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THE PRESBYTERIAN

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

The Maritime Presbyterian.

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WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

DECEMBER, 1885.

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5. Grand Choice Library No. 2 50 vols.	22.00
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JESUS, LOVER OF MY SOUL.

No doubt, children, you have heard your dear mothers sing this hymn a great many times. Sometimes when she looked you to sleep during hours of pain and anxiety; sometimes when she was in great trouble of soul, and longed for sympathy and rest. It is one of the most beautiful hymns that were ever written. One day Mr. Wesley, the author, was sitting by an open window looking out over the bright and beautiful fields. Presently a little bird fitting about in the sunshine attracted his attention. Just then a hawk came sweeping down towards the little bird. The poor thing, very much frightened, was darting here and there trying to find some place of refuge. In the bright sunny air, in the leafy trees or the green fields, there was no hiding place from the fierce grasp of the hawk. But seeing an open window and a man sitting in it, the bird flew, in its extremity, towards it, and with a beating heart and quivering wing, found refuge in Mr. Wesley's bosom. He sheltered it from the threatening danger and saved it from a cruel death. Mr. Wesley was at that time suffering from severe trials, and was feeling the need of refuge in his own time of trouble as much as did the trembling little bird that nestled so safely in his bosom. So he took up his pen and wrote that sweet hymn:

A KIND ACT.

One day Sir William Napier, while walking in the country near Freshford, met a little girl sobbing over a broken bowl. She told him that when she got home she would be whipped; but suddenly she looked up at him and said "But yee can mend it, can't 'ee?" He told her that he was afraid he could not, but that he would give her sixpence to buy a new bowl. Finding, however, that he had no money in his pocket, he promised to meet her on the same spot, and at the same time next day. The child went off quite happy. On returning home, Napier found an invitation to dine at Bath the next evening, to meet a person he particularly wished to see. He at once thought of his little friend. Would it be possible for him to go and meet her, and then to return in time for the dinner? Finding that it would be impossible, he wrote to decline the invitation, remarking to his daughters "I cannot disappoint her, she trusted me so implicitly."

The Maritime Presbyterian.

Vol. V.

DECEMBER 18th, 1885.

No. 12.

STATE OF THE FUNDS, DEC. 1st, 1885.

FOREIGN MISSIONS.	
Receipts	\$3561 79
Expenditure	7753 11
Bal. Due Treas.	\$4185 32
DAYSRING, AND MISSION SCHOOLS.	
Receipts	\$1373 67
Expenditure	4377 93
Bal. due Treas.	\$3204 32
HOME MISSIONS.	
Receipts	\$2133 05
Expenditure	2424 99
Bal. due Treas.	\$283 94
AUGMENTATION FUND.	
Receipts	\$6096 42
Expenditure	2082 02
Bal. on hand	\$4014 40
COLLEGE.	
Receipts	\$4701 26
Expenditure (including Bal. due May 1st '85 \$436 21)	11976 92
Bal. due Treas.	\$7775 66
AGED AND INFIRM MINISTERS FUND	
Receipts	830 25
Expenditure	1111 83
Bal. due Treas.	\$231 58
RECEIPTS FOR THE MONTH OF OCTOBER.	
Foreign Missions	\$ 756 21
Dayspring and Mission Schools	156 04
Home Missions	219 49
Augmentation	632 76
College	351 78
Aged Ministers Fund	87 39
French Evangelization	187 58
	\$2391 25

P. G. MACGREGOR, Treasurer.

Augmentation has been heartily taken up by all the Presbyteries and bids fair to succeed this year as last. If there be first a willing mind the work is easily done.

This number closes the fifth volume of the MARITIME PRESBYTERIAN. The year has been on the whole a successful one. The circulation is larger than ever before. During the past five years it has given to its readers about eight millions of pages of reading matter, or an amount equal to twenty thousand volumes of four hundred pages each. Those who acted as its agents in distributing it may have the assurance that they have not labored in vain, when they think of the good that such an amount of good reading matter must with God's blessing accomplish. To all our co-workers who have so freely given time and labor in circulating it, we tender our heartiest thanks, and hope that by our united efforts a still larger circulation may be attained the coming year. Will not some more of our readers act as agents, getting up a club among their neighbors who do not take it, and thus help on the good work.

Parcels of sample copies will be gladly sent to any who will distribute them.

In the selection of papers for the coming year, first comes the *Presbyterian Record*, the official organ of our church which should be in every family.

After that, we do not know how any family can better spend twenty five cents for reading matter than by taking the MARITIME PRESBYTERIAN, and it is not too much to say that it should be in every Presbyterian family in the Maritime Provinces. They would be the better for it at the end of the year.

If any family is too poor to pay for the MARITIME PRESBYTERIAN, and would like to have it, and does not spend any money for strong drink, tobacco or tea, (we drink water) the paper will be sent to them for nothing.

The State of the Funds shows the necessity for earnest and vigorous effort in connection with Foreign missions. The work is extending and prospering, good news comes both from the New Hebrides and Trinidad. The very success that God is giving is calling us to renewed effort. As the work is widening, and God giving the increase, we must not stay our hands.

The balance against the fund is now over \$7000. True, a great part of this is owing to the fact that the whole expenditure for the New Hebrides for next year amounting to about \$4500 was forwarded to Australia a few weeks since, but apart from that there is great need for earnest effort, in order that our giving may equal the need. If we all who can, give a little more than we did last year, the accounts may be easily balanced at the first of May, the close of our Financial year.

Next year is a centenary year for Presbyterianism in the Middle and Northern part of Nova Scotia. In 1786 the Presbytery of Truro was formed, the oldest one in the Dominion of Canada. It consisted of three ministers with their elders, and may be called the parent of the Presbyterian Church in Canada, which is now made up of 36 Presbyteries, 826 pastoral charges, 1,687 churches or stations, 68,421 families, and 118,330 communicants. The Presbytery purpose celebrating their centenary in a fitting manner.

Pictou Presbytery though it does not date its organization, may date its origin from next year. In 1786, Rev. Dr. McGregor came to Pictou, the first minister to preach the gospel regularly in Northern Nova Scotia. The first Sabbath after his arrival, he preached at what was then called the Harbor, just above Pictou town, the second Sabbath at the East River, and the third at Middle River, and for nine years his congregation was Pictou County.

At first it was proposed to build one

central church on the Middle River, but the second year after his arrival two churches were built, one on the Middle River for West Pictou including the Middle and West River, and Harbor; and one near the Albion Mines for East Pictou.

The Annual Communion was dispensed for several years at the Middle River, which was, with the Harbor, the oldest settlement, and was thus looked upon as the centre of the vast congregation. Thither the tribes went up. The chief centre for the business of the congregation was the Harbor, Pictou.

In 1801 this extended charge was divided into three congregations, the Harbor, Middle and West River, and the East River, the two former, having each one chief centre, the latter consisting of two congregations, called Upper and Lower Settlements.

During this century, the little one has not become a thousand, but one congregation has become sixteen or seventeen.

It would be well for the Presbyterians of Pictou, as well as those of Colchester to celebrate their centenary by a fitting public acknowledgement of the goodness of that Lord that has led them and blessed them through all these years.

Mr. and Mrs. Annand, who have been for several weeks in Ontario, he, addressing meetings nearly every night, she, addressing women's meetings several times a week, have returned to their friends in Gay's River, Hx. Co., for rest and to spend their Christmas. They will probably visit some of the congregations in Truro Presbytery early in the New Year. They are doing an immense amount of work in the way of visiting the churches.

Presbytery of Pictou met in New Glasgow, Dec. 11th. A call was presented from West River and Green Hill to Rev. J. F. Forbes, signed by 300 communicants and 130 adherents.

We regret to state that the health of our esteemed Agent of the Church, Rev. Dr. McGregor, is in no way improved.

The Presbytery of Wallace met at *atamagouche*, Dec. 1st. A call from *River John* to Rev. A. O. Brown was sustained and the clerk directed to forward it to Mr. Brown. Moderator and Clerk were authorized in the event of his acceptance to make arrangements for his induction.

Presbytery of *Miramichi* met at *New Castle*, Dec. 1st. A call from *Bathurst* to Rev. A. O. Brown was sustained. Rev. N. McKay was appointed Convener of the Presbytery's Committees on Sabbath Schools and Augmentation. Rev. T. F. Fotheringham was nominated for the new professorship in *Knox College*. Next meeting at *Newcastle* Jan. 18th, at 11 a. m.

The Presbytery of *Halifax* met in *Halifax* Dec. 1st. A call to Rev. John M. Allan from *Richmond* was sustained, and accepted, and the induction was appointed for Dec. 22nd, at 7.30 p. m., Mr. Morrison to preside, Mr. Nelson to preach, Dr. Pollok to address the minister, and Mr. Laing the people. *Kentville* applied for Moderation in a call to Mr. Allan, but his acceptance of *Richmond* prevented. *Bridgetown* asked moderation in a call but the matter was deferred until the Presbytery's committee on Augmentation visit and report. Agreed to ask supplement of \$100 for *Lit. de River*, with a view to settlement next spring. Rev. A. O. Brown was received as a minister of our church. Presbytery to visit *Little River*, Dec. 16th, as follows, *Antrim*, 10 a. m., *Meagher's Grant* 2 p. m., *Little River*, 6 p. m., Messrs *Gunn, Layton, and Cairns*, to preach.

ACKNOWLEDGEMENT.

Erakor, Efate, New Hebrides.
July, 2nd, 1885.

Dear Brother:—

Would you kindly acknowledge in the MARITIME, contributions of mission goods from *Truro, Stellarton, Yarmouth, Halfway Brook, and Middle Stewiacke*, and on our behalf thank the donors very sincerely.

J. W. MCKENZIE.

MISSION STORIES OF MANY LANDS.—Of making many books there is no end, and one cannot buy or read all. The best possible thing is to make a good selection, and we can safely say that the above takes rank with a select few, that should have a wide circulation. Its origin was on this wise. The *Missionary Herald*, the organ of the American Board of Commissioners for Foreign Missions, has for the last six years published in each issue an illustrated missionary story for young people. So well were they liked that there was a widely expressed desire to have them in a more permanent form, hence this book. It is a large octavo volume of about 400 pages, beautifully printed, and containing 340 illustrations, picturing real life in Mission fields, in Europe, Asia, Africa, America and the Islands of the sea: The pictures as well as the stories give a vast amount of valuable information. The book is not printed as a speculation for the price is such that it will barely cover the cost unless a second edition is called for. The object is at once to interest and instruct the young people, the older children, and to create a deeper interest in mission work. It is in this latter way that the American Board which issues the work hopes to be repaid for its publication.

We have rarely met with a book on the subject that is at once so attractive and entertaining for young people, and at the same time giving in picture and story so much knowledge of heathen lands and customs.

It will be sent post-paid on receipt of price, \$1.50.

Address,

CALVIN E. CHAPIN,
1 Somerset Street,
Boston.

What a poor and contemptible light-bearer does the sun seem when barely discerned through a fog. Is it any wonder therefore, that those who behold the Sun of Righteousness only through the mist of prejudice and misrepresentation, can discern nothing wonderful either in himself or in the light where-with he lightens the world? But we who have seen the Sun on the bright-day know that he is, indeed, the Light of the world, and we are not troubled because those deny it who have only seen him through the mist; nor yet are we disheartened when our own view of him is partially obscured through a temporary phase of our local atmosphere.—S.S. Times

THE NEW HEBRIDES.

A few months ago the prospects of our mission work in the New Hebrides were rather dark. Rumors of French annexation were rife. Now the outlook is as bright as it was then dark. The Presbyterian Church of Victoria, Australia, is sending two new missionaries to the Islands. One of them is to be settled in the large island of Malekula, one of the largest in the group, and hitherto unoccupied, the other will probably be stationed on some part of the same island or one of the neighboring islands.

When Mr. and Mrs. Annand return to the South Seas they will probably be settled on the largest island of the New Hebrides, that of Espiritu Santo, leaving the island of Aniweim to be wrought by Mr. Lawrie the missionary of the Free Church of Scotland.

The advance now in prospect, in the immediate future, in the way of occupying new and large islands is greater than at any point in the previous history of the mission. Some at least that have been crying come over and help us are to have their cry answered.

A young missionary by the name of Murray who was settled on Ambrym another large island, died of consumption a few months after his settlement. His brother, Rev. Charles Murray, has been appointed by the Presbyterian Church of New Zealand, specially to take up his brother's work in Ambrym and has already reached his station.

In addition to this extension of the work, the reports from the older stations are cheering, and the prospects now are, that the Lord Jehovah, instead of the French, will annex the group.

We give in this issue some extracts from the Minutes of the Mission Synod which speak for themselves.

EXTRACTS FROM MINUTES OF THE NEW HEBRIDES MISSION SYNOD.

Burumba, Epi, New Hebrides.

June, 24th, 1885.

On which day the New Hebrides Mis-

sion Synod met and was constituted.

Inter Alia,

"The Rev. Charles Murray, M. A., appointed by the Presbyterian Church of New Zealand as their second missionary, and specially designated to take up his brother's work on Ambrym, was received and cordially welcomed, the Moderator and brethren giving him the right hand of fellowship. At the request of the Moderator, Mr. Milne led in prayer thanking God for the accession to their number and entreating a blessing on his future labors."

