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AM:O  
M3P6 Go Ye THE PRESBYTERIAN CHURCH IN CANADA

**The Maritime**

**Presbyterian**

Go Every Creature

unto all the World

**Preach the Gospel**

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

<b>CONTENTS.</b>		<b>PAGE.</b>
State of the Funds.....		90
Editorial Items.....		99
Infant Church Membership, III. by Rev. John Cameron.....		102
Report of Sabbath Schools in Pictou Presbytery.....		104
<b>The Trinidad Mission:—</b>		
Letter from Mrs. Morton.....		106
Letter from K. J. Grant.....		107
Report of Rev. T. Christie.....		108
<b>Home Mission Reports</b>		
Reports of Andrew Hay and Wm. Dawson.....		109
Bermuda, by Rev. A. B. DeKie.....		120
Foreign Mission, by Rev. J. L. George.....		118
A Parable, by Rev. J. H. Murray.....		118
Letter from Rev. G. L. McKay.....		124
<b>PRESBYTERY MEETINGS:—</b>		
Truro, Sydney, Victoria and Richmond, Halifax, Pictou.....		119
<b>Miscellaneous:—</b>		
United States, Asia, Britain, Europe, Africa.....		122
The Progress of Missions.....		110
The Gospel in France.....		125
New Religious Movement in Russia, Arabi Pasha's Oath.....		111.
Spurgeon on Open Communion.....		98
We seek a city, Population of China, Of the World.....		127
A Practical Religion, Household Piety, Indifference, Right Praying.....		128.
<b>THE CHILDREN'S PRESBYTERIAN.</b>		
An evening prayer, Letter from a Pastor.....		113
Hindustani and the Hindoo.....		114
Church Moorings, My mother's been praying, Can a child have faith?.....		110
A Mission House & the ruins of an Idol Temple.....		116
Preciousness, What I have seen, Yet a little while.....		117

April 15, 1883.

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One grand concern with buyers is to obtain garments that will last—garments whose fabrics will not waste, and whose colors will not fade. There is one seller in the great market of the world who assures the permanency of his wares. Hear ye him! "Buy of me gold tried in the fire, that ye may be rich; and white raiment, that ye may be clothed." In this regard the redeemed shall shine, when the sun shall have grown dim with age, and the stars fall from heaven like unripe figs.—*Amos*.

In India last year snakes killed no fewer than 18,670 human beings, while wild cats destroyed 2,769 more. Further, 5000 head of cattle were killed by the same beasts.

#### SPURGEON ON OPEN COMMUNION.

There is not a Christian beneath the scope of God's heaven from whom I am separated. At the Lord's table I always invite all Christians to come and sit down with us. If any man were to tell me that I am separated from the Episcopalian, the Presbyterian, or the Methodist, I would tell them that he did not know me, for I love them with a pure heart, fervently, and I am not separated from them. The pulse of Christ is communion; and woe to the church that seeks to cure the ills of Christ's church by stopping its pulse. I think it is a sin to refuse to commune with any one who is a member of the church of our Lord Jesus Christ. I should think myself grossly in fault, if at the foot of these stairs I should meet a truly converted child of God, who called himself a Primitive Methodist, or a Wesleyan, or a Churchman, or an Independent, and I should say, "No, sir; you do not agree with me on certain points; I believe you are a child of God, but I will have nothing to do with you." I should then think the text would bear very hard on me, "These are they who separate themselves, sensual, not having the spirit."

—Maine has abolished capital punishment, and the roll of murderers grows steadily longer. In 1870 the convicts undergoing life-imprisonment for murder were 6 per cent. of the whole number; in 1876, 10 per cent.; in 1882, 25 per cent. Nearly forty men are now in prison under this sentence, and the number bids fair to go on growing. Commenting on this the *American of Philadelphia* says:—"It is rather curious that, with the decline of the belief in everlasting punishment in the future life, grows the unwillingness to pass the worst criminals on to what people now profess to regard as another stage of probation. Is it because people doubt the validity of their own reasoning that, like Voltaire and Diderot, they feel no certainty that there is no endless hell, and therefore incline to act as though there were one? Or is it that both the disbelief in hell and the disuse of capital punishment have the same root—more vivid appreciation of physical suffering than of moral degradation?"

P. P.

Twenty Christians can fight heroically where one can suffer greatly and be strong and be still.—*Dr. Cuyler*.

# The Maritime Presbyterian.

VOL. III.

APRIL 15th, 1883.

No. 2

## STATE OF THE FUNDS, APRIL 1st, 1883.

### FOREIGN MISSIONS.

Bal. on hand May 1st, '82 \$ 727 04  
 Received to April 1, '83 6954 97 7682 01  
 Expended to " " 10768 81

Bal. Due Treas. April 1st 3086 20

### DAYSRING, ETC.

Received to April 1st, '83 \$3002 57  
 Bal. due Treas. May 1st, '82 334 23  
 Expended to April 1st '83 5933 53 4272 70

Bal. due Treas. \$1270 10

### HOME MISSIONS.

Bal. on hand May 1st, '82 \$ 155 32  
 Received to April 1st, '83 3293 85 3449 17  
 Expended to " " '83 2537 20

Bal. on hand April 1st \$561 97

### SUPPLEMENTS.

Received to April 1st, '83 \$3503 64  
 Bal. due Treas. May 1st, '82 1990 94  
 Expended to April 1, '83 3349 15 5340 09

Bal. due Treas. April 1st \$1831 45  
 Received for debt Liquidation \$2515 08

Which leaves a balance of \$683 63

### COLLEGE.

Received to April 1st, '83 \$7714 48  
 Bal. due Treas. May 1st, '82 \$3069 59  
 Expended to April 1st '83 5776 31 11845 90

Bal. due Treas. April 1st \$4131 42

### AGED MINISTERS FUND.

Bal. on hand May 1st, '82 \$624 50  
 Received to April 1st, '83 1440 53 2035 03  
 Expended to " " 1731 70

Bal. on hand April 1st \$333 33

### COLLEGE BURSARY FUND.

Received to April 1st, '83 \$531 29  
 Bal. due Treas. May 1st, '82 \$191 46  
 Expended to April 1st, '83 506 00 697 46

Bal. due Treas. April 1st \$116 17

### RECEIPTS FOR THE MONTH OF MARCH.

Foreign Missions \$1577 33  
 Dayspring and Mission Schools 512 01  
 Home Missions 439 00  
 Supplements 227 17  
 College 697 29  
 Aged Ministers 211 23  
 French Evangelization 270 30  
 \$3935 23

P. G. MCGREGOR, Treasurer.

The Church's financial year closes April 30th, a fortnight after this reaches the readers, and according to the Statement on our first page the Foreign Mission Fund was \$4350 behind on the first of this month. If receipts come in, as during last month \$1000 more have been paid during the past fortnight, leaving the balance of \$3350 on the wrong side. A very slight effort would clear off the balance and close the year free of debt.

In money matters it is much more easy to keep out of debt than get out. If we begin next year with a heavy balance against us, it will be a drag on the work. God is blessing the Foreign Missions of our church, and while He is granting the former and latter rain in their season, let us be faithful in scattering the Seed, that the desert may become His garden.

If we might make a suggestion, it would be the following:—On the second last Sabbath of April, let intimation be given that those who wish to contribute anything additional to Foreign Missions, from a cent upwards, can roll it up, mark it "Foreign Mission" and put it with their ordinary contribution, in to the collection on the following Sabbath.

If this be done, not asking for a contribution, but merely stating the facts and giving the opportunity a Christian people will meet their obligations to the Foreign Mission Fund. Please try it.

Readers both old and young will please read carefully and preserve for future use, Mr. Cameron's lectures on Infant Church Membership. It is of great importance, that the old understand clearly, and the young be taught faithfully, the truth on this important subject.

If any of those who kindly act as agents for the MARITIME PRESBYTERIAN do not receive the paper before the twentieth of the month, they will please drop a card giving notice of the fact.

Our thanks are due to all who kindly returned spare copies of the January issue. As promised we have refunded postage where we knew where to send it. In several cases there was no name to indicate whence they came.

Our church in these provinces is more completely Maritime, than many of our people imagine. There are two congregations belonging to the Halifax Presbytery in the Bermudas. On another page is an account of the revival with which they have been abundantly blessed.

Letters have been received from Rev. H. A. Robertson of Erromanga, written after passing Gibraltar on the way home. He is probably now in Britain. Mrs. Robertson and family are well. They had a pleasant passage, and will remain in Scotland until May 1st, perhaps until after the Scottish Assembly meetings.

The adverse balance on the two Funds Foreign Mission, and Day Spring and Mission Schools, on the first of the present month was \$4350.37. The receipts on these two funds during last month were \$2030.24. If the same amount be received during this month the Financial year will close with a debt of \$2266.15 on our Foreign Mission work. Let it not be so. Let us not do any of the Lords work among the heathen on borrowed money.

On Thursday March 29th, the Presbytery of Wallace met at Amherst for the Induction of Rev. D. McGregor. The Church was well filled. Mr. Boyd preached, Mr. Darragh addressed the minister, and Mr. Sedgewick the people, after which the newly inducted pastor was warmly welcomed by the congregation.

On the following evening a very pleasant social of welcome was held at the residence of Mr. Main, at which the congregation was largely represented. There

were also present the ministers of the other denominations, who each in turn welcomed in a speech the new comer to the field. Mr. Main in the name of the congregation then gave an address of welcome. To these Mr. McGregor replied, after which short addresses were given by Mr. John Smith of Halifax, and Mr. John McKeen. Refreshments were tastefully served. Music sweet and soft, soothed and cheered until a late hour, when the happy company dispersed. We wish Amherst and their "new minister" a long and happy union.

There was a large gathering in the Presbyterian church at Stellarton on the evening of Tuesday, March 27th, a farewell meeting with the late pastor, Rev. T. Cumming. The occasion was full of sad interest to the people. Addresses were made by William McPherson, Alex. Grant, and others. Mr. Grant read an appropriate address, at the close of which he on behalf of the congregation, presented Mr. Cumming with a handsome gold watch as a parting token of their affection for him and their interest in his welfare.

Mr. Cumming in his reply referred feelingly to the long and happy union that had existed between them, and expressed his sorrow at leaving a people to whom he was so attached, having grown up with them from childhood, and their having been still more closely associated as pastor and people for the last ten years.

The congregation feel deeply also the parting with Mrs. Cumming, whom they have learned to know and love for her modest worth. Mr. and Mrs. Cumming have the best wishes and prayers of all whom they leave behind, for health and happiness in their new home, and great success in the important field of labor in Montreal, to which he has been called.

The prophecy of Joel,—"I will pour out of My Spirit upon all flesh,"—began at Pentecost, and continuing ever since, is being fulfilled in many places throughout the United States during the present

Spring, the quickening influences of the week of prayer led to more earnest prayer and work. In many instances the meetings were continued for weeks. There were no great spasms of excitement, but a deep, quiet, strong, steady, interest in religious matters prevailed. The careless became careful, the thoughtless, thoughtful. Men and women were thinking on their former ways, and turning their feet to God's testimonies. The result has been a large ingathering in many parts of the Union. On a recent Sabbath Dr. Cuyler received over eighty into the full communion of the church, on profession of their faith, and in Bethany Church, Philadelphia, a few Sabbaths since, two hundred and fifty were added to the communion roll, two hundred and fifteen of these on profession of their faith. And why should we not have in gatherings in all our churches? According to your faith, be it unto you. Let those who are Christ's people prepare the way of the Lord, and make His paths straight. Thus saith the Lord, "For this will I be inquired of by the house of Israel to do it for them."

The Presbyterian congregations in Halifax, have been holding a series of special religious services. Rev. William Donald of Pictou was in Halifax for about a fortnight, aiding the brethren there in their work. The meetings are described as "very good, the attendance large, considerable interest, some fruit visible." Let us hope and pray that it is but the beginning of good tidings, of revived zeal and effort of increased holiness and purity of life, of numbers brought from the power of sin to a knowledge of the truth as it is in Jesus.

Mr. and Mrs. Morton, of Trinidad, desire to acknowledge with thanks the receipt of the following articles:—

From the Halifax W. F. M. Society a large supply of stationery, and other useful articles too numerous to mention.

From the W. F. M. Society of St. John's, Newfoundland, a supply of sewing materials, most acceptable, as well as some other articles.

From the ladies of United Church New Glasgow, a valuable box of clothing which is largely used as rewards in our schools.

From the ladies of Stellarton congregation, a large supply of garments prepared for sewing by our school-girls, also valuable pieces of grey cotton, emitz, etc.

From Glassville, N. B., a box of clothing of suitable materials and made with the greatest neatness. These will meet the wants of those among our children who are a little above the ordinary E. Indian garments.

DAY SPRING AND MISSION SCHOOL FUND.

Barney's River:—	
Helen T. Irving,	\$7. 50
Catherine Inglis,	4. 00
Margaret McDonald,	4. 05
C. A. Robertson,	2. 10
	<hr/>
	\$17. 75
Blue Mountain.—	
Jessie L. McDougall,	\$7. 65
Margaret Fraser,	4. 05
Isabella Campbell,	2. 80
Margaret McCulloch,	2. 52
	<hr/>
	\$17. 02
	<hr/>
	Total: \$34. 77

Little Harbor:—	
Jessie C. McQueen,	} \$5. 63
Donelda Small	
Willie Forbes,	3. 82
Chance Harbor School,	4. 05

The working people throughout continental Europe are beginning to plead for deliverance from the secular Sunday, and that too when such persistent efforts are made in this country to persuade the same class of people that the American Sabbath is an infringement upon their liberties. A recent dispatch from Vienna says: "A meeting of 3,000 workmen was held at which a resolution was passed protesting against Sunday work. A resolution was also passed in favour of legal prohibition of newspaper and other work on Sunday."

