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Go Ye

To Every Creature

Into all the World

The Maritime

Presbyterian.

Preach the Gospel

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

CONTENTS.

	PAGE.
State of the Funds.....	259
Retirement of Dr. Sedgewick.....	261
Ten Lost Tribes.....	263
New Hebrides.....	266
Rev. J. I. Baxter's Public Work.....	267
THE NEW HEBRIDE'S MISSION—	
Report of Anelcauhat Station.....	268
The Creed of Brahmoo Somag.....	269
What the Anglo-Saxon Race owes to missionary women.....	271
The Nihilists and the Religious Sects in Russia.....	272
Sabbath-School Lessons.....	278
China.....	281
PRESBYTRY MEETINGS—	
Halifax.....	282
Sydney.....	283
The religion of Children.....	283
Four Wonders.....	284
Encourage the Children.....	284
Untimely words; Mission work in Italy.....	285
A Trifling Preacher; Joseph Cook in Japan.....	286
Sayings of Martin Luther for Ministers and others; What drink costs.....	287
Facts about dancing; The Character of Chinese Converts.....	288
THE CHILDREN'S PRESBYTESIAN.	
Tobacco and Insanity; The Blood of Christ; a Silent Sermon.....	274
Lost Time; Be True; Be Something.....	275
A happy Season; Christian "Giving up"; Love your enemies.....	276
A Policeman's Testimony; Why Everybody is cross; Our Companion; The Sunday of our Fathers; A Tender Con- science; Taking the Children.....	277

SEPT. 15, 1882.

NOTICE.

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First Missionary to the New Hebrides.

WITH A HISTORY OF THE NOVA SCOTIA PRESBY-
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BY THE REV. GEORGE PATTERSON, D. D.

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We are continually forgetting the benefits of God, and not reflecting on His goodness and loving kindness, and its manifestations and fruits. This is our disposition to forget the benefits of God. The contemplation and remembrance of them is the source of thankfulness, of praise to God, of cheerfulness. So the Psalmist combines praising the Lord and remembrance of His benefits. This is the road, the way, to thankfulness.

A beautiful answer was once given by a little girl in one of the London Homes for the Destitute. The question was asked, why Jesus is called an "unspeakable gift." There was silence for awhile, and then, with a trembling voice, this dear child said, "Because He is so precious that no one can tell all His preciousness."

The Maritime Presbyterian.

Vol. II.

SEPTEMBER 15th, 1862.

No. 9.

STATE OF THE FUNDS, SEPT. 1st, 1862.

FOREIGN MISSIONS.		
Bal. on hand May 1st '62	\$ 727 04	
Received to Sept. 1, '62	249 00	1638 24
Expended to "		2646 41
Bal. due Treas. Sept. 1st		1978 17
DAYSPRING, ETC.		
Received to Sept. 1st '62		\$155 62
Bal. due Treas. May 1st '62	334 23	
Expended to Sept. 1st '62	247 20	1181 43
Bal. due Treas.		\$1025 81
HOME MISSIONS.		
Bal. on hand May 1st '62	\$ 153 32	
Received to Sept. 1st '62	574 23	729 60
Expended to "		453 92
Bal. on hand Sept. 1st		\$202 68
SUPPLIEMENTS.		
Received to Sept. 1st '62		\$ 633 15
Bal. due Treas. May 1st '61	1690 94	
Expended to Sept. 1, '62	874 16	2835 10
Bal. due Treas. Sept. 1st		\$2453 95
COLLEGE.		
Received to Sept. 1st '62		\$3126 84
Bal. due Treas. May 1st '62	\$5033 69	
Expended to Sept. 1st '62	2452 60	6332 49
Bal. due Treas. Sept. 1st		\$3425 65
AGED MINISTERS FUND.		
Bal. on hand May 1st '62	\$224 50	
Received to Sept. 1st '62	215 05	439 55
Expended to "		500 00
Bal. on hand Sept. 1st		\$159 55
RECEIPTS FOR THE MONTH OF AUG.		
Foreign Missions	\$189 35	
Dayspring and Mission Schools	25 00	
Home Missions	153 23	
Supplements	63 13	
College	634 65	
Aged Ministers	187 20	
		\$1819 51

P. G. MCGREGOR, Treasurer.

I have read in Plato and Cicero sayings that are very wise and very beautiful; but I never read in either of them, 'Come unto me, all ye that labour and are heavy laden.'—*Augustine.*

ACCOUNTS OF THE CHURCH.

ART. NO. 3.

FRENCH EVANGELIZATION.

According to the published census of 1851 the French population of the Dominion is 1,300,000 of whom 1,000,000 are in the Province of Quebec, 10,000 in P. E. Island, 41,000 in Nova Scotia, 57,000 in New Brunswick, 13,000 in Manitoba and the North West and 100,000 in Ontario. Thus it is evident that the population of Quebec is densely Roman Catholic.

The French throughout the Dominion have been sadly neglected and they are deplorably ignorant. The only schools in the Province of Quebec till recently were Roman Catholic, in which the teaching was largely confined to the catechism and Religious superstition, the aim being to make the scholars, not intelligent citizens and useful members of the state, but blinded and subservient sons of Rome. Nowhere else in the world was the baneful influence of Rome more sadly felt.

Now what should be done with this portion of our population? Should those people be left alone in their ignorance? Should Protestants stand idly by and see their fellow citizens live in darkness and die in their ignorance? Are we to regard the Roman Catholic Church a Church of Christ which though terribly corrupted is yet capable of teaching her votaries the way of life? It is worthy of observation that those who have left Rome and who know most about her principles and practices are the men who denounce most emphatically "Papal Idolatry" and Romish superstition and who make the most earnest appeals to the Protestant church for money and men on behalf of those who are held in the iron grasp of Popery. Half-hearted Protestants who think that one eased is as good as another and who have no vital godliness in their own souls, may tell us that Roman Catholics should not be disturbed in their ease and that it is wrong to engage in a system of proce-

lytism, but no intelligent and earnest Presbyterian can be found holding such views.

But what has been done to enlighten and evangelize our French Canadians? With what success have the efforts of the past been attended?

THE FIRST FRENCH PROTESTANT MISSIONARY.

The first Missionary to Labour among the French in the Province of Quebec was a Wesleyan, from Guernsey. His work extended from 1815 to 1821. During the next thirteen years nothing seems to have been done. The Grande Ligne Mission was established in 1834 and the French Canadian Missionary Society in 1839. This latter society, while supported largely by Presbyterians was non-denominational. After about forty years of successful work it withdrew from the field leaving it to be occupied by the societies of the several branches of the Protestant Churches in Canada.

In the year 1858 the Rev. Charles Chiniquy an able, eloquent and zealous priest of Rome at St. Anne, Illinois, left the Romish Church and after a time was received into the Presbyterian church of Canada, and his people followed his example.

At St. Anne to-day there about 350 Protestant families that have been led out of the Church of Rome through Mr. Chiniquy's instrumentality. During recent years the work of French evangelization has been prosecuted with zeal and with marked success. In the Assembly's report for 1879 we find the following language—"Forty-five years ago there was scarcely a French Canadian Protestant to be found in the whole country; to-day thousands of men and women can be found who have renounced their allegiance to Rome, many of whom have by God's grace, become humble followers of Jesus. Forty-five years ago there was not a solitary French Protestant congregation in the land; to-day they can be numbered by the score. Forty-five years ago the Bible was virtually an unknown book in almost every French parish in the Province of Quebec; to-day there are few parishes in which the Bible cannot be found—few parishes which have not, to a greater or less extent felt the influence of Bible truth.... There is abundant evidence that thousands within the Church of Rome are galling under the iron yoke and are longing to be free—abundance of evidence that many of the city and not a few of the priests are sick at heart sighing for a peace which

the confessional is unable to impart.

According to the Assembly's report for 1881-2 the Presbyterian Church has in the Dominion 22 ordained and 19 unordained missionaries among the French, 10 Mission Day School Teachers, 11 colporteurs and 3 Bible women; in all 64 laborers. We have 47 preaching stations, 1345 church members 5,200 adherents, 34 Sabbath Schools, 1,350 Sabbath School scholars and 16 Theological French Students preparing for the ministry. But the good work is not altogether confined to the Presbyterian Church. Including all the denominations engaged in the field there are 94 preaching stations 3,276 church members 10,461 adherents, 48 Sabbath Scholars. Thus then it is evident that the work of French evangelization is being prosecuted with very great success.

Converts from Rome may be found in all the Province and in different parts of the United States. Several of our ministers were at one time Romish priests, and constantly priests and other ecclesiasts are seeking admission to our church. At the last meeting of the Assembly, at St. John, N. B., there were five French ministers who were present as commissioners, besides the venerable Pastor Chiniquay, of St. Anne, Illinois.

ARGUMENTS WHY THIS MISSION SHOULD BE SUPPORTED.

First, the success of the mission. The past achievements and the present prosperity of the work make the French Evangelization Scheme popular among our people. It is doubtful if there is another scheme of our church for which it is so easy to call forth the sympathy and the liberality of our people.

Secondly, social and national reasons. Generally the French throughout the Dominion are poor and lamentably ignorant. Travelling through the Province of Quebec, one is struck with the strange contrast existing between the houses of the people and those of the priests. In many of the villages and towns the houses of the the people are small and wretched in appearance while near by, towering above all, stand the elegant mansion of the priest and the costly and commodious stone or brick church. The wealth of the Province seems to have run into the churches and other ecclesiastical buildings. Socially the people are degraded. They have not the intelligence that is essential to honest citizenship. Few of them can read. They know nothing of the outside world. They have to do.

just what the clergy tell them. Their loyalty to the Pope makes loyalty to British institutions an impossibility. They are a dangerous element in our national constitution. So that every loyal and enlightened Canadian must see the importance of educating our French population, and delivering them from the terrible thraldom of ignorance and superstition. Even self-defence makes it necessary that something be done.

Thirdly, those French Canadians are our fellow-citizens and living at our doors. They live under the same flag and form part of the same Dominion. Now whether we are interested in the salvation of the heathen living in India and China, in Africa or the South Seas or not we cannot but be interested in the welfare of those people with whose condition we are so familiar. They should come nearer to our hearts than do other tribes or nation.

Fourthly, love for the souls of men. In Matt. 9: 36-37, we are told that when Christ "saw the multitudes, He was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd, &c." Christ's great loving heart yearned over his fellow-countrymen. Their wretched condition appealed directly and irresistibly to His sympathy and compassion. A Christian is one who is like Christ; is one who has his love, his sympathy, his earnest desire for souls. Paul says: "Let this mind be in you, which was also in Christ Jesus."

Here then is a test of the reality of our christianity. If we have not earnest desire for the salvation of our fellow-citizens, a desire that leads to persistent prayer and generous giving, we cannot be the disciples of Him who yearned over the condition of the Jews and who gave Himself for a lost and perishing world.

Fifthly, we have Christ's command. He said: "Pray ye the Lord of the harvest that He will send forth laborers into the harvest." Again: "Go preach the Gospel to every creature. For the Christian the command of Christ is decisive.