"The pleasant duty of making arrangements for the settlement of two new missionaries from the Victorian Church, Australia, was entered into. The station to be selected for one was, as condition of appointment, to be styled the "Amy Gertrude Russell Station." Messrs. McDonald, Fraser and Murray were appointed a deputation to select the site on some part of Malekula on the return voyage of the Day-ping from Sydney in the end of the year. The Synod is highly gratified at the prospect of having the work on the large island of Malekula, hitherto unoccupied, so soon taken up."

"Arrangements were made for the reception of the second missionary from the Victorian Church. Messrs Robertson, McKenzie, and Gray, were appointed a deputation to assist him in the selection of a site and in his settlement. The North of Epi, Paama, the South of Ambrym, and part of Malekula, not included in the A. G. R. Station was named as places from which the missionary might select his station preference being given to Malekula."

"It was agreed that the annual meeting of Synod be next year held at Kwameia, Taona."

"The committee appointed to draw up the minute and reports of Stations, submitted, as follows.

"The reports of the various stations give much reason for thankfulness to God and encouragement in our work. During the year two substantial lime churches, colonial framed, have been erected, the one at Aname, Anicityum, the other at Havanna Harbor, Efate, while a third is in course of construction at Nguna. It is highly satisfactory and encouraging to find that at more than one station, the people, headed in some cases by their chiefs, are renouncing heathenism and are desirous of instruction in Christian truth. In some cases, they are leaving their inland villages to form others nearer the missionary's station.

'On Erromanga tho' quite a net work of native teachers has been spread over the island, they can yet afford to send forth more to the other islands.' * * *

'We expect soon to have the work on Malekula, an island hitherto unoccupied taken up by missionaries.'

Though there is much to encourage, still, of course, in everything there is not encouragement, but, having in view the amount of encouragement, the discouragement acts but as an incentive to renewed vigorous effort.'

'Mr. Gray who has charge of the native Teachers Fund, reported that the demand of £180 is this year made upon the fund. There are in all 130 native teachers in the field of whom 38 are paid out of this fund.'

LETTER FROM REV. J. W. MCKENZIE.

My Dear Mr. Scott :

I wrote via Noumea a few weeks ago, and as the Dayspring will probably be leaving for Sydney very shortly I am writing another hurried note.

We are all well at present, but when the brethren called a few days ago on their way to the annual meeting at Api. I was not able to join them, as our youngest child was ill. My own health I am glad to say is excellent, notwithstanding the manual labour I have had. Our natives rendered me a great deal of assistance at the house, hence it was erected quite expeditiously. It was very gratifying to see them go at it so heartily.

We have now a comfortable mission house, but we need a new church very much. We must make an effort to get one of Colonial bluegum. Native wood lasts such a short time, and is now so difficult to be got, that we cannot think of building another of such material.

In addition to preparing arrowroot to defray the expenses of printing the Word of God in their language our natives could realize a considerable sum for a new church if we could only get a market for it. It is not now as it was years ago when the Aneitymese realized yearly such a large sum for their contributions. The supply of arrowroot now is much greater than the demand, hence we have great difficulty in disposing of it. Dr. Steel sent our last years contribution to Scotland, but has received no reply concerning it. Part of what we made year before last remains in Melbourne, unsold. Still we are not dis-

couraged. We will have a larger contribution than ever this year. Our missionaries from Australia have an advantage over some of us, in that their friends or supporters dispose of their arrowroot for them.

I fear our prospects for getting a steamer are not very bright. Those who can speak with authority on the matter seem to think the maintenance would be enormous. Of course the chief difficulty would be in maintaining her. Doubtless funds enough could be raised to purchase one. But unless our mission staff be increased, the present arrangements do not require to be changed. It seems that we can never get beyond the dozen. Twelve years ago we numbered a dozen, but there are only that number to day. New South Wales is again without a missionary. New Zealand has four, two from each church.

I was told some time ago by one of the settlers that R. C. priests are coming here, but have heard nothing since, neither do we hear anything now about the French taking the group.

The good work is making progress. More inland natives are moving to the shore to join the Christians, they are coming down from the mountains to drink.

Mrs. McKenzie has been very much cheered by getting such expressions of sympathy from New Glasgow, as last mail brought.

With our united kind regards to you all.

I remain,

Yours very sincerely,

J. W. MCKENZIE.

LETTER FROM MRS. MCKENZIE.

Erakor Efats, New Hebrides.

July 3rd 1885.

My Dear Mrs. McColl :—

We are rushing through our letter writing with all possible speed as our wood ship will probably call next week for our mail. We did not know until she was on her way north a short time ago that we would require to have our writing finished so early. She generally leaves us about the first of September, but it appears that some of the missionaries are desirous of getting teachers from Rarotonga, and to accomplish this she will require to leave the islands at once.

I have to acknowledge a very kind letter from you which I received in May. At the same time I received one from Miss Carmichael, who was deputed by

you to write in the name of the Society. I also have to acknowledge letters from the following ladies, Mrs. A. Walker, Misses Matheson, Ross, McGregor, and McKeen. These letters were fully appreciated by us for their loving sympathy, and I should like to answer each separately but my time at present is too limited. Would you therefore kindly thank those ladies for me.

In reply to what you so kindly said concerning giving us assistance in our work, I may say that our natives are not entirely dependent on us for clothing. There are several white settlers at Fila harbour from whom they can purchase print for their yams or other produce.

Besides this the men make cobra, for which they get either clothing or money and if coconuts were as plentiful on this island as they are on some of the others, cobra-making would be quite an advantage to our people. But cocoa nut trees are not abundant.

Years ago Mr. McKenzie pointed out the benefit of having plenty of coconuts and strongly urged them to plant more. Some of these acted on his advice and will before long have a fair supply.

This applies only to the christian natives. When the heathen join us, especially those inland, they are quite destitute of clothing. Hitherto we have been able, with the help of the christian natives, to give each person a garment as they came in.

But we have great difficulty in keeping the school children decently clad. There are between sixty and seventy in attendance. Some are always neat and clean. Others who belong to large families, and a goodly number who are orphans require assistance, so that we are frequently giving garments to such.

For the last few years we have endeavoured to have a Christmas tree for them, our desire being to give each child a ready made garment. Last Christmas we had only a few small shirts on hand so we were obliged to pass the day quietly. But through the kindness of friends of the mission in Nova Scotia we were able to give them their entertainment on the 25th of June. The little ones spent a happy day and went to their homes in the evening delighted with their presents.

The people of this village have just returned home with their arrow root. They bring it home in tubs, then spread it on sheets to dry. They made it at a stream near Meli, some miles from here. Meli is a powerful heathen village, perhaps the most powerful on the island.

Some months ago they borrowed a canoe from the Erakor people, but never returned it. A few weeks ago they came again wanting the chiefs large new canoe. He, remembering the past, refused to give it. This enraged them, and after returning home they sent word to the effect, that if Erakor people went there to make arrow root they would come and kill them, and wish their special friends to stay at home. Their word however was disregarded. All the adults went to the work except women with young infants. We felt a little anxious, knowing the bold warlike spirit of the Meli people. But this evening we were rejoiced to hear that the whole village came to them with presents of food.

I am glad to be able to tell you of continued health in our family, with one exception. Our youngest child had a severe illness which prevented Mr. McK. attending the meeting of Synod.

I was afraid Mr. McKenzie's health would give way under his hard work. He has done a good deal of house building this year. In this he was assisted by some young man, part of whom have become very neat work-men, that is, for New Hebrideans.

Would you please give Dr. and Mrs. Patterson our kind regards and thank them for the tokens of remembrance they sent us.

With our united best wishes for the prosperity of your Society.

I am yours,
very sincerely,
AMANDA MCKENZIE.

LETTER FROM MR. ELLA.

Rev. H. A. Robertson, missionary on Erromanga, was obliged to leave three of his children at School in Australia. The two girls were left at the school of the Misses Ella, daughters of Rev. Samuel Ella, for many years one of the missionaries of the London Missionary Society, first in the Samoa, afterwards in Loyalty Islands, but now retired. Mr. Robertson sends us the following note received by him from Mr. Ella. The many friends of our missionaries will be glad to hear that the children when deprived of parental care are doing well

Petersham, New South Wales,

May 23rd, 1885.

My Dear Mr. Robertson :-

As you will be wishing to hear of your

dear children, I will at once avail myself of the mail for Noumea just about to leave. You will be glad to hear that your dear children are all quite well, and I believe happy. Tissie's cold remained on her for a little time after you left, and about a month ago little Nellie had one of her bilious attacks, but both are quite well now. They give us very great satisfaction, and both Chrissie and Nellie are attentive to their school duties. Mrs. Smith and Mrs. Hunter both called on us a short time ago, and expressed a wish for the children to visit them when they can be spared. Your little boy Gordon, has frequently been to see his sisters. He has endeared himself to the Thomsons. I hope he is making good progress at their school.

You will see in the newspapers that we are now in a state of great anxiety regarding European affairs. It is greatly feared that notwithstanding the efforts to prevent war, a conflict with Russia, on the Afghan affair, will occur, and if war once begins, it is impossible to see where it will end. As the Soudan trouble, for the present, has been got over, and England is set free, perhaps Russia will be wise enough to see that the opportunity she thought she had, has passed away.

The New South Wales contingent, which went to the Soudan is on its way back. It is pitiable to see the height of the war spirit which has been provoked in these colonies. I hope it will not be productive of mischief. We trusted that our quiet part of the globe would be kept free from that curse.

We are having some striking evangelistic services, conducted by the Rev. J. Mountain and his wife. They came from Scotland, and have been greatly blessed in their work. They were with us for 11 days, and about a hundred here have turned to the Lord.

All unite with me in affectionate regards.

Yours faithfully,
SAMUEL ELLA.

LETTER FROM REV. P. MILNE.

The following letter from Rev. P. Milne, missionary of the Free Church of Scotland, laboring on Nguna, one of the New Hebrides, has been forwarded to us by R. v. H. A. Robertson. It gives cheering news of the progress of the gospel.

Nguna, Aug. 10th, 1885.

My Dear Mr. Robertson:—

Yours of April 21st came to hand. We were all glad to hear that you had got safely back to your station again, and that you had enjoyed your furrough so much. I was sorry you could not come to the meetings of Synod. You will get a copy of the minutes of Synod in an abridged form, the work of Mr. Murray.

Our church is progressing slowly; the walls will be about plastered once this week, but the room at the back is not touched yet. Our work in other respects seems to be making fair progress. I began work on Emau nearly a year and a half ago by visiting it, and by teaching teachers on it. I have now five schools there with about 200 people attending who profess to have given up heathenism.

I have two teachers on Makura, and two on Pele, and two on Emau.

Altogether I have 15 couples stationed out as teachers, 13 schools with about 500 people who profess to have given up heathenism. I hope to be able to open one or two more schools on Nguna this year; they are going to put up one at Fandrops, Matokoale's village immediately. I am sorry I cannot write more at length, at present, as some of my important Colonial letters are not written yet. So please excuse this short note.

Mrs. M. unites with me in very kind love to Mrs. Robertson and yourself.

I remain, dear sir,

Yours very truly,
P. MILNE.

TRINIDAD.

LETTER FROM REV. K. J. GRANT.

San Fernando,
Aug. 21st, 1885.

My Dear Father:—

"Hosay" the annual Indian fete is over. It passed off quietly yesterday. Disobedience to certain new regulations, well known to the people, led the police, a year ago, and 3 days before our arrival here from home, to fire on the crowd at two approaches to San Fernando. Eighteen were killed on the spot or died of their wounds. We were naturally anxious to see what attitude the people would take, but to their credit be it said, there was an entire submission to authority. There was perfect quiet the day throughout.

A few days ago, Sir A. E. Havelock, our Governor, and nephew of Sir Henry

Havelock, the Christian soldier who died during the Indian mutiny in 1857, left Trinidad. His excellency was here only about six months, and has left for Natal. A local paper referring to his departure says:

"What is regretted is not so much the loss of the Governor as the loss of the man. High principled, strictly upright and fearlessly truthful, shunning every attempt at dissimulation, acting solely on his own convictions and opinions, and fully accepting the responsibility of so doing, Sir Arthur has won the good opinions of all who knew him intimately, not excepting even some of those who were opposed to his policy."

Hard times have led some of our patrons to reduce the amount of their annual grant to our schools. To prevent the closing of two of our schools, we applied to the Governor to take them over, and he did as we sought. From 1st January they will be Government schools, but we will have certain privileges which will enable us to give the usual religious instruction.

I quote the closing sentence of a letter dated 30th Sept. which will be gratifying to you as it is to us, as it expresses the Governor's estimate of our Mission work.

"In conclusion I beg to ask you to accept the assurance of my earnest hope that every blessing will continue to attend your excellent work in this Island."

Our new Governor Sir William Robinson has arrived and bears an excellent reputation for administrative ability.

Tho' in the middle of the wet season we have very little rain and unusual heat, much sickness and poverty.

As a family we are in our usual health. The members of the Missions families are well, with the exception of Mr. MacLeod who tho' feeble continues to labour. I do not feel that we have any special grounds for discouragement. We all regret so much to hear of Dr. McGregor's state of health.

EXTRACTS OF LETTER FROM MISS BLACK-
ADDAR.

Princetown, Trinidad.
Sep. 21st, 1885.

Dear Mrs. McColl:

It is long since I wrote to you, not that I have grown careless or lazy, but you know as we grow old in years, work seems to increase, and the time seems to go from us so quickly.