Some people say the missionary spirit in the churches is dying out. The facts that the sums contributed by the various Protestant churches have increased in eight years from \$240,000 to \$3,250,000 does not confirm the assertion.

## INFANT CHURCH MEMBERSHIP. SHIP.

BY REV. JOHN CAMERON, OF BRIDGE-WATER.

*And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.*—GENESIS XVII : 7.

### XII. FEMALE MEMBERS OF THE CHURCH.

It need not surprise us if persons unaccustomed to close study; and untaught to reason logically, should be unable to remove the difficulties that arise in their minds on the subject of infant Church membership; seeing, that men of extensive information, and trained to reason correctly, have come to different conclusions on the subject.

As under the Jewish dispensation the male children only received circumcision, which sealed to them the blessings of the covenant, the question has been asked, in what relation did female children stand to the covenant? Were they, without the seal of circumcision entitled to its privileges, and recognized as members of the Church?

With a view of satisfying enquiring minds on this, and some other points, I notice.

I. That the Scriptures clearly recognize circumcised infants, and those not circumcised, as component parts of the old Testament Church.

The martyr Stephen, in that memorable speech which he delivered immediately before his death, which is recorded in the 7th chapter of the Acts of the Apostles, at the 38 verse; referring to Moses, says that he was with the Church in the wilderness." Of what did that Church consist? Of six hundred thousand men besides women and children, Exod. xii. 37. A similar specification, but more minute, and therefore more to our purpose, is furnished in connection with the renewal of the Church's covenant engagement before the death of Moses. In strains of deep pathos, that man of God, on the borders of Canaan and of eternity thus addressed the congregated Israelites, "Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel, your little ones, your wives, and thy stranger that is in thy camp, from the

hewer of thy wood unto the drawer of thy water: That thou shouldst enter into covenant with the Lord thy God, and into his oath which the Lord thy God maketh with thee this day. That he may establish thee to-day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee and as he hath sworn unto thy fathers, to Abraham, to Isaac, and Jacob, DEUT. XXIX, 10-13. Were the children excluded from that vast assembly that entered that day into covenant with God? By no means. One of the most interesting classes presented before the Lord on that solemn day, consisted of little ones who were expressly comprehended in the terms of the covenant. Their title to a place in the covenant, and in God's sanctuary was as valid as that of Abraham or Moses. It is noteworthy that there is no distinction drawn between male and female children; and it would be an arbitrary and unwarranted use of the term, "little ones," to restrict it to the male children. It is quite clear that female children were included in the covenant, though we may be ignorant of the door by which they entered. If the term "little ones" embraced only a part of the children; then, by the same principles of interpretation, the terms "men," and "women" must embrace only a part of the men and women. The case however would seem to be placed beyond dispute by the words of the prophet Joel ii. 16. 17. "Gather the people, sanctify the congregation, assemble the elders, gather the children and those that suck the breasts, &c.

A question of interest arises here; what was the exact character of the relation in which the children stood to the Church? Did they derive any benefits from being within the covenant? An eminent Baptist writer, Dr. Carson, who denies "infant Church membership," asserts that "the infants of Abraham himself, were not saved by the covenant God made with him, when they died in infancy." This extraordinary assertion he attempts to make good by saying that Abraham was the spiritual father of such only as believed; and that the covenant constituted no spiritual connection between him and his infant seed. Such are the quagmires into which men fall who depart from the firm ground of Scripture. Now, suppose no spiritual relation did subsist between Abraham and his infant seed; it does not follow that they were not saved by Abraham's covenant. The Patriarch and his infant seed both possessed the seal of the covenant without

spiritual paternity; and may they not have shared the common salvation in the same manner? If the Abrahamic covenant made no provision but for believers; it must be evident to every person, that it is not sufficient to save the dying infant; and we may reasonably ask those who hold such an opinion, why God strictly enjoined the parent to place the seal of the covenant upon his infant child, and connected the neglect thereof, with a terrible penalty? An essential element in that covenant was, that God promised to be "a God to Abraham and to his seed after him." If it ran thus, "I will be a God to thee, and to all those who like thee exercise faith in me;" then, there might be a warrant for handing over all children to the uncovenanted mercies of God. So far from there being anything in the promise that precludes God from being the God of the dying infant, there is in it the pledge of God to the contrary. The covenant is to be regarded in the light of a federal engagement between God on the one side; and Abraham and his seed, on the other side; and we maintain that the infant, dying in infancy, included in that federal engagement is saved: "for he is faithful who hath promised."

But says some one, "females were not circumcised." Certainly not; for the reason that the seal was inapplicable to them. But their exemption did not involve the forfeiture of any of the blessings of the covenant of which circumcision was a token. It cannot have escaped the notice of those who read their Bibles, that females were, for the most part, entitled to the same privileges with their husbands and fathers. But asks the objector, "could they enjoy such interest without personally submitting to the ordinance, with which the privileges were connected?" I answer, yes. Because in the first place, they did not submit to the ordinance; and secondly; it is beyond doubt that they had an interest in covenant blessings. To deny this would be to weaken the force of Paul's argument respecting the great profit of circumcision to the Jewish people, at large: including both males and females. He says there "was much profit in circumcision, viewing Israel as a nation. The nation included females, who enjoyed nearly every spiritual privilege equally with the males; though, as already observed, circumcision was inapplicable to them.

None will question the right of the author of Christianity to modify any system which he has given to his Church. This he has done,—changing the seals of

the covenant, in order to make them applicable to the enlarged state of the Church. The Passover, which could not be observed by the Church as now constituted, has been abolished, and the Lord's supper instituted, in its stead; which can be observed by the Church everywhere. In like manner, circumcision, which was limited to the male children, has been set aside, and baptism has been instituted in its stead, which is applicable to both males and females, in all ages, conditions, and climes.

II. The seal of the covenant is to be administered but once.

Under the first dispensation circumcision was administered to a person but once. By it the individual was recognized as a child of God. So under the present dispensation, baptism is to be administered but once. The person is then recognized as a member of the visible Church, belonging to Christ's flock and separate from the world. There is not a case on record, where a person having received Christian baptism, was re-baptized by the Apostles; and those who, through ignorance of the nature of baptism, are re-baptized in the present day, act contrary to the teaching of God's word, and the practice of the Apostles. Whoever has been baptized "in the name of the Father, Son, and Holy Ghost," has baptism, so far as it can be conveyed by man; and it matters not at what period of life, the rite has been administered, it is substantial baptism. It is an act of consecration to the Deity; and there should be no repetition of it. There "is one Lord, one faith, one baptism," *EPH. IV. 5.* It is lamentable to find those, who had been consecrated to God in infancy, by Godly parents who are now in heaven—who were baptized by holy ministers whose labors God owned and crowned with success, drawn away from their steadfastness by the persuasion of truth, and re-baptized. Where can they find a warrant for such a step? "It is better to obey God than man."

Such persons attempt to justify the act by saying, "it is the mode they deem essential." Just so. Now if mode were essential, is it not strange that our Lord in giving the commission to his disciples, says nothing respecting the mode; and never uses the word water—much less the quantity. The practice of re-baptizing is condemned by the most eminent divines; is contrary to the practice of the Church in its purest period; is contrary to the practice of the Apostles; and calculated to bring the ordinance itself into

disrepute. It is clear that it should be administered but once; since the blessings, of which it is a sign, and seal, are bestowed but once.

III. When should the ordinance be administered to infant Church members?

The word of God furnishes us with no reply to this question. It sets no fixed time. Many maintain that the practice of the Christian Church should conform as closely as possible to that of the Jewish Church; and therefore insist on the administration of ordinance on the eighth day. Others, believing that the observance of the ordinance obtains for the baptized person the pardon of all his sins, delay the observance of it, till their last sickness, in the expectation that it will secure for them an entrance into heaven. It became the practice in some Churches to baptize at Easter, all who had been born since the previous Easter; except in cases of necessity; where death seemed imminent, when it might be performed at any time, and by any character. In some Churches it is fashionable to baptize only on the first Sabbath of each month.

As already observed, there were several things under the former dispensation; which are not adapted to the present one. To follow the rite of circumcision as *time*, would now be an impossibility. But, who on the one hand, we should avoid indecent haste, which implies the belief that baptism is essential to salvation; on the other hand, parents should beware of unnecessary delay, and embrace the earliest opportunity of dedicating their offspring to God. Not a few parents neglect this duty which they owe to their children when in health but when they become sick, display much zeal to have them baptized lest they should die without it. I fear there are many among Presbyterians who believe in the doctrine of "baptismal regeneration," who are unwilling to own it.

One thing is clear - there is something radically wrong in the case of those parents who profess to believe in "infant Church membership," and yet neglect to baptize their children. They allow them to grow up like heathen, without any recognition of their union to Christ. The charge which God brought against the "sons of Jacob" in the time of Malachi, is very applicable to such as act so. "Ye are gone away from mine ordinances, and have not kept them," MALACHI II. 7.] There is guilt which shall not go unpunished. "Suffer little children to come unto me, and forbid them not; for

of such is the kingdom of God," LUKE XVII. 10.

Our children, Lord, in faith and prayer,  
We now devote to thee;  
Let them thy covenant mercies share,  
And thy salvation see.

## REPORT ON SABBATH SCHOOLS.

### IN PICTOU PRESBYTERY.

Your Committee have to report, that Sabbath-school returns have been received from sixteen Sessions within the Bounds of the Presbytery. These returns shew, that, during the last year, there were in regular attendance and receiving religious instruction eighteen hundred and ninety-two, and on the roll two thousand five hundred and seventy, and the number of teachers engaged in the work three hundred and one. - From the various S. schools fifty-one have, during the year, been received into the full membership of the Church, and of the number under instruction, three hundred and ninety-three are communicants. The amount expended in providing religious papers, and for other purposes connected with the schools, is \$615.98, and contributed by the scholars for the missions of the Church \$559.26. In all collected during the year, the sum of \$1175. In eleven schools, libraries are reported, containing from one hundred to eight hundred volumes, and amounting altogether to three thousand eight hundred and ninety-one volumes. The other five schools return no library, but secure and distribute to the children, the most suitable and best religious papers. From two schools only, there is reported a weekly teacher's meeting, for the study of lessons. In the others the means employed to prepare the teachers for their work, are Bible classes, Westminster and International helps, and in a few cases, by selecting the lessons as the subject of remark, at the preceding prayer meeting.

Comparing the returns of this year with the last, your Committee regret to find, that, in the number of scholars, there is a considerable decrease; this is not as we expected, and is somewhat fitted to cause a degree of anxiety. It may however be perhaps explained by the fact that three congregations have made no return. On the other hand, there is a large and very gratifying increase in the contributions of the present year; the amount being nearly double that of the preceding return. - Your Committee are

much pleased to find, that in all the S. schools, the Shorter Catechism is taught and forms a principal part in the instructions given. This is as it should be in every school for religious instruction. However well furnished the library may be, and carefully selected the books, there is a great and serious want, if the Shorter Catechism is not there, and occupying the highest place, next to the perfect word of the living God. No other work of man can fully supply its place.

The S. school is now recognised by the Christian world, as one of the great Institutions of the Church, and its importance, as such, claims for it the earnest attention of all who feel a real interest in the well-being of the rising generation, for it is certain, that their religious character, intelligence, and usefulness will depend, under God, on the instructions given, and the impressions received in the Sabbath class. One of the difficulties, and, in many localities, it is a serious one, is to secure teachers truly or in other words, spiritually qualified, to undertake the work--teachers not only possessed of the knowledge required, but who find pleasure in, and love their labor, and are stimulated by recognizing in every youthful face an immortal but fallen being, that must be made acquainted with Christ and taught to trust and serve Him, or be unhappy in life, and die in despair and eternally.

Such teachers alone, can succeed in making the S. school a blessing and secure the end it was intended to accomplish.--Another difficulty arises from the indifference with which too many of the parents regard the S. school. It was indifference to the interest of the children and the neglect of parental duty, which grew out of the indifference, that rendered S. schools a manifest necessity in the Christian Church. Parents would not do the work they promised and solemnly vowed to do, and therefore others must take up that work and do it for them. In the Church and her membership, there should be no necessity for S. schools. If every parent were honest and willing to work in order to train up his child, as promised by him in his baptismal vows, his neighbours would not require to interfere. It is said, that some parents are not capable of teaching. If so, in every case there can be but one reason for it, and that is, that such a parent does not really desire to do it, no man, who can read his Bible, and is truly earnest and interested in the eternal welfare of his child, need be many months

incapable of imparting such simple instruction as the child requires. If as truly desirous to lead his child to Christ as to see him prepared to act his part successfully in the business of the world the excuse of incapacity would seldom be given. While the S. school has thus been constrained to do the work which parents neglect, these parents should be frequently reminded that the S. school teacher was not intended and cannot relieve them of their solemn responsibility. It is to be feared, that this great mistake prevails very widely. Parents send their children to the S. school, and too readily allow the feeling that by doing this, their duty is discharged. Is the child improving? Who are the child's companions on the road or in the street, and how is the time occupied--and what is the character of the conversation while waiting for the opening of the school? Is it such as tends to habits of reverence for, or profanation of the Holy Sabbath? The parent does not know and in many cases, is not sufficiently concerned to be led to inquire. The children are regularly sent to the S. school. That is attended to and sufficient, and replies to every question of parental duty. In every such case, where the parent thus declines to watch over and help his own child, he has not just ground to expect that child to grow up useful and respected, professing the character, and doing the work of a Christian man. It is well known that before and after class hours, and on the way, the children come in contact with much that is evil and fitted to do even worse, than render of no benefit the teaching given in the school hour. This though so generally overlooked, is a most serious thought, and parents should be impressed with the duty of guarding their children by accompanying them to the school, or by giving them in such charge as may shield them from danger. If parents cannot undertake to teach because of inability, they can at least protect their children, while being taught by others, from the influence of conversation and example that can scarcely fail to be followed with injurious consequences.

respectfully submitted.