We might add a sixth argument, the earnest desire of the French Canadians for truth and for freedom. The learned and talented chairman of the Assembly committee, Dr. McVicar of Montreal, states in the report of 1879 that "there is abundant evidence that thousands within the church of Rome are galling under the iron yoke and a longing to be

free,—abundance of evidence that many of the laity and not a few of the priests, are sick at heart, sighing for a peace which the confessional is unable to impart." That is a very interesting and important statement, a statement that should have very great weight with Presbyterians. If it is true, as doubtless it is, that so many of our fellow-citizens are longing for the freedom of the Gospel, longing for the light and liberty, longing for the truth which can alone deliver them from thraldom of superstition, make them free men and women in Christ, inspire them with courage and hope, and prepare them for eternal happiness. Then surely as those whom God has so abundantly blessed, our people should respond heartily and liberally to the earnest appeals that are made to them on behalf of the French Evangelization Scheme.

A. F. THOMPSON.

Economy, Aug. 1882.

RETIREMENT OF DR. SEDGEWICK.

The Presbytery of Halifax met in Middle Musquodoboit on Tuesday, 5th inst. After the sermon from the Rev. Mr. Whittier, from Job xxxiii. 25, "He shall return to the days of his youth," in which he made pointed reference to Dr. Sedgewick, the Presbytery proceeded to business, the first item being the resignation of Rev. Dr. Sedgewick. After hearing his reasons, and no objections being offered, the resignation was accepted. The congregation wishing to show their appreciation of past services, had collected a sum of money, and prepared an address. The Moderator vacated chair. John D. Tupper, Esq., being elected chairman by the congregation, called upon Mr. P. R. Clark to read the address. Mr. Alexander McCurdy, the senior Elder, and the only one living of those who were elders when Dr. Sedgewick became pastor of the congregation (and the oldest man but one in the membership) presented a purse containing the sum of \$260. The address was as follows:—

TO THE REV. DR. SEDGEWICK:

Rev. and Dear Sir,—In the Providence of God, owing to age and infirmity, you have felt it your duty to resign the pastorate of this congregation. The occasion of our meeting today causes us to look back (those of us who can) to the time when you first came amongst us, thirty-three years ago. The congregation at that time—using your own expression—

extended "from the Red Bridge to Gas-tou's," a distance of twenty-eight miles, now forming two congregations and part of a third. Your labors so abundant, have been blessed by the great Head of the Church, and other men now occupy part of the field. When you came discordant elements were among us, and your labor along with those who surrounded you in the work, has been the means, in the hands of our Lord and Master, of bringing them into harmony. A generation has passed away since you first broke to us the Bread of Life, and forty years next month since you first, as a city missionary, preached in Old Scotia. Few, very few, of those who bore the active part of the business, and session of the congregation, are with us to-day. We would look back on the labors you have wrought in "this Musquodoboit of ours," where lies the remains of her you loved so well, who rejoiced with those in prosperity, and wept with those who mourned. "God is faithful who hath promised" and we trust as He has been your God He will be the God of your children and children's children. Your labours in season and out of season, at home and abroad, oft times in the populous city where you earned for yourself the appellation of "the old man eloquent," are now almost at an end, and in recognition thereof, as far as we in the Valley of the Musquodoboit are concerned we would ask your acceptance of the accompanying purse. You have laboured, and other men have entered into your labours, both up and down, and we trust in the good Providence of God, another Master His own heart will minister to us soon. Our fervent prayer is that you may be long spared to worship with us here on earth, and when the Master sees fit to call you to "that rest that remains for the people of God," you may receive the great and glorious welcome, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Signed on behalf of the people of Musquodoboit.

WATSON McCURDY,
P. R. CLARK,
ROBERT KAULBECK,

Musquodoboit, August 15th, 1882.

At the close of the address Dr. Sedgewick read the following reply:—

DR. SEDGEWICK'S REPLY.

Brethren,—I thank you for the address which you have presented to me. I feel that I am unworthy of it. There are several points in it which deserve notice,

and to which I may briefly refer. The extent of the congregation coming, as I did, from a city charge, was sometimes overwhelming to me, but in these old days it often reminded me of the answer which a minister of a small parish in Kinross, perhaps the smallest county in Scotland, to an inquiry as to the extent of his parish—"My *glebe* is as large as your parish, and my parish is as large as your country."

You refer to the discordant elements which were among you at the beginning of my ministry. It is long since the discordant din of angry controversy has been hushed, and for many years, and down to this day, we have had rest and been edified, and "walking in the fear of God and in the comfort of the Holy Ghost, have been multiplied."

It is true that a generation has passed away since you first saw my face and heard my voice—but what of that? "We are strangers before thee and sojourners as all our fathers were; our days on earth are as a shadow and there is none abiding" while "the word of the Lord endureth forever," and this is the word which, by the gospel, has been "preached unto you" even for so long a time by myself.

I dare scarce trust myself to look at the reference you make to my wife, whose dead but precious dust lies in yonder grave. It is now fifty years since I first saw her, more or less—and for forty-one years she adorned all the family relationship in her own household in a manner and to an extent which are worthy of imitation, and as a follower of the Lord Jesus Christ she was not ashamed, for she "knew whom she believed and was persuaded that He was able to keep that which she committed to Him against that day." She earned the eulogy of a "good wife," passed by the Spirit of God as it lies in the last chapter of the book of Proverbs—"the heart of her husband doth safely trust in her." "Her children arise up and call her blessed, her husband also—and he praiseth her."

As to my labors at home and abroad, in the city and elsewhere, as to the inditing of this now trembling heart, and as to the utterances of this now faltering tongue, and as to the estimate which has been formed of these by my fellow-citizens and my fellow-Christians, I have not a word to say, except it be this—"Not unto me O Lord, not unto me, but unto Thy name give glory for Thy truth and for Thy mercy's sake." It is a matter of gladness and of hope to me that the neighboring congregations are in a

favorable and so hopeful circumstances, and I unite with you in earnest prayer that "He who holds the stars in His right hand, and walks in the midst of the seven golden candlesticks" will, in His own time and in answer to your prayers, send you a man after His own heart, whom He has separated and called by His grace who shall feed you with knowledge and understanding, and the result of whose labors among you will be that he "shall see his seed born and brought in, educated and brought up, supported and brought through, perfected and brought home."

And now as to this purse which you have put into my hand as a proof of congregational and public confidence and esteem. I accept it "not because I desire a gift, but because I desire fruit that may abound to your account." *Why?* It is like Aaron's rod of old which was preserved in the Ark as the standing evidence that he was the appointed and authorized minister of God when his sign to the office was so wately challenged by the congregation of Israel. Yes, it is like the rod of Aaron which budded and blossomed and brought forth fruit. It tells me that your care of me hath flourished and fructified—not that you ceased to care for me, but that in the trying circumstances in which I am placed this day it has sought this outlet in this self-denying and grateful style. But "My God shall supply all your need according to His riches in glory by Christ Jesus." You know I ever sought not yours but you. I have coveted no man's silver or gold or apparel, and have been enabled in some measure even in times of straightness and darkness, to trust the gracious word, the famous title, *Jehovah Serah*.—"the Lord will provide."

And now, brethren, I commend you to God and to the word of His grace, and pray that you may know as never before how true and sweet were the words of the Lord Jesus when He said "It is more blessed to give than to receive."

ROBERT SEDGEWICK.

Dr. Sedgewick then wished the congregation to sing Psalm XC., from the 14th verse, which was done, the whole assembly rising to their feet.

The Moderator then resumed the chair asking Dr. Burns to lead in prayer commending Dr. Sedgewick and congregation to the ever watchful care of God.

THE TEN LOST TRIBES.

BY REV. D. B. BLAIR.

The motives which induced ancient

conquerors to transport whole families in the mass were chiefly two, viz. 1st, the desire of filling up new cities with an industrious population. 2nd—The determination to break up hostile confederacies, to destroy all monuments of former greatness on the part of the conquered as Edward I. of England sought to destroy all the ancient records and monuments of the kingdom of Scotland. The same act might combine both objects. In order to attain the former, the skilled artizans, the mechanics, the craftsmen and the merchants would be carried off; while the latter might be better accomplished by removing all the nobles, the families of the highest birth connected with the soil, the priests, the learned men, with all the well-trained warriors and military men, the strength of the nation. This seems to have been the policy of Nebuchadnezzar in the captivity of Jehoiachin, for of the 18,000 men carried away then, 1000 were "Craftsmen and Smiths;" the rest were mighty men of valour, soldiers, princes, and noble men. The same policy was followed by Shalmaneser, and the other kings of Assyria, in transporting the people of the Ten tribes from the land of Israel. None were left, save the poorer sort of the people of the land.

There is a good deal of misunderstanding on this subject caused by confounding the civil and ecclesiastical polity of the Ten Tribes with the people consisting of these tribes. While the kingdom of Israel was completely overthrown, and the king, the nobility, and the chief men of the nation were removed to Assyria; it does not necessarily follow, that the country was totally depopulated, entirely stripped by its inhabitants; that every individual, man or woman, belonging to the ten tribes was removed out of their own land.

As Samaria, the capital of the kingdom lay within the territories of the tribe of Ephraim, which was the leading tribe of Ephraim, which was the leading tribe of the ten, it is probable that the process of removal was carried further in regard to that tribe than any of the other tribes. The children of Ephraim were an ambitious and warlike people. The first and most fruitful parts of Palestine were assigned to them; their land extended from the Jordan to the Mediterranean. This fine country included most of what was afterwards called Samaria, the Mediterranean. This fine country included most of what was afterwards called Samaria as distinguished from Judaea on the South, and Galilee on the North. Joshua the son of Nair who conquered Canaan was of

this tribe. The tabernacle and the ark of the Covenant were deposited within its territories. The possession of the priestly establishment at Shiloh made it a centre of attraction to the other tribes, and increased its wealth and population. For the space of three hundred and fifty years, during the days of the judges, Ephraim aspired to be the ruling tribe. They contended with Gideon, "Why hast thou served us thus, that thou calledst us not when thou wentest to fight with the Midianites?" They contended also with Jephthah and said unto him, "Wherefore passedst thou over to fight against the children of Ammon and didst not call us to go with thee? We will burn thine house upon thee with fire." In every thing connected with the civil government they wished to have the pre-eminence.

They were particularly jealous of the power, and influence of the tribe of Judah. The enmity of Ephraim against Judah, and the rivalry between these two tribes, came out clearly after the election of David as king of Israel. The pride and jealousy of Ephraim were awakened, and by their assistance Abner was enabled to maintain the royal dignity of the house of Saul for a time, for there are evident proofs that by thistime Ephraim influenced the views and feelings of all other tribes. When David established his court and the seat of government at Jerusalem, and removed thither the Ark of the covenant, making it the ecclesiastical as well as the civil metropolis of the kingdom, and when Solomon built the temple there instead of at Shiloh, the Ephraimites were thoroughly alienated and longed to establish their own ascendancy. This they did after the death of Solomon, when Jeroboam the son of Nebat, who was of the tribe of Ephraim was chosen by them as the king of Israel. The predominance of Ephraim in the kingdom of Israel was so great, as to occasion the whole realm to be called by its name. It is probable that the great body of the people of this tribe, and of the neighbouring and kindred tribe of Manasseh, was removed to Assyria, leaving a small remnant behind; and that their land was comparatively depopulated. The territories of the half tribe of Manasseh lay contiguous to those of Ephraim on the north, and being themselves also descended from Joseph, they would naturally unite their fortunes with Ephraim and become partakers with them in prosperity or adversity: Their land therefore would be, for the most part emptied of its

inhabitants. Thus upon the Assyrian Colonists were planted in their room, the *Cuthan* element prevailed over the *Hebrew* in the population; hence their descendants became the mixed or mongrel race afterwards known by the name of Samaritans. But there is no evidence to prove that this took place in the case of the other tribes, while there are distinct proofs to the contrary. These proofs may be specified under the following particulars.

