused through intemperance is: in Great Britain, 120,000; in France, 242,000; in the United States, 80,000; or nearly half a million each year in three countries aggregating a population of 922,000,000.

The Methodist Conference met in Halifax while the General Assembly was in Session and there was an interchange of delegates and friendly words of greeting. All this is well, and as it should be, but a surer way of promoting harmony would be for each church carefully to have respect to the work of the other and not to seek to plant churches where they have no people or at most one or two, and where the only prospect of increase is by defection from the others. The Presbyterian Church has generally aimed to follow the right course in these matters, and not to open preaching stations unless where it has a sufficient number of people to warrant such a step or where there is a lack of service of any kind.

ASSEMBLY JOTTINGS.

Coming to Assembly is this year an easy journey to members from the Maritime Provinces, so much so that some of us who are not commissioners have come to see and hear the assembled wisdom, mingled with just enough of folly to prevent monotony.

From the Maritime Provinces, from the shores of the Ottawa and St. Lawrence, from fertile Western Ontario, and from the prairies of far off Manitoba and Assiniboia, ministers and elders have come to review the work of the year that is past and to organize for the one to come. There are present some familiar faces and voices, while some that have never before missed an Assembly are absent.

On the green at the rear of the church is a large tent, which by way of courtesy is labelled "READING ROOM." Our church is doubtless advancing in intelligence and taste, for while tents, for the few who like the pipe, have been used in the past, this is the first time we have seen a special "reading room" at Assembly. It looks as though the Committee, who in their kindness of heart felt that it would not do to be without the tent, felt half ashamed of it, and labelled it "reading room," or perhaps it was a gentle hint to the members who use the weed that they had better use the tent for reading than smoking. It is to be hoped that this appendage to the church in which the Assembly meets will soon be a thing of the past, and that those who wish to indulge will do their smoking where Paul wanted the women to do their talking, at home.

It is getting fashionable to make special mention of the "distinguished" members who are present, but such ludicrous mixtures are sometimes made, that we shall not hazard an opinion. If names must be given it might be well to go a little further and enlighten the public as to what "distinguished" men are "distinguished" for. Suffice it to say that all the members are "distinguished" each in his own way. Let these who wish to know the personelle of the Assembly consult the roll of attendance which will soon be published.

There are two, however, the mention of whose names will excite no envy, two without whom an Assembly would seem incomplete. These are the two aged clerks, Dr. Reid and Dr. Fraser. The former, bearing lightly his more than three

score years and ten, with his thorough knowledge of ecclesiastical procedure and of the work of the church in all its departments, assures the accurate transaction of the business; while the latter, the recording clerk, already past his four score years, but wielding a terse and facile pen, assures an equally accurate and business-like preservation of it in the minutes.

Among the notables present who were not members, was the irrepressible deceased wife's sister, seeking her rights in the Presbyterian Church. She has been at several of the last Assemblies and, like Helen of Troy and Sarah in the land of Abimelech, has made no small stir. She is evidently endowed with some of the perseverance of the woman that importuned the unjust judge, and by her continual coming seems likely to succeed in obtaining her rights. In the meantime it is practically settled, by the fact that Assembly has re-enacted by a majority of 139 to 24 the Act of last year, viz.: "That the discipline of the church shall not be exercised with regard to a deceased wife's sister or a deceased wife's niece," and the matter is again sent down to Presbyteries to report to next Assembly. The mind of the Assembly and of the church is overwhelmingly in her favor, and the long discussion will in a year or two be a thing of the past.

St. Matthew's Church in which the Assembly met was well filled on the evening of the opening. The short metre version of that grand old sixty-seventh psalm was sung with great heartiness, after which Dr. Burns the retiring moderator preached the opening sermon from 2 Kings vii 9. "We do not well, this day is a day of good tidings, and we hold our peace: if we tarry till the morning light some mischief will come upon us, now therefore come that we may go and tell the king's household."

The Assembly was constituted with prayer, the roll called, and Rev. W. T. McMullen of Woodstock, Ontario, was, by acclamation, chosen as Moderator for the current year.

The hours of meeting were fixed from ten o'clock to one, from three to half past five, and from half past seven to ten. Much of the work, however, was done in intervals, in committees, and there matured for presentation to Assembly.

The more popular subjects such as Home Missions, Foreign Missions, French Evangelization, The State of Religion,

Sabbath Schools, and Temperance, were taken up at the evening sessions when there was a large attendance of the public, and the latter shewed their appreciation of such an arrangement by filling the church well on several successive evenings.

The Report on Home Missions, for the Eastern Section, presented by the Convener, Rev. John McMillan, shows steady progress during the year. In the Maritime Synod there are 29 vacant congregations, viz., 19 in N. S., 5 in N. B., and 5 in P. E. I.

It is only a few years since our church began the plan of grouping a number of mission stations together and settling over them an ordained missionary. The number of such in our Synod is now 19. These mission fields when wrought for a time in this way, can, as they grow, be organized into regular congregations with regularly called and settled pastors. An ordained missionary receives \$700, of which the stations themselves must contribute at least \$400 and upwards according to their ability, while the remainder is given by the Home Mission Fund.

In addition to these, 42 student catechists were employed last year. These "gave supply during the summer months to as many mission fields, containing about one hundred and fifty stations and two thousand five hundred families. They conducted over two thousand services on Sabbath and spake the word of life to upwards of ten thousand people, and the people showed their appreciation of the efforts for their good by contributing to the payment of the young men more than \$7000. But no counting up of figures can give a full idea of the work performed and the good done. Many have been led to the truth through the church's work in the hands of these young men. God has given His Spirit with His word proclaimed and many have publicly confessed with their mouths the Lord Jesus."

This Home Mission work is a quiet one, but upon it depends largely the extension of our church in our own land. It gives the gospel to the scattered settlers in the forest and by the sea, and lays the foundations for congregations in the future.

Rev. E. A. McCurdy, Convener of the Committee on Supplements, presented their report. As our readers know the year has been a successful one. The receipts have met the expenditure. Weak and struggling congregations have been

enabled to support ordinances, and those who labored among them have been enabled to do so with comfort. The report which is given on another page will well repay a careful study.

The Home Mission Report for the West was presented by Dr. Cochrane, Convener, and that on Augmentation or Supplements by Rev. D. J. McDonnell. The expenditure in that section during the year has been for

Home Missions	\$47,060
Augmentation	28,824

which added to the givings from College Societies &c., makes their total expenditure for Home Mission Work \$81,565.85.

The Home Mission work of the West, particularly in the North West, is an immense one. There are under the care of the Committee 215 Home Missionaries supplying 744 stations, of which 328 are in Manitoba and the North West, and 31 in British Columbia. Not long since there was but one settled minister of our church in British Columbia, now there are 13.

Foreign Mission evening was a grand one. The Report was moved by Rev. A. McLean Convener of the Eastern Section.

The whole receipts of both Sections for the year have been \$31,000, or \$10,000 more than last year, and \$26,000 more than two years before.

Mr. Wilkie who has been laboring in Indore, Central India, for eight years and who is now home on furlough then addressed the Assembly in a thrilling speech of nearly an hour's duration, telling of the difficulties and opposition with which they had to contend in the early history of the Mission, especially from some of the officials of the British Government, and how step by step they had patiently striven for their rights and at length won them, and how God had blessed their labors there. Special mention was made of the kindly and sympathetic aid given by Lord Dufferin when he went as viceroy to India. Mr. Wilkie is a small sized man, of spare and sinewy form, physically, not wholly unlike our own Dr. Geddie, and still more like him in his undaunted courage and perseverance.

The next speaker was Rev. Dr. Smith, who goes to China as the missionary of the Queen's College students. He is an earnest, able man, and if spared will do a good work in China.

One point in his address will be of in-

terest to our readers. He said that his heart was drawn to the mission field by reading when a boy the story and the letters of Geddie and the Gordons from the New Hebrides.

The evening devoted to French Evangelization was one of deep interest. The Report was presented by Prof. Scrimger. The Board has 31 schools. The colporteurs and missionaries distributed last year 3,014 copies of the Scriptures and about 22,000 French tracts and pamphlets. Two hundred and twenty-six new members were received last year, a considerable number of these being persons who during the year abjured Romanism and professed their personal faith in Christ. The total receipts for the year were \$41,731, the largest sum ever given in any one year for the work, last year's receipts being \$34,256.

This is one of the most important departments in our church work. The progress may seem at times discouraging but not only does Christian love and duty, but our liberties as a people, depend largely upon its vigorous prosecution. Rome is ever and everywhere the same, crafty and aggressive, and where she has the power has always been the foe of civil and religious liberty.

On the Report of the Committee on Temperance there was a long and earnest discussion, the chief centre of conflict being around Prohibition, a few of the members not being in sympathy with church advocacy of Prohibitory legislation while the large majority was strongly in favor of it. The principal point in the long resolution adopted is the following.

"This Assembly declares its conviction that the liquor traffic is contrary to the word of God and to the spirit of the Christian religion, that total prohibition would be the most effective form of Temperance Legislation, that it is in the highest degree expedient that the state pass a prohibitory law and that this result is to be earnestly sought by all right means."

One subject that evoked a good deal of discussion was the appointment of a special class of Evangelists. The subject came up by overture from the Presbytery of Ottawa, where Mr. Meikle has been laboring during the past winter, and the appointment of a special class of men was strongly urged. Others took the ground that such men as Mr. Meikle have now all the sanction that could be given, that he

is a regularly licensed minister of our church, having the same sanction that any member of Assembly has, either to engage in special evangelistic work or to settle and labor in one congregation. Almost unanimous testimony was borne to the value at times of special evangelistic services and to the fact of the special adaptation of some men for that work. The special point of controversy was, whether the church should appoint and set apart a number of men for that special work, to be supported by the church as traveling evangelists. The tone of the discussion shewed that the Assembly realized that the subject was one of deepest interest and vital importance. Perhaps there was no question during the entire meeting that was discussed under such a deep feeling of responsibility. At its conclusion a committee was appointed to take the whole matter into consideration and to report next year. The matter has been before the last three Assemblies.

How to deal with vacancies was a question that occupied much patient thought and time. Long vacancies are sometimes not helpful and yet how rare they to be avoided. Each man or Presbytery has a scheme; and one by one they are weighed and found wanting. One overture recommends that if a vacant congregation is not settled within six months that the Presbytery take the matter in hand and settle a man for a year or two. In some quarters hints are given that in any case the Presbytery might be able to make a better choice than the people. This brings to the front some touchy elders who do not like such "slurs," and think that the people are quite well fitted to choose. This makes a little diversion from the more serious aspect of the business under consideration. It is felt on all sides that long continued vacancies are an evil, but how to help the evil is the difficulty. The Presbyterian system, of the people choosing the minister that they wish if he will go with them, just as a man chooses a wife if she will have him, may have its imperfections, or rather in an imperfect world no system can work perfectly, but the question is—where can we get a better system. Many people think they can make matches for other people better than others can for themselves, but in countries where this is practiced there is not much improvement

upon our own land in this regard. And so is it in the Church.

The Reports of a great many Committees, that on Agod Ministers' Fund East and West, W. and O. Fund, Church and Manse Building Fund in the North West, Record Committee, Hymnal Committee, Committee on Statistics, College Reports, &c., &c., &c., were presented and disposed of. Item by item routine business and that of deeper interest passed under consideration.

Thus from ten o'clock in the morning until ten in the evening, with committee work in the intervals between sederunts, the members kept for the most part faithfully at their work from Wednesday evening of one week until Thursday evening of the next, when the very pleasant and successful fourteenth General Assembly of the Presbyterian Church in Canada, was brought to a close in the usual way, to meet next year in the city of Toronto and within St. Andrew's Church thereon the second Wednesday of June at 7.30 p. m.

THE TURNING POINT.