A. MACLEAN, Convener.

That man may last, but never lives,  
Who much receives, but nothing gives;  
Whom none can love, whom none can  
thank,  
Creation's blot, creation's blank.

Thomas Gibbon.

## THE TRINIDAD MISSION.

Letter from Mrs. Morton.

Tunapuna, Feb. 24th 1883.

*My Dear Miss McGregor:*

At last I find myself seated, pen in hand, to write to you. I owe you for several kind letters, and nothing but want of leisure has prevented me from writing you before.

I will go back as far as December and try to tell you something of what we have been doing. Early in the month Mr. Morton took a bad cold, how, we scarcely know; but we believe that his throat was weakened by over-work. Five services on Sabbath with twenty miles travelling, in addition to incessant labour through the week is, as many have remarked since more than any man's lungs can stand. The cough continued nearly two months without any improvement, often accompanied by vomiting, and he lost about 25 pounds in weight.

About the end of January there was a decided improvement, and now it is only troublesome in the mornings, and sometimes at night. He is looking more like himself, and is quite strong again. There was only one Sabbath that he did not go out at all, and by drawing more upon the helpers all the services went on as usual, except the English service at Caroui, which was poorly attended, and has been dropped for the present.

On the 23rd of December Miss Semple arrived. I had to make some changes in the arrangements of the house for her. The three boys occupying one room, and what was Arthur's room, a small but cheerful one, is given to her.

On the 24th, we had a Christmas treat for all our school's, in the room down stairs. There were 110 children present, and they had a very jolly time. Agnes was away the whole of that week; Mrs. Falconer had invited her to go to the Island with them for sea-bathing, and I did not want her to miss such a treat although it left me with so much to do. She reached home just at the hour for the treat.

The next day was Communion Sabbath-Dinner, was served in the school-room for those who came from a distance. Miss Blackadder and Soodeen had come to spend Christmas; we had a very happy day. The next day, Christmas, our countryman, Rev. John Cameron's son came out to spend the day. He and Soodeen left by the evening train.

The following morning Mr. and Mrs. McLeod, baby and nurse arrived. They

remained with us two weeks, Mr. McLeod going down for one Sabbath's work, and he and Mr. Morton were busy all the time with reports and accounts for the closing year. We enjoyed their visit very much and when they went they took Agnes with them. Then Mr. Christie came to see Miss Semple and stay a few days, and on the 7th of Feb. Mr. Morton and I went to Princetown and returned on the 16th. Mr. McLeod seems stronger than he was, and goes through enough work for a healthy man. Fourteen people were baptized lately, and the work in our old field seems to be progressing steadily.

We enjoyed our visit very much, and felt better in mind and body for the change. Miss Blackadder's school is doing very well indeed. It is something to be proud of. On our way returning we had breakfast at the Grant's, they are all well.

We attended a Bible Society meeting in San Fernando. The Anglican Bishops presided, one of his own rectors sat on his left, a Wesleyan Parson on his right, Mr. Morton was one of the speakers, and it was held in a Wesleyan Church, it was quite a treat to me; I had not been to anything of the kind for years. The Bishop put up at the Scotch manse with Rev. Mr. Henry, though there was a parsonage in the next square, but that parson is very high church, and is much hurt at the proceedings of the Bishop. When we reached home we found the barrels and two boxes. \* \* \* Much of the clothing seems to be very nice; I notice what you say about some of it being made before I wrote, some appears to be too much cut out in the neck. I had husbanded last years supply so was not quite out when it arrived.

Miss Blackadder has divided the contents of the Stellarton box with me. There are no orphans now to be provided for, except the lame one and she is able to earn her food by assisting in the school. Her two sisters are near us—one living with her brother, whom I continue to clothe, and one with a respectable East Indian couple, who have no children, and are well able to provide for her. Other two who used to stay with Miss B. have a father who is able to provide for them, and always did so, or at least partly, but he used to drink, now he is married again and seems to be quite steady, but as they were hiding in the bush when he sent them to school, he brought some provisions and the girls and asked Miss B. to let them stay with her that they might be watched over.

I have diverged from my subject, the clothing. Will you kindly thank the ladies of your Society for my share of it, and assure that it is a very great assistance to our work. I gave about 25 garments at Arouca school this week as rewards for attendance. It was quite a year since they had any, and many of them got nothing at Christmas being too small to come to Tunapuna, and in some cases the parents would not allow them to come. Miss Semple has improved the school very much already.

It is a very great relief to have this school properly provided for; we went through an amount of work and worry with it before, that was quite too much for us.

We cannot turn our thoughts homeward just now. Mr. Christie is not able for much. Mr. McLeod is not strong; this field is new, and we are surrounded by Roman Catholics. Mr. Grant can fall back upon Lal Behari, and Mr. McLeod upon Annajee, but we have no catechist; we have good teachers and helpers but no one who is qualified to take charge as Annajee or Behari could do. We are all well, though Mr. Morton has the remains of his cough. I think I was stronger last year than for very many years before. I lay it largely to having a comfortable house. What a mercy it is when we have strength to work for Jesus. Now my dear friend, I must close with love for yourself, and your mother, and kind remembrances for all who remember me.

Yours affectionately.

SARAH E. MOSTON.

Letter from Rev. K. J Grant.

San Fernando, Jan. 25th 1883.

*The women's F. M. Society, Truro.*

*Dear Christian Friends:—*

By mail to hand we are informed of your liberal contribution to aid in the erection of a place of worship in Oropouche and I hasten to acknowledge our deep sense of indebtedness. We are very thankful to you.

Early in 1876 I spoke on the subject of missions in the first Presbyterian Church in Truro. I briefly referred in course of my remarks to evidences of God's concurring grace in a certain district, and of the need of a place of worship. My feeble utterances were enforced by the pastor, a collection was arranged for and the liberal contribution for the object named so encouraged me that immediately on our

return arrangements were made for the new building, and within a year it was paid for. Last Sabbath at least 75 baptized christians were present in that place of worship. These do not all live in that community but most stand closely connected with that station, having been either taught there, or instructed by those who got their first lessons in Christian doctrine and first impressions in christian experienced there. In that assembly we had chiefly the swarms returned to their original hive.

A Christian woman the wife of a man who belonged to a Hindoo sect called Shiv Narayan recently died, her husband on Saturday night had the usual feast. But being friendly with us he called both Hindoos and Christians and advised a discussion. Our young men are always anxious for discussions as they have a decided advantage having themselves been brought up in the Hindoo faith and now instructed in the christian faith. Both parties met, but those of the Shiv Narayan sect declined all discussion, and would not hear christian truth, they taxed their energies and exhausted their vocabulary in heaping abuse particularly on those who had gone out from their own sect. The christians withdrew at 10 p. m. and went to the house referred to above, and spent the greater part of the night in religious services Lal Behari being with them. The agitation has awakened some that slumbered, it has brought christians nearer to each other, and whilst those that oppose meant it for evil, God is overruling it for good.

Yesterday morning at an early hour I left for a district in the wood, Fyzabad, to bring in a teacher who is ill to the doctor. Returning with him I paused at 3 p. m. at the station for which you have just contributed. Calling at the shop of our leading man there I found three men seated with the shopkeeper reading christian books under his direction in Hindoo. One was specially intent and for a few minutes did not observe me. I did not recognize him, but on enquiring I found he was a Brahmin of whom I had heard much. He has been three years in this country and whilst he reads Hindū fairly he has given many proofs that he hates christianity with a perfect hatred; and when visited by Lal Behari his language was so violent and vile against Jesus and his followers that Baboo was shocked. He gave him a Gospel but after he left he tore it up before his country people on the Estate and then trod it in the dirt. But mark the change, the deeper

has become an enquirer; and he who a few months ago would drive the christian from his door like a dog, is now in turn reproached by his old friends and is willing to be accounted a dog if he can but pick up the crumbs under his masters table. As one said to me, if this man becomes a christian, it must be God's work. Doubtless all of grace, and doubtless too in answer to prayer, and probably prayer offered by those whom God has disposed to provide in aid of a new place of prayer.

Passing from the shop to the dwelling-house in the rear I found the shop-keepers wife seated with eight women, one of whom he was teaching to read, and the rest were listening. When the shop-keeper and his wife 18 months ago became interested in hearing the Gospel they had a rum shop, it brought people around them, it was a cash business and they thought it helped their grocery business, but they made money by it they have given it up believing it to be wrong for a christian to offer his neighbour what generally offends his ruin. Altho their license cost about \$200.00 in advance they gave up the business six weeks before the license expired. For this we feel deeply thankful to God, and not formally but unfeignedly would I ask you to remember these friends in prayer that they may be enriched from Jesus' fullness, and rendered yet more faithful in every good work. God is working through poor, feeble instruments. Entreat that this year above the past, may be a year of the right hand of the Most High in this mission field.

Again thanking you for your generous gift and with united christian regards.

Believe me, yours faithfully.

K. J. GRANT.

#### Report of Rev. Mr. Christie.

At the close of 1881 I had to report to the Board that I had been laid aside from work on account of illness. At the beginning of the year I began to improve and at the middle of January I was able to resume a part of my usual work, and altho' I have never recovered my usual vigour yet I have not during the year been laid aside from work. I have always been able to keep my usual Sabbath services and also to attend to necessary work during the week. My wife was forced to proceed to Nova Scotia in July on account of excessive debility from which she was told she could not rally without a decided change. Although I had not my usual strength yet with deep gratitude to the Lord I am enabled to report that my work

has never given me more encouragement or shown more fruit. Both the school work and the evangelistic work have been more successful than in any previous year.

**ESPERANZA SCHOOL.**—This is still under the charge of a Creole teacher, Theo. Gordon, who has shown great interest in his work, having also given so much attention to the language that he can read Hindustani very fluently. The school has had about the same attendance as last year and a fair attendance considering the number of children on the estates. In addition to this school work an important work has been carried on in a night school for adults under the charge of Narayan assisted by some of the Christians on the estates. At least fifty have been more or less under instruction giving an average of about twenty daily since the crop season was over in May. I spent several very happy evenings in meeting with this class.

**BRECHIN CASTLE SCHOOL.**—This school has held its ground but I have had great difficulty in getting a suitable teacher. Some of the children are so far advanced that it has been necessary to employ a Creole. Three men tried who did not succeed. The fourth who was taken on at the end of November has been more successful, and under him the attendance in December rose to forty-one.

**EXCHANGE SCHOOL.**—This school under the charge of Gajadhar has given me very great satisfaction. The attendance has been larger than ever before and the children have made good progress both in English and Hindustani.

**WATERLOO SCHOOL.**—This was under the charge of Ramjas who was employed both in school and catechist work. The school is still small but the number of children on the estate is limited and there has been a great deal of sickness.

**CALCUTTA VILLAGE SCHOOL.**—Last year, during the rainy season, Madhusudina taught a small school at a place about a mile from Exchange school. When the dry season began a number of the larger children were able to come to the Exchange school and his school was given up. In April, a Brahman, a shop-keeper in the outskirts of the large Government Coolie settlement, called Calcutta village, offered me a good room free of charge if I would establish a school there. As we had long been anxious to begin work in this settlement I thought this opening should not be neglected and I therefore put Madhusudina in this place and his work both among adults and children has been

very successful. There has been an average attendance of more than twenty, and the Brahman referred to and his mother have shown continued interest and have always attended the Sabbath service there.

**MILTON SCHOOL.**—A grant was made for the school by the Board at the beginning of the year and intelligence of it reached me in April when I took steps to procure a room. I found that none could be had without putting up a building. I felt that a school was very much needed in the district as there are many children within an easy distance and no school of any kind was available for them within two or three miles. I therefore erected a school-house which cost \$175. The teacher began working among the people in July and the school was opened in August. It has been very successful. Although it was only open during the rainy season yet there has been an average attendance of thirty and the children at the examination showed that they had already been much improved. They have made good progress in learning and have become much more orderly and civilized.

**EVANGELISTIC WORK.**—As far as strength permitted I have tried to keep the usual preaching services. Since the middle of January the Sabbath services have been continued uninterruptedly. During the first part of the year an early morning service was held at one or other of the large hospitals but since the opening of the Calcutta Village and Milton schools I have kept up service in connection with them on alternate Sabbaths at 9 a. m. After breakfast I preach to the church two miles distant at 12 o'clock noon. At the close of this service I hold a Bible class in which almost all the adults remain. As our Christian converts are scattered over a large district and many are indentured immigrants having little spare time during the week, I have found that this Bible class is the most favourable opportunity I have of giving religious instruction and I have therefore given especial attention to it. The whole services at the church occupy us from 12 a. m. to 3 p. m. In the evening at 7 o'clock I have kept up a service in the Exchange school near my house. As very few Indians live in the immediate neighbourhood and as they are not accustomed to go out much at night, the attendance has varied greatly but on fine nights has usually been very good. On Sabbath, in addition to this work, services have been kept up in hospitals and estates by Narayan, Gajadhar and Ramjas.

During the week I tried as far as I was able to visit hospitals and estates but on account of weakness have been unable to do nearly so much as I wished. Narayan has done good work this year among the adults in the hospitals and on the estates. In addition to the night school above referred to in connection with Esperanza school he has had for several months an afternoon class on Brechin Castle Estate, two or three times a week. At present twenty are under instruction on this estate. Ramjas visits regularly the Waterloo Hospital and Orange Valley village.