1st.—The Levites were never removed by the king of Assyria. After the revolt of the ten tribes, the Levites who resided in their territories, having resisted the innovations of Jeroboam and his sons, were obliged to abandon their possessions and join their brethren in Judah and Benjamin. The kingdom of Judah thus actually consisted of three tribes—Judah, Benjamin, and Levi, one of which was devoted to the service of the temple. (2 Chron. XI: 13, 14, 15).

These formed the main body of the population of the kingdom of Judah when they were carried away to Babylon by Nebuchadnezzar.

2nd.—The tribe of Simeon had their portion in the southwest of Judah, towards the land of the Philistines and the southern desert. In the days of Hezekiah, king of Judah, during whose reign the inhabitants of Samaria were carried into Assyria, the tribe of Simeon dispossessed the children of Ham who dwelt in Gedor and planted themselves in their room. Some of them also went to Mount Seir, the land of Edom, and smote the remnant of the Amalekites, and dwelt in their place. These events happened in the days of Hezekiah, when the kingdom of Ephraim was overthrown by Shalmaneser. It does not appear that the Simeonites suffered much by the destruction of Ephraim, or that they were carried away to Assyria in considerable numbers, for we find that they were in Mount Seir until the time of Ezra, who is generally believed to have written the Books of Chronicles after the Babylonish Captivity (1 Chron. IV: 39, 43.) It proves at all events that the whole tribe of Simeon was not carried away by the king of Assyria in the captivity of Samaria.

3rd.—Many out of all the tribes of Israel, after the example of the Levites, such as set their hearts to seek the Lord God of Israel, came to Jerusalem, to sacrifice to Jehovah, the God of their fathers. They thus strengthened the kingdom of Judah and made Rehoboam the son of Solomon strong. They came to dwell in the land

of Judah, and were incorporated with the people of that tribe, for they were expelled from their own country, because they protested against the idolatrous worship of the Golden Calves set up by Jeroboam. (2. Chron. XI: 16). These were called in the time of Hezekiah, the strangers that came out of the land of Israel, and dwelt in Judah. 2. Chron. XXX: 25. They formed a constituent part, a distinct element of the population of the kingdom of Judah, as distinguished from the proper members of that tribe,

4th—Hezekiah wrote letters to Ephraim and Manasseh, inviting them to come and keep the Passover at Jerusalem. Posts went with letters from the king and Princes throughout all Israel and Judah, saying, "Ye children of Israel turn again to the Lord God of Abraham, Isaac, and Jacob, and he will return to the remnant of you that are escaped out of the hands of the kings of Assyria." The posts passed from city to city through the country of Ephraim and Manasseh, even unto Zebulon.—In compliance with this invitation rivers of Asher, and Manasseh and of Zebulon, humbled themselves, and came to Jerusalem. A great multitude assembled to keep the Passover and the feast of unleavened bread; many of Ephraim and Manasseh, Issachar and Zebulon came, who had not cleansed themselves, yet did they eat the Passover otherwise than it was written. But Hezekiah prayed for them and the Lord heard his prayer, and healed the people so that the plague did not break forth among them for their irregularities. It was a time of great rejoicing in Jerusalem. All the congregation of Judah, with the priests and Levites, and all the congregation that came out of the land of Israel, and dwelt in Judah, rejoiced. After this they went out and brake down the images and idolatrous altars out of all Judah and Benjamin, in Ephraim also, and in Manasseh, until they had utterly destroyed them. These things took place in the reign of Hezekiah immediately before the invasion of Sennacherib, about the time of the captivity of Samaria. Hezekiah calls the people of Israel, or the ten tribes a *Remnant* escaped out of the hands of the kings of Assyria, which proves that the body of the nation were expatriated and in a state of captivity, yet a great multitude out of all the tribes assembled at Jerusalem to keep the passover. If the land had been utterly depopulated this could not be, there being no people to assemble.

5th—We have already observed that a

large proportion of the peasantry were left behind in the Northern part of the land which were not so fully occupied by the New inhabitants; the Northern parts. The region of Galilee, in the time of our Saviour, contained a population acknowledged on all hands to be of the stock of Israel, Chorazin and Bethsaida, Nazareth and Capernaum, and other cities of Galilee were inhabited by Israelites. They went up yearly to Jerusalem to worship in the temple, and to observe the solemn feasts, appointed by the law of Moses. They were for the most part descended from the tribes of Issachar, Zebulon, Naphtali, and Asher, whose inheritances lay in those parts. The Gaditans while of the same original stock of Israel were yet a distinct part of the people, and of a different descent from the inhabitants of Judah. They spoke a dialect of their own somewhat different from that spoken at Jerusalem, which goes to prove that they were mainly descended from the northern tribes.

6th—As the Northern parts, called Galilee in the time of our Lord, were inhabited by Israelites, so the region beyond Jordan, Perea and Gilead, was also inhabited by a people, confessedly Israelites, who usually went up to attend the yearly festivals at Jerusalem. They occupied the country originally given to the tribes of Reuben and Gad, and the half tribe of Manasseh. These tribes were conquered by Tiglath Pileser, who took all their chief men, the nobles and rulers, and carried them away to Assyria as hostages. But there is no evidence to prove that the whole population was removed, and as it was not in accordance with the Assyrian policy to transport the whole mass of the people, nobility and peasantry alike, and as we find Israelites there in the time of Christ and his Apostles, the natural conclusion is, that they were descended of the tribes of Reuben and Gad, and the half tribe of Manasseh, whose inheritances lay in those regions.

After the captivity the hostile feelings existing between the two tribes and their ten became extinct. Ephraim no longer envied Judah, nor did Judah vex Ephraim, but they became one nation according to the prophecy of Ezekiel. The result of the captivity was to blend all the tribes together and produce a national union which had never been effected in their own land. The laws of landed property no longer existed to uphold the distinction of separate tribes, or put difficulties in the way of their intermarriage; and the inevitable result in the

course of time was the entire obliteration of all such distinctions. No Jews in modern times know to what tribe they belong, though they may vainly pretend to be of the two or three, and not of the ten. In the Book of Esther the people of the twelve tribes scattered through all parts of the Persian Empire are called *Judaeans* or *Jews*. And in the Book of Ezra II: 2, 36, the word Israel is used to signify the people as distinct from the priests and Levites, as if the writer wished to avoid asserting that all the families belonged to the two tribes; and if this be not his meaning, it proves at least that discriminating force in the words Israel and Judah was already lost and forgotten.

After the edicts of Cyrus and Darius many of the pious families of those tribes which constituted the kingdom of Israel joined with the children of Judah when they returned from Babylon to the land of their fathers. But the members of the other tribes were so few among the members of the tribe of Judah that henceforth all the worshippers of Jehovah were called *Jehudim*, *Judaiot*, Judahites or Jews. The name of Jews became general for all Israelites who were anxious to preserve their nationality, and adhere to the laws and institutions of their fathers. Thenceforward Jerusalem was considered the religious metropolis of the whole dispersed nation; Zion was the city of their solemnities, to which the tribes of Jehovah went up, unto the testimony of Israel, to give thanks unto the name of the Lord. The ten Tribes as well as the Two glorified in the Holy City as the great free centre of their name and of their faith as a nation. The same religious views and principles were diffused through all the twelve tribes of Israel. These twelve tribes existed in the days of our Saviour, and were well known to the Apostles Paul and James as well as Peter. James wrote his Epistle to the twelve tribes scattered abroad. Paul speaks of the promise made unto the fathers, "unto which our twelve tribes serving God day and night hope to come." And Peter wrote his first Epistle to the Israelitish strangers scattered throughout Pontus and other places in Western Asia. The personal ministry of our Lord in the days of his humiliation was confined to the Jews, and before crucifixion he sent his Apostles only to the lost sheep of the house of Israel. This shows that the distinction between Israel and Judah no longer existed. To be a few and to be one of the house of Israel were synonymous terms, or terms at least having the

same signification. The natural and inevitable conclusion is that all Jews now living have in them the blood of all the twelve tribes. This ought to be believed by every lover of truth until some better reason than mere assertion is brought forward against it. Not the shadow of a reason can be found for the common assumption that the modern Jews are descendants of the *Two* more than by the other *ten* or eleven tribes.

NEW HEBRIDES.

The Rev. Joseph Copeland, leaving on account of ill health resigned his post on the Island of Futuna New Hebrides, the Free Church of Scotland, has appointed in his stead a medical missionary evangelist. This appointment formed a new era in our New Hebrides mission. The Rev. John Inglis thus writes from his unique experience the reasons for and advantage of this interesting medical experiment in the South Seas. The new missionary appointed is Dr. William Gunn L. R. C. P. and S. E. Mr. Inglis says:

"A medical missionary in the New Hebrides will occupy quite a different position from a medical missionary in India or China, in the great cities of the East with their dense populations; but so does an ordinary missionary. With my knowledge of the islands, were I in Dr. Gunn's place, I should feel the utmost confidence in going out as a medical missionary to the New Hebrides. If Livingstonia and New Guinea are suitable fields, so *a fortiori* is the New Hebrides. He will have the natives, the mission families, and the foreign white population. He will have the natives of Futuna always, and he will have the means of visiting all the mission stations four times or so a year, and one opportunity of a more extended voyage among the purely heathen islands.

He will have any amount of evangelistic work on Futuna. He will have a dispensary and a hospital for native patients; and as Futuna is the most healthy island in the group, he will, as soon as practicable, get up a college of two or three rooms as a sanitarium, where a mission family may live beside him for a longer or shorter period, and enjoy the benefit of his advice and treatment when these are deemed necessary. He will investigate the sanitary conditions of the islands, the laws of health and disease, as these are found to be in operation over the group.

He will prepare a paper yearly on these subjects, and read it at the annual meeting of the Mission Synod, when he will obtain all the information the brethren can supply. He will communicate all the information he can to missionaries as to how the various diseases can be most successfully treated. In this way he will multiply his influence ten, twelve, or twentyfold. Before many years I have no doubt he will have every mission station surrounded by a grove of *eucalypts*, as they surround the Presbyterian manses in Otago. As these are to ward off the wind, so those will be to absorb the malaria. There is also another class on whom his influence would tell favourably for the interests of the mission—namely, our fellow-countrymen settled on the islands or sailing among them: these are always now and again needing medical advice or assistance, and they are either a help or a hindrance to us, according as they are or are not antagonistic. As the New Hebrides are perhaps the least healthy group occupied by missionaries in the South Seas, the laws of health have been more studied by us than by any of the other mission, Dr. Gun will find the missionaries, as a whole, quite in sympathy with his work, and most ready to co-operate with him in all his plans."