It is said that among the high Alps, at certain seasons, the traveller is told to proceed quietly; for on the steep slopes overhead the snow hangs so evenly balanced that the sound of a voice or the report of a gun may destroy the equilibrium, and bring down an immense avalanche that will overwhelm everything in ruin in its downward path. And so about our own way there may be a soul in the very crisis of its moral history trembling between life and death, and a mere touch or shadow may determine its destiny. A young lady, who was deeply impressed with the truth, and was ready, under conviction of sin, to ask: "What must I do to be saved?", had all her solemn impressions dissipated by the unseemly jesting of a member of the church by her side as she passed out of the sanctuary. Her irreverent and worldly spirit cast a repellent shadow on the young lady not far from the kingdom of God. How important that we should always and everywhere walk worthy of our high calling as Christians. — *T. Storck.*

Two million and a half is said to be the number of persons who are slaves to Sabbath-till in America and they generally receive no more than six days' wages for seven days' work.

New Hebrides.

LETTER FROM REV. J. W. MCKENZIE.

ANEITYUM, NEW HEBRIDES,
April 21st, 1888.

My Dear Mr. Scott:

On our arrival yesterday in this harbor a parcel of letters and papers was placed in my hands, and amongst them I soon recognized one in your hand writing. Many thanks for your favor. I cannot tell you how gratifying it is to find that you are so mindful of us.

But I know you are ready to ask, "How did my letter reach Aneityum before you? Well, it came by the "Fijian," a steamer which left Sydney a week after the "Dayspring," and reached here three or four days before us, on her way to Fiji.

A number of gentlemen in Sydney are endeavoring to get the Government of New South Wales to subsidize a line of steamers to call at this island, at Efate, and Malekula, every two months. I think I wrote you some time ago that there is a steam saw-mill at work on this island, and should this prove a success it will be some inducement for them to call.

Several of the missionaries are buying lumber here, and on my way to Sydney I left an order with the manager for the frame of a small cottage, to be erected on Fila. It is now lying on the beach ready to be taken on board. As Fila is one of our principal villages we intend spending a good part of our time there. Hitherto we lived in a grass hut, but by doing so we run the risk of injuring our health.

We had a rough, tedious passage to the islands—one of the worst the "Dayspring" has made. After being out a day or two it began to blow hard from the N. E., and continued to do so for eight days without intermission. This was driving us straight for New Caledonia. We then went on the other tack for a day or two, when the wind left us. But on the same evening we got the trade wind, and with all our sails set we were soon scudding before it straight for this harbor. How our spirits rose at the prospect of getting ashore once more on Aneityum. We expected to make the harbor on the morning of the 17th. But alas for our prospects when that morning dawned! It was blowing a gale, and so thick that we could

not see two lengths of the vessel ahead of us. There was no help for it, and so, although not more than eight miles from shore we had to put about. Next morning we found ourselves away to leeward of the island, so we did not get to anchor till yesterday morning.

Mr. Lawrie, accompanied by two gentlemen from Sydney, owners of the saw-mill, who had come down by the steamer, and the manager, were soon on board. We were glad to hear that there had been a comparatively healthy season here, and that there had been no hurricane.

I find my thoughts continually going back to Sydney. I think I wrote you that we were leaving our boys at school there. We feel very lonely returning to our station. But even in this we know God can, and He will, make His grace sufficient for us.

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

Have you seen the Federal Assembly Heathen Missions' proposals as submitted to the General Assembly at Sydney in March? Lest you have not I may give you one or two of them.

No. 4. That the proposal which has been already made by other Presbyterian churches than those of Australasia having Missions in the New Hebrides be carried out, viz. that the Australasian churches take over these Pres. Missions and missionaries with the consent of parties on conditions to be determined on as e. g.

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

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

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

We hope to set sail for the northern

islands on Wednesday. I do not think I shall be able to attend the Annual meeting this year, having been away so long from my station.

Mrs. McKenzie joins me in very kind regards.

I remain yours sincerely,
J. W. MCKENZIE.

A LETTER TO THE YOUNG PEOPLE.

BY THE REV. JOHN MORTON, OF TRINIDAD.

[For the Maritime.

"Children obey your parents in the Lord, for this is right. Honor thy father and mother, (which is well the first commandment with promise,) that it may be well with thee, and thou mayest live long on the earth".—Eph. 6: 1-3.

I know, dear children, that you all like to have something to do. Sitting still and doing nothing tires you very much. Your bright eyes and active hands and feet were not made for idleness. Your hearts, too, were made to have something to love. So God gave you parents who loved you and the first face you learned to know was that of your mother and the second, probably, that of your father.

By and bye you learned to walk and talk and understand what was said to you; but the world was all new and strange. You did not know what would hurt you, or where it was safe to go. And although you may perhaps think that you are very wise now, still you do not know very much yet. You have, it is true, learned that fire burns, and wells are dangerous; but there are many other things dangerous of which you have yet to learn. And to learn all these things safely so as not to be hurt or destroyed before you have learned them, God gives you in charge to your parents, and commands you to obey them. That is the first thing in my text. The great duty of children is to obey their parents.

To obey means to do just what they tell you. That is what you are to do first, and every day, and in everything. God does not tell you here to love your parents. He knew that you would do that pretty well without being told. And besides you might pretend to love them when you did not. But he tells you to obey them for that is a thing everybody can see, and there can be no pretending about it. If you do not obey what your mother tells you but take your own way,

you cannot make all up by a kiss and by saying "I love you, dear mother."

OBEDIENCE

is what is commanded and obedience means doing what you are told. Your foolish little heart may think it hard not to get your own way, and do as you like; but God surely knows better than you, and He says you are to obey your parents; so disobedience to parents is sin against God.

Some children seem to think that it is only with their parents they have to deal. But not so, it is with God. Your parents did not make the fifth commandment, and if they allow you to do as you like God will punish them as he did Eli. The command is God's and no one can change it. There it stands before every one of you, the first and the biggest thing you have to attend to—before play, before pleasure—before I wish or I want—comes this big question what do father and mother say and this great commandment, "obey your parents in the Lord."

Your parents cannot be always with you. They send you out, perhaps with an elder brother, and tell you to mind him and then he is in place of your parents. Or they send you to day-school or Sunday-school and the teachers are in the place of your parents, and it is your duty to obey them in all that they have undertaken, for the time, to do for your parents.

The world cannot get along without obedience. Soldiers have to obey their commander, labourers and mechanics to obey those who employ them, clerks and book-keepers to obey the master of the business. If every soldier, every laborer, every soul in a place of business did just as he liked there would be great confusion in the world, and quiet people would try to get away to the woods to live in peace. Well, how would we get along if children all determined to do as they liked and not mind their parents? Alas for poor mother who has to care for them all day, and perhaps half the night when they are not well! Alas for poor father when he comes home tired at night, having worked hard all day to make home bright, if the children are all naughty and disobedient! Alas for the poor children when they make themselves and others unhappy, and get punished at home, flogged at school, and see their situations later in life because they have not learned to obey!

God who wanted you to be happy and beloved as children, and happy and useful when you grow up gave you this blessed commandment to lead you into the way of happiness.

But there are different ways of obeying. There is

THE SULKY WAY

which does not answer "no"—does not refuse to obey—only looks cross and obeys sulkily. You know I suppose what I mean. You have seen that kind of obedience. Well it is very disrespectful. It is very much like saying, "I obey because I must; but I would not if I could help it." And to show that such is not the right kind of obedience our text says: "*Honor thy father and thy mother.*" Obey them in a way that honors them, or so honor them that you will obey them in a proper way. Now *sulky* obedience shows no honor, but on the contrary disrespect.

Then there is

SLOW OBEDIENCE

which answers, "Just now." "Yes, by and bye." "When I have finished my game," &c., &c. Now there are two evils of slow obedience. It makes your parents wait, which is not honoring them. And it often leads to positive disobedience, because before the game is over you forget all about what father or mother said. You are perhaps very sorry afterward when it is too late. The better way is to obey at once, before you have time to forget.

Then there is

GRUMBLING OBEDIENCE,

which talks partly to itself and partly so as to be heard. And what one hears it saying is something like this. "It is very hard I'm sure. I never get my own way. I must run for everybody." Now this is not true—it is not kind and it is not respectful.

But these things are not nice so I will not go on to preach about them. I hope you see what an ugly thing *sulky, slow, and grumbling* obedience is. And I hope you see that the right way to obey your parents and teachers is to do so *promptly and cheerfully*. You should do it in a way that seems to have a smile in it and to say, "I am glad if I can help you." Try to remember that if you knew all the Bible, and all the Latin and Greek too,

and had taken a Scholarship besides, but had not learned to honor and obey your parents you would be a poor scholar in Christ's school. And though you might be called very bright and clever you could not be called good and wise.

I hope none of your parents would ever tell you to do anything wicked. That is too bad to be thought of. And unless such a very strange thing were to happen you are to obey your parents, and at school and Sunday school your teachers, promptly and cheerfully. That is a first thing—never to be forgotten—never to be neglected. That is a chief thing, better than learning the longest lessons or taking the best prizes; for to be an obedient child is to be a treasure to yourself and to all your friends.

The second thing our text teaches is *why* you are to obey and honor your parents. And two reasons are given.

First, one great reason, "It is right." This is a good reason. It is a strong reason. It is the first and last and best reason for everything. "It is right." What can I say more than that? Can I add anything to that? Nothing. It is right, and anything else would be wrong and everything else is wrong. As some things are nice and some are nasty, and that is a good reason, without any more talk, why you like the nice and leave the nasty, so some things are right and some are wrong. And when we are told that obedience to parents is *right* that should be enough. We must do what is right. I wish we could all see what a beautiful reason this is, not only for this commandment, but for all God's commandments. They are right. If we know that a thing is right that should satisfy us. There should be no more talk—no more dispute. If it is right, let our hearts say "that is enough."

But a second reason is given. It is profitable. Good will come of it. You will live long and be blessed on the earth. It is always good to do what is right though it may seem to bring evil on us. We are not to be good merely for prizes and barley sugar. A slave boy when about to be sold was asked by a gentleman, "If I buy you will you be good?" And he returned this noble answer, "I intend to be good whether you buy me or not." So we should do the right because it is right. Still even a good boy or girl is encouraged by a prize or a promise of

something good. And our text encourages with a promise—Prosperity—"it shall be well with thee"—and long life—"thou shall live long on the earth." I know you want to be happy, to be loved, to be prosperous. But nothing that I can say will come up with the words of my text, "that it may be well with thee." This means all good. A true successful life. This is the promise and the prize of obeying and honoring your parents. God means it. He will fulfil it. A dutiful child not only does right; but he shall be blessed. It shall be well with him. And an undutiful child does wrong and shall suffer for it. It shall *not* be well with him. His undutifulness shall bring down on his head and heart evil on the earth.

Perhaps some of you larger boys are saying that it is only the law I am preaching. That is a great mistake. It is both law and gospel. The command, "honor thy father and mother," occurs twice in Matthew's Gospel, twice in Mark, and once in Luke. And it was Jesus who thus repeated it. In our text under the teaching of the Holy Spirit, and also in Col. iii: 20, the Apostle Paul enforces it.

Authority meets us everywhere—law reigns everywhere. Are children only to be without law and parents and parents and teachers without authority? Look at the sun. He rises and sets by law. And he is never disobedient—never late—never either sulky or slow. The mighty ocean, whether he gently kisses the shore with the ripple of his rising tide, or foams in fury against opposing rocks, hears and obeys the command, "Hitherto and no further." The rose buds spread out their beauty and diffuse their fragrance by law. And it has been beautifully observed that it is obedience to law that secures harmony, peace and usefulness everywhere. Disobedience in the sun would bring on the crash of doom to the whole solar system. The torrent that leaves its channel and sweeps across the country carries with it ruin and dismay; but the obedient stream soothes and cheers us with its happy song as it flows on in blessing to the whole valley. How much do the tame and gentle animals such as the horse, the cow, the sheep, and the faithful dog contribute to the comfort of man. Out of his native jungle the tiger must be chained or caged, and he frets savagely at the restraint, while the horse feeds peacefully in his stall, and the house dog

plays with the children. All are under law; but the wild disposition is unhappy, the tame at peace and the thoroughly trustworthy absolutely free. It will be so with you according to the mind with which you regard the law. Meet it in a wild, lawless spirit and it will gall like a chain or fret like a cage. Meet it in the spirit in which Christ fulfilled it and it will bring peace and freedom. Get the right spirit towards your parents by learning of Jesus and then obedience will be easy and pleasant. The command is altogether right. It is unfortunately the wild lawless mind that makes all the trouble. Pray, therefore, dear children, for a docile and dutiful spirit. This surely is of the Gospel for it is the spirit of Jesus. Your friend.