**STATISTICS.**—Baptism: Adults, 16; Children, 5; Marriage, 3; Communicants in good standing, 35.

#### Schools.

NAME.	ROLL.			Aver. Attn.
	Boys	Girls	Total	
Esperanza School with evening class	53	9	62	35
Brechin Castle...	30	10	40	23
Exchange.....	30	11	41	27
Waterloo.....	12	8	20	15
Calcutta Village	16	10	26	21
Milton.....	30	15	45	30
	171	63	234	161

## HOLIE MISSION REPORTS.

### Report of Mr Andrew T. Hays.

Princeton N. J. Oct. 5th 1882.  
Rev. Dr. Bennett, (Clerk of St. John Pres.)  
Dear sir:

I have delayed sending my report. I have been so pressed for time since this close of my services in N. B. that I could not attend to it. I trust that I have put you to no inconvenience. Baillie and Tower Hill raised a sufficient amount to pay my board bill for 18 weeks at \$2.50 per week, and gave me \$2.00 over \$6.00 per week for 18 weeks, \$110.00. Enjoyed my work very much. Experienced uniform kindness from the people. I will ever have pleasant memories of my summer's work in N. B.

Yours truly,  
ANDREW HAYS.

### Report of Mr. William Dawson.

St. John, Sept. 8th 1882.  
To the Rev.—the Presbytery of St. John.

Being appointed by your Committee of the H. M. Board to labor at Grand Falls,

I went there early in May, and left there after the 20th August. I was in all fifteen Sabbaths in the field from May 14th to Aug. 20th.

I found on my arrival that no arrangement had been made for a catechist during the summer and that they could not promise to give much to his support. As you know the field was formerly occupied by the French missionaries for whose support the people were never held responsible, and previous to my going there they had paid a French missionary about \$100. for his labour during the six months of winter. The trustees informed me that the above sum was all they expected or were able to pay for the year. I therefore advertised the clerk of the Presbytery and the Home Mission Board, of the prospects and was requested to remain in the field.

There are only about 28 Protestant families at the Falls, and they are equally divided among the Presbyterian, Episcopal, Methodist, and Baptist churches. There is only one French convent at the falls and another three miles down the St. John River. I visited New Denmark where several of the settlers, I was told, wished to have service from our church. I found that several Danes had joined our church, but deemed it impracticable to attempt services for their benefit, as they have very little English and no Danish. The leader of the party that joined with us is now dead and I found that they had a private quarrel with the Danish minister there because he reproved their drinking habits—and that they had all become reconciled again. So I find no service there nor do I think it would be prudent to do so.

I visited and read and prayed with all our families at Grand Falls and also visited other Protestant families with whom I conversed on religion. I found all the families in a very low Spiritual condition. And by house to house visitation and prayer meetings I tried to stir them up, though not very successfully. The week previous to my departure I was prostrate with sickness, and unable to stir them up to make a collection of any importance. They promised to do a little more and to forward it to the clerk of Presbytery.

Our families there are few and poor, and the other denominations supply their people with services so that the subscriptions cannot possibly be large.

The church is well finished, and comfortable, and although the place may not compare with Protestants and Presbyterians very quickly yet there are some prospects

of increase. Perhaps the best thing to do would be to join it with the Kincardine and Tobique mission fields which lie adjacent to it.

Your obedient servant,

WM. DAWSON.

## THE PROGRESS OF MISSIONS.

"The progress of missions" desires nothing better than to be measured by its visible results, and especially by those of the last thirty years; for they are such in kind, number, and degree as to be worthy to be added to the external evidences of the supernatural origin of our holy religion. The following statistics of the religious populations of the world are submitted as substantially accurate and worthy of acceptance. They are full of thanksgiving and ought to silence the Cassandras of pessimism and unbelief: Christians, *plus*, 440,000,000; Buddhists, 400,000,000; Brahmans, 100,000,000; Moslems, 175,000,000; Hebrews, 8,000,000; Pagans, 250,000,000. This in round numbers brings the population of the world up to 1,438,000,000: the estimate of Behm and Wagner. If space permitted, it could be shown that their aggregate of population is too large by at least 200,000,000; and should be diminished by at least one hundred millions from that of China and the same number from that of Africa. This would reduce the total of barbarous pagans by one hundred millions, and the total of Buddhists by nearly as many.

These statistics reveal two colossal facts which neither believers nor infidels have properly recognized: 1. That the largest human population, embraced under one fundamental religious faith, is Christian. 2. Adding to them Hebrews and Moslems, probably more than half of mankind are included under the primitive and Semitic doctrine of the unity of God. Has there been any "progress of missions" these last eighteen centuries? Nineteen hundred years ago the Christian name was unknown, to-day more than one-third of men and two-thirds of the earth are Christian. Then the few, worried, scattered Jews alone were monotheists, and all the wide world else idolaters; to-day half of mankind worship one God. Fifty years ago the horizon of apostasy and heathenism seemed very near and very dark. Not a single Roman Catholic country tolerated Protestant missions. Not a single Moslem government held an open door to Christian missions, nor was subject to the sovereignty of a Christian power. China,

Japan, and Corea were closed and sealed as a sepulchre against Christianity. Polynesia was wholly given to paganism and cannibalism. Africa and our Indian tribes lay in almost unbroken darkness. And the Christian churches still noted the argument for foreign missions. How, as by miracle, is all this reversed now. Bless the Lord, oh our soul and up, up to work and prayer! Put on thy beautiful garments, oh Zion! "Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken."

And what of this day? Not overlooking the comparatively insignificant growth of Moslemism in Central Africa, which is commercial rather than missionary, Christianity is really the only aggressive religion to-day; and it is everywhere aggressive. There is no system of religion which it does not assault, not each in detail, but all at once; Buddhism in Ceylon, Farther India, China, and Japan; Brahmanism in Hindostan; Mohammedanism in Europe, Asia, and Africa; Fetichism in Africa and Oceania; Paganism everywhere on the island and continent, from Patagonia to Alaska, from Australia to the Arctic Seas. And Protestant Christianity attacks apostasy, Jewish and Christian, on every continent. Never was Protestantism so strong as now, embracing the three greatest empires in the world. Always an aggressive heaven, never was Christianity more energetic; never before possessed of such an array of missionary force; never before did it expend such wealth, talent, prayer, and faith in the field; Never before has it made such rapid progress and reaped such vast harvests as during the past fifty years. With a majesty ever more and more divine, Christianity steps to the throne of human faith and life.—G. C. Heckman.

### NEW RELIGIOUS MOVEMENT IN RUSSIA.

Interest is increased in the new religious movement in Russia by an article by the eminent scholar, Von der Bruggen, in the *Deutsche Rundschau*. He declares, according to a translation in the *Chicago Inter-Ocean*, that the reformatory impulse has come from the gospels themselves, and that the movement in its fervor and vehement earnestness is much like that of the sweep of Methodism in this country, or of the rise of Protestantism in Germany. The doctrine preached is purely evangelical, but discards many of the restrictions made much of in Western Europe. The

leaders are content with the gospel and its own inherent powers of redemption. The simple gospel doctrine has struck the Russian peasantry like a new revelation, and has given rise to a new religious spirit as fierce in its way as Nihilism itself. The new movement has become popular in spite of the Orthodox Church, and is already a recognized force in national development. The national authorities regard it not unkindly, possibly because it is opposed in everything to the doctrine of destruction preached by the Nihilists, and is, therefore, most effective as a weapon against Nihilism. It is not necessarily hostile to the Established Church except in its absence of form and its indifference to old methods. It has taken hold on the imagination as well as the convictions of a people much given to idealism, and it flourishes in St. Petersburg as well as in the southern provinces.

### ARABI PASHA'S OATH.

*The Pyramids*, an Arabic journal of Alexandria, gives the following text of the oath of Arabi's followers in Egypt. The author was the Seikah Mohammed Abdi. "I (A. B.) standing on my knees between the hands of the Lord of glory, the victorious over all things, and in the presence of this august assembly, do swear, by the Most High God, who knoweth all secrets, and searcheth all consciences, that I will not separate myself from those present, in plan or purpose, with reference to our common design of defending our country, our homes, and ourselves, with all our powers. I will allow no foe to enter our land while I am alive, nor will I turn away from this purpose at any time, or in any state. I will be hand in hand with my colleagues in everything as a member of one body, yielding to their will, nor will I leave them though death confront me. I also swear by the Most High God, that I will not reveal this oath nor speak of it, nor hint of it to any one near me or far from me, nor to any friend nor relative nor will I write it. I will keep secret all our conversations and plans, present and future. If I am false to this oath, I will deserve to have my head cut off, my tongue cut out, my breast cut open, and my heart torn to fragments, and my body buried in the sands of the seashore far from the abodes of men. I shall be worthy of the greatest punishment, beloved by the wrath of God the Almighty, and misery in this world and the next, a violator of the covenants of the prophets and the apostles, deprived of all good qual-

ities, unworthy of all trust and far from filial honor. O Lord, be my helper, grant me firmness in keeping this great oath which I have sworn, turning my heart to thee, and placing my hand on thy Holy Book (the Koran)."

### TEMPERANCE IN BRITAIN.

General Merritt, American Consul-General to Great Britain, says:—"the subject of alcoholic liquors, is one of national importance here and its moral, social and political influence has become so great that it has become a matter of Parliamentary debate, and societies are being formed throughout the United Kingdom to overcome its dangerous and baneful influence upon the people. For, with an average population of thirty-three millions, it is carefully computed that there is expended yearly a sum of \$650,000,000 for alcoholic liquors, which is nearly double the whole land rental of the United Kingdom; or, as it is more expressly stated, the annual rent paid for houses is about \$350,000,000, the expenditure for woollen goods \$220,000,000, and for cotton goods \$65,000,000, leaving still a balance of \$15,000,000 in favor of alcohol."

On the other hand it is gratifying to learn that the efforts to suppress this vice are not altogether in vain.

The last issue of the Gazette shows that liquor sellers are failing in larger numbers than any other traders, 50 per cent. more than builders or grocers, and in the proportion of twelve to one of bakers. When we read that "seven London taverns of the approximate value of over £30,000 offered for sale on one day lately, not one was sold, all of them being either bought in or withdrawn; that not long since an hotel that cost £32,000, only brought an offer at auction of £7,500; that there are thirty public houses within half a mile of Liverpool Custom House closed, and tenants cannot be found to go in for nothing, as it is stated by the Brewers Association that the houses will not pay rent, taxes and license duties," it is evident that an impression is being made on the trade.

Last year the religious denominations of the United States gave \$107,000,000 for charitable and religious purposes. This fact is a conclusive answer to the stuff we continually hear about the terrible inroads that are being made by infidelity, agnosticism, and other forms of error. The last man on earth to spend his money for

what he does not believe in is a live American. People make a huge mistake when they estimate strength of a man or his cause by the prominence he gets in a sensation newspaper. It does not follow that because Ingersoll's ribald talks and Swing's sermons are given at full length in a Chicago journal that Ingersoll and Swing have much influence in Chicago or anywhere else. Wiggins was the Canadian most spoken about for a few days not long since.—*Can. Pres.*

The above is cheering but there is a mightier power to open pockets in the United States than religion, namely *ap petite*, for \$800,000,000 is the amount expended in that country for strong drink every year.

Dr Howard Crosby says that the one great shadowing evil in New York city is the "liquor saloon." There are twelve thousand of them in that city, which is one to every one hundred of the population, or one liquor saloon for every thirty-three men. But he calculates that fifteen out of every thirty-three men never enter a liquor saloon. So that there is in the city a liquor saloon for every eighteen drinkers. Then he calculates how the money must be filched from these eighteen to support the liquor seller, and shows that in order to pay his rent and the cost of his liquors and have a surplus to support his family and make profits, each of the eighteen men must pay him \$7 a week, so that, in the case of the labouring man, the liquor seller swallows up the main part of his wages, and his wife and children are forced to beg upon the streets or to become vagrants and finally criminals.

The State of Maine has been doing some wholesome legislating during the past winter. The Legislature has passed a law submitting to a vote of the people an amendment to the constitution prohibiting the manufacture and sale of intoxicating liquors. It has also restored the death-penalty for the crime of murder, which had been abolished by a former statute. It also tightened up considerably the laws touching divorce, and has thus arrayed itself against many of the evils which threaten the family and the home in many of our States.

The Women's Missionary Boards of the different denominations in the United States last year gave the noble sum of \$600,000, largely for carrying the gospel to their sisters in heathen lands.

# THE Children's Presbyterian.

## AN EVENING PRAYER.

Blessed Saviour, hear me now;  
Lowly at Thy feet I bow;  
Let Thy watchful care this night  
Keep me safe till morning light.

Bless, O Lord, my parents dear;  
Keep them in Thy holy care;  
Bless my brothers, sisters too,  
And our evil hearts renew.

Bless the sick on beds of pain;  
Saviour, give them health again;  
Or prepare them, should they die,  
For Thy mansions in the sky.

Bless the poor with needful good,  
Cloth and give them daily food;  
Thou who makest e'en birds Thy care,  
Bless Thy creatures everywhere.

Lord, bestow a grateful heart  
For the gifts Thou dost impart  
To a little child like me,  
Who depends alone on Thee.

All my sins, O Lord, forgive;  
Fit me with Thyself to live  
In that glorious home above,  
Purchased by Thy dying love.

## LETTER FROM A PASTOR.

Dear Young Friends:—

This is an age of cheap books and much worthless trash is within your reach. Even in the Sabbath School library, books find their way which had better be unread.