REV. J. I. BAXTER'S PUBLIC WORK.

EXTRACT FROM DR. MACGREGOR'S SPEECH AT MR. BAXTER'S JUBILEE.

Let me now notice a few measures, and I will say measures of importance, with which Mr. Baxter's name was and ever should be associated:

1. *The great work of Foreign Missions.* He was one of its advocates from the first. He supported and voted for the overture from Prince Edward Island to take the first main step in advance. He was a member of the first Board, appointed in 1844, and in the year following voted with the majority "to authorize the Board to select a field and to negotiate with candidates for occupying that field as soon as possible," and he was reappointed. And as he began so he continued a true friend and supporter; and the congregation to this day continues liberal and loyal to that great work.

I might truthfully add in this connection that he helped to lay the keel of the *Dayspring*. By this I mean that before the *Dayspring* was dreamed of, he appealed to the children of the Church, for

aid to what he called the *Marine Department* of the Mission, which, in plain terms, meant a good boat for Dr. Geddie. Next the Marine Department included the little *John Knox*, a large, decked sloop; next came the brigantine *Day spring*, and after her shipwreck, the barquentine of the same name now running, and I trust our venerable father may live, if not to see, to hear of a steamer owned by the Sabbath Schools. '*The John Geddie*,' coursing round the islands, and making his marine department a still greater success.

2. *Inquiry into the State of Religion.* Once a year now, each Presbytery, each Synod, and the General Assembly devotes an evening to enquiry into the State of Religion in the body, so far as this can be gathered from external indications. Certainly in the Maritime Provinces this originated with Mr. Baxter.

In 1855 Mr. Baxter moved "That the Synod adopt measures for preparing a narrative of the state of religion in the congregations under its charge," and the motion being agreed to, "Presbyteries were directed to call for the reports of the different sessions, and having received these to combine them, and to form one general report to Mr. Baxter by the 1st of May; that the whole information may in a condensed form be laid before the next Synod."

At next Synod Mr. Baxter submitted the narrative of the State of Religion as drawn from the reports of sessions, being a condensed summary of the whole. Here then is the germ of what is now regarded as an important part of the spiritual work and proceedings of our ecclesiastical judicatories, from the Sessions to the General Assembly.

3. The only other work to which I shall refer is *Colportage*. This is now being carried on upon an extensive scale by a society which embraces different denominations, but the Presbyterian support is still prominent and points to the origin of the movement.

When and by whom was the colportage of religious books and Bibles commenced in these Provinces? In 1852 an overture introduced by Mr. Baxter from the Onslow Session was adopted by the Synod, and a committee appointed; and next year, reported to the Synod that it had received \$3000 worth of books and that \$2000 worth had been sold, without multiplying dates or particulars, the committee imported 60,000 volumes at a cost of £5000 or \$20,000, a magnificent work, for which they received very little direct aid from the Church. The late Isaac Lo-

gan and Mr. Edward Blanchard gave valuable aid, but Mr. Baxter was chief manager and worker, and held to his post until a change of policy called on him to give up the charge of the work which he had conducted for ten years without capital or remuneration, almost without congregational collections, without a saleroom in town or city. When through all these disadvantages you find to this day, the standard works then circulated in homes in every part of the country, and in portions of New Brunswick and Prince Edward Island, the excellence of the work done will command your admiration and gratitude.

THE NEW HEBRIDES MISSION.

Report of Anelcauat Station for the year ending May 31st, 1882.

READ AT MISSION SYNOD HELD AT HAVANA HARBOUR, JUNE 12th, 1882.

The attendance at the various religious services has been very good during the past year. Public worship has been conducted in four separate places every Lord's day; and Prayermeeting has been held in the same buildings every Wednesday afternoon. Twenty one morning meetings for Bible reading, singing and prayer have been held five mornings every week as in former years. The attendance at these morning meetings fluctuates very much. Some days a large number are present, while on other days very few indeed appear.

In September last, to provide instruction for the children, who were being neglected at the morning classes, we organized three afternoon schools especially for children; and appointed three paid teachers to conduct them. As the first year of their existence has not yet been completed I am unable to say how far they have accomplished the object designed. However the attendance at them has been good thus far.

In addition to the above schools taught by natives, Mrs. Annand and I have conducted our classes at the station as usual. Mrs. A's school was in session about a hundred days during the past year with thirty names on the roll. She was assisted in her work by Nipcioarehed. The progress made by the children in the various branches taught was satisfactory. A sewing class was also held every Thursday for the girls.

My class, embracing the more advanced scholars and intended more especially for

educating teachers, was taught a shorter time and attended by fewer pupils. In fact, so far as instructing young teachers was concerned, my department was a failure; very few likely ever to become teachers attended.

Since the middle of April our classes have not been in operation on account of the scabies having been brought to the island and spread somewhat among the scholars. In December our usual closing of the classes for the year was celebrated by a feast and distribution of prizes to those worthy of such encouragement. Rewards were given for regular attendance with good behavior, and also for good progress made in the various subjects taught. Two or three hours were spent in games which were made more interesting to the pupils by giving prizes to the successful competitors. Altogether this was a red letter day in the calendar of the children.

Since the beginning of this year I have had regular monthly meetings of session, when all the appointments for preaching in the various churches were made and the state of the work generally was discussed. These meetings are held on the first Monday of every month at one o'clock and at three o'clock; I give a lecture to the congregation on missions and the spread of the gospel in the various lands.

My communicants class has been small and fluctuating.

In the beginning of the year an assembly of all the rulers on our side of the island was convened and a prohibitory Kava law enacted which settles the Kava question again for a time. All the growing Kava that could be found was destroyed and all cultivation of it forbidden under heavy penalties. The ill feeling originated in some quarters by this stringent measure has now disappeared and all is again quiet and agreeable.

Another law, but an unwritten one, was silently enacted that ignorance of reading is a disability of marriage. This is causing some of our young damsels to put forth greater efforts to learn to read.

Ten hundred and thirty-four pounds of arrowroot were made and contributed to aid in the Foreign Mission cause. For the previous year eight hundred and thirty two pounds were contributed which yielded in nett returns £34. 9. 10. This sum has been paid over to the Foreign Mission Fund of the Presbyterian church in Canada. The proceeds of last year's contributions go to the same scheme.

The usual amount of free contributions

of labor in thatching buildings &c., was cheerfully given. Thatch is now collected and sewn preparatory to rethatching our dwelling house; and this was done in large measure before we knew that they intended doing it this year. I may also here state that in addition to unpaid labor, we put up about 320 yards of superior "inner;" fencing enclosing the whole mission premises excepting about 40 yards yet to be made. This at a cost of over ten pounds.

Both Mrs. A., and I myself enjoyed good health throughout the year, and consequently were enabled to be steady at our work. We were absent from our station six and a half weeks on the Synod's deputation work. With the following statistics I will close my report.

The Lord's supper was dispensed five times by me since last meeting of Synod three times at Aname and twice at Anelcauhat.

None were admitted to the church for the first time during the past year.

Two were restored who had been suspended from church privileges. Five others were suspended.

Twenty more were excommunicated from the church (These for the most part should never have been communicants, have when the novelty which drew them into it was worn off they settled down to the ways of the world and cared no more for spiritual things.)

This leaves us now but one hundred and eighty one communicants in the church.

Twelve elders and Five Deacons.

Married six couples and divorced one.

Total population now on our side, five hundred and twenty-eight.

Males 328 and Females 202.

Married couples 116.

Total population now on Ancityum, ten hundred and seventy seven, (1077)

Males 678, and Females 399 or about 63 and 37 per cent. respectively.

J. ANNAND.

Anelcauhat, May 31st, 1882.

THE CREED OF BRAHMO SOMAJ.

A popular rendering of the meaning of the words might be as follows:—"Brahmo" Godly, Divine, Theistic,—"Somaj" a church, society;—"Brahmo Somaj" meaning simply "Theistic Church," or "Society of God."

"Brahmo Somaj" is a religious and social association in India, originated by the celebrated Hindu rajah Rammohun

Roy, in 1820, under the title *Society of God*. A wealthy Calcutta Brahman, Debendra Nath Tagore, joined it in 1842 and gave to the movement a great impetus, which was also much aided by the spread of English education.

Its latest and most advanced development took place under Keshub Kunder Sen who joined it in 1858 and whose visit to Europe in 1870 created so much interest. It has been Sen's aim to apply the principles of the church to practical life, and under his leadership the progressive party have succeeded from the original church and assumed the title of "Brahmo Somaj of India," or, Society of God in India.

Their fundamental principles are that this is but one Supreme God, the object of worship, that nature and intuition are the sources whence our knowledge of God is derived and that religion admits of progressive development.

They ignore all distinctions of Caste and consider all men as God's children; they abjure all idolatrous rites, and acknowledge no sacred books or places, but recognize the necessity of public worship. They have about 100 branches throughout India and maintain two periodicals and several schools.

The Brahmo Somaj with which Chunder Sen is identified has a creed of thirty-nine articles, of which the following are the most important;

"1. I believe that God is, that He is One without a second.

"2. I believe God is a personal and living God, with the infinite attributes of wisdom, love, holiness, power, and glory, and peace.

"3. I believe God is present in us and with us. He directs all the functions of our body and mind according to fixed laws. He watches over all our thoughts and actions. His Spirit surrounds us, and fills us, and is the cause and centre of all our forces.

"4. I believe in the double nature of man, namely, in his body and in his spirit. His body is perishable, but his soul is immortal.

"5. I believe the immortality of the soul means eternal progress in goodness and godliness.

"6. I believe every man to be responsible for his deeds and thoughts.

"7. I believe that inward as well as outward sin brings its own punishment both in this life and in the life to come. The punishment of sin is the degeneracy and anguish of mind, and sometimes bodily afflictions also which produce the anguish of mind.

"11. I similarly believe that righteousness brings its reward of internal peace both here and hereafter.

"12. Sin is the wilful violation of God's laws, both material, moral and spiritual.

"13. Righteousness is conscious and wilful obedience rendered unto God in the trials, occupations, and temptations of life.

"14. I do neither believe in a material heaven, nor in a material hell; but I believe heaven and hell to be the states and relations of a man's being according to the merits of his life, both here and hereafter.

"16. I believe in the existence and Divine authority of conscience, which lays down for us the dictates and prohibitions of God.

"19. I believe in the mission of prophets and great religious teachers through the lustre and dower of whose teachings and examples we learn about salvation and spiritual life.

"20. I believe Jesus Christ to be the chief of all prophets and teachers.

"21. I believe in the efficacy of studying the scriptures of all nations, and I believe in the special efficacy of studying the Bible and the Hindu scriptures.

"22. I believe that, according to the needs and tendencies of mankind at different times, and in different countries, the Providence of God introduced and carries out particular dispensations, or phases of religion, with the object of delivering nations and individuals from sin and misery, and of enlightening them with truth, holiness, and peace.