JOHN MORTON.

PRECIOUS OINTMENT:

HOW TO USE IT.

Do not keep your box of ointment,
Break it o'er your friends to-day;
Do not keep it in the darkness,
Half forgotten, laid away.
Little deeds of love and kindness,
Don't forget to give them now;
Don't forget to smooth the pillow—
Don't forget to bathe the brow.

Send your flowers to the living,
Do not keep them for the grave—
They may comfort some poor mourner,
They may strengthen, help, and save.
Send them in their fragrant beauty—
Show your friendship true and warm;
What would care a rosewood casket?
What would care a lifeless form?

Hearts there are with burdens laden,
Bearing bravely toil and care;
Ready to receive your kindness
Should you leave your ointment there.
Don't forget the kindly counsel—
Don't forget the loving tone;
They will make the cross seem lighter
To some sorrow-laden one.

All along life's rugged pathway
Stretch your hand and lift your voice,
Bringing all your love and kindness,
Making every heart rejoice.
Keep your ointment ever ready—
Use it freely.—there is room;
It will bring you richest blessings,
Smooth your passage to the tomb.—Sel.

REPORT OF THE FOREIGN MISSION COMMITTEE.

I.—NEW HEBRIDES MISSION.

Missionary.	Appointed.	Location.	Church Supporting.
Rev. J. W. McKenzie	1872	Santo	Presbyterian Church in Canada.
" J. Annand	1873	Erromanga.	
" H. A. Robertson.	1882	Putina	Free Church of Scotland.
" Dr. Gunn.	1883	Anetyim	
" James H. Lawrie	1879	Aniwa	Presbyterian Church of Victoria.
" John G. Paton	1878	Egata	
" D. McDonald	1871	Epi	" of Tasmania.
" R. M. Fraser.	1882	Tanna	
" Wm. Watt	1869	Ngana	" of New Zealand.
" Peter Milne.	1869	Tonga	
" Oscar Nicholson.	1878	Tanna	" of Otago.
" Wm. Gray.	1882	Ambrim.	
" O. Murray, M. A.	1884	Malo	" of S. Australia.
" J. D. Landells.	1887	Malekula	
" A. Morton	1887		" of N. Zealand.
Leggat	1887		
	1887		" of N. S. Wales.
	1887		" of Victoria.

The New Hebrides mission staff was strengthened last year by the accession of three new men, Messrs. Morton, Leggat and Landells, who have been settled at points on Malekula and Malo, all of which, as well as Mr. Annand's present field, are new stations.

Mr. Annand, after his return to the Islands, attended the Mission Synod held at Ambrim, May 20th, 1887. It was there agreed that he and Mr. Landells should be accompanied by Messrs. Robertson, Fraser and McKenzie, to counsel them in

the selection of fields of labor and aid them in their settlement.

On their voyage of investigation, an accident occurred which resulted in serious consequences to their household and Mission goods—though providentially in no loss of life. The *Cairndhu*, a vessel chartered in Australia to carry the surplus of goods which the *Dayspring* had to leave, was conveying the missionaries and their goods to their homes now to be chosen, when on the shores of the Island of Malo, where Mr. Landolls was to be settled, she was wrecked. All the passengers were saved without serious harm, but much of the goods were soaked with sea water and greatly injured, if not destroyed. The Committee agreed to send Mr. Annand, to recoup him in some measure for his loss, \$150 which Mrs. Micrae of Galt, Ont., had contributed to the Santo Fund, and which, failing the appointment of a missionary, she desired might be appropriated for Mr. Annand's uses as he might see fit. We are pleased also to note that the W. F. M. Society forwarded \$150 for the same purpose. The missionary had said almost nothing of his loss, but from other sources we know that it was considerable. The loss of the vessel falls on the owners and underwriters.

Mr. Annand's new station, the Island of Tangoa, south of Santo, and about an eighth of a mile distant from it, was selected by the brethren as a suitable station for Mr. and Mrs. Annand. They found the natives friendly and docile. Here they erected the Mission dwellings. From this point Santo proper can be reached by a few minutes rowing, so that our missionaries can readily work among the tribes—about a dozen in number—living on Santo, that speak the same dialect as is used by the Tangoans. Concerning their new home the Annands write as follows:

Tangoa is a small islet on the south side of Santo. It rises some fifty feet above the sea and is upwards of a mile long and about a third of a mile broad. It is dry and rocky but a beautiful spot, dense foliage down to the water's edge. We have a good deal of the underbrush cleared away and just the finer trees left around our home. We have about eight acres of land which gives us quite a nice little park. There are two noble banyan trees, kings of our forest, near the house. We

are about two hundred yards from the sea shore, a beautiful, sandy beach. Our harbor is a fine one, with good anchorage, and also a good watering place for ships, as there is a river of splendid water entering the harbor from the mainland.

The Tangoans are the most important people on this side of Santo and are somewhat feared by others. They are said to be cannibals, but we have seen nothing of it yet. Peace reigns on all the south side of Santo just now. They build large canoes and go in them on long trading expeditions. Though they live on this isle, their plantations are chiefly on the mainland, to which they cross every day to work. They are quite industrious and have plenty of food for their own use and also for sale.

Ten villages of our people live on the mainland, speaking the same language, while on this south side of Santo there are people speaking three other dialects, all of whom we expect to be under our care. We hope by acquiring one language, to be able to work the whole of the south side of Santo, with the help of teachers. Then there still remains three-quarters of the island uncared for.

In regard to appearance these people are rather fine looking. The men are more decently covered than on some of the other heathen islands, but the women, the less said about their costume the better. It needs reforming. They do not seem so averse to wearing our clothes as on some of the other heathen islands. We have given out quite a number of shirts for men and boys, also some dresses.

The women here do the drudgery of the work. The men pay more for their wives than on some of the other islands further south. They pay from five to twenty pigs for a girl, the price depending upon her rank and appearance. Polygamy is practiced. One man has eight wives, another three, and many of them have two. All seem to manage to get one.

We are very well pleased with our new station. It is the best spot that could have been selected from which to work Southern Santo. We have a good harbor—a comparatively healthy place—a central locality, and we are among the most influential people on this coast. We were thus guided in haste, for we had no time to look elsewhere to settle in a very desirable region. Other parts of Santo are, no doubt, more populous, but they

must have other missionaries.

The health of Mr. Armand has suffered, probably in consequence of the fatigue and exposure connected with settlement and house building, and for several weeks he was prostrated with sciatica, but recent accounts indicate that he had pretty well recovered. We pray and trust that no permanent impairment of health will remain. His station seems to be a healthy one, and we believe the church has great cause to bless God for guiding his servants to a position so favorably situated for the prosecution of their work. May the Lord of the harvest make abundantly fruitful the good seed they are sowing.

EFATE.

The Rev. J. W. McKenzie, with his family, made a brief visit to Australia—partly for a change and rest, and partly also to supervise the printing of a portion of the Scriptures which he had translated. He returned to his station by the *Day-spring* in April. From his interesting report, we gather that the work on this Island has been going on satisfactorily upon the old lines. The usual morning schools for adults and the children's schools, have been kept up, also the weekly prayer-meetings, and the candidates' and teachers' classes. On Sabbath there has been the early morning prayer-meeting conducted by the natives themselves, the regular service at 9 a. m., the Sabbath-school at 2 p. m., and the Bible-class for adults at 3.30. The new church presents quite a civilized appearance, as seats were brought down from Sydney, which cost over forty pounds. The congregation is also much larger, as the Pango people now attend. They live only about a mile and a half from Erakor, but the difficulty hitherto has been to get across the lagoons; at Mr. McKenzie's suggestion, they went to work and made canoes. Mr. McKenzie and his brother missionary, Mr. Macdonald, have between them translated the New Testament into the native dialect. The work at Fila is very hopeful, "The last heathen there has joined us," says Mr. McK., "and quite a number of young people attend the candidates' class. They have all deserted their old village and built new huts near the shore. This, from a sanitary point of view, is well, for in heathenism they buried the dead either inside their huts or very near them; and then they think they will be able to make a cleaner sweep of their

old customs by moving away from everything that would remind them of them." Touching allusion is made to the death of a native teacher named Kalman, who seems to have been the most industrious and successful in bringing the Efatese to a knowledge of the truth. Week after week, and month after month, he went about until he had gathered in quite a number of distant villages. Grateful acknowledgement is made of money sent for the training and support of native teachers by Mr. Hingly of Oxford, Shediac and Moncton Sabbath-schools, the ladies of Hermon Church, Millsville, N. S., and from the students of the Presbyterian College, Montreal.

Statistics.—Renounced heathenism during the year, 70; attending candidates' classes, 50; members admitted, 16; suspended, 8; restored, 8; death of church members, 8; communicants, 137; attending children's schools, 95.

ERROMANGA.

The Rev. Hugh A. Robertson, under date of Jan. 9th, writes as follows:—

"The longer we are here and the older we grow, the more do we seem to be obliged to do, and this year I have been simply overwhelmed with work of all kinds, first assisting at the settlement of Messrs Landells and Annum, and since then on this island.

And if my work is trying on me, Mrs. Robertson's is much more so on her. I seem to get some rest after say 7 p. m., or after tea, but that is just the time the sick and old natives come or send for medicine, and for tea and bread along with medicine, and Mrs. Robertson must see about the tea and bread or our servants would soon get through with all our supplies.

Then she is trying just now to bring up on goat's milk, two young native children whose mothers have died.

To add to this, for seven months past there has been, and still is, much sickness on this island, and the death rate, always high, has been higher far than for the last few years. Five have died in this village, and the death wail, especially during the night is, to us at least, most dismal. Perhaps since the beginning of June of last year, or during the last seven months, as many as 80 persons have died, and of these three were goodfaithful teachers, and two of them died within the last few weeks and one indeed only a week ago.

But we have this comforting thought that the light of God's holy word has been shining in at least thirty villages for years, and we cling to the hope that at least some of those who have been called away from us, received the truth and the love of it into their hearts.

We also have this other thought that comforts us, that by medicines, nourishing foods, personal care, cheering words, we have been the means of saving many lives. God has heard our prayers and has blessed our attentions and help.

Our two little children with us, Annie, six years, and Mabel, one year old, are well excepting the present sickness of Mabel, which we trust will soon give place to health again.

Mrs. R. though daily at work, does so because she feels it must be done, and because helpful though trained natives are, you require to be at the beginning, the middle, and the end of everything yourself, with any of these New Hebrideans, if it is to be well and satisfactorily done. But though almost constantly at work from 6 a. m. to 8 or 9 p. m., Mrs. R. is not strong, and for several years not even in good health. Just now she is suffering from fever and ague and inflamed throat and weakness, and the weather is very warm and clammy, and most trying even to strong people. Until this attack, Mrs. R. has not had fever for a long time.

The winter months—May to October—are very pleasant, but the summer or rainy season, is most relaxing. North or N. W. wind, rain, rain, rain, thunder and lightning, moist, clammy, weather, the sea breaking up and dashing against the rocks, closing the passage to the bay, no *Dayspring*, no dear friend of a like spirit to spend a few hours or days with us, and, to add to this, the hardest of all, excepting when our hearts are cold and God is not in all our thoughts, is that *three* of our dear children are fifteen hundred miles from us, and that for nearly three years we have not seen them.