You are thus tempted in this era of novels to devour what has a bad effect upon your minds. Good reading is crowded out and the mind filled with that which injures. Piety is crushed out of the soul, the Bible becomes a sealed book and the House of God a place of entertainment rather than instruction.

A short time ago I read two instances which set forth the danger and sad effects

flowing from novel reading. I will relate them as they will serve to show to what such reading will sometimes lead.

A few months ago a little boy in St. Petersburg, Russia, was tried for the murder of his father. He was 13 years of age, and confessed his guilt but seemed very indifferent during the whole trial. When asked why he performed such a cruel deed he said: "My father prevented me from continuing my studies, and making for myself a brilliant career. He would not allow me to read novels, and I resolved to get rid of such a rough uncultured father." That little boy murdered his father with his own hand. He had been addicted to novel reading and what sad results followed.

The other instance I am going to relate was nearer home. Three boys were arrested in Halifax last winter for stealing. When searched, there were found on them a black mask, several keys, a neat and complete steel pocket wrench and other articles found on professional house-breakers. These boys seemed to mean no particular harm. What then led them to do wickedly? They had been reading novel stories published in some of the American weekly newspapers. They admired very much the heroes of whom they read, and thinking them standards, were so carried away that they set about imitating them.

Our Saviour in his prayer to the Father on behalf of the disciples says, John 17th and 17th: Sanctify them through the truth thy word is truth." On truth then our souls must feed. It is that in which and by which they must live. Without air our lungs would be of no service. If always in darkness we could not use our eyes. Light and air are both needed for the lungs and eyes and so truth supports life in the soul. In works of fiction this element is not found.

Beware then of the novel or you will starve the soul and ruin your prospects both for time and eternity. Cheap literature worthy of being read is now easily obtained. Bibles are in all your houses. Store your minds with its precious truths and you will not desire trashy books.

## HINDOSTANI AND THE HINDOOS.

*Copied and sent to the MARITIME PRESBYTERIAN by Miss Blackadder of the Trinidad Mission.*

You may think it strange, young people that such a long heavy piece of reading should be put in for you. I will tell you why. The 50000 Coolies of Trinidad where some of our missionaries are working so well and successfully, are nearly all Hindoos. Your Mission School Fund which is doing such good work there, is teaching some 1600 Hindoo children of Jesus and his love. It is well that you should know who the Hindoos are and what they believe, and the story told below by Mr. James Freeman Clark, is so interesting that I trust you will be pleased and profited by it, and when you give to Foreign missions you will do so more intelligently.

Hindustan has been a land of mystery from the earliest times. From the most ancient days we hear of India as the most populous nation of the world; full of wealth and a strange wisdom. The armies of Somiramis, Darius, Alexander, Mohammed, Tamerlane, Nadir Shah, and Lord Clive have over run the country. Conquerors, from the Queen of Assyria to the English East India Company have plundered India; but they have left it the same unintelligible unchangeable and marvelous country as before.

It is the same land now which the soldiers of Alexander described; the land of grotto temples dug out of solid porphyry; of one of the oldest Pagan religions of the world; of social distinctions fixed and permanent on the earth itself, of the sacred Ganges, of the idol of Juggernaut with its bloody worship, that and of elephants and tigers, of fields of rice and groves of palm, of treasuries filled with chests of gold, heaps of pearls, diamonds, and incense. But above all, it is the land of unintelligible systems of belief, of puzzling incongruities and strange contradictions.

The Hindus have sacred books of antiquity, and a rich literature extending back twenty or thirty centuries, yet no history, no chronology, no annals. They have a philosophy as acute, profound, and spiritual as any in the world. With a

belief so abstract that it almost escapes the grasp of the most speculative intellect; is joined the notion that sin can be atoned for by bathing in the Ganges. To abstract oneself from matter to renounce all pleasure, to punish the body, is said to be the true road to heavenly happiness, yet nowhere else in the world can there be found greater luxury and greater evils or a deeper degradation.

It is a principle of the Hindoo religion not to kill a worm, not even to tread on a blade of grass, for fear of injuring life, but the torments, the cruelties and bloodshed inflicted by Indian Tyrants, would shock a Nero, or a Borgia. Some will say that the Hindoo religion is really the *Worship of one God*, others will say that the Hindoo worships a million of Gods.

The *God of Hinduism* is an intelligence absorbed in the work of profound contemplation. The good man of this religion is he, who withdraws from an evil world into abstract thought. Therefore they torture themselves with self-inflicted torments, for the body is the great enemy of the soul, and they must beat it down by self-inflicted mortifications. But self-inflicted trials here as everywhere else, tend to self indulgence, since one extreme produces another. Some will then swing themselves on hooks in honor of Siva. Others will hang by the feet, with their heads over a fire, some will roll on a bed of prickly thorns, some will lie on a couch filled with sharp knives, others will bore holes in their tongues, while some stick pins and needles all over the body or perhaps some wretch will hold his arms up over his head, till they stiffen in that position.

Meantime in other places whole regions are given over to all kinds of evils, and even the worship of the Gods are scenes of unspeakable moral pollutions. The most horrible images are carved in the stone of the grottos, stand in rude, block-like statues in the Temples or are coarsely painted on the walls. Figures of men with heads of elephants, or of other animals, or with six or seven human heads, sometimes growing in a pyramid one out of the other, sometimes with six hands coming from one shoulder; horrid and uncouth monsters, like nothing in nature; such are the objects of Hindoo worship.

The Hindoo literature is very ancient, and consists of books, or rather hymns of great length. Oriental Scholars tell us that they relate to the Creation. They also tell most wonderful tales of the so-

tions of the Gods. They also give very minute directions as to the worship of the Gods, and the treatment of the holy Brahmins.

The oldest and most striking account of the Creation, in the Hindoo language is given in the 10th book of the Rig Veda.

"Then there was no world, no sky, nor water deep and dangerous; nothing anywhere. Death was not. Neither day or night. But that One breathed calmly alone with Nature." Other than Him nothing existed. Who knows exactly, and who in this world shall declare whence and why this creation took place? The Gods are subsequent to the production of this world, then who can know whence it proceeded, or whence this varied world arose; or whether it upheld itself or not? He who is the highest ruler in the universe, he only knows or does not know.

This hymn to Varuna would almost do for a Christian Liturgy.

"Let me not yet, O, Varuna enter into the house of clay; have mercy; Varuna have mercy. Whenever we men Oh Varuna commit an offence before the Heavenly Host, whenever we break thy law through thoughtlessness have mercy, Oh Varuna have mercy."

The Hindu Proverbs are worthy of Solomon himself.

"Let a man say what is true, but let him say what is pleasant, let him not speak disagreeable truth, but let him not speak agreeable falsehood. All that depends on another gives pain, and all that depends on himself gives pleasure. Let not a man be proud of his doctrine, let him not after worship utter a falsehood, let him not tho' injured do an injury, let him make a donation but let him not proclaim it, for by falsehood the worship becomes vain, by pride devotion is lost, by fighting life is endangered, and by telling of a gift its fruit is destroyed. When one dies only virtue can go with him. He, who with clean hands acquires wealth is truly pure; not he who is purified only with earth and water. Bodies are cleansed by water, the mind by truth."

Directions for devotion are also given.

"Let a man not wish for death. Let him not wish for life. Let him expect his appointed time, as the hired servant expects his wages. Meditating on the Supreme Spirit without any earthly desire, with no companion but his own soul, let him live in this world seeking the bliss of the next."

In another book directions are given for the treatment of Brahmins. No greater crime is known on earth than killing a Brahmin; the king must not even form in his mind the idea even of killing a Brahmin.

They also give some attention to the state of women. The Vedas say,—

"Their fathers protect them in childhood, their husbands protect them in youth, their sons protect them in old age."

Women have no business with the holy books, this is settled. Women are as foul as falsehood itself. Next to the Brahmins, the cow was considered a very holy object. Severe punishments awaited one who should injure one of these animals.

The books of Manu tell us that the souls of the most religious rise into the condition of gods, the second pass into the bodies of men, while those of the third class pass into the form of beasts and vegetables. For great sins one has to go into the bodies of dogs, insects, spiders, snakes or grass. One who steals grain shall be born a rat; he who steals meat, a vulture. He who grows and quarrels with others will inhabit the body of a cur.

(TO BE CONTINUED.)

The Vedic age according to Muller is as follows:—

Tutra period	from B. C. 200	to B. C. 600
Brahmana	" " " 600	" " " 800
Mantra	" " " 800	" " " 1000
Chhandas	" " " 1000	" " " 1200

The gods and the religious beliefs of the Hindus are numerous and difficult to speak about. The Indian Trinity consists of Brahma, Vishu, and Siva. This triad expresses the unity of Creation, Preservation and Destruction. A curious doctrine of Vishu relates to his incarnations. Nine have taken place, and one is to follow. His first incarnation is that of a fish. The object was to recover the sacred Vedas which had been stolen by a demon while Brahma slept. By this loss the human race had become so wicked that all had to be destroyed by a deluge, except one pious prince.

## CHURCH HOORINGS.

An old sea captain was riding in the cars, and a young man sat down by his side. He said:

"Young man, where are you going?"

"I am going to Philadelphia to live."

"Have you letters of introduction?"

"Yes," said the young man, and he pulled some of them out.

"Well," said the old sea captain, "have you a church certificate?"

"O yes," replied the young man; "I did not suppose you desired to look at that."

"Yes," said the sea captain, "I want to see that. As soon as you reach Philadelphia present that to some Christian Church. I am an old sailor, and I have been up and down in the world; and it is my rule, as soon as I get into port, to fasten my ship fore and aft to the wharf, although it may cost a little wharfage, rather than have my ship out in the stream, floating hither and thither with the tide.

### HER MOTHER'S BEEN PRAYING.

In February, 1861, a terrible gale raged along the coast of England. In one bay (Hartlepool) it wrecked eighty-one vessels. While the storm was at its height, the Rising Sun, a stout brig, struck on Long-roar Rock, a reef extending a mile from one side of the bay. She sank, leaving only her two topmasts above the foaming waves.

The life-boats were away, rescuing wrecked crews. The only means of saving the men clinging to the swaying masts was the rocket apparatus. Before it could be adjusted, one mast fell. Just as the rocket bearing the life-line went booming out of the mortar, the other mast toppled over.

Sadly the rocket men began to draw in their line, when suddenly they felt that something was attached to it, and in a few minutes hauled on to the beach the apparently lifeless body of a sailor boy. Trained and tender hands worked, and in a short time he became conscious.

With amazement he gazed around on the crowd of kind and sympathizing friends. He looked up into the weather-beaten face of the old fisherman near him and asked

"Wh... am I?"

"Thou art safe, my lad."

"Where's the cap'n?"

"Drowned, my lad."

"The mate, then?"

"He's drowned, too."

"The crew?"

"They are all lost, my lad; thou art the only one saved."

The boy stood overwhelmed for a few moments, then he raised both his hands, and cried in a loud voice "My mother's been praying for me! by mother's been

praying for me!" and then he dropped on his knees on the wet sand, and hid his sobbing face in his hands.

Hundreds heard that day this tribute to a mother's love, and to God's faithfulness in listening to a mother's prayers.

### CAN A CHILD HAVE FAITH.

Yes, a child can have faith. There is not one of our readers so young as not to believe in the Lord Jesus Christ and be saved.

Every one knows how to believe in a father or mother, and an older brother or sister. Children naturally believe. We say to all the boys and girls, that God their Heavenly Father asks them to believe Him in the same way as they believe their parents. When they promise anything, no matter what, their children expect them to keep their promise. So when God promises anything, the smallest child may expect him to keep his promise. And certainly He will do it. God never disappoints those who put their trust in Him. The earlier children can be taught to remember their Creator, the better for them.

We once knew a most excellent young man at college. One day in talking upon religious matters, we asked him when he became a Christian. His reply was: Ever since I can remember, I have loved God, and loved the Lord Jesus Christ.

So it will be seen that children from their earliest years may be Christians. They can have all the faith that is required of them. As they live in this world, and by degrees learn how to live and act, so by degrees they come to know more about religious matters. At first their faith may be small, but like the mustard-seed, it will grow and expand until it fills all their life.—*Parish Visitor.*

### A MISSION HOUSE ON THE RUINS OF AN IDOL TEMPLE.

Many years ago our mission compound was a temple ground, but the temple was all in ruins when the mission took the land, and the debris was used for leveling the ground, and in the debris an old idol was buried. This has always been considered a very sacred spot, and many people have brought offerings of fruit and flowers to be placed near the spot where the idol was supposed to be. We have always refused them admission to our grounds, but they often came at night,

unknown to us, and brought their offerings. We were leaving our bank of the river Dykod, when the workmen found the idol. Mr. Wilson had it dug up. As soon as the people heard what was done, they came in great numbers to see the god they had been so long worshipping—an image of Buddha; of sandstone, about five feet high, sitting Oriental fashion on a large stone pillar. It had doubtless once been gilded, but not a ray of glory remained. It was headless and clasped in one arm. Mr. Wilson took an axe and demolished the god. Then you should have seen the people, and especially the children, come and peep through the fence and then, half frightened at the sacrilegious deed that was being done, hurry away again. We are intending to utilize this old relic by making a garden seat of the pedestal and a mound for ferns of the broken pieces.—By Miss Edna S. Cole, in "Women's Work."

### PRECIOUSNESS.

"To you who believe He is precious"—rather *preciousness*. Value is revealed by being perceived. What a comprehensive and meaning-freighted word we have here!