"23. I believe that the institution of the Brahma Somaj and its progressive developments in principle, as in life and events, constitutes such a dispensation.

"24. I believe theism to be the dispensation of the age. It will include all previous dispensations. It will harmonize with every form of scientific and philosophical truth. The forms and the modes of the development of theism will differ in different countries and communities, but its spirit will be the same everywhere. And I fully believe that, theism will be the religion of the future.

"25. I believe in the inspiration and truth-teaching power of some of the leaders of the Brahma Somaj, and eminently of Keshub Chunder Sen. Some of the most cherished and glorious truths respecting the nature of God and man, I have learnt from him and from them. But I do not believe that any Brahma leader or teacher is, or has been infallibly

inspired, or that any one of them has at all times, and in equal measure, commanded the gift of inspiration.

"27. I believe the position and mission of women in the theistic church to be very high, and unless and until men have learnt thoroughly to purify their hearts in regard to women, and to honor them, theism will not take root in the land.

"28. I believe in the solemn duty of the communion of the spirit of man with the spirit of God, the standing face to face to behold the perfections of God. This is worship.

"29. I believe in the holy duty of communion with the spirits of holy men, both living and departed. This is the brotherhood of man.

"30. I believe in the duty and utmost efficacy of prayer for all spiritual benefits.

"36. I believe in the sacred and solemn duty of propagating my own faith, and converting men to the religion of the Brahma Somaj.

"38. I believe in the sacred duty of cultivating and encouraging the independence of thought, will and convictions. Everything that tends to enslave man's nature is an evil. I also believe in the great duty of subordinating individual opinions, habits, and inclinations to the general welfare of the community.

"39. I believe in the ultimate triumph of good over every form of evil, of truth over every form of falsehood, and of the true faith over every form of unbelief. So help me God!"

Rev. Joseph Cook writes from India of Keshub Chunder Sen as follows: "My first lecture in Calcutta was on 'The Insufficiencies of mere Theism.' I did not spare the system of thought of Mr. Sen; but I confess I admire the man.

He calls himself a *uni-Trinitarian*, but I find myself compelled to classify him at present as a *Quaker unitarian* in a Hindu dress.

He has a doctrine of the Inner Light that reminds one of the best of the Quaker mystics; but his views of the person of our Lord are certainly not more nearly orthodox than Channing's, I was surprised to hear that he had never read Liddon's Exampton Lectures on the divinity of our Lord, and I gave him a copy of the volume.

He depends for his knowledge of religious truth on religious exercises continued through three, four, and sometimes five hours a day.

My feeling is not that he should pray less, but that he should study more."

WHAT THE ANGLO-SAXON RACE OWES TO MISSION- ARY WOMEN.

The descendants of the early Saxons in England or America should be the last to disparage the positive and aggressive influence of women in mission work; since none can so directly trace their own evangelization to that influence as they. When Gregory the Great, having become interested in some Saxon youths offered for sale in the slave-market of Rome (v. D. 585) and planned a mission to the British Isles, he found difficulty in securing men of sufficient courage to venture upon those savage shores. Augustine and his thirty or forty missionary associates actually turned back after starting for Britain, owing to the accounts which were given them of the ferocity of the people, and of the alleged certainty that the whole party would be sacrificed on heathen altars.

But a woman had ventured upon those shores, and prepared the way. The young Princess Bertha, daughter of one of the Kings of the Franks in Gaul, had been married to Ethelbert, King of Kent; and as a Christian she had insisted upon the condition in her marriage that she should be allowed to observe the rites of her own religion, and that she should take with her a Frankish Bishop as a chaplain. Her Saxon husband, won by her piety and elevation of character, had even permitted the erection of a little church near Canterbury, where, through years of faithfulness, though amid the surroundings of absolute heathen darkness, she worshipped her Saviour in simplicity and in truth.

Gregory considered her influence a providential entering wedge; and it was the hope inspired by her presence which encouraged the missionaries to land in Britain A. D. 597.

Contrary to their fears they were received most graciously by the King, who after a short time permitted them to worship in Bertha's chapel. At the following Whitsuntide they were permitted to administer baptism to King Ethelbert himself; and on the next Christmas day, as Pope Gregory in a letter informs his brother the Patriarch of Alexandria, "upwards of ten thousand men of Kent received baptism in the waters of the Stole." Augustine became the first Bishop of Canterbury.

It is worthy of note that about the time that Augustine baptized the King of Kent, Columbus died in his distant

monastery of Iona, neither of the two knowing that ere long two waves of Christian evangelization would meet on the shores of York and Northumberland—one set on foot by an Irish monk on a lonely island of northwestern Scotland, the other by a Frankish Princess in the Court of Ethelbert.

Twenty years after the landing of Augustine another advance of the truth was made to the northward, through much the same influence as before. A faithful mother has borne and trained a faithful daughter. Ethelburra, daughter of Bertha, when given in marriage to Edwin King of Northumbria, under the same stipulation that her mother had made. She took with her Bishop Paulinus as chaplain to the Northumbrian Court.

The life of Edwin had been strangely checkered by vicissitudes. He had been carried to Wales in his childhood, to avoid sure destruction at the hands of a usurper. In his wanderings and despondency he had seen in a vision one who promised that he should yet learn of a new life and a better law than his fathers had known. Moved by this circumstance, together with the influence of his wife and her chaplain, he became, when a king, so thoughtful that he finally called a council of his thanes and priests to consider the question of a new religion. They met about twenty miles from the city of York, where was enacted one of the most striking scenes in the history of missionary enterprise.

After one had spoken, Coifi, the High Priest of Woden, arose, and after frankly stating that he had always derived his support from the Norse religion, he yet counselled that they should listen to any who could if possible, tell them of a better way. He was followed by one of the King's thanes, who said: "The life of man in this world, O King, may be likened to what happeneth when thou art sitting at supper with thy thanes in the time of winter; a fire is blazing on the hearth, and the hall is warm; without, the rain and the snow are falling, and the wind is howling, suddenly there cometh a sparrow and flieth through the house; she entereth by one door and goeth out by another; while she is within the house she feeleth not the howling blast, but when the short space of rest is passed, she flieth out again into the storm, and passeth away from our eyes. Even so it is with the brief life of man; it appeareth for a little while, but what precedeth it or what cometh after it, we know not at all. Wherefore if this

new lore can tell us aught, let us hearken to it and follow it."

After him Coifi again arose, and advised more positively that they should listen to Paulinus, while he explained the Christian doctrine. Paulinus preached then and there the Gospel of Salvation through Christ. Upon which the high priest once more arose and pledged himself to be the first to enter the temple of Woden and throw down the altars. Thus by a legislative act in the council of King Edwin, the religion of Woden was set aside and Christianity was adopted as the national religion.

Similar influences might be traced from the efforts and examples of Christian women, both subsequently and at an earlier period. France itself, from which Bertha came, had had its Clotilda, who was chiefly instrumental in the conversion of her husband Clovis, and whose influence descending with the royal sceptre, laid the foundation of the Christian empire of Charlemagne.

Good nature like a bee, collects honey from every herb. Ill-nature, like a spider, sucks poison from the sweetest flowers.

THE NIHILISTS AND THE RELIGIOUS SECTS IN RUSSIA.

The following extract from the *Pall Mall Gazette* puts a phase upon the social and political problems of the Russian Empire, which to many of our readers will be altogether new:

The extraordinary increase of sectarianism in all parts of the Russian Empire threatens to prove a more serious danger to the government than even Nihilism itself. There is reason to believe that the number of dissidents from the National Church amounts to more than 14,000,000.

One sect, by name "The Wanderers," has as its fundamental article of belief that the Czar is Antichrist, and his ministers and agents are wicked angels sent to execute his decrees, to the uprooting of the people of God. Any opposition to the government is impossible, and, "as if a man would be saved he must refuse to recognize any authority, imperial or other," the only means to escape from Antichrist is to avoid all society and take refuge in the woods, deserts, and mountains. The peasantry gladly aid in their concealment in the so-called "Lairs," constructed for the purpose, in secret and out-of-the-way places. Among their number are to be found de-

serters from the army and escaped convicts from Siberia, but for the most part they are natives from the Northern Government. As long ago as 1864, these sectarians were hunted from place to place by the police, but have been protected by the peasantry. Another sect is called the "Non-payers," and is very numerous in the mining districts. Their refusal, on religious grounds, to pay the taxes levied on the emancipated peasantry has brought upon them the displeasure of the government. Hundreds have been imprisoned, sent to Siberia, or forced to leave their homes for some other distant part of the empire. Hatred of passports and of all the worrying extortions to which the poor peasants are in consequence exposed must be regarded as the source and origin of both these sects. In spite of prison, galleys, transportation, and mad-houses—in which some of these people have been confined—sectarianism will flourish until the injustices which have given rise to these extravagant forms of Protestantism are redressed. It is greater liberty in social life, and in matters of opinion, that is needed.

Whatever may be the truth of the *Gazette's* facts and theories, the present situation in the Czar's dominions will suggest to thoughtful minds some of the following questions: Has not the restrictive policy of Russia in regard to religious propagation been suicidal? In repressing free religious discussion, and consequent enlightenment, has she not virtually invited and fostered among her people the most childish superstition on the one hand, and the dark nightmare of atheism on the other? Clearly the Greek Religion of the State is too dead to mould and govern the masses. The religious capacity in man abhors a vacuum, and when once the truth is shut out, the musty crypt of a death faith will soon fill itself with all foul and unsightly shapes.

Pray for the Czar's own sake, and that of his successors, that the barriers may be removed, and that a pure Gospel—the only balm in Gilead—may be permitted to heal the social maladies of the Empire.

Giving to the Church is not only a means of grace in the sanctifying work it does, but also in securing interest in the Church and the cause of religion. One of the first things to do in seeking to reclaim a man is to get him to identify his life with the work of the Lord by giving it practical help. When one has invested in an enterprise he will be attached to it.

THE Children's Presbyterian.

TOBACCO AND INSANITY.

A party of clergymen were discussing this subject when the case of Rev. Mr. B— was mentioned, a graduate of Andover, of high standing, and for a time very successful. "He was made a raving maniac twenty years ago by the use of tobacco!" remarked one of the party. Another gave his account of the man, whom he recalled vividly to mind, "with his pale face, stained lips, repulsive breath, and quivering hand." The abject slave of tobacco, he chewed negro-head tobacco, a match for any man who has not the iron nerves of an African goat or horse.

He preached about three years with unexampled popularity and success. His health then failed, and no one knew the cause. A few months rolled away, and he utterly broke down, yet still no one knew the cause. In a few months more he became a maniac, relinquished his pulpit, and was as wild as the man found "cutting himself with stones among the toms," and no one knew the cause. He was then taken to an asylum for the insane, and remained *twenty years!* He there reathed a fetid atmosphere, paced the floor of confined halls, stared upon the outside world through iron gates, cursed himself, cursed his wife and children, and in his wild ravings "delt damnation round the land," thus day and night champing tobacco as a frettered horse champs his bit.