But I am afraid you will think I am getting gloomy in my old age, and that my habit of looking at the bright side has been exchanged for that of picking out the dark spots and the discouraging points in regard to our field, people and work, and that you will be almost forced to say, "Why, theirs is a most gloomy, hopeless mission station, have they no white spots in their blankets?" Yes, we have, and I

will close with a few white spots or bit of news.

Regarding our work on Erromanga, the Lord's Supper was dispensed on the 4th Sept. at Cook's Bay, to one hundred and fifty adult church members. Five hundred people were present at that gathering from Saturday to Monday. Had communion at Dillon's Bay last Sabbath for all who were not able to be present at Cook's Bay. Twenty-five partook, also ourselves, and Capt. or Count Ranzow, of Copenhagen. Thirty-five teachers were paid on Monday last, up to 31st Dec., 1887.

Besides regular morning school for adults on Dillon's Bay, three young men teach in the forenoon a class for children, and this year twenty-two boys and girls attend daily, except Saturdays. Three married teachers and one single man are teachers on Epi and Tonga, and three married couples assist the missionaries on Tonga and Malikula, as servants.

We have shipped 3300 lbs. of arrowroot this year, 1887, (the largest amount ever contributed by Erromangans in one year) for payment of books.

We have thoroughly repaired our house from top to ground, removed the thatch, put on rafters, and have almost finished the putting on of an iron (corrugated) roof, and under the iron we put first 3 inch boards, felt, nails, posts and flooring. We have built a new kitchen with a cellar for milk, etc., under.

Our natives have made, (free labor), four kilns of lime, built an excellent plastered school house at Cook's Bay, cut and carried fuel for us, have given us 12 large hogs since our return from Santo, and along with these perhaps a ton of yams.

The teachers on the east side have refunded me in cash, since May last, all except £5 of the cost of a fine whale boat which I got made in Sydney for them, and which the *Dayspring* brought down. The cost of the boat in Sydney, with all fixings, sails, oars, anchor and chain, was £40 5s. sterling. With this boat they collect the arrowroot bulb, visit the districts and bring the arrowroot, when prepared, from East Erromanga. They have put storm rigging on all our own, and the mission buildings on East and West Erromanga, only last week. These buildings number 17 Dillon's Bay, 2 in Cook's Bay and 5 in Portina Bay, or 24 in all.

Two sons of the murderer of John Williams are leading teachers. One of the

adult, the other of the infant class, with-
in a gunshot of where Williams bled to
death *forty-nine* years ago.

"These are bright spots are they not."

DAYSRING.

The Mission vessel *Dayspring* has sus-
tained the good reputation of past years.
She made two trips from Sydney to the
islands, and went each time through the
whole group—all the way from Aneityum
to Santo, calling, both going and return-
ing at all the intervening stations. The
\$250 which we spend for her annual sup-
port, is many times repaid in the accom-
modation and comfort afforded our mis-
sionaries by her services. We note with
pleasure that new channels of communica-
tion with the New Hebrides are opening
up. Monthly mails will hereafter be sent
from Australia via New Caledonia, by the
steamships which carry the mails to the
Fiji Islands.

EXTRACT FROM REPORT OF COM-
MITTEE ON SUPPLEMENTS.

(EASTERN SECTION.)

The Committee on Supplements have
agreed to act in line with the Western
Section of the Church, in the matter of
the terms of qualification for participation
in the benefits of the Fund, to the effect
that "when the number of communicants
is more than double the number of fam-
ilies, the Committee shall have discre-
tionary power to make a grant, even
though the minimum contribution per
communicant be not reached." At pres-
ent, this modification of the rule affects
only six of our congregations, of which two
have all along been special cases, leaving
only one to be dealt with hereafter as a
special case.

At the meeting of Synod in October,
the Committee made as usual a full state-
ment of the condition and needs of the
Fund. That court cordially endorsed
the proposal to raise \$8100 for the year
ending 31st March, and allocated this
amount among the several Presbyteries,
with instructions to congregations to en-
deavour to complete their collections at
latest before the end of April. The fol-
lowing summary shows at a glance the ex-
tent to which Presbyteries have carried
out the recommendation of Synod and
realized the wishes of your Committee.

SUMMARY OF STATE OF MATTERS WITH REF-
ERENCE TO AUGMENTATION AT THE
CLOSE OF THE FINANCIAL YEAR,
MAY 1st, 1888.

Presbyteries.	Amount al- lotted by Synod.	Amt realized by Pres- byteries.	No. of Con- gregations realizing al- lotments in full.	No. of Con- gregations making par- tial paym't.	No. of Con- gregations making no contribution.
Sydney	\$405 00	\$388 00	0	5	3
Victoria and Richmond	225 00	212 00	9	2	1
Wallace	324 00	319 50	8	0	
Pictou	1215 00	1239 70	15	3	
Trent	810 00	790 07	14	1	
Halifax	1845 00	1814 77	26	4	1
Lunenburg and Sheburne	333 00	345 55	8	2	
St. John	1134 00	1074 19	15	6	2
Miramichi	540 00	559 45	14	2	1
P. E. Island	945 00	888 50	18	3	2
Newfoundland	324 00	216 85	1	0	1
	\$8100 00	\$7798 58	137	31	10

Donations, Bequests and Interests,
\$217.50. Total receipts, \$8016 03.

This table shows that out of 178 con-
gregations or mission stations within the
bounds of the Synod, to which allocations
were made, only ten failed to make any
collection, and that of the 168 that did
contribute, 137 reached the full amount
asked of them by their respective Pres-
byteries. Your Committee, therefore,
while they regret that any should have
neglected to help this most important
scheme, have much reason for thankful-
ness that the response has been so general
and hearty. More congregations have
contributed the full amount for which they
were asked—than ever before. The num-
ber that failed to contribute is smaller

than in any previous year, and never before has your Committee so nearly realized the full amount asked for, so that they think that it may be fairly inferred that the scheme is on a surer footing than at any previous time.

Our balance was slightly increased during the year and the Committee hope to be able to do with \$8000 during the coming year, so that the outlook for the future is by no means discouraging. Presbyteries, however, must not relax their efforts to secure a collection from every congregation and mission station within their bounds, and such collections as will aggregate the amounts allotted by Synod to the Presbyteries. The scheme has been so successful, and has accomplished so much good in the past, that the enthusiasm with which it was launched should not be allowed to diminish.

It is not probable that a reduction below \$8000 can be made in the sum asked for by the Committee for a long time, for as congregations fostered by this scheme become self-sustaining and cease to draw from it, others will be developing from mission stations into the dignity of pastoral charges requiring aid from the Fund. It is therefore of the last importance that Presbyteries should most carefully visit all congregations below the minimum, whether aid receiving or not, and endeavour to develop to as great an extent as possible, their powers of self-support. It is in this way alone, your Committee are convinced, that our ministers can all enjoy the blessing of the minimum salary, and a free house. If too much is left to be accomplished by the Fund, it will be strained beyond its powers of endurance and reversion to the old type of most inadequate stipends, and these delayed in their payments, will be the inevitable result. Not only must the Fund be supported by every part loyally contributing its quota, but side by side with that, all congregations below the minimum must be stimulated to put forth their best exertions to help themselves so that they shall have a better title to help from the Fund, than the mere fact that they qualify under the existing rules can give them.

Your committee in making grants have endeavoured to impress upon Presbyteries the necessity of securing the full minimum for the ministers not alone by asking large grants from the Fund, but

also and especially by educating the powers of self-support that congregations possess. So important does this appear to the Committee that they appointed a small sub-Committee to consider the case of congregations that have been receiving large grants for several years, and suggest some scheme for a gradual reduction of the same. It is to be hoped that with the co-operation of Presbyteries, this Committee will be able to accomplish something year by year in this line.

E. A. McCURDY, *Chairman*,
P. M. MORRISON, *Secretary*.

“THOU IN THY LIFE TIME
RECEIVEDST THY GOOD
THINGS.”

BY REV JOHN MORTON.

[*For the Maritime.*]

Laying emphasis on “thy,” will probably bring out the meaning more clearly. This rich man had formed a judgment of what was good and he had fixed his mind chiefly on wealth and all the comforts and enjoyments which wealth can purchase. He sought and loved these things as good, and having obtained them honestly it would appear he sat down to enjoy them.

They were the only goodthings he had, or sought. They were his chosen portion. With them he was content, and, to the level of his life, happy. An Israelite, rich by inheritance, or grown rich as a merchant or Banker, retired, at leisure to enjoy his wealth, respected for his probity, business capacity and wealth, and not forgetful in his lordly way of Lazarus at his gate, what was amiss in his life! Chiefly this, he had made the world his portion, and oh he was so pitifully poor. These were all his good things—purple and fine linen and sumptuous fare. Beyond these he had nothing. And there came a day when all these had to be left. Destitute he awoke in anguish far from God, from hope and from heaven.

They that seek shall find. A man as a general rule gets *his* good things—the good things he seeks. But he gets no more. The higher good despised and unsought comes not unsought to him. At length he awakens in anguish in his poverty. If this occurs in time while yet better things may be sought how blessed the awakening! If in hopeless torment how sad! “Thou hast received thy good things,” what expectation remains?

THE LATE REV. JOHN SPROTT.

The memory of this venerated father of the church is now being revived by the publication of parts of his journal and correspondence. To some of the readers of the *MARITIME*, Mr. Sprotts name is a household word. Many of them, however, never heard him preach and never perused his racy letters. Twenty-eight years ago one of his characteristic letters appeared in the old *Home and Foreign Record*. We are sure that it will be enjoyed by all, and even a second perusal of it will prove interesting to our older readers. How great the change in the Musquodoboit valley within the period of 60 years referred to by Mr. Sprott. Sixty years ago only three School houses and one church. The three school houses have grown to nearly twenty and the one church to eleven. Twenty years ago there was but two mails per week, now a daily mail and a railway talked of.

Mr. Sprotts remarks concerning the circulation of good religious literature and its value to the family are just as pertinent now as 20 years ago. Though religious literature is circulated yet how often there is a lack of knowledge and interest in the work of the church. Many do not take our religious periodicals and not a few subscribers do not read and study them. Let the sage advice of the late honored Father Sprott concerning religious literature and missionary news be well pondered over and laid to heart. And now for the letter.

MANSE OF TULLOCHGORM.

Dec. 26, 1860.

"The settlement of Musquodoboit was occupied by Indians until the close of the American Revolution. Francis Paul, the famous Indian hunter, has been seen passing down the river with 60 moose skins in his canoe. It was at first settled very slowly and the white people did little to sweep down the forests and improve the soil. They could easily acquire a living, for the fish came into the pan, the moose deer to the door, and the cattle lived until they dropt their horns. In time the settlement filled up more rapidly and there was a sprinkling of houses on the bank of the river for fifty miles.

When I came to Musquodoboit forty years ago it had only three little school-houses and one church. It has now eight religious buildings and fourteen handsome

school houses. I suppose the population to be about 2000. The chief source of their wealth is the rich intervals and good meadow on the banks of the river which yield an abundance of hay, and they sell beef, butter, and wool. The farmers on the river live well but the back settlers on the high lands have for the most part (like the Amorites of the Old Testament,) to pitch their tents at no great distance from humble poverty, yet being all freeholders they make a living and are better off than servants in another country. In olden times we were nearly 20 miles from the Post Office but now we have excellent roads and the mail coach passes through the settlements twice in the week.

The people of Musquodoboit were originally a small colony from Truro and like them of sharp intellects that could almost see into the shell of a tortoise. The chiefs among the early settlers were baptized by the names of Burke, Brice, Hamilton, Washington, and other popular names, and this accounts for their being Liberals, and they could not be anything else even if they had wished it. But politics among them have got a lull, and they have turned their attention to ploughs and harrows and are breaking up the bogs and swamps where frogs and mosquitoes hold their town meetings.