I have been very well this year, no fe-

ver as yet, I do hope that I will escape this time. All the mission families are well. The McLeods have gone to a small village a few miles from Princetown for quiet, and change of air.

We spent our vacation at Tunapuna with our friends the Mortons, Mrs. Morton kindly asked me to bring the three girls so we all went, enjoyed ourselves, climbed hills, explored rivers, and visited some old Spanish Towns. One almost expected some old Spanish don, to pace in a slow and stately manner, around what was once the place of arms. Only degenerate specimens of Spanish and African, went slipshod along the streets, where once I suppose, some grand old Spanish knight walked proudly along with his nose in the air, and his sword by his side. We saw beautiful cocoa estates, clear sparkling rivers, and some fine hill scenery.

We also attended a tea-meeting on Mr. Dickson's field, Arouca, Mr. Morton made an address, taking for his subject, "tongues." The people enjoyed it very much indeed.

Rev. Mr. Aitken, spoke about "dress,"

Mr. Hendrie gave some Hindu proverbs, which show, either that we English are a great stealing nation, or that all wise men think alike. Some of these proverbs we use every day. Mr. Wright of Couva also addressed the meeting.

Agnes Morton has a school of Coolies upon Orange Grove Estate, some 30 or 40 children attend. The day was very wet, yet the little Coolies came running up, some with only a rice bag, to protect them from the rain. Fanny, a young Hindoo woman, who does Bible works, also assists. I had the pleasure of seeing Miss Semple's S. School, and the Tunapuna S. School. Mr. Morton will soon build a new church. We also made a call upon the Hendries, Hindi missionaries at St. Joseph.

I heard the sad news that Mr. Christie is in very poor health in California.

The season has been very dry, and much sickness has been among the people. We had a funeral nearly every day for two weeks.

Lame Annie Mewa has now a class in Sunday School. She, and Jessie Campbell, with little Thomas Anajee, go every Sunday afternoon with our worthy elder Charles Andrew, to teach, sing, read, and talk to the people who live in the villages of Mt. Stuart and Palmyra.

Our school has 126 pupils, Annie Mewa, and Jessie Campbell assist me now. We have already made over three hundred dollars in government result fees by the

school, and there is yet another quarter to be entered.

I send you an account written by a young Creole of our presentation to the McLeods. This young man is an earnest christian; he has a school of over 50 children, also teaches in the Sunday school.

Yours with love,
A. G. M. BLACKADDAR.

The following is the letter referred to by Miss Blackaddar in the above correspondence.

Princetown, Sep. 4th, 1885.

Dear Madam:—

Knowing that you are deeply interested in the work of the Trinitad Coolie Mission, I am sure you will be glad to hear the short account I am going to give you of the pupils of the Princetown Mission School. On the 7th August last, I was so delighted with the doings of the children that I thought of making it known beyond the limits of the School, and have therefore sent an account of it to you with a hope that you will further the same to other friends of the mission.

It was the day the school was to close for vacation, and also the day appointed to present to Mr. and Mrs. McLeod certain articles as a token of their regard, which I will name afterwards.

Several ladies and Gentlemen were present, among whom were Mr. H. B. Darling who gave the feast, Mr. Palmer who gave the flowers with which the schoolroom was beautifully adorned, Miss Yearwood to whom the praise for the good singing, Miss Blackadder said, exclusively belonged. Mrs. O. W. Darling and Mrs. Palmer who praised their conduct, and Rev. O. W. Darling and Franklin who also expressed the pleasure they felt at their doings.

After a few recitations which were beautifully recited, and a few pieces which were delightfully sung, the bigger pupils, having been told of Mr. McLeod's short stay among them came forward, and respectfully presented an address, a tea set to Mrs. McLeod, cups for the children, and an inkstand, ruler, ivory paper knife, and a box of paper and envelopes to Mr. McLeod, who cordially thanked them, and also expressed his deep regret at being unable to remain and work among them as he so earnestly hoped to do.

The whole, Madam, was performed in the pleasantest manner imaginable, and explained for itself the interest Miss Blackadder takes in the work of the mission. I remain, Yours respectfully,
A FRIEND TO THE MISSION.

"HOW TO GET THERE."

Two or three generations ago there were pious men in every Scotch village, who, though they had read few books, knew their Bible, and the knowledge made them excellent judges of sermons.

The Rev. John McNab preached at a communion season on "Heaven." It was a long sermon, but the people thought it as beautiful as a series of disolving views. It had however one defect—the length of the descriptive part left no time for the application. Old George Brown met the preacher at a friend's house, and astonished him by the resume he gave of the sermon.

"It was really a grand sermon as far as it went," he said, after he had finished his report. "I never enjoyed a description of heaven better. Ye told a thing abo't heaven except *how to get there*; and Maister McNab, ye'll excuse me, my young friend, for sayin' that that should not have been left out, for ye'll admit yersel if that's awantin' as awantin'. Ye'll mind the king's son's feat? The servants didna only tell that a thing was ready, but they compelled the n to come in."

The young preacher was too intelligent not to see the aptness of the criticism, and when George had retired he said to his friend:

"I've been criticized by learned Professors and Doctors of Divinity, by fellow-students and relatives, but that good old man has given me more insight into what preaching should be than all the others put together. I hope as long as I live I shall never again, when deliverin' God's message to my fellow-men, forget to tell the *how to get there*."—*Phil. Pres.*

DON'T BE PHARISAIC.

A teacher of morals must do his work conscious of his own imperfections and failures if he is to do it with good effect and be helped by it himself. If he takes up the idea that he is always right, and that, therefore, he must indicate to all others how they shall think and act, he will suffer from it to the extent of becoming a heartless pharisee. Beginning with his own heart every man has enough to do of that which is near him to keep him busily employed. It is easy to think so constantly and deeply of what is distant that that which should first engage his attention is left out of sight. There is many a reformer, who, if he would but take a right look at himself, would see an amount of good people to which he now has no conception.

AUGMENTATION : A SAMPLE LETTER.

The following letter from a minister acknowledging receipt of supplement shows touchingly the benefits of the Fund. Names and places are omitted: June 2nd, 1885.

DR. MCGREGOR.

My Dear Sir:—

That I might not lose a single mail after your valuable letter of the 22nd ult., came to hand, I signed the receipt in the post office, and wrote you a few hurried lines from that place. But I thought I would write you again to-day, as I have some notion of going where I can mail it, and have it got at once, to express more fully my feelings in reference to the receipt of such a large supplement.

The money you sent me was indeed like good news from a far country, and at once lifted a load of anxiety and trouble off my mind, and freed me from much perplexity, and embarrassment. I had been painfully wrestling for some weeks before the arrival of your letter with several small financial propositions which did not seem willing to be solved to my satisfaction. No rule of three, or algebraic calculations with which I was familiar, would give me a solution at all consolatory; but after the receipt of your last letter, the answers to them all came out at once, quite plain and most pleasant. It then became evident to me how I was to pay my debt, lift my note, and owe no man anything. I was enabled then easily to answer the question as to how I was to get bonnets, boots, and other articles of female attire. * * * *

I was now also able to solve the question as to the painting and repairs of our dwelling house, which has received no attention for eight or ten years. And lastly it became a matter of easy explanation to me now, how I was to provide for the wants of a large family all of whom must eat and drink in some shape, and some of whom require at least an elementary education; and all this to be paid for on the spot. I never open an account with any one, for anything.

Now my dear friend, I would like to call you, will you wonder that with such a satisfactory solution to these questions in my pocket as I passed over from the post office to one of the stores, my one supreme sentiment was glory to God in the highest, and on earth peace, goodwill towards men; and I was indeed grateful to both God and man for such an abundant supply in time of need. And

I am sure that such must have been the feelings of those of my brethren in the ministry who were with me partakers of the bounty of the Church.

We give thanks to God first, and then our sincere gratitude is due, and is hereby tendered to those wise, noble, large-hearted, generous, and chivalrous men, who with such self denial, and unselfishness, propounded the scheme, and prosecuted it to such a measure of success as it has attained. May it go on and grow great, and may the blessing of the Lord God of Hosts and his Church's blessing be upon it.

My earnest wish and prayer is that it may take deep root in the hearts and in the affections of our ministers and our laymen and that it may continue to obtain such success as will render it one of the permanent institutions of our Church, so that it may continue in the future as in the present to gladden the hearts of God's poor, deserving, but ill paid ministers.

“BELONGING TO GOD.”

There is a slender scarlet thread that runs through the cordage of all the vessels in the British navy, both great and small, to show that they belong to the crown. An old Danish writer likens this to an invisible thread that goes through our lives, showing that we belong to God. To belong to the crown of England is equivalent to being under its protection, and to be under the protection of a nation like England, or our own favored America whose power will reach even to the ends of the earth, for the defence of the meanest of her subjects, is a great privilege. In it, there is safety, security. But to belong to God! O glorious thought! Could we but fully realize our heirship how freely would we cast all our care upon him who is our Maker and Owner! When President Jackson lay dying, after many years of suffering—he had battled with disease for thirty one years—as his children and friends gathered about him to receive his blessing and hear his dying testimony, he said to one near him, “God will take care of you for me, for I am my God's. I belong to him.”

Thus not only do the weak and timid find comfort in looking back over their past lives, and through the darkest hour of trial and adversity in being able to trace the thread, made up of providences and blessings which show that they belong to God, but to this veteran soldier and statesman, when he came to

pass through the dark valley, it was a solace that made his passing away as peaceful as a child falling asleep in its mother's arms.—*Sel.*

RENCH EVANGELIZATION IN CANADA.

"Half a century ago there was scarcely a French Protestant in the whole country; to-day thousands of men and women can be found who have renounced their allegiance to Rome, many of whom have, by God's grace, become humble followers of Jesus. Half a century ago there was not a single French Protestant congregation in the land; to-day they number nearly one hundred. Half a century ago the Bible was virtually an unknown book in almost every French parish in the Province of Quebec; to-day it is doubtful if there is a single parish in which the Bible cannot be found—a single parish which has not to a greater or less extent felt the influence of Bible truth.

So recently as eleven years ago it was difficult to gather together a congregation of twenty-five French Protestants in the city of Montreal. In the report for 1874 of St. John's Church—the only French Presbyterian congregation then in the city—the following words occur: In some meetings there have been about twenty persons present, in one only eight, in another nine, but the general attendance was between twelve and sixteen. We are now seventeen communicants, living in Montreal, of which seven did once belong to the Church of Rome. This was but eleven years ago; to-day there are in Montreal eight French Protestant congregations, and identified with them are nearly 400 families, most of whom have been gathered in from the Church of Rome.

It is now ten years since the union of the Presbyterian Churches in Canada, when the Board of French Evangelization was instituted. Comparing the French work in 1875 of the several branches of the Churches then happily united, with the statistics in this Report, we find the following:—

	1875	1885
Number of Fields worked	8	33
Number of Preaching Stations.....	12	75
Number of Church Buildings.....	3	27
Number of Ordained Missionaries.....	3	20
Number of Unordained Missionaries and		

Teachers	14	42
Number of Families connected with the Churches, about	200	1,091
Number of Communicants connected with the Churches, about	220	1,133
Number of Pupils attending Mission Schools, about	190	707

Total Receipts..... 6,459 28,735

During the past year alone nearly as large a number of French-speaking communicants were received into fellowship with our churches as the total number of communicants on the roll of the French Churches in 1875.—*Report.*

THE GOSPEL IN SPAIN.

In the October number of "Times of Refreshing" Mr. Moors, who superintends the agents of the Spanish Evangelization Society, discusses this question, "is the gospel progressing in Spain." He speaks of the apparent decrease in the number attending Evangelical services now when compared with the years immediately after Spain was opened to the Gospel. That decrease is only to be expected, as he points out. "The people were intoxicated, as to speak, with their sudden deliverance from political and ecclesiastical bondage." Now the pendulum has swung in the opposite direction. Indifferentism at present prevails.

"Hundreds of those who then thronged our Gospel halls have long since gone back, but in almost every centre of evangelistic work a nucleus of tried and faithful converts has remained. It is the old story, 'many are called but few are chosen.' In regard to the preaching of the Word, it is still largely a time of sowing the seed; the harvest is but scanty; nevertheless, every sheaf that is gathered is regarded as a pledge and foretaste of the more abundant harvest that will certainly spring from the seed we are now sowing."—*Miss. Herald.*

The Rev. Dr. Bellows in one of his last sermons said:—"I have never found a person who once had the habit of church going and gave it up, who did not degenerate in all respects."

When an old friend said to Dr. Mahlenberg: "We are both on the wrong side of seventy," the Doctor replied, "The wrong side? surely the right side for it is the side nearest heaven."

SATAN A PERSON.

How any minister of the gospel who professes to be educated, and to believe in the Bible as the supreme rule of faith and practice, can deny the existence of a personal devil it is impossible to conceive, and yet this has lately been done by a young man who, on some principle of accelerated physiological or psychological development, claims to have "outgrown the creed of Calvin and to have the right to make articles of faith." This attempt to make articles of faith is the ridiculous usurpation of an authority which belongs exclusively to Christ, by whom the Church is founded.

The disbelief of this erratic gentleman in the existence of a personal devil is the particular error on which I wish to say a few things. His words are, "I ridicule the idea of a personal devil;" "Evil influence is the devil." It is quite amusing to see how the Bible will read if we substitute this "evil influence," or this young man's devil, for the real, genuine one clearly and indisputably presented in the Bible.