He once was pacing his cell as he had sorettime, year by year, when a change came over him. He stopped abruptly, and in a sort of soliloquy exclaimed, "Why am I here? What brought me here? Why bids me here?" His soul bursting with indignation he cried aloud, "Tobacco! Tobacco!" He walked backward and forward; then bursting into tears, he cast the last foul plug through the iron gates, and looking upward to God he said, "O God, help! help! I will use no more."

Now, we believe in no miraculous cure in this case. Mr. B— dropped his

tobacco, and the sad and dark eclipse fled from his beautiful mind, and it came out from the horrible storms and tempests of insanity, clear as the sun and fair as the moon. He soon regained his health and vigor, again preached the Gospel of the blessed God, and after ten years of arduous service he died in peace, revered and beloved.—Prof. Thwing's "Facts about Tobacco."

THE BLOOD OF CHRIST.

An old herdsman in England was taken to a London hospital to die. His grandchild would go and read to him.

One day she was reading in the First Epistle of John, and came to the words, "And the blood of Jesus Christ, his son, cleanseth us from all sin;" the old man raised himself up and stopped the little girl, saying, with great earnestness:

"Is that there, my dear?"

"Yes grandpa."

"Then read it to me again—I never heard it before."

She read it again: "The blood of Jesus Christ, his son, cleanseth us from all sin."

"You are quite sure that is there?"

"Yes, quite sure, grandpa."

"Then take my hand and lay my finger on the passage, for I want to feel it."

So she took the old, blind man's hand and placed his bony finger on the verse, when he said:

"Now read it to me again."

With a soft, sweet voice she read: "And the blood of Jesus Christ cleanseth us from all sin."

"You are quite sure that is there?"

"Yes quite sure, grandpa."

"Then if any one should ask how I died tell them I died in the faith of these words: 'The blood of Jesus Christ His son, cleanseth us from all sin.'"

With that, the old man withdrew his hand, his head fell softly back on the pillow, and he silently, passed into the presence of Him whose blood cleanseth us from all sin.

THE GIFT OF THE HOLY SPIRIT

I will put my Spirit within you.—Ezek. xxxvi. 27.

Many years ago a good clergyman wrote a tiny prayer, so short that no one could help remembering it if he once heard it. God seemed to set that little prayer "upon wheels," so that it could run everywhere. It was printed on large cards and hung up, and it was printed on small ones and kept in Bibles and pocket-books. It was taught to classes and schools and whole congregations, and now thousands upon thousands pray it constantly. It is a prayer which must be heard, because it asks for what God has promised to give, and it asks for this through Him whom the Father heareth always. It is this:

"O God, give me thy Holy Spirit, for Jesus Christ's sake. Amen."

Will you not pray it too? Begin this morning, and go on—not just saying it, but praying it—till you get a full answer for you are quite sure to get it. Here is God's own promise: "I will put my Spirit within you:" and he has promised it over and over again in other places.

Perhaps you will not know at first when the answer comes. Can you see the dew fall? No one ever saw a single drop come down, and yet as soon as the sun rises you see that it has come and is sparkling all over the fields. It came long before you saw it, falling sweetly and silently in the twilight and in the dark. So, do not fancy God is not hearing you because you have not felt any thing very sudden and wonderful. He is hearing and answering you all the time. You would not go on asking unless the dew of his Spirit were already falling upon your heart and teaching you to pray. The more He gives you of His blessed Spirit the more you will ask for: and the more you ask the more He will give.

"Thou gift of Jesus, now descend,
And be my Comforter and Friend;
O Holy Spirit, fill my heart,
That I from Christ may ne'er depart.

"Show me my soul, all black with sin,
And cleanse and keep me pure within;
O, show me Jesus; let me rest
My heart upon His loving breast."

—*Francis Sidley Havergal.*

**DID YOU NAIL HIM THERE,
MA?**

"It would seem but right and natural

that parents should lead their children to Jesus, but where this is neglected God in his goodness often makes leaders of the children. A clear case of this kind occurred not long since in connection with the meetings held by Moody in Edinburg, Scotland. It is related by a Scotch minister who stated that a few nights before he had dealt in the inquiry meeting with a lady who was very anxious to be saved. All his endeavors to guide her into the light failed, and she went to her home, twenty miles from Edinburg, in anguish of soul. A day or two later her little boy aged four years, was looking at a picture-book and his attention was attracted by a picture of the Crucifixion. He asked what it was, and was told that it was the Saviour nailed there by sinners. With childish curiosity he immediately asked, 'Did you nail him there, Ma?' The question went to her heart like an arrow, and hastily rising from her seat she hurried to her room there to give vent to her emotion. The little fellow, wondering yet persistent, now turned to his father and said, 'Did you nail him there, Pa?' Again the question pierced the heart, and the father likewise hastened from the room. Joining his wife, they mingled their tears and joined their cries to God for mercy, and were not long afterwards led to simple trust in the Saviour who had been nailed to the cross by their sins. God sends many messages of love through infant lips and makes them ministers of righteousness for his glory. The effectual preachers of this world are not all in the pulpits. Some of our best ones have not left their mother's knee. 'And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you except ye be converted and become as little children ye shall not enter into the kingdom of heaven.' 'Out of the mouth of babes and sucklings hast thou ordained strength.' 'And a little child shall lead them.'"

A SILENT SERMON.

Mr. Harvey was riding slowly along the dusty road, looking in all directions for a fire, or even a house, where he might refresh his tired, thirsty horse with a draught of water. While he was thinking and wondering, he turned an abrupt bend in the road and saw before him a comfortable looking farm-house, and at the same time a boy ten or twelve years old came out into the road with a small

pail, and stood directly before him.

"What do you wish, my boy?" said Mr. Harvey, stopping his horse.

"Would your horse like a drink, sir?" said the boy respectfully.

"Indeed he would, and I was wondering where I could obtain it."

Mr. Harvey thought little of it, supposing, of course, that the boy earned a few pennies in this manner; and therefore he offered him a bit of silver, and was astonished to see him refuse it.

"I would like you to take it," he said, looking earnestly at the child, and observing for the first time that he limped slightly.

"Indeed, sir I don't want it. It is little enough I can do for myself or any one. I am lame and my back is bad, sir and mother says no matter how small a favour may seem, if it is all we are capable of, God loves it as much as he does a very large favour; and this is the most I can do for others. You see sir the distance from Painsville is eighteen miles to this spot, and I happen to know there is no stream crossing the road that distance and the houses are at some distance from the road, and so, sir, almost everyone passing here is sure to have a thirsty horse."

Mr. Harvey looked down into the gray eyes that were kindling and glowing with thought of doing good to others, and a moment later he jogged off, pondering deeply upon the quaint little sermon that had been delivered so innocently and unexpectedly.

LOST TIME.

"Oh! Miss Jennie," cried a little girl to her Sabbath-school teacher, "I am so sorry, but I have lost a whole morning."

"Lost a whole morning!" repeated Miss Jennie, with a grave look upon her sweet face. "How is that Clara?"

"Why, mother was so busy, and she left Harry in my room, and really, Miss Jennie, the little fellow was so full of fun that I have done nothing but play with him."

Just then Harry put up his dimpled arms to 'love' Clara, as he called it in his baby-talk. He pressed his lips upon her cheek, saying, "Me love 'oo, Sara."

"You have not lost your morning, Clara," said her teacher. "You have helped your mother, and you have bound your little brother closer to you by your kindness. Such a morning may have been well spent, my dear."

A few days after this Mrs. Palmer was seized with a severe illness. She could not bear the least noise or confusion, and little Harry's noisy play distressed her very much. So Clara took the little fellow to her own room, rocked him to sleep at night, and cared for him almost as well as his mother could, until Mrs. Palmer recovered.

"My dear child," said the physician, as he placed his hand upon the little girl's head, "if your mother had not had so kind and thoughtful a daughter, I fear she would not have recovered so soon—if at all."

Thus little Clara had her reward. Never call that hour lost which is spent making others happy.

BE TRUE.

There are persons whom you can always believe, because you know they have the habit of telling the truth. They do not "colour" a story or enlarge a bit of news in order to make it sound fine or remarkable.

There are others whom you hardly know whether to believe or not, because they stretch things so. A trifling incident grows in size, but not in quality, by passing through their mouth. They take a small fact or slender bit of news and pad it with added words, and paint it with high-coloured adjectives, until it is largely unreal and gives a false impression. And one does not like to listen to folks when so much must be "allowed for shrinkage."

Cultivate the habit of telling the truth in little things as well as in great ones. Pick your words wisely, and use only such as rightly mean what you wish to say. Never "stretch" a story or a fact to make it seem bigger or funnier. Do this, and people will learn to trust and respect you. This will be better than having a name for telling wonderful stories or making foolishly and falsely "funny" remarks. There are enough true funny things happening in the world, and they are most entertaining when told just exactly as they came to pass.

Dear young friends, be true. Do the truth. Tell the truth. There are many false tongues. Let yours speak the things that are pure, lovely, true.—S. S. Advocate.

BE SOLDARING.

A young girl had been trying to do something very good, and had not suc-

ceeded very well. Her friends hearing her complain, said:

"God gives us many things to do, but don't you think He gives us something to be, just as well?"

"O dear! tell me about being," Marion looked up with penitent eyes. "I will think about being, if you will help me."

"God says:

"Be kindly affectionate one to another."

"Be ye also patient."

"Be ye thankful."

"Be not conformed to this world."

"Become little children."

"Be ye therefore perfect,"

"Be courteous."

"Be not wise in your own conceits."

"Be not overcome of evil."

Marion listened, but made no reply. Twilight grew into darkness. The tea-bell sounded, bringing Marion to her feet. In the firelight Elizabeth could see that she was very serious.

"I'll have a better day to-morrow. I see that doing grows out of being."

We cannot be what God loves without doing all that He commands. It is easier to do with a rash than be patient, or unselfish, or humble, or just, or watchful.

"I think it is," returned Marion.

A HAPPY SEASON.

An intelligent, pious teacher, is a great blessing. Young people and children so favored, should resolve to make the best of their special advantages, and improve them, ere they pass away. Study the lesson at home, and, provided there are many points in which you feel interested, but which have not been brought out by your teacher, call attention thereto. Your teacher will be pleased and greatly encouraged, and the class will be benefitted by the answers to your questions. Every scholar should strive to make the school session a good, happy season. The following will be a great help:

1. Be sure you are in your place before the exercises commence.

2. Heartily join in the singing exercises, and conduct yourself with all seriousness during the prayer.

3. Be ready to recite your verses correctly.

4. During the time allowed for the study of the lesson, show constant attention, and promptly answer any questions proposed.

5. By your example, teach others the good and right way.

Thus doing, you will show that you appreciate the kindness of your teacher and the officers of the school, and you will also have the testimony of an approving conscience, without which there can be no real happiness.

CHRISTIAN "GIVING UP."

It is a pitiful thing to see a young disciple going about and asking everybody how much he must "give up" in order to be a Christian. Unfortunately, many of those who take it upon themselves to instruct him give him the same impression of Christian discipleship—that it consists chiefly of giving up things that one likes and finds pleasure in. But a man in solitary confinement might as well talk about what he must "give up" if he is pardoned out of prison, or a patient in consumption about what he must "give up" in order to get well. The prisoner must give up his fetters, and the invalid his pains and his weakness—these are the main things to be sacrificed. It is true that the one has the privilege of living without work, and the other the privilege of lying in bed all day; these are privileges that must be relinquished, no doubt.