The cultivation of the soil is the best of all arts, an employment taught man by his Maker in the morning of the world, and when he follows it, he may by sober reflection still gather flowers which shall flourish in the paradise above.

The Musquodoboit people are a branch of John Knox's family and the soil is unfavorable to new religious adventurers. They have a strong religious spirit and give good attendance to divine service Sabbath schools, Bible classes, and prayer meetings. Most of them read the *Register*. I hope the *Missionary Record* may have a wide circulation. A weekly religious newspaper and a good magazine are of immense value to a young family. Without information of this kind they must lag behind the age and are in danger of falling in among the dregs of society. Your publication is very cheap, wit' in the reach of the very poorest. I would go to bed supperless or dig clams by the moonlight for a living before I would be shut out from the periodical literature and missionary news of the day. I am glad to see you in the editorial chair, and I

trust that you will task all your powers to make the *Record* worthy of the Presbyterian Church and equal to the capacities and wants of the people."

PRESBYTERY OF LUNENBURG AND SHELBURNE.

I. STATISTICS.

The returns from the 9 congregations and 1 Mission Station report 735 families, a net gain of 13 during the year.

There were 877 communicants; 155 were added during the year, and 53 removed, leaving a net gain of 102. All the congregations report accessions during 1887. The average attendance at prayer-meetings, was a little less, but at Sabbath schools it was 136 more than in 1886.

II. FINANCES.

Only one congregation reported arrears, viz. Shelburne, and they have since then been partly paid off.

Contributions to schemes of the church show a slight decrease, for more than half of which—\$30—the Sabbath schools are responsible. Riversdale, Shelburne, New Dublin, and The Rocks (mission station) report nothing given for missions by Sabbath schools.

The amount contributed by the Presbytery to the different schemes are as follows:

1. College, (ordinary)	\$ 92
2. " (special)	5
3. Home Missions	88
4. Augmentation	362
5. French Missions	44
6. Foreign Missions	381
7. Aged and Infirm Ministers	22
8. Presbytery and Synod Funds	79
9. Assembly Fund	25

\$1088

(Of this amount Sabbath schools gave \$151.

D. S. F.

WHAT SORT OF RELIGION?

One Lord's day, some children were gathered round a village church, waiting for the commencement of public worship, when a waggon with a number of persons in it, who were going out for pleasure, stopped, and one of the men called out to the children: "Hallo, there! what sort of religion do you have there?"

One of the young lads replied, "A sort of religion that forbids our travelling on Sunday, sir."

GAMBLING.

BY REV. THEODORE L. CUYLER.

Foreign journals inform us that during the last season there were eighty-one suicides at Monaco, the notorious headquarters of the gamblers on the shores of the Mediterranean! The number of tragedies perpetrated as the result of the insane infatuation of the gaming-table, are legion. Many of the mysterious suicides which fill the records of the morgues, or haunt the dark depths of the rivers around our cities, would reveal the same story. Gambling is practiced to an extent which quiet people never dream of. It is practiced, for small stakes, by thousands of young men in all our large towns—practiced in the privacy of their rooms in their lodging-houses as well as in houses for "professional" play. In the smaller towns of the West, it is said to be fearfully prevalent. Employers little suspect—alas! fathers and mothers as little suspect—what devilish mischief is going on under the cover of secrecy. Many of the larcenies committed in stores, counting-rooms, and banks (some of which are "hushed up" to save from open disgrace and punishment), are committed in order to cover up the losses at the card-table or in lottery-offices and pool-rooms. The heroic Anthony Comstock has from time to time published some of these harrowing statistics.

This perilous practice, which so often becomes fatal to character and to the immortal soul, begins just as drunkenness begins, by playing with fire. At the bottom of the first glass of wine that the tippler tampered with, lay an adder. Underneath the first dime that is ever thrown down in a game of chance, is concealed a serpent. When a young man makes his first bet, or puts up his first wager at a match or a race, or risks his initial penny at a card-table, he puts a coal of fire into his bosom which is not easily extinguished, it may kindle into a conflagration which will "burn unto the lowest hell." The step that costs is the first step. Gambling for a dime is as essentially a sin as gambling for a thousand dollars. No sin is a trifle. My dear youth! the moment that your conscience excuses the slightest departure from absolute Right as a "mere trifle," that moment you have let the enemy slip in his little finger. It will not be long before you are in his fatal grasp. When

you lay down your first stake, even if it is only "in fun," you are actually gambling. Remember that there is always a first inch at the top of every precipice. Stop before you begin!

I do not make the absurd affirmation that every one who under any circumstances plays a game at cards is a gambler, any more than ever every one who drinks a glass of wine is a toper. But it is equally true that he who never touches an intoxicant, cannot possibly become a drunkard, and he who never plays a game of hazard, cannot possibly become a gambler. My own personal practice at boarding-school and college was one of entire abstinence from cards as well as from wine-cups. I have never witnessed a play in a theatre, or seen a horse-race, nor do I consider that I have lost anything by keeping all such coals of fire out of my garments. All games of chance have a dangerous fascination. Arch deacon Farrar has truly said "There is a gambling element in human nature." It must be guarded against just as carefully as any sensual appetite. With the excitement of a game of hazard comes the strong temptation to risk a stake on the game; as soon as the first stake is laid down, conscience goes with it, and the Devil wins the game. So strong is the fascination of this sorcery, that in the public "Conversazione-halle" of Baden-Baden, I have seen well-dressed ladies watch the roulette-table until they became so bewitched with the play that they would furtively toss a gold Napoleon over on the table from behind the crowd. The "gambling element" in them had taken fire. No small amount of betting is indulged in by ladies at the Saratoga races. Just here lies the peril with you, my friend. The excitement of games of hazard sets you in a flame; then comes a small stake; then a larger. If you win, you play to win more, and if you lose, you play on to make up your losses. Before you know it, the hot coals you took into your bosom have set you on fire, and burned your conscience to a crisp.

But it is not only from card-tables and faro-banks that mischief is to be apprehended. Many are tempted to take "a small risk" in mining-stocks or other volatile stocks that are playing up and down in the market. I have known a half dozen mere lads to "pool" their earnings or their pocket-money in a venture or a share or two of stock. This rage for dabbling

in stocks turns hundreds of respectable people—not only boys, but gray-haired men—into actual gamblers, although they would be shocked if the ugly name were applied to them. They are not shocked at the thing itself. Of course, there is as legitimate business transacted in the purchase and sale of stocks, bonds, and public securities, as there is in the purchase and sale of bread-tuffs or real estate. Yet there are reckless gambling operations in all of them. The stock-gambler is a man who buys what he does not pay for, and sells what he does not deliver. The person who ought to be attending to his own business, and yet ventures certain sums in stock speculations, runs a fearful risk of financial ruin. The sad obituary of more than one recent defaulter and purloiner of trust-funds might be written in a simple line "committed moral suicide in Wall street."

The dangers to young men are increasing from several causes. 1st. There is a growing passion for getting rich suddenly and easily. The lure of allgaming, whether it be with dice or with cards, in lotteries or in pool-rooms, on the race-course or in the stock-market, the specious lure is to get something for nothing. "Why should I toil hard to earn a dollar when I can possibly win an hundred by the turn of a card, or the speed of a horse, or a sharp operation in stocks?" So reasons covetousness, and thrusts his hand into hot coals to snatch the dollars. 2d. The gambling element is insinuating itself more and more into the trade of our land; the immense sudden gains or losses by "corners," "pools," etc., are alarming evidences of this fact. Old-fashioned slow and sure methods of business are sneered at; he is accounted the smartest man who by a shrewd "operation," wins in a month what solid sensible men used to earn in a life-time. 3rd. The rapid increase of a luxurious and self-indulgent style of living, fans this flame of reckless venture. Living by luck is a distrust of Providence and a tampering with the devil. A life ordered by God's laws, is never a game of chance.

This whole topic is one for pulpits to discuss and for Christians to think about. Not merely is raffling at church-fairs an outrage against civil law that ought to be scourged out of the sanctuary, but God's people should beware how they tamper with all and every seductive device for

getting something for nothing. Every dollar got by any other means than by inheritance, or by honest industry, or honorable exchange, leaves you the poorer. What concord hath Christ with Belial? He alone who walketh uprightly, walketh surely.

LIFE-PREACHING.

BY DR. T. L. CUYLEE.

Very few people possess the gift of rhetorical eloquence; but it is within the reach of every earnest follower of Jesus to rise to great eloquence in character and conduct. The best preaching, after all, is the preaching of the daily life. No sceptic ever attempts to refute that. It is self-evidencing. Richard Cecil confessed that when he tried in his early life to be a sceptic his godly mother's life was too much for him. He afterwards added to this that "his first feelings of religion were made stronger by seeing that truly pious people had a genuine happiness that the things of this world could not give." Sometimes the pulpit discourse is not clear to the understanding or impressive to the conscience. But the "living epistle" needs no translation or commentary; every child can understand it.

I have known a poor sick girl to become a "means of grace" to a whole family by her quiet patience, her serene trust, and her tranquil joy under severe suffering. Jesus Christ shone out through her lovely character as a night lamp shines through a transparent porcelain vessel, and fills the apartment with a gentle radiance. A fearless Christian clerk of my acquaintance makes himself felt in the same way among his fellow clerks in the store. Without any Pharisaic pretensions or assumptions, he gives them some admirable "object teaching" almost every day by his square, manly style of conscientious conduct. John Angell James, the famous Birmingham minister, said in one of his lectures, "If I have a right to consider myself a Christian, if I have attained to any usefulness in the church of Christ, I owe it in the way of instrumentality to the sight of a companion who slept in the same room with me. He bent his knees every night in prayer, and that roused my slumbering conscience and sent an arrow to my heart. For although I had been religiously educated, I had neglected prayer and cast off the fear of God. My

conversion followed, and my preparation for the work of the ministry. Nearly half a century has rolled away since then, but that little chamber and that praying youth are still present to my imagination, and will never be forgotten, even amidst the splendors of heaven and through the ages of eternity."

This testimony, from the author of the "Anxious Inquirer," and one of the foremost ministers of his day, is most impressive. Observe that it was not what his room-mate said, but simply what he did, that wrought so potent an influence. It was genuine *life-preaching*, the unconscious influence of a Christian act. This style of preaching is within the reach of all ages and all conditions of life.—N. Y. Evangelist.

THE FAMINE IN ASIATIC TURKEY.

How little the one half of the world with its peace and plenty knows how the other half lives. While in our Western lands we have peace and plenty, the far East is seldom free from some national trouble.

The past winter has been a very severe one in Asia Minor. Letters from missionaries of the American Board contain such extracts as the following:

"At Hadjin, sixty miles from Marash, there have been many deaths from starvation, and about one hundred families in that city are supported by charity. At one of the villages in the mountain where aid has been given, a snowfall of two and a half feet has prevented the people from finding roots and acorns, on which before that they had lived. Other villages report that many people are face to face with death. In Adana, about 250 families are aided, while others besiege the missionary, and he speaks of their cry as too terrible for description. At Hassan Beyle thirty out of forty-five Protestant families are entirely out of food."

At Marash and Vicinity "there has been no work and no trade during the long, cold winter. Thousands of able-bodied men have not earned a day's wages for several months, and the result is pinching poverty everywhere. The poor in many villages are living chiefly on the leaves of wild mustard, turnip, and other plants, and are now flocking into the city to beg here and there a piece of bread. The government reports eighteen thousand

men in the Albustan villages without food. Petitions for help come from all directions."