A crowd has gathered together. A gibbet lifts its gaunt and skeleton form in the midst of the spectators. A man is already ascending the steps and the executioner is about to draw the black cap over the doomed one's eyes. A sudden commotion in the crowd!—a shout is heard—a courier on a foaming steed rushes to the front, holding high in hand a document and shouts, "Stop! stop!—a pardon! a pardon!" The cap is taken from before the face. The doomed man sees and faints for joy. What is that document, signed by the sovereign, worth to the man about to fall under the sentence of death—executed.

To him that believeth another document is presented, signed by the hand divine, and traced in the blood of Calvary's Sacrifice. Can any man estimate the worth of the soul? and can he, therefore, speak the worth of that evidence which reads) "He pardoneth all thy sins?"

### WHAT I HAVE SEEN.

An old man of experience says: I have seen a young man sell a good farm, turn merchant and die in the insane asylum; I

have seen a farmer travel about so much that there was nothing at home worth looking at. I have seen a man spend more money in folly than would support his family in comfort and independence; I have seen a young girl marry a man of dissolute habits; and repent of it as long as she lived; I have seen a young man depart from truth where candour and veracity would have served him to a much better purpose; I have seen the extravagance and folly of children bring their parents to poverty and want, and themselves to disgrace; I have seen a prudent and industrious wife retrieve the fortune of a family when the husband pulled at the other end of the rope.

### YET A LITTLE WHILE.

There is a wondrous healing power in "a little while." A little while, and the tears of childhood give place to smiles of joy; a little while, and the weariness of the toiler is exchanged for repose and refreshment; a little while, and the hour of temptation is past, and he who was sore oppressed by the adversary raises his thanksgiving to God, who giveth the victory; a little while, and the power of the oppressor is broken, and deliverance comes to the loyal, trusting soul; a little while, and the bitter days of tribulation are done and the heart, tossed, troubled, and discouraged, finds repose in the providence and grace of the Lord Jesus Christ; a little while, and the anguish of bereavement is assuaged, the broken heart bound up; the sorrowing soul made glad, and the discouraged one goes forward in the strength of God; a little while, and the weary pilgrimage is ended, the fight is won, and the victory gained.

"A little while and ye shall see Me," said the Saviour to His sorrowing disciples. "Yet a little while, and he that shall come will come and will not tarry," is the testimony of faith to the struggling trusting Church.

A fact worthy of notice as foreshadowing a more rapid progress in missionary work in Egypt is the announcement that German has been discontinued in the government schools at Cairo and English substituted. French is also less popular. The language which enshrines so much evangelical thought and instruction is in the ascendant. This is an outcome of the war in which all may rejoice.

## FORRIGN MISSIONS.

BY REV. J. L. GEORGE, SHERBROOK.

Max Muller says that three of the world's great religions are non-missionary. These are Judaism, Brahminism, and Zoroastrianism. Buddhism, Mohammedanism and Christianity extend their faith and are distinguished for their aggressive spirit. Of the latter class two are stationary, if not retrograding. Christianity alone is destined to survive, and its survival will be that of the fittest. In place of remaining stationary or retrograding, its progress is distinctly marked and rapid. The success attendant upon the propagation of Christianity is one of the striking proofs of its divine origin. The enemies of the truth must acknowledge this. Voltaire boastfully asserted that with his unaided strength he would overthrow the religion which the Twelve Apostles had set up. As well might he expect the ocean wave to retire at his command. Infidels who give expression to such vain boasts as that of Voltaire cut as ridiculous a figure as Sting Bull and his half starved Indians squatting on reservations that do not belong to them and issuing decrees against the United States Government. From the days of Lucian, Celsus, Porphyry, Hierocles, Julian, down to the present time the assaults of unbelief have been fierce, persistent, and zealous. Had there been any flaw in the system of Christian truth, it would have been detected and exposed. But criticism only called attention to the strength, instead of discovering weakness in the Christian system. The opposition to the Gospel has been a blessing in disguise. It has made its friends prize it all the more, and seek to diffuse it throughout the earth with greater intensity. The history of Christianity is a missionary history. The field of Christian labor is the world. We simply wish to give in a few words an idea of what is being done to secure the preaching of the Gospel in those lands which are beyond the boundaries of Christendom.

Eighty years ago, there were 50,000 converts in heathen lands. Now there are 1,700,000. Of these there are in the South Sea Islands 500,000; in the Indian Archipelago 20,000; in Africa, West and South, 220,000; in Madagascar, 240,000; in the West Indies, there are 310,000; in India, 500,000; in China 50,000. Who can estimate what is involved in these numbers? These churches planted among the heathen will develop into something much greater.

The number of ordained missionaries is twelve times greater than it was eighty years ago. The number of native helpers is 23,000. The circulation of the Scriptures is a matter of great moment. The Scriptures or portions of them have been translated into some 250 languages and dialects about five sixths of the number in the whole world. 150,000,000 copies of God's Word have been circulated, as nearly as can be ascertained. Previous to 1804, only 5,000,000 had been circulated. The income of missionary societies has risen from \$250,000 to \$6,000,000.

The missionary spirit of the native converts is a striking proof of the genuine and abiding character of the work accomplished. The churches in Aintab, Turkey suffering from oppressive taxation, raised \$7000 for a Christian College. The average for each church member in Egypt for religious purposes is \$5.37. The Hawaiian Church in 1870 gave \$31,000 in gold. Fourteen of the Marquisas Islands have been Christianized by the labour of the Hawaiian Church. Allow me to quote some words of testimony in favour of missions. Lord Lawrence, the Governor General of India said, "I believe notwithstanding all the English have done to benefit India, the missionaries have done more than all other agencies combined." Admiral Wilkes says, "As a proof of the value of missionary labours, my experience warrants me in saying that the natives of Zapiti once given to perpetual intestine broils and the worship of idols propitiated by human sacrifices, are now honest, well behaved, and obliging; that no drunkenness or rioting is seen, except when provoked by white visitors, and that they are obedient to the laws and to their rulers." Hon. Richard H. Dana gives similar testimony with regard to the Sandwich Islands based on personal inspection during a visit there in 1860. These testimonies are from witnesses who are impartial. We hope at some future time to return to this subject and to do it the justice it deserves.

## A PARABLE.

*For the Maritime Presbyterian.*

A certain man a very wealthy proprietor had great possessions of money and lands. He did not wish to look after his property himself, but entrusted its management to a number of servants. He told these servants to be diligent and careful of his property and make the best use of it they could. They were not to be

extravagant and live in luxury, but they were to support themselves out of it, take plenty of food and clothing and all the other necessaries of life. All he asked them to do was to remember that the crop was his, and to give him a certain portion of its income yearly as an acknowledgement of his proprietorship and as an acknowledgement of their indebtedness and gratitude to him for the use of his property. They might use all the rest for themselves and in the end if they proved trustworthy he would faithfully reward them. He did not even prescribe any particular amount of income but left it to their own free will—to their own honesty.

Will you not say that that was a very kind proprietor, that he made his servants a very kind offer?

But what think you of those servants when you hear that they used all the good man's money and lands for themselves; would not give him his income, and even went so far as to deny his ownership and call the property their own. Would you not say that they were very ungrateful wicked servants?

Now you ask: explain the meaning of the parable. The wealthy proprietor is God. He owns all the money and property in the world. He is supreme proprietor of the universe. The servants to whom he entrusted this money and property, telling them to make good use of it, live comfortably on it and give him a certain amount for the use of it, are the children of men. The treatment that the wealthy proprietor received from his ungrateful, wicked servants, is the kind of treatment that God receives from millions of selfish covetous people. No wonder that Christ said to his disciples! "take heed and beware of covetousness."—*T. H. M.*

## PRESBYTERY MEETINGS.

### Presbytery of Truro.

The Presbytery of Truro met in the Presbyterian Hall, Truro, on March 6th. Ten ministers and three elders present. Application was made to the Home Mission Board for three Student Catechists and an ordinary missionary to labour in the mission stations during the ensuing summer.

Principal McKnight, D. D., was nominated Moderator of the General Assembly. Revs. A. Burrows, E. Smith, A. Thompson and John Logan, ministers and Hon. Samuel Creelman, J. F. Blanchard, Henry Turgeon, and Edwin Archibald, elders, were appointed commissioners.

The following resolution proposed by the Rev. E. Smith, and seconded by Rev. J. McMillan was unanimously adopted.

Whereas, the Canada Temperance Act has been approved by a large majority of the voters of this County of Colchester, and whereas the said Act has been declared in force by the Privy Council of the Dominion of Canada, and will come into operation this month, Resolved that we as a Presbytery express our sympathy with the temperance movement, urge our people to discontinue both by precept and example the liquor traffic, and pledge our mutual support in enforcing the existing law.

The afternoon sederant was devoted principally to a conference on Sabbath Schools. A considerable number of those interested in Sabbath School work from Truro, and the neighbouring congregations were present, though not as many as might reasonably have been expected. The report was read by the Rev. James Sinclair, interesting and stirring addresses were given by members of Presbytery and superintendents and teachers who were present, and the following resolution, moved by the Rev. John McMillan, adopted.

That the Presbytery adopt the Report on Sabbath Schools, submitted by Mr. Sinclair.—In doing so they regret that returns have been received from but ten out of fifteen congregations, so that the real condition of Sabbath Schools within their bounds cannot be ascertained as satisfactorily as is desired. They are pleased however to learn that Sabbath School work is being carried on with diligence and fidelity and considerable success in the reporting congregations, they hope that the result of the interesting conference held here to-day may be the greatly increased prosperity of our all our schools.

It was agreed that Sessions which had not yet forwarded reports on Sabbath Schools to the Presbytery's Committee should do so without delay. J. F. Blanchard, Esq., gave notice that at the next meeting he would move a Sabbath School Convention under the auspices of the Presbytery.—The Presbytery adjourned to meet again at the same place on Tuesday, April 10th, at 11 A. M.

This Presbytery met Jan. 31st at Sydney.

Rev. J. Murray read the report of the Presbytery's Committee on Temperance.

The following resolutions upon the subject were adopted.

The Presbytery having taken into careful consideration its duty in view of existing intemperance and associated evils, resolved:

1. To record its judgement that intemperance is a great sin against God and a great curse to man.

2. That the illegal sale of spirituous liquors is a business altogether inconsistent with the Christian character and with membership in and adherence to the Presbyterial Church:

3. The Presbytery recommends to its people the virtue of total abstinence from alcoholic liquors as a beverage.

4. The Presbytery urges its people to discontinue all the customs and practices that lead to drunkenness, such as frequenting dramshops, treating, and the use of alcoholic liquors on New Year and other occasions.

5. The Presbytery approves of the legislative prohibition of the liquor traffic and recommends to its members to use all means consistent with their office in suppressing intemperance and assisting all organization having for their object the advancement of temperance and the suppression of the liquor traffic.

It was agreed to ask the Home Mission Board for one catechist for the summer months.

On the 14th Feb. the Presbytery met at Sydney Mines.

The matter of Mr. Wilson's resignation of his charge was taken up. A statement from the congregation was read, showing its financial condition and intimating its intention, upon the retirement of Mr. Wilson, of paying to him annually the sum of \$100, besides providing a residence for him. The Presbytery approved of this action and applied to the next General assembly for leave for Mr. Wilson to retire.

The call from Springhill, after commissioners from all parties concerned were heard, was placed in Mr. Murray's hands; whereupon he craved time to consider the same.

The Rev. Principal Grant, D. D., of Kingston, was nominated Moderator for next General Assembly.

The Revs. Messrs. McMillan, Forbes and Murray, and Messrs. McLennan, McGillivray and Forbes were appointed Commissioners to next General Assembly.

Adjourned to meet on the second Wednesday of May, in Sydney.

### Presbytery of Halifax.

This Presbytery met for business, on Tuesday March 13th in Chalmers Church and held three sessions of three hours each.—There were nineteen ministers and eight elders present.

Canard was disjoined from West Cornwallis, and Mr. Logan was appointed to intimate the same to the congregation at a time convenient for himself.

Rev. J. K. Bearisto tendered by letter the demission of his congregation—Carleton and Cheboque, Yarmouth Co. Allowed to lie on the table in the meantime. Mr. Rogers and Mr. G. M. Ewan of Yarmouth, were appointed to confer with Mr. Bearisto and report to next meeting.

Dr. McKnight was nominated for moderatorship of next General Assembly.

The following brethren were elected Commissioners to the Assembly which is to meet at London, Ont., on Wednesday, June 13th.—Drs. Burns, McKnight, Pollok, McGregor, Prof. Forrest, Judge James, J. J. Bremner, R. Murray, J. K. Munnis, James Forrest, G. M. Ewan (Yarmouth), Rev. Messrs. Logan, Morrison, Dickie, Laing, McPherson, Jordan and Simpson.

Mr. McPherson read a report on the state of religion within the bounds of the Presbytery. A conference followed which ended in the adoption by Presbytery of the following concerning Evangelistic services:

"Impressed with the importance and need of a true revival of religion in our congregations, and of special effort to bring our people more under the power of the truth, the Presbytery recommend the ministers and their elders to adopt among themselves measures for holding special Evangelistic meetings in as many of the congregations as practicable and without delay."

The following deliverance was moved by Dr. Burns, and adopted:

"That the report be received and adopted and thanks returned to the Convener. The Presbytery at the same time expresses satisfaction at the evidence given in the report of steady progress in different departments of Christian life and work, especially as regards attendance on and interest in public ordinances, Missionary zeal and the grace of Christian liberality. With reference to family worship the Presbytery desiderates more exact information as to the measure and mode of its observance, and desire ministers and elders to have continued respect to this in their rounds of visitation. The Presby-

tery further finds abundant ground for humiliation before God in the wide prevalence of lukewarmness and worldly conformity, in the tendency to substitute the form for the power of godliness, and, in the continuance though happily, in not a few instances, in a diminishing degree, of certain practical evils which have ever proved formidable obstacles to the advancement of the work of Christ."