And so there are certain sacrifices to be made by him who enters upon the Christian life, but they are "not worthy to be compared" with the liberty and dignity and joy into which the Christian life introduces us; and to put the emphasis upon this negative side of the Christian experience, as so many are inclined to do, is a great mistake.—*Sunday Afternoon.*

LOVE YOUR ENEMIES.

A large boy in a school was so abusive to the younger ones, that the teacher took the vote of the school whether he should be expelled. All the small boys voted to expel him, except one, who was scarcely five years old. Yet he knew very well that the larger boy would probably continue to abuse him. "Why then did you vote to have him stay?" said the teacher. "Because, if he is expelled, perhaps he will not learn any more about God, and so he will be more wicked still." "Do you forgive him then?" said the teacher. "Yes," said he; "papa, and mamma, and you, all forgive me when I do wrong; God forgives me, too; and I must do the same."

A POLICEMAN'S TESTIMONY.

A number of young men were one day sitting round the fire in the waiting-room at the Normanton station of the Midland Railway, talking about total abstinence societies. Just then a policeman came in with a prisoner in handcuffs. He listened to the young men's conversation, but did give any opinion. There was also in the room Mr. McDonald, a minister of the gospel, who hearing what the young men were saying, stepped up to the policeman and said:

"Pray, sir, what have you got to say about temperance?"

The policeman replied:

"Why, all I've got to say is that I never took a teetotaler to York Castle (prison) in my life nor to Wakefield House of Correction either."—*Band of Hope review.*

WHY EVERYBODY IS CROSS.

One day little John Wilson came running into the house where his little sister Mary was sewing. He held something in his hand which he had found in the buckyard.

"Oh, sister Mary!" said he; "I have found a pretty thing. It is a piece of red glass, and when I looked through it everything looked red too. The trees, the houses, the green grass, your face, and everything is red."

Mary replied, "Yes, it is very beautiful, and now let me shew you how to learn a useful lesson from it.

"You remember the other day you thought every person was cross to you.

OUR COMPANY.

If we are to walk with God, we must go nowhere that Christ will not go. O, how many venture beyond the territory in which they ought to walk, and they wonder why they have not the enjoyments of religion! They go where Jesus will not go. "Blessed is the man that walketh not in the council of the ungodly." Christ is not there. "Nor standeth in the way of sinners." Christ is not there. "Nor sitteth in the way of the scornful." Christ is not there. If you walk with Christ, keep out of all evil company, of all evil associations; keep from all evil places—from every place where you cannot go in the spirit of Christ, and that, if upon earth, you might not expect to meet him there.

THE SUNDAY OF OUR FATHERS.

Says Joseph Cook:—"Give America the Parisian Sunday from sea to sea and in two hundred years feather-heads and roughs would be in the ascendancy. Many men still alive have slept in houses with unbolted doors in the country side of New England fifty years ago. If we wish to restore to public and private life that peace which filled New England when she had a Sabbath worthy of that name we must imitate the hallowed Sundays of our fathers. I look back into the moonlight drooping through the open door of New England country houses in the midnight of fifty or eighty years ago. I find in that unsuspecting radiance and in the religious culture, the united citizenship, the theocratic brotherhood which lay beneath, the pillar of fire that can lead us out of communism and socialism, and the political dangers of universal suffrage."

A TENDER CONSCIENCE.

Little children have often very tender consciences, and are perfectly aware when they have been "naughty." A little girl said one day to her mother, "Papa calls me good, Auntie calls me good, and every one calls me good, but I am not good." "I am very sorry," said the mother. "And so am I," said the child; "but I have got a very naughty *think*." "A naughty what?" "My *think* is naughty inside of me." And on her mother inquiring what she meant, she said, "Why, when I could not ride yesterday I did not cry nor anything, but when you was gone I wished the carriage would turn over and the horses would run away, and everything bad. Nobody knew it; but God knew it, and He cannot call me good. Tell me, mamma, how can I be good inside of me?"

TAKING THE CHILDREN.

Once a little boy was deeply interested in reading "The Pilgrims Progress," the characters in that wonderful book being all real living men and women to him. One day he came to his grandmother and said: "Grandma, which of all the people do you like best?" "I like Christian," was the reply, giving the little boy her reasons, "which do you like best?" Looking up at her face with some hesitation, he said slowly: "I like Christiana." "Why, my son?" "Because she took the children with her, grandma."

SABBATH SCHOOL LESSONS.

(Compiled from Hughes' Studies in Mark.)

Sept. 17. Mark 13: 21-37.

Parallels, Matt. 24: 29-31; 25: 1-16.
Luke 21: 25-36.Golden text, 1 Thess. 5: 6.
Catechism, 78, 79.

Topic: Watchfulness Enjoined.

I. ITS NECESSITY.

1. *On account of false voices raised to seduce His disciples.*
 - (1) From false Christs.
 - (2) From false prophets.
 - (3) From false "signs and wonders."
2. *On account of preceding events of great importance.*
 - (1) Widespread tribulation.
 - (2) Celestial phenomena, both literal and typical.
3. *On account of the reality and purpose, both glorious and solemn, of the coming of Christ.*
 - (1) Christ will come again in power and great glory—"They shall see the Son of man coming in the clouds with great power and glory."
 - (2) The glorious and solemn purposes for which Christ comes—V. 27; Matt. 24: 43-51; 25: 19-43.
4. *On account of its great suddenness.*
 - (1) Compared to the surprise of a thief in the dead of night.—"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." 1 Thes. 5: 2; Mark 13: 36.
 - (2) Compared to the suddenness of a flash of lightning—Matt. 24: 27.

II. THE BLESSED CONSEQUENCES OF OBEYING THE INJUNCTIONS.

1. *Positively declared by the Lord.*—"Blessed is that servant whom his Lord when he cometh shall find so doing."—Matt. 24: 46.

III. THE SAD CONSEQUENCE OF UNWATCHFULNESS.—V. 36; Matt. 24: 48-51.

1. The practical bearing of watching for the second coming of Christ.

(1) It tends to a diligent use of our talents in His service.

(2) It tends to daily holy living.

(3) It tends to a prayerful study of the word and providence of God in relation to His greatest of events.

(4) It tends to lesson our love for this world, in the constant contemplation of the glory that hourly awaits us when our Lord comes.

(5) It tends to increase our interest in the salvation of souls and spread of the Gospel.

Oct. 1. Mark 14: 1-11.

Parallels, Matt. 26: 1-16.
Luke 22: 1-6.
John 12: 2-8.Golden text, Mark 14: 8.
Catechism, 82, 83.

Topic: The Anointing at Bethany.

I. AS EXPLAINED BY THE LORD JESUS.

1. *In respect to the act itself.*—"She hath wrought a good work on Me."
 - (1) The word "good" expressive of the nature of the act; Beautiful, noble, honorable.
 - (2) The word "on Me" expressive of the motive of the act.
 - a. It was an act of homage to Christ.
 - b. It was an act of great self-denial for Christ.—The costliness of the perfume and value of the vase suggest this.
 - c. It was an act prophetic of the death and resurrection of Christ.—"She is come aforehand to anoint my body for the burying."
 - d. It was an act worthy of permanency in the record-book of His Gospel.—V. 9. An example worthy of imitation, a memorial worthy of perpetual remembrance.

II. AS DISAPPROVED BY JUDAS.

1. *The rudeness of Judas.*—"They murmured against her."
 - (1) The word "murmur" means a loud and boisterous upbraiding.

2. *The hypocrisy of Judas.*—“Why this waste,” etc.—Vs. 4, 5.
 - (1) But John declared he was a thief.
 - (2) What cared Judas for the poor, when he was willing to sell his Master for the price of a slave?

III. AS THE OCCASION OF A GREAT SIN.

1. *The connection suggests this.*
2. *The facts warrant the suggestion.*

PRACTICAL LESSONS.

1. The most appreciative work in Christian service—that which centres itself in Christ.
2. The work most highly prized by Christ may be murmured at by those who profess to love Him.
3. The most costly sacrifice is none too much for Him, who died for us.
4. Nothing done for Christ can ever be forgotten by Him.
5. The best work done by us may be the occasion of the worst of all in others.

Oct. 8. Mark 14: 12—21.

Parallel, Matt. 26: 17—25.
 Luke 22: 7—13, 21—23.
 John 13: 21—30.

Golden text, Ex. 12: 27.
 Catechism, 84, 85.

TOPIC, The Passover.

I. HOW OUR LORD PREPARED FOR THE PASSOVER.

1. *He sent two disciples to make preparations for it.*
 - (1) Whom he sent.—Peter and John.—Luke 22: 8.
 - (2) Where he sent them.—“Into the city” of Jerusalem. Why?—Deut. 16: 5, 6.
 - (3) The direction He gave them.—Vs. 14, 15.
 - (4) The obedience and success of the disciples.—V. 16.

II. HOW OUR LORD CELEBRATED THE PASSOVER.

1. *Not with all his disciples, but “with the twelve.”*—V. 17.
 - (1) Ten was the average number who together celebrated this Feast.
 2. *His grief at the unworthy conduct*

of the disciples as they took their seats.—Luke 22: 24.

3. *The marvellous contrast between the ambition for place and position on the part of the disciples and the humility of their Master.*—John 13: 4—11.
4. *The betrayal by one of the disciples foretold at the celebration of the feast.*—V. 18.
 - (1) This was not said without deep emotion on the part of Jesus. “Jesus . . . WAS TROUBLED IN SPIRIT, and testified, and said, Verily, Verily, I say unto you, that one of you shall betray me.”—John 13: 21.
 - (2) It produced deep sorrow and heart-searching questioning on the part of the disciples.—V. 19.
 - (3) It only hardened the heart of the traitor. For he defiantly asked, “Master, is it I?”—Matt. 26: 25.
 - a. What an illustration of the hardening power of sin!
5. *Christ’s warning voice.*—V. 21.

PRACTICAL LESSONS.

1. That as Jesus “fulfilled all righteousness,” by conformity to every requirement of the law, so should every disciple of Jesus “fulfil all righteousness,” by perfect obedience to all His commandments. “If ye love me,” etc.

2. That as Jesus ever made every requisite preparation for the performance of every duty, so should we.

3. That as Jesus treated Judas with the utmost gentleness and consideration, though He knew him to be His betrayer, so should we treat all, even our enemies.

4. That as the disciples, when warned that one of them would betray Jesus, began to ask, “Is it I?” so should all His followers search their own hearts when they read the warnings of God’s own Word.

5. That as Judas, though a disciple and an apostle of Christ, was led by Satan to betray his Master, by yielding gradually first to covetousness, then to conceit, and then to bitterness of spirit, should not think ourselves secure, if we find ourselves yielding to temptation; for every man is tempted when of his own lust he is enticed,” etc. And the alarming rapidity of the growth of sin is illustrated in the case of this base traitor.

Oct. 16. Mark 14: 22—35.

Parallels, Matt. 26: 26—35.

Luke 22: 19, 20, 31, 34.