"Even while I am writing these words a delegation of thirty Armenians from a little village in the Arianus push their way into my study and plead for bread for their hungry families at home. The streets of the city swarm with beggars. The Protestant churches are doing nobly in providing for their poor, but the distress among the Moslems, Armenians, and Jews is very great. It was so hard to turn away the hungry from our door empty, that from the gift of a friend we began a month ago to give a cent apiece, the price of a small loaf of bread, to those who seemed most needy, and though our house is one-half mile from the centre of the city, there were twenty-five hundred applicants within a few days. We then appointed an agent to distribute among the non-Protestant population nearly half a ton a day. We also make a grant each week to the poor in the different Protestant churches, and are now giving employment to almost a hundred men in special work on mission premises. Some of these rough men work all day, hungry and faint, that they may carry home more bread-money to their starving families. We pay but thirteen and one-half cents a day, yet the pressure for work is so great that we are obliged to select the men by tickets the previous day, making constant changes that as many as possible may share the benefit of this small favor. Many are selling their beds and clothes for food, and not only the empty larder but the pale and thin faces show that the wolf is really at the door."

"In addition to the \$28,358 previously received by the Treasurer of the American Board, something over seven thousand dollars were contributed in the month of March for famine relief in Turkey. These generous gifts have doubtless been the means of saving multitudes of lives and have been an unspeakable comfort to others who were not quite so desperately off. It is cheering to know that copious rains have fallen throughout the famine district, so that in July, and in some places even in June, the pressing want will be over. But there will be much poverty and want for months to come."

A "Friend of Missions," Pictou Landing, sends \$2.00 for the Hague School, Demarara.

A HUGE MEXICAN IDOL.

Few are aware that the largest idol in the world is in Mexico, and very significantly, it lies prostrate at the foot of Popocatepetel. It is constructed of stone, the hardest of granite, it is indeed immense in its proportions. Mr. Joaquin Miller, who recently visited this wonder of the Mexican mountains, thinks that Rev. J. W. Butler of the Methodist Mission and himself are the only two Saxons who have ever looked upon this monster idol. He took its measurement, which is thirty-six feet long and eighteen feet from shoulder to shoulder, and eighteen feet through from front to back. Its estimated weight is one hundred tons. As to when it was constructed, and by whom, we have no certain knowledge. It is supposed to have originally occupied its place in a temple, higher up the mountain, and to have been displaced by the Spaniards at the time of the invasion of Mexico, who also defaced the image, chiseling and battering its face, and breaking off a portion of the left hand and left foot. It now lies sprawling on its back, its head down-hill, in a most desolate place on the mountains. On the head of the huge idol is a basin which would hold many barrels of water, demonstrating it was the great Rain-god of the ancient Aztecs.

The overthrow of this idolatry by the Spaniards under Cortez left the Mexican in little better condition. The conquest inflicted Romanism in its worst form, an ignorant priesthood, and all its superstition and tyranny, upon the people. It is unexpected that the poet of the Sierras should turn preacher. But the soul of Joaquin Miller is stirred within him when he looks on Mexico wholly given over to the idolatry of Rome, and he cannot refrain from saying:

"And right here I want to say that these missions and the good they are doing deserve volumes in their praise. I have gone about the world for fifteen years writing letters about the people of the earth; but never before did I feel myself fit to advise or suggest anything in the way of religious instruction; nor do I feel that I am good enough to do so now. But I most emphatically feel that here is a tremendous chance for young men and women to do endless good. These people are tired of their priests, and they want light!"—Sel.

BIBLE READING ON THE LORD'S PRAYER.

The following is an outline of a Bible reading, or rather series of readings, on the Lord's prayer (Matt. 6:9-13), given in *Pres. Journal*.

1. *Our Father.*—God is our father.—Isa. 63:16. He made us.—Mal. 2:10: Ps. 100:3. He keeps us alive by his power.—Acts 17:25. He sustains us.—Ps. 142:15. 16. We are his children and ought to be like our father, and to obey him.—Rom. 8:14-16; Eph. 5:1. We can ask our Father for everything we need.—Matt. 7:11. Having one Father makes all men brothers.—Mal. 2:10; Acts 17:26.

2. *Which art in Heaven.*—Heaven is God's throne.—Acts 7:48, 49. His dwelling-place.—1 Kings 8:39; Ps. 123:1; Ps. 115:3. But he is everywhere present.—Ps. 139:7-10; Jer. 23:23, 24. Yet he will dwell in our hearts if we will let him.—Isa. 57:15.

3. *Hallowed be thy name.*—His name is Jehovah.—Ps. 83:18; Isa. 42:8. It is holy.—Ps. 111:9; Ps. 145:21; Ps. 8:9. We must use it reverently.—Ps. 115:1. Not vainly or carelessly.—Exod. 20:7.

4. *Thy kingdom come.*—May his rule extend.—Ps. 110:2; Ps. 68:1. Its increase is promised.—Dan. 2:44; Rev. 11:15. His kingdom is best.—Isa. 32:1; Ps. 144:13. We should seek to belong to it.—Matt. 6:33; Luke 17:21.

5. *Thy will be done in earth, as it is in heaven.*—May we do his will.—Ps. 119:35. What his will is.—Mic. 6:8. He has commanded us to keep his law.—Ps. 119:4, 5. How the angels do his will in heaven.—Ps. 103:20.

6. *Give us this day our daily bread.*—From God only comes all food.—Ps. 136:25; Ps. 145: 15, 19. We should ask him to feed us.—Prov. 30:3. He has promised to provide.—Luke 12:29-31; Ps. 34:10. Christ is the Bread of Life to the soul.—John 6:35-53.

7. *And forgive us our debts.*—Sins are debts. We should ask them to be forgiven.—Ps. 25:11; Ps. 51:1-3. We must forsake them.—Isa. 55:7; Prov. 28: 13. God will forgive.—1 John 1: 9.

8. *As we forgive our debtors*—We must also forgive.—Matt. 6: 14, 15; Mark 11: 25, 26; Eph. 4: 32. Even many times.—Luke 17: 4. We must love even our enemies.—Matt. 5: 43, 44.

9. *And lead us not into temptation.*—

Temptations are around us.—1 Peter 5: 8. They come unexpectedly.—Ecol. 9; 12. God does not tempt us.—Jas. 1: 14. We must watch and pray.—Matt. 26: 41; Luke 22, 40. Must resist temptation.—Jas. 4: 7; Eph. 6: 11. Keep from it.—Prov. 4: 14, 15.

10. *But deliver us from evil.*—We should look to God for help.—Ps. 130: 1; Ps. 19: 13; Ps. 46: 1. If we trust him, he will deliver us.—1 Cor. 10: 13: 11 Peter 2; 9. He will keep us from harm.—John 17: 15.

11. *For thine is the kingdom, and the power, and the glory, forever. Amen.*—God rules the world.—Ps. 103: 19; Ps. 145: 13. He has power to answer our prayers.—Matt. 28, 18. We must give him praise and glory.—Ps. 96: 7, 8; Rev. 5: 12, 13; 1 Chron. 29: 11, 12.

YOUR DUTY.

Let us measure your duty in giving. What shall be the measuring rod?

1. Your capacity. "She hath done what she could."

2. Your opportunity. "As ye have opportunity do good unto all men."

3. Your convictions. "That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes."

4. The necessities of others. "If a brother or sister be naked or destitute of daily food," etc.

5. The providence. "Let every man lay by him in store, as God hath prospered him."

6. Symmetry of character. "Abound in this grace also."

7. Your own happiness. "It is more blessed to give than to receive."

8. God's glory. "Honor God with your substance."

"The Synod of the Presbyterian Church of England held its meetings this year at Newcastle-on-Tyne. Dr. Dykes was unanimously elected moderator. The total income of the Church for 1887 is £219,585, as against £205,533 in 1886. This total includes £15,805 for foreign missions, and £6,533 contributed by the stronger congregations of the Church to supplement the stipends of the ministers of the weaker congregations, the dividend from the Sustentation Fund being thus maintained at £200 a year."

THE DECAY OF THE INDIAN RACE.

In 1820 when John C. Calhoun was Secretary of War, an agent was sent to the nations of Indians to estimate their number and gather other information concerning them. After careful examination the agent, Rev. Dr. Morse, reported the number in the United States, as the States then were, at 425,766. In 1880 the census gave the number at 225,938, showing a decrease of 166,828, and this when our States and Territories covered an area twice as large as they did in 1820. The enumeration in 1880 included all the Indians in all the States and Territories except Alaska. In the territory added to the United States since 1830 there were estimated 38,306 Indians. Deduct these from the whole number of that date and then the decrease will be 203,134 in sixty years. No wonder that the *St. Louis Christian Advocate* exclaims, "these figures are astounding and seem to sound the death-knell of the race. If there anything may be done by Congress or by any other earthly power for the benefit of the Indian let it be done speedily." But there is another and fairer side to the picture. Within twenty years the tide has turned, as the result of the better policy of the government, and the Indian population has been gradually increasing. This is a strong encouragement to the friends of the Indian to continue their agitation in his behalf, and to the Church to expend their most earnest efforts for his evangelization.—*Christian Statesman.*

TOUCHY PEOPLE.

"Perhaps nothing detracts more from a person's own comfort in this world than being over-sensitive. The touchy person is always fancying that people intend to slight her; and quite often she thinks herself wounded and hurt when nothing is hurt but her vanity. Criticize anything else, girls; but as you value your peace of mind and the happiness of your neighbours, and the contentment and enjoyment of your own homes, do not be foolishly sensitive."

"The Presbyterian Church of the United States, all branches, have over 15,000 churches, 11,500 ministers, 1,500,000 members, and expends annually in her work \$16,600,000; has also 46 colleges with 5000 students; 20 theological seminaries with 1,900 students; 34 female seminaries, with 4000 pupils."

THE POWER OF A CHRISTIAN LIFE.

Mr. Stanley says, "In 1871 I went to Dr. Livingstone as prejudiced as the biggest atheist in London. I was out there, away from a worldly world. I saw this solitary old man there, and asked myself, 'Why on earth does he stop here?' For months after we met I found myself listening to him, and wondering at the old man's carrying out all that was said in the Bible. Little by little his sympathy for others became contagious; mine was awakened: seeing his purity, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried to do it. How sad that the good old man died so soon!"

THE TWO HOUSES.

The public-house and the private-house cannot both thrive. The earnings of working-men are not sufficient both to supply the wants of their own homes, and support an army of lazy landlords and well-fed landladies. One must go to the wall. Where the public-house goes up, down goes the comfort of home; where the homes grow warm and happy, the spirit-shops are deserted and shut up.—*Rev. Wm. Annot.*

Many great men have left grand sayings that have passed down into history. Few of these sayings have been grander or spoken by truly greater men than that penned by the late Emperor of Germany. When near his end and unable to speak from the disease which ended his days he wrote:—"I have tried my best to do my duty to my God and to my country. I feel that the end is now near. God's will be done." How simple yet how grand. A fitting close to a truly royal life.

"It is reported that Joseph Rabinowitz, the Christian reformer among the Jews, has recently been warned by the Russian government to cease from his missionary labors among his brethren in the south and west of Russia. The work he had begun was most promising, and a great movement toward the Christian faith on the part of Russian Israelites seemed just at hand. Shall it be hindered by the interference of anti-Christian rulers?"

AN AFRICAN PRAYER MEETING.

A missionary of the American Board in East Central Africa gives in a letter a verbatim report of things said in one of his prayer meetings. How simple, fresh, and strong are the words of the converts. The missionary says: "I send this to let you know a little of what our people say in meetings. There are others who usually speak but I do not think they understand what religion is and I did not write their words."

Temba, twenty-three years old, who professed conversion two years ago at Christmas, prayed thus: "we thank thee, O God. Thou hast helped us to-day; thou hast helped many days in many ways. Put thy truth in our ears; remember us surely. Give us good hearts, Father, to hear thy truth. Take us out of the weeds and off from the rocks. Help everybody and teach them. Thou art able to send the missionaries, let them come in plenty. We worship thee; we serve thee; wash our hearts, all of us; make us to understand thy truth; do not forget us; lead us in thy pleasant paths. Help all people to understand and obey thy words. We thank thee in Christ's name. Amen."