1 Chron. xxi. 1:—"And Satan (an evil influence) stood up against Israel and provoked David to number Israel."

Job i. 6:—"When the sons of God came to present themselves before the Lord, Satan (or an evil influence) came also among them."

Matt. xii. 24:—"This fellow doth not cast out devils (or evil influences) but by Beelzebub, the prince of devils (or by the prince of evil influence)."

"Matt. xiii. 39:—"The tares are the children of the wicked one (or the children of an evil influence)."

Matt. xxv. 41:—"Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels, (or for evil influences and their adjuncts)."

Eph. ii. 2:—"In time past ye walked according to the prince of the power of the air (or according to an evil influence), the spirit that now worketh in the children of disobedience."

Heb. ii. 14:—"That through death he might destroy him that had the power of death, that is the devil (or an evil influence)."

Luke 6:—"The angels (or the evil influences) who kept not their first estate, but left their own own habitation, he hath reserved in everlasting chains under darkness unto the judgement of the great day." (when the evil influences will be likely to get into great trouble and be severely punished, if it is possible to punish "an influence.")

The above is a specimen of the wisdom of those whose eclectic creed will neither permit Satan nor his angels to have any personal existence. Will they please inform us how our blessed Lord could cast out a whole legion of "evil influences" from the man among the tombs, and how it was that the same set of "evil influences" entered into the swine and drove them into the sea?

In addition to the above he is called thirty-two special personal names by seventeen different writers in Scripture just as distinctly personal as are the more than two hundred and fifty titles or names given to our divine Lord in Scripture. The list itself will best show the truth. It thus reads alphabetically: Abaddon, Accuser of the Brethren, Adversary, Angel of the Bottomless Pit, Apo'lyoa, Bee'zebub, Basil, Crooked Serpent, Devil, Dragon, Enemy, Evil Spirit, Father of Lies, God of this World, Great Red Dragon, Leviathan, Liar, Lying Spirit, Murderer, Old Serpent, Lacerating Serpent, Power of Darkness, Prince of this World, Prince of Devils, Prince of the Power of the Air, Ruler of the Darkness of this World Satan Serpent, Spirit that Worketh in the Children of Disobedience, Tempter, Unclean Spirit, Wicked One.

Now either human speech has no fixed meanings, or these names, personal and figurative, stand for a person or a being with personal attributes so marked that it takes a score of names to set forth his terrible personality. Many of the above Bible names are made on purpose to show his infernal personality, as "Adversary," "Serpent," "Liar," and "Tempter," &c. Add to this that our name, *Devil*, is used from end to end of Scripture, in all about one hundred and ten times, and the title *Satan* above fifty times.—*Phil. Pres.*

A Mexican priest of great ability and of great influence in the Roman Catholic Church hitherto, from having attempted to convert a Protestant lady, in Zacatecas, to the faith of Rome, has been himself converted from the errors of his ways, and avows his determination to live henceforth as a Protestant. He is, of course, beset by the hierarchy, and flattering offers of preferment are made to him, and yet, without resource upon which to depend, and with no very flattering prospects as to the things of this world, he maintains his faith firmly. Were there funds with which to aid him, it would probably be considered wise to prepare him for the work of preaching the true Gospel.—*For. Miss.*

PRESBYTERIAL VISITATIONS.

IN HALIFAX PRESBYTERY.

Three years ago the Halifax Presbytery was divided into three committees for the purpose of visiting all the congregations within their bounds. Each committee was also expected to commence the work anew every third year.

The eastern committee comprising all the congregations in Hants, Halifax, and Colchester, counties has again commenced the work.

UPPER MUSQUODOBOIT.

On Tuesday, the 17th Nov., six ministers and one elder put in an appearance at the Upper Musquodoboit church where a large congregation had assembled. Mr. Jack, Maitland, preached from 2 Thess., 3 chapter and 16th verse after which the examination was conducted.

Good progress has been made in this congregation since Mr. Cairn's settlement March 7th 1882. A neat manse has been erected and a glebe of 14 acres purchased on which a small debt of \$147 rests which will be wiped out in a short time. Five Sabbath schools are efficiently conducted, all of which are closed in winter. Seventeen copies of the Record and fifty-nine of the Maritime Presbyterian are circulated. Three prayer meetings are held, attended chiefly by the young, and half the families observe family worship more or less regularly. Steps are now being taken toward the erection of a new church in the centre of the congregation and ere long a suitable one will be built on the Sheet Harbor Road. The highest subscription in the congregation is \$20 of which there is only one. Contributions were received for all the schemes of the church last year except the Assembly Fund as follows:

College Fund.....	\$ 8 00
Home Mission.....	27 00
Augmentation.....	21 00
French Evangelization.....	16 00
Foreign Mission Fund.....	47 00
Age and Infirm Ministers.....	4 00
Widows and Orphans Fund.....	5 00

\$128.00

DEAN SETTLEMENT.

Another meeting was held at the Dean Settlement in the evening at 7 o'clock which is situated seven miles from the centre. Mr. S Rosborough of Sheet Harbor preached from Matt. 21st chapter, 28th verse. In this section

there are 40 families. The Sabbath attendance is very good but the prayer meeting is not very largely attended. A Sabbath School is kept up during the summer season with an average attendance of 35, and five teachers, and this year their first library was purchased. A handsome church has been built since Mr. Cairn's ordination at a cost of \$2,200. It is unincumbered by debt, and reflects great credit upon pastor and people. There have been two accessions to the church this year, \$20 raised for schemes and \$20 added to the pastor's salary. Three copies of the Record are taken and ten copies of the Maritime Presbyterian.

Throughout the whole congregation the pastor has been most indefatigable in his labours and his efforts have been crowned with abundant success.

At the close of the visitation the following finding was adopted:

The Presbytery is pleased with the marked signs of improvement and progress since the last visitation, would note with pleasure the erection of a neat church at the Dean Settlement, free of debt, the purchase of a manse and glebe and the contemplated building of another church, also that the pastor and elders are efficiently discharging their duties. The Presbytery however would urge upon the congregation larger contributions to the schemes of the church, a better attendance of the church members at the prayer meeting, an increased circulation of the Record, and as soon as possible the bringing up of the pastor's salary to the required minimum, and express the hope that there may be continued signs of improvement and advancement.

HIGGINS SETTLEMENT.

At 10 o'clock on Wednesday morning the 18th Nov. a meeting was held at the school house at this settlement. This was the first visit this section of the Middle Musquodoboit congregation had ever received from Presbytery. No sermon was preached, but devotional exercises were conducted. Here there are 20 families, nearly 40 communicants, and \$60 is subscribed toward stipend. Sixteen dollars has been raised this year toward the schemes of the church and six copies of the Record and five of the Maritime Presbyterian are taken. At present there are neither elders nor managers. Steps however are to be immediately taken to thoroughly organize this section and the sacrament of the Lord's Supper is to be dispensed. The Presbytery also urged that imme-

steps be taken towards the erection of a church.

MIDDLE MUSQUODOBOIT.

At two o'clock in the afternoon, another meeting was held in the church, Middle Musquodoboit. Mr. Anderson, Musquodoboit Harbor preached from Psalm 122, verse 1st. Here there are seven elders, two of whom are aged. With the pastor they are endeavoring to discharge their duties faithfully. Seven Sabbath Schools are efficiently conducted, three of which are union, with an attendance of 275. The prayer meetings though not largely attended evince one pleasing and cheering feature, a goodly number of young men take part. Seven hundred dollars a year is the amount of stipend paid and a yearly supply of wood for the manse is also furnished. An elegant manse surpassed by few in the country has just been finished costing \$1,600, and is almost clear of debt. All the schemes of the church have been remembered except the Assembly Fund and the sum of \$147 was raised to the close of 1864, which will be increased this year.

College Fund.....	\$ 3.00
Home Mission.....	69.00
Augmentation.....	5 00
French Evangelization.....	10 00
Foreign Mission.....	57.40
Aged and I. M. Fund.....	2 00
Widows and Orphans Fund.....	1.00

\$147.00

The following finding was adopted:—

The Presbytery is pleased to find that minister and elders are discharging their duties with faithfulness, that Sabbath Schools are efficiently conducted, that the circulation of the Record has been nearly doubled during the past year, that a commodious manse reflecting credit upon the congregation has lately been erected, and all the schemes of the church remembered.

They would, however, urge the introduction of the Record into every family, that sympathy and encouragement be given the Higgin's settlement in the erection of a church, and that greater promptitude in liberality be observed. They would also pray that the whole congregation abound more and more in every good word and work. — Com.

Rev. Dr. Snodgrass of Goshen, N. Y. has retired from the active work of the pastorate at the age of ninety years. He has been in the ministry sixty-six years.

HISTORICAL SKETCH OF THE PRESBYTERIAN CONGREGATION IN ANTIGONISH.

The congregation of Antigonish at first sprang from small beginnings and its growth is all the more wonderful when we consider its circumstances and surroundings. It is situated in the midst of a dense Roman Catholic population and at some distance from neighboring congregations. Like the conies at their formation they were a feeble folk, numbering some 23 families widely scattered. Now they have assumed larger proportions comprising 100 families within a much larger radius.

In its early days, Antigonish like many other parts of Nova Scotia was first occupied by the red men of the forest. In accordance with their usual practice they built their wigwags on the banks of the united river. Though subsisting largely by fishing, for our rivers then abounded in excellent fish, they also cleared a few acres of the soil, which was exceeding rich. The larger part of the country however was covered by the forest primeval.

In 1784

THE FIRST WHITE SETTLER'S

arrived and pitched their tents on a tract of land near where the town now stands. These settlers were called Nova Scotia Fencibles and had just been disbanded. They were chiefly American prisoners who had entered the service of Britain with the understanding that they would not be required to take up arms against their own country. For a time help was granted them but eventually they were left to their own resources and soon several of them left the country. The few that remained were in a state of spiritual destitution. Not many of them could read, and for thirteen long years the sound of the gospel was not heard. For nearly the same period they received only an occasional visit from a servant of Christ. Thus deprived of the means of grace we can at once see what an injurious effect it must have had upon their morals.

THE FIRST MINISTER.

In the summer of 1797, Antigonish was first visited by a minister, the Rev. James Munro. Mr. Munro was born at Orbiston near the banks of the Spey, Scotland. He was ordained on the 18th June, 1781, and was settled on his charge in connection with the Established Church where he remained three or four

years. At the close of this short ministry he left his native land and came out to the United States. For a few years he ministered to a congregation on the borders of Maryland and Pennsylvania. Disappointed hopes and ill health soon induced him to remove, when he came to New Brunswick and from thence to Nova Scotia.

After reaching this Province, he gave a regular supply to Oslow, Upper Stewiacke, and Middle and Upper Musquodoboit. For two years he continued to labour in these localities performing the duties of the ministerial office with regularity and acceptance. It is said that he held the first ordination of elders in Stewiacke and Musquodoboit.

But he was fond of a life of intinerancy and never being married had no family ties to bind him to any place. Often he performed missionary journeys which must have involved a great deal of fatigue, and supplied many settlements with the means of grace. Several localities on the Southern Shore of Nova Scotia were overtaken in his tours, and a good deal of historical information was gathered up concerning these localities.

In some places scattered Presbyterian families were found and had the work been followed up, congregations might have been formed where now we have not a foothold. Owing to scarcity of labourers and neglect to cultivate the field, other denominations entered in and occupied the ground. Hence our cause did not keep place with advancement in the East.

In the year 1808 Mr. Munro was permanently settled in Antigonish. Though some what advanced in years he prosecuted his work with a great deal of vigor. The congregation was widely scattered yet he never failed to keep an appointment for the first three years, subsequent to that he was laid aside for a time through sickness.

After labouring for four years he dispensed the sacrament of the Lord's Supper when a little band of thirteen sat down for the first time.

He continued during summer to perform his mission tours until within three years of his death. The last time he entered the pulpit was to take part in the induction services of his colleague. On the 17th of May 1819 in the 72nd year of his age he passed away to his rest and reward.

In the year 1817 the first union was effected between the different branches of the Presbyterian Church. The Burghers and Antiburghers were then merg-

ed into one. Though Mr. Munro was originally of the Church of Scotland he entered cordially into this union, he was the father of the Synod and the oldest Presbyterian minister in the province. He only lived two years after it took place and shortly before his death received the services of an assistant, the

REV THOMAS TROTTER.

Mr. Trotter after ten years labour at Johnshaven, Scotland, was induced to leave his fatherland and come out to Nova Scotia, and was settled at Antigonish in 1818.

At this time the congregation was small and widely scattered, comprising some four or five sections. Only for ten years had the regular services of a minister been enjoyed and Mr. Munro being advanced in life at the time of his settlement great progress could scarcely be expected. Under Mr. Trotter's ministry however the little one grew, until in twenty-seven years the communion roll had reached eighty seven, and the congregation comprised a population of eight hundred.

Whilst labouring arduously and zealously among his own people he also took an active part in the affairs of the whole church. He was very much interested in the subject of union, and was anxious to see the two bodies the Presbyterian Church of Nova Scotia and the Church of Scotland merged into one. Negotiations were held from time to time and conferences met but nothing was accomplished. When the disruption occurred in 1844 and the Free Church was formed, a friendly meeting was held of the two committees appointed. A basis of union was afterwards adopted but Mr. Trotter was not permitted to see consummated what he so ardently wished for. Five years after his death it was brought about and now we rejoice in the larger union forming the present Presbyterian Church in Canada.