An interesting Sabbath School conference was held in the evening at which Rev. L. H. Jordan and Messrs J. S. Hutten and D. Blackwood gave addresses and in which a number of ministers, elders and Sabbath School superintendents took part. The following deliverance was moved by Dr. Burns and adopted:

1. That the report be received and adopted and thanks returned to the Convener.

2. This Presbytery would gratefully recognise the diligent and disinterested labours of the officers and teachers of the Sabbath Schools within its bounds and the good work accomplished by them during the year.

3. That while fully acknowledging the subordinate and collateral benefits of Sabbath Schools, this Presbytery would record its belief that their grand and main object is, through the agency of the Holy Spirit and the instrumentality of the truth as it is in Jesus, to secure the immediate conversion to God of all the precious young immortals committed to our care.

4. That special pains be taken to train up the Church in a knowledge of the relation they sustain thereunto and the solemn responsibilities it involves.

5. That next to anunction from the Holy One, our S. S. teachers stand most in need of diligent and prayerful preparation, and that to the securing of this, teachers meetings are of invaluable service, and that all available helps now so plentifully supplied, should be prudently taken advantage of.

6. That the training of converted children is a matter second in importance only to their conversion, and is a work requiring, on the part of pastors, parents & S. S. teachers, confidence, patience, sympathy, love, co-operation and prayer.

Mr. Logan with Mr. Archibald Gunn as alternate was appointed to meet with the people of Wolfville and Horton as soon as they are ready to move in the matter of a call.

After attending to several smaller matters the Presbytery adjourned to meet in Poplar Grove Church on Tuesday, May

8th, a 10 o'clock in the morning.

### Presbytery of Victoria and Richmond.

The Presbytery of Victoria and Richmond met, at River Dennis, on the 6th Feb. and at Malagawatch on the 7th, both sections of the Rev. Angus McMillan's charge.

There were present four ministers, and one ruling elder.

At the former place, the Rev. Alexander Grant preached, and at the latter, the Rev. D. McDougall, and Mr. Grant.

The business which first engaged the attention of Presbytery in each of these congregations, was Presbyterial visitation.

At River Dennis the answers returned by the minister to the questions of the Formula were satisfactory, and, on the whole, those by the several other office bearers,—all appeared to have been endeavouring faithfully to perform their respective duties. The managers reported payment in full of the annual salary promised in this section, during the past financial year, viz,—\$261.00. There were also contributed towards the schemes of the church the sum of \$25.00.

The answers returned at Malagawatch, by the office-bearers there, were equally satisfactory. Prayer-meetings, Sabbath Schools, visiting the afflicted, &c., are attended to by a devoted, earnest, and zealous staff of elders. In this section too, there were paid \$339.00, the amount of salary promised, besides \$26.00 towards the schemes.

In view of the state of affairs, the Presbytery adopted the following resolution;

The Presbytery having heard the answers given to the several questions of the formula by ministers, elders, and managers, of both sections of the congregation, rejoice to learn that the duties devolving upon each, are discharged in a creditable manner; that the finances are in a satisfactory condition, and that the state of religion is hopeful. They commend both pastor and people to the care, and blessing of God—and pray that still greater success may be granted them in future."

At the meeting on the 6th the attention of Presbytery having been called to the amount of Sabbath desecration committed by the managers of our Railways, and other corporations agreed to recommend to our people to petition Parliament at Ottawa, to enact laws for the better observance of the Lord's day in the Dominion of Canada.

The Rev. D. McDougall, and the Rev.

M. Campbell, were appointed commissioners to the General Assembly, together with Alex. Campbell Esq., M. P. P., and Hon. D. McCurdy, ruling elders.

The Presbytery adjourned to meet at Whycomagh, on the 6th March, at 11 o'clock A. M.

At the time and place above named this court again met for general business. There were present five ministers, and one ruling elder. A report on the State of Religion, by Rev. Mr. Grant, and one on Sabbath Schools by Rev. Mr. McDougall, the Conveners of Committees on those respective subjects, also a report by Mr. McQuarrie, Probationer, of labours performed within the bounds were read and approved.

Supplies required for vacant congregations and stations, the congregations in need of supplement, and the amount to be applied for, engaged, *inter alia*, the attention of court.

The Presbytery then adjourned to meet within the church at Whycomagh on Tuesday, the 22nd day of May next, at 11 A. M., the Rev. Mr. McRae to preach.

#### Presbytery of Pictou.

A *Pro re Nata* meeting of the Presbytery of Pictou was held in the Lecture Room, of the United Church, New Glasgow, on the third inst., to dispose of a Petition for Moderation from the Congregation of Glenelg, East River, and Calcedonia.

The prayer of the Petition was granted, and Mr. Forbes was appointed to preach at Glenelg on the 17th inst., at 11 o'clock, A.M. and to moderate in the Call.

E. A. McCURDY, Clerk.

### MISCELLANEOUS.

#### United States.

Joseph Cook's Monday lectures in Boston are more largely attended than ever, and chiefly by men—educated men.

There was an increase of several thousands commitments to prison in Massachusetts last year; the increase being mainly from drunkards.

The entire cost of the Sandwich Islands mission was \$1,250,000. Never was a like sum more profitably invested. The total number of members admitted into communion, up to 1870, was 55,500.

"It is astonishing," said Henry Ward Beecher at a recent meeting; "how many of my sermons St. Paul preached!" To which the *Central Presbyterian* makes the apt reply:—"It is equally astonishing to others how few of St Paul's sermons you preach."

The Kansas "Liberal League" proposes to advocate the largest amount of liberty for every man and woman—among other things, "Free Money," "Free Land," "Free Food," "Free Drink," "Free Medicine," "Free Sunday," "Free Marriage," and "Free Divorce." "Autocracy" is to supersede all other forms of government. That is, every man shall do as he pleases, and every woman likewise. This is the practical side of Infidelity.

Dr. Crothers, of the Asylum for Inebriates at Hartford, Conn., said in a very valuable report lately read by him that "the most reliable statistics placed the number of inebriates in this country at 300,000, and their yearly mortality at 50,000." If these figures are correct we have the appalling fact that every six years an entire generation of drunkards disappears. Still more appalling is the fact that a new generation appears, to be swept away as certainly and as speedily. Is it for the interest of the commonwealth that such a remorseless work should go on?

#### Asia.

According to the late census no fewer than one hundred and thirty-two separate and distinct languages are spoken within the limits of the great British Empire of India.

Buddhism gives way before the light, and asceticism is no longer among its cardinal virtues. A large convocation of Buddhist priests was held lately at the famous Temple of Loyasan, in the Province of Kii, for the purpose of abolishing the ancient rules forbidding the clergy to marry or to eat flesh meat.

Joseph Cook says he has been informed by the missionaries in Japan that a large proportion of the Japanese students sent to America had returned Christians, while not one conversion had occurred among those sent to Germany, France or England.

When the missionaries first opened their schools in Syria they had to beg parents to send their daughters, and to induce them to do it, board and teach them free; now parents come with money in

their hands and beg them to take their daughters, perfectly willing to pay for both board and tuition. There are now seven thousand five hundred girls in mission-schools in Syria.

### Britain.

Of the 484 ministers who left the Established Church of Scotland at the Disruption in 1843 it is said 105 are still alive.

It is Sir Wilfrid Lawson's opinion that "the legislative suppression of the liquor traffic has now become the greatest social problem of the age."

Never in all the history of the Free Church of Scotland, has there been so many divinity students in her Theological Halls. The same is true of other Presbyterian Churches in Scotland—a most cheering and hopeful sign for these churches..

It has been suggested in the Free Church of Scotland that in consequence of the increasing amount of business annually coming before the General assembly there is danger that some important matters may be neglected, and as a remedy for this it is proposed to add to the duties, powers, and responsibilities of the Synods, somewhat as has been done in the United States.

At the late meeting in London General Booth, the leader of the Salvation Army, made the surprising statement that the offerings for sustaining the operations of the Army amounted to \$600,000 per annum. He strongly advised the local corps to purchase a London theatre, which had been offered to them; "for by doing so," he said, "they would be killing two birds with one stone. This would shut the devil out and let God in."

The membership of Mr. Spurgeon's church numbers 5,427.

The Scottish Episcopal Church has 70, 847 members. The increase last year was 2,254. Most of the members tend toward High-churchism.

### Europe.

The Baptists have opened a new chapel to accommodate about three hundred worshippers in the Trasevere, or the part of the City of Rome beyond the Tiber.

Spain is to have a Protestant newspaper. It will be made attractive by illustrati-

ons, and will publish religious news.

Fourteen bishops have been summoned before the French Council of State for publishing a papal decree. Formerly it was not so.

The Rev. George Muller has been holding meetings in Vienna, and without molestation by the authorities. This a great triumph in Austria.

The *Churchman* says that the past year was more memorable than any other for the last ten centuries, being marked by the end of the Ottoman power, (through the English victory in Egypt) and the passing away of the last vestige of the Pope's temporal power, (through the decision of the highest Italian court that his palace, the Vatican, lies within the jurisdiction of the State.)

### Africa.

An important discovery has been made by the excavation begun for the Egyptian Exploration Fund at a site between Ismailia and Tel-el-Kebir. By an inscription there dug up the place is proved to be Pithom-Succoth, Pithom being one of the treasure cities mentioned in Exodus i. 11, and Succoth the first stopping-place of the Israelites on leaving Egypt, Exodus xii. 37.

How much is in a name? "The Good News," the London missionary steamer for Lake Tanganyika, is now on its way to Central Africa. This is of better omen than the slave ships and whiskey crafts which have hitherto cursed the Dark Continent.

The results of the war in Egypt last summer are more and more seen in the opening up of all the land for missionary work. The asperities and opposition of the Moslem population are greatly softened. Moslem children are much more largely now attending the mission schools, and are thus being taught in daily reading and instructions in the gospel and the way of life. Even the Copts are less restricted and hindered by their priests and the bishop from enjoying the means of grace in the preaching and the schools of the missions.

The tidings that come from the United Presbyterian Mission in Egypt since the overthrow of Arabi Pasha are most encouraging. The missionaries are all back again in their fields, and they find that the native Christians have come out of the trial without serious loss.

A mission church is to be erected in Zululand, South Africa, on the fatal battle-field of Isandhlwana.

Four German expeditions are now prosecuting their researches in Africa, two from the east and two from the west side of that continent.

As a proof of the good impression produced on the native population by the recent British intervention on behalf of order, public prayers have been offered in many mosques, not only in Cairo, but also in the provinces, for the Queen of England, as the Mirror of Justice. Such a fact is probably without precedent in the annals of the Mahometan world.

Miss Whately, whose school for girls in Cairo has accomplished such a good work, has returned and reopened it, to the great joy of her scholars, both Moslem and Coptic. She says: "Several Moslems to whom I have spoken seem greatly struck by the kindness shown to wounded prisoners by the English, and allow that this forgiving and kind spirit is from God, and appear to be touched by it."

#### Asia.

Jerusalem has gained almost 4,000 Jews within a year.

Here is a proof that the work of missions does not hesitate to grapple with the very worst ills that flesh is heir to; in one of the leper asylums of India 300 Christian converts were baptized last year.

Of seventy-one churches in India and Ceylon connected with the American Board, there are fifty that receive nothing from its treasury, in other words the proportion of Self Supporting congregations is nearly the same as in the Maritime Provinces.

The Synod of Syria was organized by the American Presbyterian missionaries in Syria in December of 1882. There are five Presbyteries in this Synod, and these bear the name respectively of Beirut, Sidon, Mount Lebanon, Tripoli and Zahleh. Each Presbytery will consist of the American missionaries at these stations, and other Presbyterian missionaries who may wish to join them. It is a pleasant thing to note this outstretching of the Church to the old lands in which it was originally established, and in which it has been re-established in purity by men from the new world.—*Phil. Press.*

#### LETTER FROM G. L. MCKAY.

Many of our readers remember well the visit of G. L. McKay two years ago. At meetings in all our centres of population, hearts were thrilled as he told of his work among the Chinese. Although the missions is not supported by us, but by the Western Section of the Church, yet all feel a deep interest in the progress of the gospel in that distant field, and the following letter will be read with thankfulness.

Formosa, Tamsui, Jan. 2nd 1883.

*Rev. Prof. McLaren, C. F. M. C.:*

MY DEAR BRO.,—Another year is past forever. God has been most assuredly with us during its fleeting moments. Since our return to our beloved Formosa, I baptized 140 persons, including old and young. Let cold hearted professed Christians in Canada tell us if this work in Formosa is not of God. At *Sintiam*, when we observed the commemoration of our Saviour's dying love, fully 500 souls in and outside the chapel either sat or stood with profound solemnity. What an outburst of song when we closed by singing the hundredth Psalm in Chinese! I would not give it for all the jaunty, theatrical performances in some churches by ungodly men and women, though their voices should be sweet enough to charm the devil.

At another town just when the converts were being seated around the Lord's table, two sorcerers appeared in front of the chapel and summoned hundreds of devotees by beating gongs, etc. In a few minutes an angry mob pushed to and fro looking in at us. What think you? The converts took their places as coolly as going to their dinner table. I stood on the platform and announced the 23rd hymn of our collection, the famous song we used in days gone by, "I'm not ashamed to own my Lord," etc.