Farangwana, about twenty-five years old, professed conversion two years ago, and has always been active in the meetings. He said: I remember Christ's words, 'Ye cannot serve God and mammon.' There are many lands; but we do not see these lands, and only know them by seeing the people. We see the Mfundisi and then we know there is a land whose people like him dwell. So with Portuguese, Mussulman, Gitwa, and Mangunu. So we see all people and we know in this way their lands. In this same way we know Matthew, John, Moses, and Elijah, for we read their words. So we know Christ himself, from the letters he has had written for us. He knows, and he says we cannot serve two Gods. He left everything in heaven for us, left houses, lands, and every animal of wealth, and became poor because he loved us. We cannot do everything, but we can do good; we cannot serve everybody, but we can serve God. The white man knows these things; he studies. You sit here and refuse to study; how can you surpass the white man? Christ came to teach and to save. He teaches and saves. He is always near by; if we fall into a hole, he is there to

help us; if we fall into the sea, he is there too. He cares for us like a herder for his little flock. We cannot fall out of his remembrance. I love God. His way is good and right. I will not leave him; no."

Makahule, twenty years old, converted two years ago, and always faithful; "We are in thy house, O God. Thou art the King of all lands and all people. Let down thy strength among us to save us. Abide with us; we love thee. Put good things into our hearts and mouths; save her and make her well who is sick (Mrs. Richards) Help her much. Show us thy path, for we stay in the forest like animals. Keep us; save us from evil within and without. Wash us thoroughly with strong soap, we love thee, care for us. We ask it earnestly in Christ's name. Amen."

Temba. "I love the King, in truth I do."

Perengi, twenty-five years old, converted two years ago, has usually attended meetings and taken part. He said: I have often left the King, but I have eaten bitter fruit. I have often stayed well in my heart. I am happy now. I am now the King's. I love his word and his law. I will not again leave him."

Fanyero, sixteen years old, began to confess Christ eighteen months ago. "I used to drink and fight and sin much; but it was before I did not know any better, but God sent his missionary, and now I know and am taught, and I like all I have heard about Christ."

Farangwana prayed: "We have knelt before thee, Father. Build us on the rock. Do not let us get shaken by wind or flood. Give us what is good in thine eyes. Remember us; Save our sick one. Teach us thy word; remember our brethren to save them; make us witnesses among many people; follow us always; pour thy Spirit over our hearts, thy words into our ears, thy strength into our bodies. We worship thee, for thou lovest us to-day. We ask it all in the name of our Redeemer. Amen."

Marengisi, twenty years old, one of those who confessed Christ two years ago, said: "I know that the Gitwa people ran away from their homes and came here among us because the Mangunu killed them and ate up their gardens. They came to the white man because he was better than the Mangunu. Now I think God is better than the white man and so

I choose him. He is greater than all men, who are only his children."

Makahlule followed: "At first we cared nothing for the missionary's words, but we soon learned that business, and now we will not leave them. Why did we do so at first? Because of our foolishness. Now I love the king and all his ways. I had a friend at Makodweni; he went to Natal, and God showed him his sins; and he scared him with a view of Hades in one of his dreams. Then he was converted and came to Inhambane, and is now preaching for Mr. Agnew at his station. His name is Tom, and he told me all about his dream, when we were down there with our Mfundisi."

Charlano is a woman who confessed Christ two years ago. She is seventy years old and always on hand for every religious service, both daily and weekly. Her husband is usually present with her, and accepts the same religion. She said: "God is my father and my mother, I shall not want. He has saved me, and I love him. I thank him much."

DARK SCENES IN INDIA.

British rule in India is not the blessing that it should be. Much has been done to put a stop to the cruelties of heathenism, but much remains yet to do.

"Papers from India give a sad report of what we must call the complicity of the English government with the debasing ceremonies of Hinduism. During a *mela*, or religious festival, at the junction of the Ganges and Jumna, on two different occasions, four hundred fakirs, entirely naked, marched in procession to the bathing-place, while thousands of Hindus, men and women, lined the road to see them, and even to worship them.

It is bad enough that such a performance should be permitted, but it is worse to be obliged to say that an English officer on an elephant headed the procession. Doubtless it would be claimed that this was for the purpose of keeping order; but surely the government, instead of seeking to make such a procession orderly, should have suppressed it. Educated Hindus are ashamed of such proceedings; and though it might cost the government a good deal, these public sources of corruption should be suppressed, as the suttee has been suppressed, by the strong arm of the law."

THE CHILD. AT THE FAMILY ALTAR.

1. Every Christian household should be gathered daily at family worship. We might say, here is the most important means of Christian culture. It is the every-day church. The effect of this chain of influences on a child's life is impossible to estimate. However little he realizes what is going on, he is learning. Thousands owe their salvation directly to it. We forget the vividness with which after days will bring all this back. The sound of the voice, the picture of the complete family always there, the touching recollection how one by one there came the vacant chairs, the scraps of what was read, catching the attention for a moment—all this makes up the most precious of the soul's memories. Every day it comes; even the toddling youngster of a year expects it.

2. But let us make it as cheerful and as pleasant as possible. Family worship should be adapted to the child, not the parent. If the parent shall "become as a little child," in prayer, through this service, he himself will "enter the kingdom of heaven." Of course it should not be of tedious length. Do not have a chapter of eighty verses read. Food is a good thing, but we do not, therefore, need to cram it down long after they have had all they can possibly digest.

Anything should be introduced as auxiliary which may make the Bible an intensely interesting book. A father once told me that, beginning the Old Testament, he purchased a large map, pasted it on a card-board, and hung it in the dining-room. Every day at the hour of worship the places were pointed out. The children followed Abraham to Haran, to Canaan, to Egypt, and back again. When the book of Esther had been completed, they begged their father to begin over again. Thus the Holy Land became a home land to each—its valleys and lakes and rivers and places as familiar as their own country.

Let the prayer be brief and simple, and yet grandly broad. I think my own great interest in missions began in the hearing my father pray for the missionaries. Then every morning we children were mentioned. We knew how ardent was the longing for our salvation. The children carry these things in mind. Be simple. Use the words that they can under-

stand. There would be more practical, simple, and brief prayers in the prayer-meeting if they were so at family worship.

3. Give the children something to do. Stopping over night in Maine, at a brother clergyman's home, the morning brought me an ideal picture of family worship. There were seven or eight children. Every child that could read at all had a Bible. To one was the regular duty of distributing the Bibles, and to another the hymn books. All took part in reading. Then came the hymn. Then followed the prayers, concluding with the Lord's prayer, in which all joined. The variety, the brevity, the simplicity filled each child with hearty interest delightful to witness. There is no diviner sight on earth than a large Christian family at home worship.

Give each child something to do. As soon as each has learned to spell out a few words, let him have a Bible, and with your assistance stumble through a verse. Family worship of this sort tends to proficiency in reading, and especially in reading aloud. It is sad to hear some young men try to read the Bible aloud. They have gone into business, and yet cannot read decently. It could not possibly have been so had all the children read at family worship.

If possible, have singing. In any case close with the Lord's Prayer. The children will listen more intently to the parents prayer to know when to join in the closing part. With many business men the morning devotions take place at the breakfast-table. Each child comes to the table with a verse to repeat. All being seated, each repeats his or her verse, then all heads are bowed, while the father offers a brief prayer, concluding with the Lord's Prayer. No family is too busy for at least this, and it ministers to the memory, storing the mind with Scripture. The more formal worship may be held in the evening.

The Sabbath worship should be most precious. Beside all else, it is in my own home the time of a tiny prayer-meeting. Every member offers a short petition, down to the little fellow who says, "Dear Jesus, help me to be a good boy to-day."

Why will any Christian father let the day go by without establishing this blessed service even if he has to get his wife to read, and nothing more follows but the united repeating of the prayer? And if the father is gone, mother, begin to teach

that oldest boy his place. The son of a widow in my congregation was converted a year ago. Although only fourteen, the next day his mother put the Bible in his hand, and he has since been the priest of the household. And when we hear his prayers in prayer-meeting, we know why they are so acceptable and Scriptural. God fill this whole land with family altars! —*American Magazine.*

RULES FOR TEACHERS.

There are four duties which ought to be counted binding on every Sunday-school teacher.

1. The teacher should hold it as a solemn obligation to be punctual every Sunday. He should never be absent unless God evidently detains him.

2. When unavoidably absent, he should always provide a substitute. The occasions when he is utterly unable to do this will be too rare to be counted.

3. He should in some way so acquaint himself with the lives of his scholars on week days as to know the reasons for their occasional or protracted absence on Sundays.

4. He should cultivate a personal friendship with each one, and in his own way make each feel a growing relationship to himself. There are many things, besides, that a good teacher will do, but these four, it seems to me, the superintendent may justly expect of him.—*Sel.*

THE CROSS OF SELF DENIAL.

A European was once taken prisoner in a Mahomedan land. During his captivity he amused himself by sketching. His enemies saw his handiwork. As they gazed at his skillful and curious productions, it struck them that they might turn his talent to profitable account. He was promised his liberty, on condition that he would design a new mosque. He agreed to the proposal. An elegant and substantial building was planned. At first it pleased them, and the hour of his emancipation seemed near. Some keen eye, however, made a discovery. It was found that the mosque was drawn in the shape of a cross. Disappointed and angry, they put the architect to death. Thus do some reject the Gospel. They are well pleased with the plan of salvation, until they discern in it the cross of self denial.

THE HINDU WIDOW.

BY MRS. ELLA G. PLOMER, IN "GOSPEL IN ALL LANDS."

Christianity teaches us to be kind to the widows; it tells us she has one who cares for her, and who supplies the place of a husband; not so with Hinduism—it crushes widowhood and teaches others to look upon it as a curse.

In almost every Hindu family there are two or three widows, some old and feeble, others young and active. They are to be pitied; they have more of the bitter than the joy of life. As soon as a woman in the Hindu Zenanas is widowed, her troubles begin. The once loved wife is now the servant of the household. She looks upon herself as accursed of God, and her sufferings as a just punishment from her gods for unknown heinous sins. No hand is put out to help, all accuse, none pity, but all curse her *fate*; and she, too, feels bound to do the same.

In reply to her agonizing entreaties, and wall of woe, no answer of comfort is given. What wonder that she cries, "Why did the cruel English Government do away with the suttee, for had it not done so, I might here end my life of misery and sorrow and be with my husband once more." God help such widows! When we tell them of a God of Love they smile scornfully and say, "Where is He and why does He not avenge us?" To them the words of comfort our Bible gives to the widow, is as a tale. Many, many have wept and told me that the God of the Christians is not the same as the cruel, hard-hearted God of the Hindus.

The life of a widow is a monotonous round of work, for which she gets little thanks and lots of scoldings. As she wakes in the morning she has to do her *poojahs* (worship), then sets to household duties; the cooking, washing, mending, nursing, and general household work is hers, and what are her wages? Stripped of her jewels which she so prided in, and robed in coarse white garments, in place of the fine white robes, her lovely raven hair cut off and given to her gods, and her head kept shaved, one course of meal a day, and two feasts in the month, excluded from marriage ceremonies, because she is considered unlucky, nights of prayer and fasting to appease the wrath of her angry gods—these are the poor returns made to her.

Widows' fasts are cruel. Every elev-

enth day is a thorough fast; she is not allowed a drop of water, not even in the hottest weather. And when she comes to die, she is hurried out of the house while life is fast ebbing, and borne to the Burning Ghat to be burnt. What wonder that many put an end to their miserable lives, or else do worse. They are not allowed to re-marry, and therefore fall into grievous sin sometimes.

Widow re-marriage is a question which is being very warmly discussed in India now. I have known many widows of four, five, six and ten years of age. May the day soon come when the lives of such will be happy and free from slavish fear. The dawn is fast brightening into the day, and many who would have no hope in this world or in the next are living good useful Christian lives, surrounded by children, husband and home comforts. The iron chain of *custom* is giving way to the liberty which the Gospel offers.