Some ten years before his death applications was made for the services of a colleague and successor. All efforts to procure one from Scotland proved unavailing and after forty seven years of faithful service Mr. Trotter departed this life on the 20th April 1855, aged 73 years. A suitable monument was erected over his grave by the congregation.

Mr. Trotter was succeeded by the

REV. DAVID HONEYMAN

Mr. Honeyman was first ordained over the congregation of Shubenacadie, Lower Stewiacke, and Gays River, on

the 19th August 1857. Here he continued to labour about two years and then removed to Antigonish in 1853. After a short pastorate of five years he tendered his demission which was accepted on the 26th of October 1858.

A vacancy of one year followed when a call was given to the

REV. THOMAS DOWNIE

and accepted by him. Mr. Downie was a licentiate of the U. P. Presbytery, Edinburgh and was ordained on the 30th Nov. 1859. Whilst he was pastor of the congregation in 1861 a new church was erected and finished in the following year costing \$6000. In 1865 Mr. Downie removed to Jamaica and still occupies an important sphere of labour in Hampden, on the north side of the island. The United Presbyterian Church in Scotland commenced a mission on the island of Jamaica more than 57 years ago and Hampden is the oldest and largest congregation in connection with the denomination having at one time over 600 communicants.

Their next minister,

REV. JAMES D. MURRAY

was ordained on the 5th Nov. 1867, but after a short pastorate went forth in 1870 as a missionary to the New Hebrides. He is now settled over a congregation in New South Wales.

In July 1871

REV. PETER GOODFELLOW

was inducted, and died on the 3rd Oct. 1883. Ten years of the vigor of his manhood was devoted to this congregation.

During Mr. Goodfellow's ministry at Antigonish, in the year 1875 a remarkable revival took place in which one hundred and twenty-five were added to the church. An increased degree of liberality followed, which manifested itself first in an addition of \$200 to the pastors salary besides large contributions to the schemes of the church.

On the 9th February 1885 the present pastor

REV. J. MUNROE, B. A.

was inducted and has associated with him the following brethren as ruling elders with their dates of ordination

James Burnsides	ordained 1st Oct. 1860
Nathan Pushee	" " "
John McMullan	" 23rd June 1871
Duncan Chisholm	" " "
Charles A. Harrington	" 19th Nov. 1875

Samuel Williams " 9th Feby. 1870
H. H. McCurdy " " "
R. Dickson Inducted " "

The weekly prayer meeting has an average attendance of about 70 and the Sabbath School including the pastor's Bible class numbers 95 scholars.

May he who hitherto has helped them, be with them still, keeping them faithful to the truth.

D.

"WHEN THOU ART CONVERTED."

May conversions take place more than once! No, if by conversion you mean regeneration. Yes, if you use the word in its Bible sense, as a turning or a returning unto the Lord; as a renewal of allegiance after temporary unfaithfulness; as a giving one's self anew to the Lord in a consecrated spirit of devotedness.

In this sense, and I will try to show that it is a proper sense, ought not conversion to take place many times in the life of a Christian? We confound in common usage the terms regeneration and conversion. The terms do not stand for the same thing. Regeneration is the work of God's Spirit, whereby the sinner, dead in trespasses and in sins, is created a new creature in Christ Jesus, after the image of Christ. Conversion is the act of the sinner, under the efficient influence of the Holy Spirit, turning from his sin with grief and hatred of it, and turning unto God by faith in Jesus Christ, "with full purpose of and endeavor after new obedience."

A sinner is created a new creature in Christ Jesus but once. He is born again, but not again and again. He is quickened from the dead to die no more. But he may wander out of the way and need to be returned, converted again unto the Lord by the influence of the Holy Spirit. The fervor of his faith and zeal and consecration may become abated, and he need to turn again unto the Lord, that the ardor of his first love may be restored.

Take the case of Peter—Luke xxii. 32. Christ said to him, "When thou art converted strengthen thy brethren." Peter was a Christian. Anybody who can make such a confession about Christ, as Peter had made before this, (see Matt. xvi. 16.) ought not to have the fact of their regeneration questioned. "No man can say that Jesus is the Lord but by the Holy Ghost." But Peter had said, "Thou art the Christ, the Son of the living God."

The new version has it, "When once thou hast turned again strengthen thy brethren." Peter fell. He denied the Lord. But he was converted by the intercession of Christ and the influence of the Holy Ghost. He turned again to Christ, and after such an experience he confirmed his brethren in their faith.

Look at James v. 19, "throwing light on this subject. 'Brethren, if any of you do err from the truth and one convert him,' &c. It is the conversion of Christians—brethren—that is contemplated there. It is the turning again unto the Lord of those who have erred from the path of faith or duty or devotedness. We may, and we ought to seek to convert members of the church.

Looking in the same direction is Gal. vi. 1:—"Brethren, if any of you be overtaken with a fault, ye which are spiritual restore such an one in a spirit of meekness," &c.

To restore anything, means to put it back where it was. When a man is converted from the error of his way as to truth or duty, he is restored—put back where he was. The conversion then, of a Christian, is their turning again to the Lord, under the awakening influence of the Holy Spirit—a being put back into the same relation of nearness to God they once before occupied; nay, it may be, turned again to the Lord under the power of a deeper spirit of consecration and devotedness than they have ever known before.

O for much of such converting and restoring work among professing Christians in the presence of the church's work for the coming fall and winter. If by the power of God's Spirit we could all be converted—turned again unto the Lord in a new spirit of devotedness and consecration, what a wave of power would sweep over the church. "Then could we teach transgressors His ways and sinners would be converted unto God."—*Phil. Pres.*

MOHAMMED AND HIS RELIGION.

RELIGIOUS DUTIES AND PRACTICE.

1 PRAYER.—With the Moslems, prayer has a prominent place, though to most of them it is a mere form. "Prayer," says Mohammed, "is the pillar of religion and the key to Paradise." Five times a day the Muzzeins ascend the minarets of the mosques, and from the balconies chant in a shrill plaintive tone the following words: "God is great, God is great, there is no God but God, and

Mohammed is his prophet. Come to prayer, come to prayer, prayer is better than sleep, come to prayer." The five stated hours for prayer are: just before sunrise; about noon; in mid afternoon; just after sunset, and at dusk. When the call to prayer is heard, some enter the mosques, others spread their carpets and kneel to pray wherever they may chance to be. We have seen them pray on the flat house-tops, in the shops of the bazaars, in the streets of the cities, on the wharf, and even amid the confusion of the railway station.

The really faithful Mohammedan performs this duty of prayer as follows: After he has made his ablutions, he unrolls and arranges his prayer rug, then turning his face towards Mecca he raises both hands, and stands motionless a few moments. Then he kneels and bends forward three minutes, his forehead almost touching the ground each time. Then he rises, stands, kneels and bows again, often going through the whole performance several times. Finally he settles back on his heels and recites in a low, mumbling, mournful tone, words from the Koran.

In some matters the Moslem is very superstitious about the circumstances of his prayers. A missionary relates that a man repeated his noon prayer the second time because he found he had an ink-spot on one of his finger-nails. Another began his prayer several times because each time he heard the voice of a woman while he was praying.

2 FASTING.—Another duty of the Mohammedan is fasting. During the entire month of "Ramadan," the "Turkish Lent," a rigid fast is enjoined upon the faithful. For a whole month no one is allowed to eat a morsel of food, or drink a drop of water, or smoke the favorite pipe, or even enjoy the fragrance of a flower, and good Moslems keep the fast to the very letter.

But before our readers have time to shake their heads and deny the statement, we will explain: They keep the fast every day, but not every night. From sunset to sunrise they may feast. The sunset gun is the dinner-bell of millions. The moment they hear its welcome sound they rush to their tables. Then they sleep. At two o'clock the watchmen of the cities go about the streets to awaken the people, so they may make a good preparation for their days fasting.

In the use of intoxicating drinks the fasting amounts to total and perpetual prohibition. The Koran teaches the

strictest temperance, and the followers of Mohammed constitute a vast total abstinence society. Some of the most faithful of the Mohammedans are such strong teetotallers they will not even raise grapes lest they should be tempted to drunkenness.

3 ALMS. A third and important duty enjoined upon the Moslems is the giving of alms. "Prayer," says a Moslem writer, "brings a man half way to God, fasting brings him to the door of God's palace, but by alms he enters in." The amount given varies from one fortieth to one fifth of the income. It must be said to the credit of the followers of Mohammed that multitudes are supported by the alms of the faithful. Their charities ought to put to blush the penuriousness of many Christians.

4 PILGRIMAGE TO MECCA.—A good Moslem will make the pilgrimage to Mecca at least once in his life. This is expressly commanded in the Koran, and is so necessary that he who dies without performing it may as well die a Christian or Jew, provided he has the health and the means to make the journey.

Mecca, as the birth-place of Mohammed, is the most holy place on earth to all the millions who believe in the false prophet, and it is the great event of a life-time to visit its sacred places. From all parts of the Mohammedan world immense caravans move slowly on and on for weeks and months, leaving hundreds and thousands to perish by the way. It is said that one could find his way from Cairo to Mecca, alone, guided only by the bones of dead camels, and the graves of the faithful which lie like mile-stones along the way.

Reaching at last the holy city, the pilgrims go seven times around the "Ka-ba," the holy of holies of the sacred mosque. Then they kiss, with great reverence the famous and precious "Black Stone," which came down from Paradise. Finally they drink from the miraculous well, "Zemzem," which is believed to be the very well that Hagar found in the wilderness. We will add a few facts about the great imposture.

MOHAMMEDAN MOSQUES.—The place of worship is called a mosque, the "minaret" of which answers the purpose of a steeple or tower. The priest is called a "Muzzein." The Moslems do not, like Christians, call to service by bells; but the Muzzein's voice announces from the lofty minaret the time for worship. They believe that the sound of bells calls together evil spirits, hence they never use

them. The mosques are generally very plain, though some of the more noted ones are grand, costly, and imposing. They are never adorned with statues or pictures and have no pews or seats. These places of worship are always crowned with domes to represent the dome of the sky, and surmounting each dome and minaret is the emblematic "Crescent." (God grant it may mean the crescent of a waning moon.) The Moslem service on their Sabbath (our Friday) consists of prayers, reading the Koran, and a sermon.

FANATICISM AND INTOLERANCE.—The followers of the false prophet are not mere nominal believers. They are devout, earnest, zealous, fanatical worshippers. These religious Ishmaelites have a bitter hostility to other religions. All outside their own faith are "Christian Dogs" or "Infidels." The Koran says in its chapter on war, (47th) "When ye encounter unbelievers strike off their heads." This they dare not carry out now, as in former times, though in 1843 a young Mohammedan, who had renounced the faith, was publicly beheaded in the streets of Constantinople. And in the spring of 1860, that awful year of massacre in Syria, the Mohammedans rose against the Christians and killed seven thousand in cold blood. Moslems are taught to pray that God would destroy all unbelievers. In the great Mohammedan University of Cairo, with its 10,000 students and 300 teachers, they offer daily the following astounding prayer: "O Allah, destroy the infidels; make their wives desolate, and their children orphans; give their women, their brothers, their friends, their property, and everything they have, as booty to the Moslems, O Lord of all creatures!"

CONVERSIONS.—Christian missions make but slow progress against this most bitter foe of the religion of the Bible. Only now and then is a Moslem converted. "Moslem once, Moslem ever," is one of their proverbs. But, thank God, numbers have turned from the prophet of Mecca to the prophet of Nazareth.

Such is the history, faith, and practice of one hundred and seventy-five millions of the human race. Such the great delusion that for twelve hundred years has been leading souls from Christ and Heaven.—*Gospel in all Lands.*

Of the breweries in the United States nineteen twentieths are owned and operated by Germans.

PROGRESS OF THE GOSPEL IN BELGIUM.

The following, by Charles Merle D'Aubigne, son of the historian of the Reformation, is well fitted to encourage our Church in its work of French Evangelization. Belgium and Quebec are not unlike in that they are probably as superstitiously devoted to Rome as any other countries under the sun.

"Belgium is perhaps now the most Roman Catholic country that there is in Europe. Since the time when the Duke of Aya passed through the land with his band of robbers, it has been given over to the Pope; and the Reformation has not been able as elsewhere to exert its beneficial influence on soul and mind; the clergy are most powerful; the superstition, unchecked by the presence of Protestantism, is of the most gross kind.

Half a century ago a small missionary church was formed in Belgium, and now this church is rapidly increasing and spreading itself over the greater part of the kingdom; town and villages where the gospel was utterly ignored a few years ago, are now evangelized; small but active churches are being formed, and every day one hears of a person here, a whole family there, abandoning the errors of Romanism, or the evil path of unbelief, to come over to the true light. I heard the other day an evangelist, who was six years ago a priest himself, complaining of the state of his church, but reporting at the same time that six new families had entered it during the last quarter.

One must remember what it is for a man to be converted to the gospel, and what such a step carries along with it. A convert must not only abandon the *estaminet*, the Sunday games, and his previous friends, but he must sever very often from his own parents, who, under the influence of the priests, will have no intercourse with him.

I must not omit, in explaining the success of the work, the value of the workers: the *Societe Evangelique* of Belgium mourns this year the loss of its late general secretary, Pastor Leonard Añet, who for forty years directed the work and concentrated upon it all his energies and capacity. Pastor Cacheux has just left his church at Lize Seraing to retire to Geneva, after a ministry of forty-four years. He bade, a few Sundays ago, farewell to his parishioners, 450 in number.