Almost unconsciously the converts were on their feet, and made the chapel ring and echo with praises to the God of our fathers. I thought of the covenants in the moors and glens of dear old Scotland. The mob stood completely baffled. A few moments and men from the Yamen appeared and dispersed the crowd. We had a sweeter communion than if the enemy had not been aroused. "At evening time there shall be light" After all of that I nearly ended my poor labours on

the mountains. Passing over a high range along a winding path a deadly, venomous serpent, the *Cobra de capello* with hooded head struck at me with incredible violence and just missed. Tall grass stood on each side of the path so that I did not see him at first. God reigns; Jesus lives; heaven is open; so no matter. Mrs. McKay teaches every day in Oxford College.

G. L. McKay.

### THE GOSPEL IN FRANCE.

The eyes of the world are to-day on France, beholding with astonishment the wonderful work of God there. Yet it is but another instance of *subsidence*. France has been the right arm of papal power for centuries, and if any land seemed, a century since, likely to develop antichrist, it was France. Yet how little we knew what preparations were going forward for the inflowing of the Gospel tides!

In 1877 Mons. Paul Bouchard, an ex-Mayor of Beaune, wrote an open letter to the bishop of his diocese, renouncing Romanism and transferring his adhesion to Protestantism, on grounds of consistency and patriotism. It was not the act of a man converted to a new faith, so much as disgusted with an old one. He forsook the state religion, as a patriot and political economist, believing Roman Catholicism the foe of social and political progress, the ally of ignorance and superstition. His act was one echo of Gambetta's declaration that the Romish Church is the enemy of French republicanism—"Clericalism is the foe of France." But he went beyond Gambetta, for he reproached him with *atheism*. Bouchard took this great step alone, and boldly wrote five tracts for the people giving wider expression to his views.

At the same time Eugene Reveillaud, a lawyer, journalist, orator, and statesman, born and bred a Romanist, a college graduate and a free-thinker, had his eyes opened to see the rottenness of Romanism, and became the champion of Protestantism on similar grounds to those of Bouchard, and wrote a pamphlet on "The Religious Question and the Protestant Solution." Compelled to give up the Papal Church, he felt he could not be without any church or religion, but as yet knew no change of heart. The faithful Huguenot pastors boldly taught that Protestantism required more than a mere renunciation of Romanism; and in July, 1878, in the Protestant meeting-house at Froges, M. Reveillaud suddenly arose and addressed the congregation, declar-

ing his conversion and manifesting a remarkable baptism of the Spirit. From January, 1879, his tongue and pen have been enthusiastically given to the evangelization of France. He publishes a weekly paper, *Le Signal*, and goes everywhere—to halls, theatres, ballrooms, and barns—to address the people, showing them the need of a new gospel of faith, repentance, and holiness.

Our generation has seen no religious movement to compare with this arising of a whole people. "There is Protestantism in the air." In Avignon, the old residence of the popes, Mons. Ronouvier, adds a quarterly supplement to his "Critique Philosophique"—viz. a "Critique Religieuse," to chronicle the Protestant movement. So also, in Belgium, Emile de Laveleye, writes on the "Future of the Catholic nations," and thunders a warning to all peoples of the inevitable results of Romanist supremacy!

The rapid and radical change that has come over France no one can conceive who has not been there during this quiet religious revolution. Scarce a century ago Protestants were tortured and murdered, till even Voltaire's atheism vented its invective against persecution for religious opinion, and shamed France out of her course. Then came the reaction of atheism, but no religious liberty.

But under MacMahon a majority of nine ministers of the Waddington cabinet were Huguenots, though the Huguenots represented but one twentieth of the population. Nov. 2nd 1876, Protestant worship was held at Versailles in the palace of Louis XIV., and not far from the chamber where he died, beneath the room where Madame de Maintenon induced him to sign the "Revocation" of the "Edict of Nantes," nearly 200 years ago!

The news of one week would fill a journal with startling items: people assembling in hosts everywhere, in halls, tents and open air, listening with intense interest to denunciations of Romish priestcraft, and to the good news of grace; and families, fifty at a time, coming out to take their places with the Protestants! It is scarce 300 years since the St. Bartholomew massacre; and yet the *notion is turning from Rome*. The McAll mission has developed with a rapidity unparalleled in church history, establishing new preaching stations as fast as men and money can be obtained, and finding everywhere an open door. The tides of a pure Gospel, that surged vainly against mountain barriers for centuries, now rush in like a flood.—*Foreign Missionary*.

### BERMUDA.

The sunny land of Bermuda consists of 365 islands of coral formation which were discovered in 1503 by a Spaniard named Bermudes. For a number of years Presbyterianism has had a foothold here in connection with the Free Church. There are now two congregations in connection with the Presbytery of Halifax, one at Warwick and the other at Hamilton. For upwards of thirty years the Rev. Walter Thorburn of Scotland laboured on Bermuda and has lately retired from the active duties of the ministry, and has been succeeded by the Rev. John Wallace.

Some ten years ago a second congregation was formed at Hamilton over which Rev. K. F. Junor was settled on the 31st Nov. 1873. Mr Junor laboured here until 1877 when he offered his services as a missionary to Formosa and was accepted. Owing to failing health however he has lately returned from that field. On the 26th August 1879, Rev. J. A. McKeen was ordained over this congregation which now consists of 33 families and he is still the pastor.

In the month of February, Rev. E. P. Hammond the Evangelist was invited by the several ministers to visit Hamilton and conduct meetings, Arriving by steamer on Sabbath morning the 24th Feb. a meeting was held in the afternoon in Mr. McKeen's church. A large audience was present all of whom were deeply aroused, and every individual remained to the inquiry meeting. Pastors and christian people had for some time been pleading for a blessing and now their prayers were being answered. Daily meetings have been held for nearly one month in the Presbyterian and Episcopal churches on alternate days. Four open air meetings have also been conducted daily.

One hundred and thirty five years ago this same locality was visited by the great Whitefield who at first met with a rather cold reception. Churches were closed against him, and few manifested any interest in the Lord's cause. Meetings were held however in the open air and a gracious season of awakening was enjoyed. A similar revival is now witnessed and Mr. Hammond's visit has been productive of great good, a source of spiritual profit to all the churches. It is reported that there are not less than seven or eight hundred conversions.

Bermuda is now enjoying a truly Pentecostal season. In the great awakening that has taken place at Hamilton and in one of our own secluded congregations

we ought to rejoice. What hath God wrought? and why may we not enjoy similar seasons in all our congregations? "Is the spirit of the Lord straitened?" The revival at Hamilton has been the result of earnest united prayer. The power of the Spirit has been felt.

In the the late destructive floods we have had an exhibition of the *power of the God of Nature*. He is also the God of Grace and will exercise a similar power, not for destruction, but for salvation. Special pleading will bring down a Divine anointing and make us powerful as christian workers.—A. B. DICKIE.

The Sixth Annual Report of the Society to Protect Children from Cruelty in Philadelphia has provided homes during the past year for 731 children, and has had care and custody during the same period of 2,172 neglected little ones.

The Congregational ministers of Chicago have agreed unanimously not to solemnize marriage where either party has procured divorce on other than scriptural grounds.

The Synod of the Presbyterian Church of Spain, recently held in Madrid, comprises upwards of twenty churches which have adopted a Presbyterian organization.

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## THE POPULATION OF THE WORLD.

Drs. BEHN and Wagner have recently issued a new edition of their well-known collection of statistics. "Die Bevölkerung der Erde." They give the total as 1,433,637,500, which is about 22,000,000 less than their estimate of two years ago. They have concluded that China, including Corea, has 379,500,000 which is 55,000,000 less than formerly supposed. There has thus been an actual increase of about 33,000,000 in the population of the globe—an increase, however, which must be spread over ten years, as many of the recent censuses are decennial. For Europe; the present population is rated at 327,793,209, showing an increase of about 12,000,000 over the previous figures by the operation of the censuses. In Asia, making allowance for the readjustment of the population of China, there has been an increase of 20,000,000, the present population being set down at 795,591,639. In Africa, the population is 205,823,200. In America, 100,415,400. In Australia and Polynesia, 4,532,600. In the Polar Regions, 82,500.

## WE SEEK A CITY.

We seek a city, where each quiet dwelling

Stands fast upon the everlasting hills;  
Where in the song of praises loudly swelling,

Comes not a discord of our earthly ills.

Some of our loved have passed within the portals,

From out whose pearly gate they go no more;

Nor wait a note celestial down to mortals,  
To guide unto that further shore;

We know that in that city life abideth;

Nor tears—nor death can ever enter there;

And One with nail-pierced hands our way still guideth,

Until we come unto the city fair.

We seek a city—pilgrim feet grow weary,  
But we press on; beyond still lies our home,

Though days be dark, and ways are often dreary,

We seek, we seek a city yet to come!

*Lucy Randolph Fleming.*

## THE POPULATION OF CHINA.

The Chinese Empire consists of five countries: China proper, Mantohuria, Mongolia, Thibet, and Eastern Turkestan.

China proper consists of eighteen provinces, and is supposed to contain a population of from about 360,000,000 to 400,000,000.

There are three great religions, Confucianism, Buddhism, and Taoism. The Emperor is Kwang Su. The inhabitants of the four countries outside of China proper, are chiefly, Buddhists.

Each province in China is about as large as Great Britain: so that China proper may be compared to eighteen Great Britains placed side by side. But when we include Mongolia, Manchuria, Thibet, and other dependencies, we find that the vermilion pencil lays down the law for a territory as large as Europe and about one third more.

The letter of M. Fulton, in the January number FOREIGN MISSIONARY, calls attention to Hoonan, one of the great provinces, with a population of 15,000,000. When we reflect that there are eighteen, of these vast provinces or states, crowded with cities, towns, villages, covering in all an area of 1,248,370 square miles, with an average of 238 persons to every square mile (according to the estimate of Dr. S. Wells Williams, following the census of 1812), we can gain some idea of the vast population to be reached by the missionaries now labouring in that colossal Empire.

There are fourteen British, thirteen American, and two European Societies labouring in China.

The three missions; under the care of the Presbyterian Board, are the Canton Mission, the Ningpo or Central China Mission and the Shantung and Peking Mission.

—Bishop Bedell, of Ohio, has written an article on DECLINE and REVIVAL, the "Decline of Religion," which he admits, and gives some weighty counsels as to its recovery. The methods he suggests are "renewed confidence in revelation as the absolute source of eternal verities; revived confidence in the apostles; and outspoken reverence for them as the embodiment of saving truth; revived confidence in the sacraments, in their simple, eternal purity, as spiritual realities; revived faith in the divine personality of the Holy Spirit; and a revival of confidence in prayer and in the use of constant, earnest believing prayers as the means that will bring the answer men need."

## A PRACTICAL RELIGION.

We want a religion that softens the step and tunes the voice to melody, and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, courteous to inferiors and considerate to friends; a religion that goes into the family and keeps the husband from being cross when dinner is late, and keeps the wife from fretting when the husband tracks the newly washed floor with his muddy boots, and makes the husband mindful of the scraper and the door-mat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them; cares for the servants besides paying them promptly; projects the honeymoon into the harvestmoon, and makes the happy home like the eastern fig-tree, bearing in its bosom at once the beauty of its tender blossoms and the glory of the ripened fruit. We want a religion that shall interpose between the ruts gullies and rocks of the highway of life, and the sensitive souls that are travelling over them.

## HOUSEHOLD PIETY.

We heard recently a wise and experienced pastor says that, in his judgement, the great evil in our churches, the explanation of the spiritual death over which we mourn, is the decline of household piety. The family altar is neglected, no blessing is asked upon food, the religious education of the children is relegated to other than parental hands—this is no unfair characterization of many nominally Christian families. We fear that the portraiture is a true one. But without troubling ourselves to decide whether it is true or not as concerns the community in general we certainly can say how it is as regards our own family. "Is mine a pious household?" Each one can ask himself that question. If we must sadly confess that it is not, then let us see to it at once that the right change be made. If we can honestly say that it is, nevertheless there is much that may be done to increase its holiness.—*Home and Fireside.*

## INDIFFERENCE.

If there is a disease in our modern theology and our modern philosophy of life more conspicuous than another, it is indifference to sin. We lull it with ano-

dynes. We call it any thing but sin. We form our schemes of social improvement and material progress without any conviction of this deep plague-spot of our nature. We hide it from ourselves until it breaks out in some scandalous form, and startles us with its intensity. We will drill men into morality; we will repress crime by education; we will empty our goals by the philanthropic legislation; but the sin that dwelleth in us is too strong for human remedies, too rampant for the social reformer's pruning-hook. Far truer is the novelist's sentiment, when he puts into the mouth of one of his characters the awful, but grand words: "How gladly would I endure the torments of hell if thereby I might escape from my sin!"—*Dean of Peterborough.*

## RIGHT PRAYING.

Pray as those who always expect to be answered, and yet faint not if no answer seems to come. The sky is not brass, nor iron. Pray sometimes from the sudden sense of need overtaking and overwhelming you, with swift and short ejaculations as you run, or teach, or toil, sending up the arrows that catch fire as they fly. Pray often after secret and ordered meditation, the preparation of self-scrutiny and the study of the promises. Pray out of deep waters, where your feet will often feel feebly after the Rock. Pray with a great deal of thanksgiving. Abound in intercessions—the special and highest fulfilling of the "royal law." Intercede particularly, one by one, for those men or those women who seem to hinder you, to tempt or thwart you, to block your way with mysterious oppositions, and so at once purge your souls of very hateful feelings, and conquer at last the one adversary who, if he reigns within, reigns with absolute and fatal dominion.—*F. D. Huntington.*

Many otherwise good citizens lend no helping hand to support the church, but seem perfectly indifferent to its life and prosperity, little thinking how great a debt society and every citizen owe to the church for whatever of law and order and good morals prevails in the neighborhood in which they live.

The *Missionary Review* says that the Foreign Mission Societies of the world report a gain of 303,633 communicants last year.