MISSIONARY LITERATURE.

The lives of Livingston and Moffat are vastly more entertaining than the travels of Marco Polo or the adventures of Mungo Park. We have nothing more full of sweetness and light than Dr. Goodell's "Forty Years in the Turkish Empire," nothing which gives the reader a more accurate and graphic account of China than Henry's "The Cross and the dragon," nothing which so lifts the veil from "the Heart of Farther India" as Miss Cort's delightful work on "Siam," nothing which is more inspiring than the lives of Duff and Schwartz and Heber, no tales more touching and entertaining than the missionary writings of A. L. O. E.. The Life of Dr. Adoniram Judson, by his son, has well been pronounced "as interesting as a novel." The fact is, that our novels are really growing so threadbare in plot or careless in execution, that few of them will compare either for interest or literary merit with many of the religious publications of our day,—*Christian Intelligencer*.

There are said to be in India 135,000 lepers, and a society is devoting itself exclusively to relieving their sufferings and proclaiming to them the gospel. Hospitals are provided in which the victims of the dreadful disease can find shelter, and in one asylum there are ninety inmates and in another sixty.

BRIEF RULES FOR HOLY LYING.

Rev. William Wisner, of Ithaca, N. Y., about fifty years ago drew up a set of rules for holy living, to be adopted by the families of his parish. No wonder that a pastor and a parish adopting such principles should have been greatly blessed with the power and the joy of God's salvation.

1. We are not our own, but are bought with a price; therefore we will make it our first business to glorify God in our bodies and in our spirits, which are his.

2. We will not be conformed to this world, but will labor and pray to be transformed by the renewing of our minds, that we may prove what is that good and acceptable and perfect will of God.

3. We will consider ourselves as living to promote the glory of God, to do good to others, and to prepare our own souls for heaven.

4. We will strive to keep our minds free from every thought which we believe will be offensive to God.

5. We will not spend our time in foolish jesting or unprofitable conversation, but will consider the very moments precious, and endeavour to fill them up with usefulness to ourselves and others.

6. We will not indulge ourselves, nor countenance others, in speaking of the faults of anyone, unless it may be with a view to do good.

7. We will neither visit or receive visits on the Lord's day.

8. We will endeavour to educate our children in such a manner as may make them most useful in the world.

9. We will not suffer any person not belonging to our family to reside under our roof, unless he will abstain from all profane and unclean language, from Sabbath-breaking, from intemperance and all outward wickedness.

10. We will devote a portion of every day to prayer, to reading the Scriptures and to devout meditation.

11. We will love the church which Jesus has purchased with his blood; we will seek her peace, and profer her interests "above our chief joy."

12. We will endeavour constantly to remember that we are in the presence of God.

13. We will endeavour to understand the doctrines and precepts of the Holy Scriptures, and will "contend earnestly for the faith once delivered to the saints."

14. We will consider ourselves as laboring for God by the day, and will endeavor to please him, and will depend on and look to him for everything that we need.

Why not adopt and practice such principles now?

WHO READS THE BIBLE?

Of course, everybody reads it, by fits and starts—a stirring story there, a comforting chapter here and a short, sweet psalm when in a hurry. But who reads it as we read our books—beginning with the first chapter and going right through the sacred pages—which are so full of thrilling biographies, entrancing poetry, soul stirring eloquence and Gospel light? Dr. Andrew Bonar says that one evening he asked a large Bible-class, "How many of you can say you have really read all the books of the Bible?" and only six or eight hands were held up. If this happens in a Bible-class, what proportion of a mixed crowd are regular, systematic Bible-readers? "I believe it would startle and move anyone," says Mr. R. L. Stevenson, referring to the Gospel of Matthew, "if they could make a certain effort of imagination, and read it freshly like a book, not drolly and dully like a portion of the Bible." Why not try it? Every man who neglects the Bible is in danger, but there is hope for the worst so long as he is under the influence of God's great Book."

THE FLOOD IN CHINA.

Some months since, we gave an account of a disastrous flood that had taken place in China. The Hoang-ho or Yellow River, had burst its embankments and flooded a large part of the fertile province of Honan, destroying a great many towns and villages, and many lives.

"The imperial commissioner appointed by the Emperor of China to superintend the repairs on the Yellow River has reported that the case is hopeless, meaning thereby, apparently, that it is expedient to allow the river to remain in its new channel. The government, however, seems indisposed to accept the commissioner's conclusions; and it is proposed to expend 20,000,000 taels in restoring the river to its old bed.

The province of Shantung has for a series of years suffered greatly from the overflow by the Yellow River, but since the recent break this province has been

greatly relieved. The people of Shantung are therefore strongly opposed to the efforts to confine the river to its old channel, and they are doing what they can to obstruct the work of the engineers. It is said that hundreds of tons of millet stocks and thousands of tons of hemp, designed to aid in closing the breach in the river-banks, have been set on fire and utterly destroyed.

It is also reported that as yet no considerable portion of the waters of the Yellow River have found an outlet into the sea. The imperial commissioner estimates the number of persons drowned as over 100,000, and that, aside from those who had fled to other districts, the number of destitute is about 1,800,000."

BIBLE STUDY.

"Hazel" in the *Canada Presbyterian* says:—"Do you wonder dear reader, why you are not more Christ-like and sanctified? How much time each day do you devote to Bible Study? Sanctification comes through a knowledge of the truth (John xvii. 17).

We can only know God's will searching His word; it quickens (Psalm cxix. 50); it is a "lamp to our feet and a light to our path"; we are to hide it in our hearts (Psalm cxix. ii): to search it daily (Acts xvii. 11). Mark the command is *search* not read a verse here and there for duty's sake, and have no intelligent conception of the truth after the perusal. In order to communicate to others, we must be taught ourselves (Galatians vi. 6).

We are to hold fast the faithful word, that by sound doctrine we may be able to convince those who are opposed to it (Titus i. 9). Through the indwelling of the Word we attain wisdom (Colossians iii. 6); and our hymns of praise and rejoicing are wafted up to Him who has filled our hearts with grace.

In John xiv. 26 we find "The Spirit will bring all things to our remembrance, whatsoever He hath said unto us." We cannot recall what we have never heard.

When our Lord was made man, He became dependent on the Word of God: He was taught it by His mother and the teachers of Nazareth during His years of preparation; and we know that during His ministry He was constantly mystifying and silencing His accusers through the use of the quick and powerful sword of the Spirit (Hebrews iv. 12).

Do not take your thoughts of God's purpose concerning you from the experience of Christians, but from the law and the testimony. Study it faithfully; have your heart full of it. Believe it all, for all Scripture is profitable.

Like a star of the morning in its beauty,
Like a sun is the Bible to my soul:
Shining clear on the way of love and duty,
As I hasten on my journey to the goal."

THE HIGHER CLASSES IN JAPAN.

Rev. R. B. Grinnan, of Kochi, Japan, in a letter to the *Christian Observer* says of the higher classes in Japan:

That same class of men are being led astray more and more by the introduction of Western worldly pleasures. In the open ports where foreigners are, the round dance and the ball room are all the fashion among the Japanese. They say we are taking foreign civilization and we must have its pleasures, no matter what they cost. Consequently, balls with round dancing are becoming common affairs. This, also, leads on to a great deal of drinking. They say, Why, a man who will not drink a lot of wine, or dance in a ball room, or bet on a horse race, or do other things that are unmentionable, is behind the times; he does not keep up with the progress of civilization. Thus, thousands are rushing madly into a wild, fast living, with that idea that it is civilization.

Again a large number of immoral foreigners but help on this same idea by abusing missionaries and their teachings. These men, some of whom are leaders in society, are often found living in such a state as would not be tolerated by decent society at home, but in this country it makes no difference so far as worldlings go. Such men as these are a great stumbling block to the Japanese, as they fall in with just what they desire.

The late Archbishop Bourget, of Montreal, cursed the ground down six feet deep where he was obliged, by the decision of the Privy Council, to place the body of Guibord, the printer, and then with pious ceremony committed the whole cemetery to the benign care of the Virgin Mary. Out of the same mouth proceeded cursing and blessing."

"FIFTY-SIX WANTS OF THE CHILDREN OF GOD; ALL FURNISHED FROM THE FOUNTAIN-HEAD."

"I want to feed on Jesus' Word,
 I want communion with my Lord.
 I want salvation full and free,
 I want my Father's face to see.
 I want to prove each promise sweet,
 I want to live at Jesus' feet.
 I want His mercy every day,
 I want upholding all the way.
 I want to live as Jesus' bride,
 I want His blessed wounds to hide.
 I want to prize His fullness more,
 I want His person to adore.
 I want to hear His lovely voice,
 I want in Jesus to rejoice.
 I want to joy in Him by faith,
 I want to credit all He saith.
 I want on His dear name to call,
 I want to trust Him with my all.
 I want to die to all things here,
 I want on Him to cast my care.
 I want to see His Gospel spread,
 I want on Satan's power to tread.
 I want to see the proud made sad,
 I want to see poor sinners glad.
 I want to see the hungry fed,
 I want by Jesus to be led.
 I want Him as my guide and friend,
 I want Him to my journey's end.
 I want Him as my priest and king,
 I want His precious love to sing.
 I want Him as my rock and tower,
 I want Him in each trying hour.
 I want Him as my brother dear,
 I want my Jesus ever near.
 I want His eyes, His hands, His heart,
 I want with all besides to part.
 I want Him as my husband kind,
 I want in Him my all to find.
 I want Him as my daily bread,
 I want Him as my living head.
 I want Him as my hiding place,
 I want Him as my God of grace.
 I want Him as my life of peace,
 I want Him as my righteousness.
 I want His dear atoning blood,
 I want to bathe in that dear flood.
 I want His spirit's voice to hear,
 I want the love that casts out fear.
 I want Him in this tearful vale,
 I want Him when all hell assail.
 I want Him when all flesh gives way,
 I want Him as my only stay.
 I want His smiles and looks of grace,
 I want to see Him face to face.

I want His wisdom, strength and love,
 I wish to dwell with Him above." AMEN!

DO NOT BE DISCOURAGED.

Some years ago, when the West was further off than it is now, a train loaded with passengers was caught in a snow-drift, and came to a stand-still. There had been temporary delays all through the severe storm, but when the obstacles finally seemed unsurmountable, a feeling of gloom spread and deepened. Long sighs were drawn, and from one and another came the words "So discouraged!"

Among the occupants of a car was a family consisting of father, mother, and two little girls, little tots of four and six. They had been religiously instructed at home, and learned Sunday-schools hymns, and were a merry little pair. In the midst of the stillness and gloom, suddenly a little piping voice, with its imperfect articulation, arose singing

"Do not be discouraged,
 Do not be discouraged,
 Do not be discouraged,
 For Jesus is your friend."

The effect was electrical. Tears arose in the eyes of strong men, some of whom had forgotten even the name of Jesus; others who were momentarily "discouraged," took heart, and all with a will turned to help extricate the snow-bound engine, which after many hours was able to proceed on its way. One old farmer declared that the child was inspired by God to sing to them of hope, and said he, "I'll never disremember to pray to Him whenever I get stuck anywhere."

"A little child shall lead them," says the Holy Book, and how many little ones have already done so! No matter how wee the child, its influence is great. All boys and girls, of whatever age, can lead their companions in the right direction. It only needs a slight word from a leading boy or girl, to carry the crowd along to good instead of evil.—E. M. T.

"Kansas has 100,000 more people than Texas. Kansas has one penitentiary with 996 prisoners. This is the result of prohibition. Texas has 100,000 less people than Kansas, and the liquor traffic. Texas has two large penitentiaries, with 3,000 convicts. The Spring court will send about 500 more. Don't you think prohibition a necessity?"