At his arrival in the place there was not a single Protestant; that is worth working for. I visited the other day the church of Charleroi; Mr. Poinsoit, who was, up to twenty-two years of age a Roman Catholic, was converted, and studied under my father in Geneva. has been forty three years pastor of that church, and is working away as fresh as ever. This parish extends over a number of villages, and churches have been founded as far as in the north as France by brick makers who were converted by his means, emigrated to France, and set to evangelizing their French companions. In 1842, when he settled in Charleroi, there was one Protestant in the place, and he was an unbelieving doctor; now he is surrounded by a flourishing church of 350 members.

I cannot bring this letter to a close without stating briefly what are the principal means of evangelizing, by which such remarkable results are obtained. First of all there are the ordinary services on Sunday mornings, the preaching, which is of course simple, the prayers earnest, and the singing finer and heartier than I have heard it anywhere else. These may be well called missionary services, for you can imagine what an effect such services, celebrated in spirit and in truth, must make on those who are accustomed to the pomp and vain ceremonies of the Roman Church.

Besides these, cottage meetings are held in the houses of the converts: they are generally well attended, each Protestant bringing along with him some Catholic or unbelieving friend; and there the truth can be simply but impressively put forth. But if the Word of God is to make progress, it must needs be preached in different places; the pastor cannot be in all at once, so the laymen must help him. This activity of laymen is one of the most interesting features of the work, and very seldom found elsewhere on the Continent. These laymen are often simple workmen in manufactories: they must be instructed so that they may teach others; they meet accordingly on a week day evening, when their manual work is finished; they discuss together some text, and then the pastor dictates to them the part of the address they are to deliver. Then prepared, they go forth on Sunday evenings to the different villages which surrounded the chief station, and their simple but faithful preaching is a blessing to many.

The missionary Sunday schools prove very useful in spreading the gospel

truths. I visited the other day a family which had been led to Christ by their son. During his illness he used to read aloud the Scriptures to his father and mother; they were so much struck by what they heard, that when their son died they went to the Protestant church, and are now faithful followers of Christ.

But perhaps the most powerful instrument the Lord uses for making Himself known is the silent preaching of the converts, in the depths of the mine, and amidst the din of the workshop. Drinkards are becoming sober and orderly men; fathers and mothers leaving the ball room to nurse their children; shopkeepers shutting their shops on Sundays; those are miracles as persuasive to the men of this age as the blind who saw and the deaf who heard at the time of our Lord. A faithful servant of the Lord died two years ago, and the pastor of this parish tells me, from the day of this man's death the number of the people who came to his church diminished; so great was his influence.

This is an instance of the way in which many souls are saved from error and sin:—A young man a devout Catholic like all his family, and at the same time rather given to drink, had for a fellow-workman a young Protestant, and by him was brought to a knowledge of the truth. He became a member of the church, and gave up pleasure, drink, and even the use of tobacco. Returning every week to the village, nine miles off, he did not fail to speak of the gospel to his relatives. One of his sisters, who was very devout, wished at last to understand what that religion was which had made such a change in her brother. 'Come one day to the chapel with me,' he said. She went, but before going she must needs attend mass the *care* preached. When she got to the chapel, what was her surprise to hear the pastor give out the same text as the priest had preached from. This coincidence arrested her attention. The sermon so different from what she had heard in the church, affected her deeply. After the services she asked some friends of her brother to come and see them. About fifteen went; and their visit, the earnestness of our young Protestants, their Christian conversation, their hymns, made a deep impression on the society. The sister has now become a convert to the gospel.

The work is supported exclusively by the contribution of the members of the church itself, and by its friends abroad. Now the industry in Belgium is going

through a very severe crisis; numbers of workmen are sent away, the wages are very low, and notwithstanding all that, these poor workmen are giving more and more. A pastor of a small town called La Louviere told me the following fact:—A family, by the lack of work, had for a whole week not money enough to buy bread; he heard of this too late to help them, but great was his astonishment when, on the following Sunday, the father of this family brought him two francs for the central funds of the Society.—*U. P. Missionary Record.*

THE GOSPEL IN FRANCE.

Throughout the Christian world the 18th of Oct. last was observed by many Protestant churches in commemoration of the Revocation of the Edict of Nantes which took place two hundred years ago, resulting in the Expulsion from France of 400,000 of its best people. We clip the following from the Missionary Herald of the Presbyterian Church in Ireland.

On the 13th April, 1598, Henri IV. published the famous Edict of Nantes, giving a large measure of liberty to his Protestant subjects. It permitted them to establish new churches, except in certain specified places, and to have colleges or universities for training their pastors. Four such colleges were in existence, Montauban, Saumur, Montpellier, and Sedan. Protestants were also granted unconditional equality with the Roman Catholics in all civil privileges. Thus they "gained admission to the universities, schools, and hospitals, though they were obliged to keep all the feasts and fast days of the Roman Church, pay tithes to her priests, and conform to her marriage laws." This edict was "the most important bulwark of Protestant rights," and had it been respected, the history of France would have been very different.

On the 18th October, 1685, Louis XIV. revoked this edict, and by doing so threw France back for centuries. His plea for the revocation was, that no Protestants any longer remained in France; their pastors having been expelled, their schools closed, and themselves dragonnaded. No Protestant worship was any longer to be tolerated. All Protestant pastors must disappear within a fortnight. No others were allowed to leave the country;

and if they attempted to do so, they were to be sent to the galleys. Notwithstanding this threat, it is supposed that 400,000 of the most industrious and thrifty of the population succeeded in escaping from France. Many of them came to England; and from them we learned the art of manufacturing silk, crystal glasses, and the more delicate kinds of jewellery." For a century, the Protestants of France could only meet for worship in bleak and secluded spots, far away from towns, and the pastor who officiated at these "assemblies of the desert," should he be caught, was broken on the wheel. So late as 1762 a minister was beheaded for this offence.

The French Churches have appointed the 18th of October as the day of commemoration of this sad event. The Evangelical Society of France has issued a Circular in regard to it, in which it is said:—"Throughout the whole world Christians are preparing to observe on the 18th October the second centenary of the eventful Revocation of the Edict of Nantes. Would it not be a fit commemoration of such an event to flood France with that Protestant Christian light which an ill-advised monarch attempted to turn from it, but which the Providence of God has so marvellously maintained in our midst?"

STRENGTH OF PROTESTANTISM IN FRANCE.

The body of French Protestantism today is a force 700,000 strong, or, if we accept the most cautious statement, 650,000. Of these, the National, or Reformed Church, numbers 560,000. The Lutheran Church stands next in strength. Three-quarters of its roll (270,000) were lost when Alsace was cut off from France, but it has still not less than 80,000 members. The Free Church, or, to give its full name, The Union of the Free Evangelical Churches of France, is the third in point of numbers; but its numbers, insignificant as yet (3,000), are no true index of its power. It has bravely accepted the burdens of independence of the State, and is already entering upon its blessings. Even in the Reformed Church the beginnings of this independence have already been made. Already it summons its synods without waiting for the concurrence of the civil powers. It foresees the withdrawal of its subsidies in the future budgets of the Ministry, and has already sounded the call to its parishes to prepare for the support of their pastors, for the maintenance of their theological faculties and students, and for the care of their missions."

FRENCH MISSIONS.

The French Protestants are not forgetful of Foreign Missions. In their own Foreign Missionary Society, of which Mr. Boegner is the Secretary, all the Evangelical Churches of France (Reformed, Lutheran and Free) unite. Its missionaries are found among the Basutos of South Africa, with 7,000 converts; on the Zambesi; at St. Louis and other places in Senegal, and in Tahiti. For these missions 300,000 francs were contributed during the past year."

There are also several Home missionary societies: the *Societe Centrale* has 150 missionaries and 360 stations; the *Societe Evangelique* has about 50 missionaries. The Free Church has a *Commission d' Evangelisation*, with 20 missionaries.

FRENCH SABBATH SCHOOLS.

The Sunday schools of French Protestants number twelve hundred. One hundred and four are to be found in Paris, with a registered attendance of 7,400 scholars and 723 teachers. Their anniversary day saw the *Cirque d'Hiver*, large circular edifice which will seat four thousand people, packed from centre to circumference with the Sunday schools of Paris. An American pastor who was present writes: "From eleven o'clock in the morning until half past one, you would have thought that France was a Christian land."

Careful statistics, compiled by the *Missionary Herald*, show that there are in China connected with the American Societies 235 missionaries with 707 native helpers, and 10,541 communicants; with British Societies, 280 missionaries, 647 native helpers, and 14,044 communicants, and with Continental Missions, 21 missionaries, 96 native helpers, and 1,700 communicants. Including the wives of missionaries, there are 875 foreign laborers in that land.

The American United Presbyterian missions in Egypt report much success among the Mohammedans. The report to the General Assembly says: "Every year many children in the schools are Mohammedans. In 1882 over 500 Moslems were in our schools. In 1883 there have been 536 pupils from the children of Islam. During the existence of the missions 49 persons of Moslem birth have been baptized. Of the 49 there have been 32 ex slaves, who had been brought from the Soudan; the remaining 17 were native Egyptians."

MEETING OF THE F. M. BOARD.

The F. M. Committee met in New Glasgow, Dec. 3rd. Resolutions were passed, expressive of sympathy with the Secretary of the Board, Rev. Dr. McGregor, and with the family of the late Rev. T. M. Christie, and prayer led by Dr. Burns was offered on their behalf.

Among the items of business was that of Mr. Annand's removal from Aneiteum. A communication was read from the F. M. Committee of the Free Church of Scotland expressing their willingness to take charge of that Island, and the following resolution passed:—

"The Committee expresses satisfaction that the F. M. Committee of the Free Church of Scotland is willing to assume the entire charge of the mission work on Aneiteum, so that Mr. Annand may commence operations on Espiritu Santo, they remit the matter to the mission Synod, asking them in the event of their approval to take necessary steps with a view to this arrangement being carried out so soon as Mr. Annand returns to the Islands. The Committee would at the same time reiterate its conviction at the exceeding desirableness of another missionary being associated with Mr. Annand in the occupancy of so large and important an island, and would express the earnest hope that Dr. Gunn, (a Free Church missionary now on the small island of Futuna), may see his way clear to join him. The Committee would further respectfully bring under the notice of the Free Church Foreign Mission Committee the fact that there are mission premises on Aneiteum belonging to this church, which may still be made available, and that in breaking ground at Santo a considerable outlay will be necessary in the erection of new premises, which it is hoped will be taken into account by the Free Church Committee in effecting this transference of Aneiteum to them."

After a number of lesser matters had been discussed of the all important question of the State of the Funds came up and their condition was felt to be far from satisfactory, a balance of over seven thousand dollars on the wrong side. To alleviate the darkness, those points were noted, viz., that the whole expenditure for next year in the New Hebrides, amounting to over \$4500, had been sent a few days previous, also that at the beginning of the year, May 1st, there was a considerable balance against the Fund, and that in a little, the Day Spring cards will be coming in and will reduce this

large adverse balance. Still the situation is such as to call for the most earnest and faithful effort on the part of every one, that the present year may close on May 1st 1886, with a balance on the right side.

If those who gave a cent to Foreign Missions last year would give two or more this year, if those who gave five cents would give ten, if those who give a dollar would give two, if those who gave ten would give twenty, the balance would soon swing to the other side. Some cannot do this for they gave last year what they could, but many could give double, five-fold, yea, fifty fold, their last years giving to Foreign Mission and never feel it. For all who can, the Boards earnestly request, increase your contributions to Foreign Missions for the current year.

WEEK OF PRAYER.

The Evangelical Alliance in asking the Christian World to a Week of Prayer has issued the following appeal.

Beloved Brethren in Christ:

Never was a time, perhaps, when God's people had more need, with prayer and supplication and thanksgiving, to spread forth their hands towards heaven. We affectionately and earnestly invite you, whether singly or collectively, to lift up your hearts and voices to God during the Week of Prayer appointed for the ensuing year.

We live in wonderful days. Men go to and fro, and knowledge increases everywhere. Is it to be said that while the lightning compasseth the earth with its belt of wire, and while men have frequent and almost instantaneous communications with each other in far off regions of the globe, Christians make but feeble use of that more wonderful power of Prayer, by which they communicate with heaven?

"At the beginning of the supplication the commandment came forth"—was the response conveyed by the angel Gabriel to Daniel's petitions. Not even need the instrument be set in motion; not one solitary moment of time is necessary. He who hears prayer has created the desire to pray; the disposition is from Him; He puts it into our hearts to summon you into that blessed communication with Himself, which is quicker than the lightning flash, and surer than the strongest cable. We may therefore humbly say, while inviting you to join in our Annual Week of Prayer—"The Lord hath

heard us. God is with us!"

Hitherto the Divine blessing has rested remarkably upon the Universal Week of Prayer. Year after year, we receive (praised be God) renewed tokens of increasing interest in these gatherings. The zone of supplication and thanksgiving is ever widening, so that it encompasses more and more the peoples and the countries of the whole earth. Let us pray, pray on. Oh! when shall *He* come; when shall *He* reign amongst us, to whom the right belongs? When shall wars and rumors of wars cease? When shall vice and sin and misery no longer ravage or destroy? When shall the darkness of idolatry and superstition be turned into the eternal light? God in his mercy grant that our fervent and united prayers may, in the chain of his marvellous Providence, prepare the way for the conversion of the Nations, for the more speedy manifestation of the kingdom of his dear Son, and for the creation of all things anew in Christ.

TOPICS SUGGESTED FOR EXHORTATION AND PRAYER.

Sunday, Jan. 3—Sermons: "Occupy till I come."—Luke 19: 13.

Monday, Jan. 4—Praise and Thank-giving.

Tuesday, Jan. 5—Humiliation and Confession.

Wednesday, Jan. 6—The Church and the Family.

Thursday, Jan. 7—Home and Foreign Missions.

Friday, Jan. 8—Nations and Governments.

Saturday, Jan. 9—The Christian Life.

Sunday, Jan. 10—Sermons: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord,"—Luke 12: 35, 36.

Dr. Newman says that of all the letters received by Gen. Grant from good people who were solicitous about his spiritual welfare the one that touched him most was written by an aged Quaker and ran as follows:—*Friend Grant*—I am a stranger to thee. I would not intrude upon thy suffering, but am anxious for thy soul. Trust in Jesus. He will not fail thee."

A recent German writer says:—"The lark goes up singing toward heaven; but if she stops the motion of her wings then straightway she falls. So is it with him who prays not. Prayer is the movement of the wings of the soul; it bears one heavenward, but without prayer we sink."

EVIL OF SELF PLEASING.

What would be thought of a military training-school in which no attention was given to drill and discipline, but where the whole effort of the authorities was to enable the students to get on enjoyably? That is not the sort of schooling which prepares a young soldier for his part in the hardships of camp and campaigning. But every family is, in a sense, a military training school, if Paul was right when he exhorted the young disciple to endure hardness as a good soldier of Jesus Christ. There are Christian families, however, where the young are trained in habits of self-indulgence, rather than of self-denial, and where each is taught, in deed if not in word, to seek the easiest place in God's host, rather than to endure hardship in the path of duty. This may prove a terrible mistake. The parent who fails to train his child in Christian self-denial, not only fails to prepare that child for the battles of life, but gives him the first impulse toward a reckless course of demoralization, and a career of uncontrolled license.

In London as elsewhere Romanists try to get control of schools and make the state pay for them.

"Fifteen English Roman Catholic Bishops with Cardinal Manning at their head have issued a manifesto for the guidance of electors. They proclaim anew their condemnation of all systems of mixed education. Roman Catholic children must be educated in Roman Catholic schools; but, whenever the master of such a school certifies that the parents are too poor to pay the fees, they ought to be paid out of the rates. By a plan like this, the public can be made to support the Popish schools at a very handsome rate."

In our own land eternal vigilance must be the price of success if our free schools are to be kept free.

The Church of Rome is showing indefatigable zeal in extending her operations. In Rome itself the religious orders are endeavoring to recover the ground they have lost. The Trappists have founded a new monastery close to the Catacombs of San Callisto, and in more than one place fresh houses have been opened by nuns for the purpose of educating Italian and French girls with a view to their taking the veil.

MARITIME.

The Presbytery of Victoria and Richmond met Nov. 17th at Baddeck and next day at the Forks, the two sections of the charge. At both places the work was found to be in a prosperous condition, reports showing that God's blessing had rested on the work done. Mr. McKenzie aided by his co-workers in the congregation, has labored long and faithfully, and has been permitted to see the pleasure of the Lord prospering in his hand. A fine new church is in course of erection at Baddeck.

Presbytery appointed the following committees:

On the State of Religion,—A. Grant, E. Roberts, and J. Rose.

On S. Schools,—D. McDougall, and A. McMillan.

On Temperance,—A. McMillan and D. McDougall.

On Statistics,—K. McKenzie and A. McRae.

On Augmentation,—K. McKenzie, D. McDougall, A. McMillan and J. Rose.

Next meeting at Lake Ainslie, Dec. 16th.

The Presbytery of Wallace met at Wallace, Nov. 17th. Moderation in a call was granted to River John, stipend \$800 and manse.

The allotments in Wallace Presbytery for Augmentation are as follows: Amherst, Springhill, Pugwash, Tatamagouche, and River John, \$50 each; Earlton, New Annan, Wallace, St. Matthew's and Knox, \$40 each; Lunenburg, \$20.

Union church Hopewell, was reopened on Sabbath, Nov. 22. Rev. T. Sedgewicke preached morning and evening and Dr. Pollok in the Afternoon.

The Presbytery of Miramichi met at River Charlo Nov. 10. Reports of work in Caraquet and Kouchibouguac, by Messrs. Campbell and Johnson, were approved.

Rev. Thomas Nicholson has resigned the pastoral charge of River Charlo congregation, receiving as retiring allowance a sum of \$1000.

Bathurst is moving in a call, stipend \$750 and a manse.

Rev. John Wallace after several years of service has resigned his charge in Bermuda, the two congregations there, belonging, as many of our readers know, to the Presbytery of Halifax.

Presbytery of Pictou met in Stellarton Nov. 17 for the induction of Rev. J. H. Turnbull. The settlement is a most happy one.

The congregation of Glenelg is making an earnest effort to pay up the last of the debt on its church. There are in the congregation five auxiliaries of the W. F. M. S. and more to follow.

There are eighteen students in attendance at the Presbyterian College in Halifax. This is a larger number than usual and is very encouraging.

ABROAD.

It is reported in London that a crucifix is soon to be set up in St. Paul's Cathedral as "a centre of worship."

Mayor Wilson, of Harrisburgh, Pa., has instructed his officers to arrest all persons caught swearing in the streets.

In Denmark, if a publican makes a man drunk he is obliged to send him home in a cab.

A Sunday closing bill for Sweden is about to become law. It provides also for earlier closing on week days.

An anonymous member of the English Presbyterian Church has sent a cheque for \$15,000 to assist the China mission.

The new liquor law in Russia will close 80,000 drinking places on the 1st of January; exceptions are made in favour of itinerant vendors who attend the large fairs and festivals.

Japan has set an illustrious example for the Oriental nations in the matter of popular education. She has just passed a law compelling all children between the ages of six and fourteen to attend school from three to six hours a day for thirty two weeks in the year, all expenses to be paid out of the public treasury.

The missionary work of the world now includes one hundred societies—fifty American and fifty European—which report an income of \$9,723,850, of which \$4,420, 613 came from America and \$5,303, 237 from Europe.

A Calcutta paper says that a native woman has become the editor of a Christian periodical, which she conducts with marked ability and success. Let those of us who are inclined to be "weary in well-doing" think of this and kindred results, and take courage—*Illustrated Missionary News*.

Madagascar's unsettled state during the past year has interfered but little with the progress of mission work. Many new chapels have been built, and spiritual life has gained in intensity.

Although Christianity is making such strides in Japan, Buddhism seems to have a strong grip yet. An immense temple, to cost over \$3,000,000, is being rebuilt at Kioto, where one was burned twenty years ago. It will be the Mecca for all the faithful of the kingdom.

Last year a Buddhist priest of very high rank ate with Mrs. Ingalls, a Baptist missionary. A few years ago a priest would not even speak to a woman. This is a striking illustration of the indirect and mighty leveling influence of the Christian religion.

On Wednesday week Monsignor Smith was consecrated to the Roman Catholic Archbishopric of Edinburgh and St. Andrews in the Pro Cathedral, Edinburgh. This is the first Archiepiscopal consecration which has taken place in Scotland since the Reformation.—*Pres. Mess.*

The results of the work of grace among the Telugus in India, are almost without a parallel in the history of modern Christian missions. The conversions since the great awakening in 1877-78 have averaged more than 2,000 a year, the number of church members now being near 25,000, gathered into thirty-four churches.

The Melbourne *Spectator* says:—"It is stated that, on the requisition of the native race in New Zealand, the whole of what is known as the 'King Country,' has just been proclaimed by the Governor of the Colony as protected from the sale of intoxicating drink for ever. The effect of this is that an area of three million acres of the most fertile land in New Zealand, and possessing one of the finest harbors in the colony, has been absolutely dedicated to temperance forever."

A proof of the reality of the recent missionary revival in England is shown by the fact that in connection with the Church Missionary Society, 105 young men have offered themselves for mission work during the past year, of whom forty five have been accepted, more than half as many again as last year. Of these, eighteen go direct to the mission field, eight of the number being university graduates; two go out entirely at their own charges.

A handsome new chapel has been opened by the natives on Matautu, in the Samoan Islands, which was built entirely of timber from a forest which had been tabooed as the dwelling-place of one of their heathen deities. It was a triumph of their Christian faith over their former superstitious awe.

Dr. Nevius has made an estimate that there are, or were, in round numbers about 300,000 idol temples in China; and at the rate of ten idols to each temple, there would be 3,000,000 idols. These temples he estimates to have cost \$1,000,000,000! And the money which is spent annually by this people in worship and the repairs of these buildings, as well as the building of new ones, is simply beyond conception. In Soochow, one of the largest temples has recently been overhauled and repaired, at an expense it is said of \$70,000, largely given by one man, who thereby is supposed to get great merit."

The blessings which have come to India through English rule are now always appreciated by the people. They submit to foreign authority, but still approve of the practices against which civilization has protested. A missionary of the London Society reports that at the village of Takli the lead man recited to him an incident in his family history concerning the burning of the wives of several of the families who fell in the battle. This was 150 years ago, and when the missionary asked this native if they would like to do this kind of thing now, with most serious earnestness he replied: "Yes if you will give permission." Possibly the feeling that led to this utterance springs from the knowledge of the sad condition in which widows in India are now placed. They deem it better to die than live such wretched lives.—*For. Miss.*

On the other hand, the cause of the Gospel is also pushed earnestly forward. Signor Capellini visited the great plains of Piedmont and Lombardy during the time of the autumn manoeuvres, and though many difficulties were thrown in his way, he yet succeeded in distributing a good many Bibles among the soldiers, and was the means of converting some. At the opening of the Waldensian Theological College, Signor Pous, Vice-Moderator of the Waldensian Church, was elected President, and the meeting was unusually encouraging.—*Eng. Pres.*

POWER OF CHRISTIAN EXAMPLE.

BY C. C. MCCABE, D. D. IN GOSPEL IN ALL LANDS.

Dr. Bainbridge, in his "Around the World Tour of Christian Missions," tells a story which is full of hope and encouragement for all missionary toilers throughout the world.

Some years ago a Christian layman from America engaged, through a Japanese Consul to go to the Empire of the Rising Sun in the capacity of teacher. He was assigned to a position far to the South with the strictest injunctions not to teach the religion of Jesus, nor to say anything calculated to undermine the faith of the boys in the religion of their fathers. They did not know there were other ways besides the tongue to speak forth in witness of Christ Jesus.

A living Christian may have his mouth closed and his every action more closely watched than was Daniel in Babylon, but he will testify in inaudible but comprehensible language of the glorious hope he has within him as an anchor to the soul. He cannot help letting it be known that he is the possessor of a peace the world can neither give nor take away.

Said these young men to me, "Our teacher's whole bearing, his constant spirit, and his unspoken words so impressed us that we had to believe as he believed." His soul was expanded and filled with such great thoughts of God and heavenly things, that as he moved along through life's waters, as it were, a current was created that drew irresistably all the little craft after him.

Unknown to the teacher, forty of the boys and young men of the school gathered in an adjacent grove, and signed a solemn covenant to give up idolatry, to believe in the religion in which their teacher believed, and to worship henceforth only the God whom he worshipped.

Immediately their light also shone out, as it must, if genuine. Their parents and the whole community were soon informed. The teacher was dismissed, and the school broken up, and many of these forty young disciples of Christ were imprisoned.

But twenty-five, at least, held out faithful, and were gathered into a training school, and fifteen of them, when I was there, were soon to graduate and go forth to preach the Gospel in as many towns and cities of Japan.

DON'T LIVE ON FEELING.

It may be helpful to some humble disciple who is disturbed because he cannot keep his religious feelings up to his ideal of what they should be, to be told that the distinguished Wilber Fisk was troubled in the same way in the earlier years of his Christian life. Having opened his heart to the saintly Timothy Territt, of precious memory, this gentleman said to him: "I think you make a Christ of your feelings. You do not expect that Christ will bless you unless you have a peculiar kind of feelings. But Christ does not bless you because you have peculiar feelings, but because you believe in Him. Make a Christ of nothing but Christ." These wise words are "apples of gold." The reader would do well to let them direct his mental eye away from his own perturbed heart up to the face of the ever living Christ,

The Massachusetts' Bureau of Statistics has published some facts about Sunday railway trains near Boston, which are sad if true. In 1860 there was no Sunday train about Boston; but members of churches who desired to worship with favorite preachers at some distance from their homes petitioned to have church trains run for their accommodation. In one case, a leader of church music; in another case, a minister petitioned for such accommodation. For the special benefit of church-going people the railways started a few local trains, although, at first, they were in violation of law. Soon pleasure seekers crowded the trains, which became more numerous and ran to longer distances, till now 193 excursion trains leave or enter the city every Sunday.

Missionary work in Polynesia was only really begun about fifty or seventy years ago, and yet there are 274 native ordained ministers on these islands. In addition to the 274 ordained pastors there are 632 native unordained pastors, and there are 20,000 church members. These churches, instead of being a burden to the London Missionary Society, last year sent them £5,089.

The popularity of the American S. School periodicals, known as the "Westminster," Series, is seen in the fact that they are to be used henceforth by the Presbyterian Church in England.

The greatest act of obedience is to take Christ Jesus. — *W. Romaine.*

SPEAK NOT OF SELF.

Speak not often of your own actions, nor even, when it can be properly avoided, make allusion to yourself as an agent in transactions which are calculated to attract notice. We do not suppose, as some may be inclined to do, that frequent speaking of our actions is necessarily a proof, although it may furnish a presumption, of inordinate self love or vanity; but it cannot be denied that by such a course we expose ourselves to temptations and dangers in that direction. It is much safer, and is certainly more profitable, to speak of what has been done for us,—to speak, for instance, of ourselves as the recipients of the goodness of God—than to speak of what we ourselves done. But even here, also, though it may often be an imperative duty, there is need of deliberation and caution.—*Prof. Upham.*

If a man must use tobacco, or, rather, if a man will use tobacco, he ought to have some regard to the place of its using. He probably enjoys the fumes of tobacco; but there are those who do not, and they ought to have the privilege of getting along without it, if they want to do so. Yet it is one of the commonest things in the world to see a gentlemanly appearing man smoking a cigar in a cluster of persons waiting at the gate of a railway station, or in a line of passengers at a ticket office window. Something must have deadened the sense of regard for the feelings and rights of others, in that man's nature. Possibly the tobacco has done it.—*S. S. Times.*

Temperance puts coal on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the children, vigor in the body, intelligence in the brain, and spirit in the whole constitution.—*Poor Richard.*

How many parents are very careful to teach their children the importance of making a living, but do not teach them the importance of being prepared to die! We well might add that none are prepared to live as God would have them live until prepared to die.

"I believe that the present traffic in intoxicating drink, with all the consequences which flow from it, is the gravest sin, shame, folly, and danger in our country," said Cardinal Manning in his address at Wigan, England.

Every true Christian life needs its daily "silen time," when all shall be still, when the busy activities of other hours shall cease, and when the heart, in holy hush, shall commune with God. One of the greatest needs of Christian life to day is the revival of devotion. Ours is not an age of prayer so much as of work. The tendency is to action rather than to worship—to busy toil rather than to quiet sitting at the Saviour's feet to commune with him.

The late William Arnot said there were some people who were always saying to every thing and to every one, "O! O!" and there were other people who never said, "O!" Paul said "O" only twice, and one came from the contemplation of self. "O, wretched man that I am!" and another came from the contemplation of God:—"O, the depth of the riches, both of wisdom and knowledge of God!" Feelings must be the natural growth of faith.

"Hem the Sabbath well, and it will not ravel out all the week," said an old Puritan minister. "My business," says a police officer, "has enabled me to see and feel the value of the Sabbath; for there is scarcely a criminal for the prison or the gallows who does not say that he considered his first fall and misery afterwards to be owing to his dishonoring that blessed day."

Thy growth of grace is like the polishing of metals. There is first an opaque surface; bye-and-bye you see a spark darting out; then a strong light, till at length it sends back a perfect image of the sun that shines upon it.

If a crooked stick is before you, you need not explain how crooked it is. Lay a straight one down by the side of it and the work is well done. Preach the truth and error will stand abashed in its presence.—*Spurgeon.*

When you have learned to submit, to do faithfully, patiently, duty that is most distasteful to you, God may permit you to do the work you like.—*Prof. Ridgell.*

It matters little at what hour of the day The righteous fall asleep, Death cannot come

To him untimely, who is fit to die.

—*Milman.*

I know not how, nor where, nor when,
My father may provide
To bring me to His mansion fair,
Forever to abide.

—*Charles W. Pichey.*

A THOUGHT FOR MOTHERS.

Talking the other day with one of the most sensible women I know, one too whose large family is so well ordered that there never seems to be a particle of friction in its management, I was pleased with something she said about children, and I determined to repeat it to a wider audience than the one my friend had at the moment.

"I never fret about little faults of manner, nor even about transient irritability, in my children," said the lady. "Children, as they are growing up, go through many temporary conditions, which, if apparently unnoticed, pass away. In fact, there are little moral disturbances to be expected, like whooping cough and measles in the physical life, and, if the general home atmosphere be wholesome and the trend right, I do not think it worth while to be too much distressed over occasional naughtiness."

Is there not comfort here for you, dear friend, you cannot understand why John, carefully trained as he is, sometimes, in the eager heat of play, bursts into the room like a tornado, or forgets to put cap on nail and books on shelf, as an orderly boy ought? And if Sarah is not so patient as she should be with the younger ones, sometimes has mysterious fits of depression, or is hysterically gay with no cause that you can see, summon your own gentle self-possession to the front; remember that the period between childhood and youth, like all transition periods, is very trying, and while you pray a great deal for your darling, do not worry about her or talk to her too much. Above all, do not suffer yourself to be always censuring a sensitive boy or girl, to whom judicious praise now and then will be a tonic.

Line upon line, precept upon precept, we must have at home. But we must also have serenity, peace, and the absence of petty fault-finding, if home is to be a nursery fit for heaven-growing plants.—*Illustrated Christian Weekly.*

POWER OF APPELITE.

An illustration of the dangerous tendencies of the habitual use of intoxicants is furnished in the case of Captain John Vaughn Lewis, of the United States Army, who is to be tried by court martial for drunkenness. He was once rector of Trinity church in Norwich, Ct., and was much esteemed for his social qualities and his active labors. But the "dead fly in the apothecary's ointment"

was the wine on the dinner-table. He became rector of St. John's, Washington. There something stronger than wine was used, and he was compelled to leave on account of drunkenness. Friends procured for him a chaplaincy in the army under a promise from him to reform; but he has yielded to the temptation and fallen. Drinking in the army is not under ban; but to get drunk is a disgrace. It is a poor place for a drunkard to reform, unless he is a private soldier from whom liquor is kept away. Not so the officers, who can readily obtain it. The lesson in this case is, "Look not on the wine when it is red," &c., a lesson given in the days of Solomon.—*Chris. Sec.*

HORRORS OF HEATHEN LANDS.

The habitations of the heathen still breathe out cruelty. Two Baptist Missionaries, went up the Congo last Autumn to six sites for Mission stations. At Boluho they found it was a gala day. The wife of a chief had died, and after some nights of orgie, there was to be "a grand finale of female sacrifices. The victims were tied up somewhere, and remonstrance and pleading were in vain.

Another case tragely was to take place. Prices of certain food were to be arranged, and as a seal of the agreement, a hole was dug between the two towns, a slave was seized and his arms and legs broken, and thus helpless, he was thrown into the hole to die, none being allowed to give him food or drink.—*Mis. Her.*

FOR YOUNG MEN.

Wherever you are, much will depend upon *the regulation of yourself.* We are apt to lay the blame of our indiscretions and failures on our circumstances, and to suppose we should act differently under other influences. But this is a great mistake: for circumstances, though I admit they have a powerful influence on our conduct, do not so much form as discover our character. Be "lord of your own mind," and you will rise above outward trials. Try then to understand yourself—your strong and your weak points—and ask God to help you.—*Sel*

Bishop Fraser, preaching at Bolton, said that if intemperance slew its thousands, licentiousness slew its tens of thousands.

Thanksgiving makes our prayers bold and strong and sweet; feeds and enkindles them as with coals of fire.—*Luther.*

HOW SORROW MAKES HAPPY.

A state of happiness is not always the state of highest blessedness. Our really best days, when we learn the most and grow the most, are not always nor usually our gladdest days. It was our Lord himself who said, "Blessed are they that mourn; for they shall be comforted." The beauty is not for those who laugh, but for those who weep. The meaning must be that God has blessings which he can give only when the heart is in sorrow or pain; and that God's comfort, which makes the beatitude, is such a precious and enriching experience that it is quite worth while to mourn that we may gain that beatitude. The comfort far more than compensates for the grief, and we cannot get the comfort unless we have the grief. One might dread the coming of night; but he would never know of the glory of the heavens, with their starry splendors, if night did not come. And we should never see the glorious divine promises, nor realize the precious joys and hopes of Christian faith, if the shadow of sorrow never deepened about us. The child never fully understands the sweetness and gentleness of the mother's love, until the child is sick or suffering; and we can never experience the blessedness of being drawn close to God's heart and comforted by him, "as one whom his mother comforteth," if we do not have pain or grief. So it is a blessed thing to mourn, just to have God comfort us.— *S. S. Times*.

A FORMOSAN EXECUTION.

Dr. MacKay our missionary in Formosa, thus describes a Chinese execution:

On the 26th ult., I wrote to you about a man who was stabbed here in Tamsui. A few days afterwards he died, and the military Mandarin seized the murderer, imprisoned him, and ordered five hundred blows on the hips with a bamboo stick. After one night three hundred more were administered, and he was condemned to death. I went to see the miserable criminal. It was painful to see his indifference. To any question asked he simply replied, "In sixteen years more I will be as large as I am now." Here is the Buddhistic idea of the transmigration of souls. On the morning of his execution opium was given him to smoke, also vericelli to eat. Then his hands were tied behind his back and the procession was formed—soldiers in front, then the criminal with

three executioners close to him, then the Mandarin on horseback, and behind a great crowd. I went to the spot and waited. The procession walked about a mile. Soon guns were fired and quickly the criminal appeared. In the midst of groans, etc., he was pushed off the road; in a moment he was on his knees. The next moment one executioner wielded a long sword and with one blow severed the head from the body. Then all ran away groaning, being afraid of his soul, which at once became a devil. I went to see purposely, to know for my self the ins and outs of Chinese life. I don't believe in sentimentalism. Poor Formosa converts are true and faithful.

HOW DID YOU LIKE THE SERMON?

Let us, if only for the sake of variety, change this trite commentary on our Sabbath engagements. How did you enjoy the prayers? How did the reading of God's Word affect you? How much reality did you feel in confessing your sins? How many of your sick, weary, sorrowful and sinful friends did you remember on your knees? How much did your thoughts go with the hymns you sung? How much did you pray that the servant of God might be blessed in His Word, and that your own soul might be humbled and assured in the love of Christ? And how far has the prayer been answered? Oh, but you say, these are really private questions. Then put them to yourself, dear friend.— *Christian Commonwealth*.

NO TIME FOR RELIGIOUS DUTIES.

It is just fifty years since a large dry-goods firm was in active business in this city, when one day the head of the firm said to his partners: "We must restrict our operations. I find that the demands upon my time are such that I have not the requisite leisure for my religious duties, and I cannot go on this way." The other members of the firm consented, and the reduction was made. Just two years from that time there came a great financial storm which engulfed nearly all the business houses of the city. But the firm in question safely rode out the storm, and found that what they had done out of their religious convictions was really a matter of the soundest policy, though they were not aware of it at the time.— *Intelligencer*.

HOW TO READ THE BIBLE.

There is a gain in systematic and thorough Bible study; there is a gain in intelligent Bible-reading, topically or by a single book at a time; there is also a gain in the regular daily reading of the Bible, chapter after chapter, in course, throughout the year. This latter reading may, at times, be perfunctory, but it has its practical value even then. Those men who are most familiar with the Bible in all its parts are commonly those who have been in the habit of reading the Bible through, in course, year after year, and who have thereby become gradually familiar with portions of the Bible which they would not have looked up in ordinary topical reading or study. Nor does this formal reading of the Bible interfere with more earnest and thorough occasional Bible-reading. On the contrary, it makes that kind of reading all the more satisfactory when it is undertaken. It is a good thing to read a chapter in the Bible at the close of the day's work, even though its reading be somewhat irksome, and the temptation to sleep be a strong one for the hour. But that should not be one's only way of Bible reading; nor is it likely to be.

—S. S. Times.

PERSONALITIES.

Keep clear of personalities in general conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with personalities. Personalities must sometimes be talked, because we have to learn and find out men's characteristics for legitimate objects; but it is to be with confidential persons. Do not needlessly report ill of others. There are times when we are compelled to say: "I do not think Bouncer is a true and honest man." But where there is no need to express an opinion, let poor Bouncer swagger away. Others will take his measure, no doubt, and save you the trouble of analyzing him and instructing them. As far as possible dwell on the good side of human beings. There are family boards where a constant pro-stant process of depreciating, assigning motives, cutting up character, goes forward. They are not pleasant places. One who is healthy does not want to dine at a dissecting table. There is evil enough in man, God knows! But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.

—John Hall, D. D.

SELF-DENIAL.

Self-denial, for the sake of denial, does no good; self-sacrifice, for its own sake, is no religious act at all. If you give up a meal for the sake of showing power over self, or for the sake of self-discipline, you are not more religious than before. This is mere self-culture, which, being occupied forever about self, leaves you only in that circle of self from which religion is to free you; but to give up a meal that one you love may have it is properly a religious act—no hard and dismal duty, because made easy by affection. To bear pain for the sake of bearing it has in it no moral quality at all; but to bear it rather than surrender truth, or in order to save another, is positive enjoyment, as well as ennobling to the soul. Did you ever receive even a blow meant for another in order to shield that other? Do you not know that there was actual pleasure in that keen pain far beyond the most rapturous thrill of nerve which could be gained from pleasure in the midst of painlessness? Is not the mystic yearning of love expressed in words most purely thus—*Let me suffer for him?* This element of love is that which makes this doctrine an intelligible and a blessed truth. Sacrifice, alone, bare and unrelieved, is ghastly, unnatural, and dead; but self-sacrifice, illuminated by love, is warmth and life, giving himself for man. *F. W. Robertson.*

Never leave your way to seek a cross, nor go out of the way to avoid one; appointed crosses are real blessings.

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