1 Cor. 11: 23—26.

Golden text, 1 Cor. 11: 26.

Catechism, 86, 87.

Topic: The Lord's Supper.

I. BY WHOM INSTITUTED.—The Lord Jesus.

1. *It is then authoritative.*
2. *It was designed to be observed.—Neglect is disobedience.*

II. UNDER WHAT CIRCUMSTANCES INSTITUTED.

1. *While celebrating the Jewish Passover.—“As they were eating.”*
2. *Surrounded only by His Apostles.*
3. *The unrepeatable and realities before Him during the night and next day.—a. The treachery of Judas. b. The agony of the garden. c. The desertion of the disciples. d. His trial, scourging and death.*

III. HOW INSTITUTED.

1. *By using elements already at hand.*
 - (1) The unleavened bread and the paschal wine.
 - (2) These, then, were suitable for our Lord's purpose.
2. *By investing these elements with a noble and more significant representative value.*
 - (1) The unleavened bread He made to represent Himself in a threefold sense: a. As free from sin, b. As their vital and and spiritual nourishment, c. As broken for them.
 - (2) The paschal wine He made to represent Himself in a threefold sense: a. The wine itself His life, because it represented his blood, “For the life is the blood.” b. The wine poured, His life poured out for their sin, as well as for the sin of the whole world, c. That in this He would fulfil all for which His blood of millions of sacrifices had been poured out on Jewish altars.
 - (3) Giving these elements to partake of, to represent Himself

in a threefold sense: a. Personal redemption through His blood. b. Personal salvation through His grace. c. Personal union in life, in sufferings and in future glory.

IV. ITS PROSPECTIVE FEATURES.

1. *It points forward to a noble destiny for His disciples, “The kingdom of God.”*
2. *It points to a joyous re-union of His disciples. “Until that day that I drink it new with you in the kingdom of my Father.”*
 - (1) This re-union will be the Marriage Supper of the Lamb.
 - (2) The place—in Christ's banqueting-house.
 - (3) The sphere—in “The kingdom of God.”

PRACTICAL LESSONS.

1. The instructive and quickening suggestiveness of the Lord's Supper.
 - (1) Everything that is precious in Christ is brought out in this ordinance: His infinite love; His infinite merits; His infinite glory.
 2. The essential condition on which its observance can be made profitable—the heart's remembrance of Christ: “This do in remembrance of me.”—Luke 22: 19.
 3. The value of the ordinances appointed by Jesus as the great Head of the Church.
 - (1) By the fact of being instituted by Him.
 - (2.) By the peculiar appropriateness of the two instituted.
 4. The duty of observing them in the manner and order in which our Lord has ordained them is clearly seen in their relation to each other.
 5. To neglect them or tamper with them must be classed with those sins which reflect on Christ as the Supreme Head of His Church.

A gentleman visited an unhappy man in jail awaiting his trial. “Sir,” said the prisoner, “I had a good education. My street education ruined me. I used to slip out of the house and go off with the boys in the street. In the street I learned to lounge; in the street I learned to swear; in the street I learned to gamble; in the street I learned to pilfer and to do all evil. O, sir, it is in the street that the devil lurks to work the ruin of the young.”

CHINA.

Every reader of the Maritime Presbyterian may know something of the unlimited extent of China, and of the claims of her teeming population. Few however have a true conception of the great mission field presented before us in this country. No other land except India contains such a vast army of heathenism. Its population is enormous numbering considerably more than the whole of Europe, and its daily mortality is not less than 33,000. Its death roll each day, it is said, would drain London of its population in five months. To evangelize a country with such a large number of inhabitants would be a wondrous achievement and a grand accession to the Redeemer's kingdom. At a very early period the attention of the Christian Church was directed to this vast field. Even as far back as the seventh or eighth centuries missionaries of the Nestorian Church from Persia entered it and scattered some seeds of gospel truth. Seventy-six years ago the godly Robert Morrison commenced his labours among the Chinese. Though he wrought hard and little fruit appeared yet the work has ever gone on and been prosecuted with considerable vigor. Much land however yet remains to be possessed and much heathenism is yet to be reclaimed. There are obstacles in the way which impede the progress of christianity. The great barrier which the missionary has to contend with is the opium traffic for which England is legally responsible. Whilst this traffic brings a large amount of revenue into the British Exchequer yet it demoralizes the natives and creates in their minds a strong prejudice against the gospel and the bearers of the message. They are also great lovers of antiquity have an intense hatred of innovations of every kind and there is among them an entire absence of anything like religious life or moral earnestness. The world and the things of the world engross nearly all their thoughts and attention.

But whilst formidable barriers exist China needs the gospel and now seems open for its reception. God is removing hindrances and there is only one Province, at present whose capital is closed against the Bible. Fourteen provinces are now actually occupied by the missionaries of the cross. More than 300 churches have been organized of which 20 are self supporting. Six years ago the native christians contributed 9,272, dollars to the cause of Christ a fact which

speaks for as a people they are great lovers of money.

Much however yet remains to be done, and at the present time a large band of earnest able devoted men are required. Hundreds of millions yearly live and die without God and Christ without hope in the world. The fact that so many are perishing is appalling and ought to excite our zeal. It is true there are many missionaries labouring in this vast land but what is their number compared with the great need. Medical missionaries and females whose hearts are filled with love to the Saviour are required to recruit the noble band now cultivating the field. When its requirements are considered how very few the labourers appear.

Then when we look at the magnificence of this country in connection with its vast population we can see the necessity of evangelizing it. No heathen country in the world possesses such resources. Not only is it the largest empire on the globe but also one of the richest. No where are to be found such extensive coal fields and iron ore of the best quality abundantly. Copper, tin, lead, silver and gold are also obtained in large quantities. The land is extremely fertile and the rivers swarm with fish. Cotton, tea, rice and silk are cultivated and some parts of the country abound in salt wells and petroleum springs. Some idea may be formed of the richness of the country and the fertility of the soil when we reflect upon the fact that for thousands of years they have been supplied with food without outside aid.

But there is another consideration which should be a strong inducement with us in the evangelization of China. Britain has been the means of opening up this country to the world and she has brought untold evils upon it by an unlawful traffic. Duty demands that British subjects should take a deep interest in her highest prosperity. China for Christ should be our motto coupled with earnest efforts to bring about so grand a result. And God is now opening up the way by which mighty conquests may be achieved and greater accessions made to the kingdom of our Lord. A tide of emigration has been and is still flowing out to our continent. And though politicians and others have attempted to check this movement yet the stream widens and who knows when it may cease to flow. The finger of God is in it and great good will eventually result from it. Many of these emigrants landed upon our shores

will after a time return again to their native land for they are great lovers of their country. If evangelized and instructed, some of them will go back and tell the old old story to their fellow countrymen. The Presbyterian Church in the United States is now actively engaged in mission work among these Chinese emigrants and good fruit is appearing. At the present time there is much encouragement to attempt great things for God if we only expect great things from Him, the outlook is full of promise, China's gates are thrown open and the empire is passing through a great crisis.

As a church we may feel that we can do but little just now for this great mission field. Have we not however our own beloved missionaries labouring near by on the Island of Formosa. How God has prospered the work on that Island. And who knows judging from the success of the past if we continue to strengthen the hands of those who are faithfully and diligently cultivating this field that it may ere long become a feeder to her neighbor sending native teachers and missionaries. If we can do nothing more we can address fervent petitions to Him who rules the hearts of all men that he would thrust forth more labourers into China the worlds great mission territory.

This is how the *Dayspring* sailed from Sydney on her latest voyage: "On a Saturday after a gathering for prayer, the largest we have seen, ministers and laymen, old and young, were there. After commending in prayer the work to God, the vessel was taken in tow. An inspection above and below showed that every inch of room was full. More passengers have been taken some trips, but she never had so full a cargo of stores, house material, boats, etc.—Rev. Mr. Frazer and his wife were the only passengers. Rev. Mr. and Mrs. Gray had come to Sydney expecting also to take passage. All their stores were on board, but Mrs. Gray's health was such that she and her husband have reluctantly remained behind. On reaching the Heads it was found the wind was on the land. To give the vessel an offing before night, the tug had to go outside for at least two miles. Strange feelings were experienced by not a few of the company. Having seen the vessel well of the land and under sail, after three cheers she tug headed for the quiet waters of the harbour, and the *Dayspring* to bract the Pacific."

PRESBYTERY MEETINGS.

Presbytery of Halifax.

This Presbytery met at middle Musquodoboit on Tuesday, at 3 p. m. There were thirteen ministers present.

Rev. James Rosborough of Musquodoboit Harbor, was elected Moderator for the current year.

After public worship and sermon by Mr. Whittier, the Presbytery took up Dr. Sedgewick's resignation, which had been laid on the table at last meeting. The congregation was represented by Messrs. Geo. McLeod and Watson McCurdy, who regretted that increasing infirmities compelled their venerable and beloved pastor to demit his charge. In the presence of a goodly proposition of the whole congregation, Dr. Sedgewick gave his reasons for retiring from the pastorate—a pastorate that has extended over thirty-and-three years—to which he has given his matured powers and his ripest experience—his best endowments both of head and heart: It was with tearful interest that the people listened as the aged pastor recounted a few of the labors and experiences that were crowded into that ministry of over thirty years. The trembling lip, the voice choked with emotion, showed how deeply he felt giving up the work of his best days among an attached and devoted people. But the time had come. Bending under the weight of four score years, fifty of which has been spent in active services for Christ, Dr. Sedgewick, felt that the work that he has carried on for so many years must now be committed to the hands of a younger man. Listening to the Doctor's recital of reasons for retiring, it was like listening to a chapter from an Apostle's letter. There was such simplicity and godly sincerity, such self-forgetfulness and such a desire to ascribe all the praise and honor to the Great and Good Master, whom he had endeavoured to serve.

Few congregations in the Maritime Provinces or elsewhere have enjoyed a richer ministry than Dr. Sedgewick's for the last thirty years. And few Pastorates of such long standing have closed so harmoniously and so satisfactorily to all concerned. In a good way, enjoying the confidence and affection of his brethren, the unabated attachment of his congregation, and above all the consciousness of having done what he could to promote the Cause and Kingdom of the

Master whom he served, Dr. Sedgewick retires from the active duties of the ministry full of years and full of honors. On the severance of the pastoral tie the people presented their venerable pastor with an address and a purse.

Dr. McGregor, and the Clerk, were appointed a committee to draw up a minute expressive of the presbytery's regard for Dr. Sedgewick. His resignation takes effect at the close of September. Mr. Rosborough is to declare the congregation vacant on the last Sabbath of September.

Mr. Dickie was appointed *interim* moderator of session.

Rev. A. McDougall's resignation of North and West Cornwallis was handed in and accepted. Mr. McDougall's resignation takes effect September 1st. Mr. Logan of Kentville to exchange with Mr. McDougall on the last Sabbath of August and declare the congregation of North and West Cornwallis vacant.

Moderation in a call was granted to St. John's Church, Yarmouth. Dr. McGregor being appointed to moderate on Tuesday, Aug. 22nd, at 7 p. m.—The Presbytery was glad to hear that there is a prospect of Rev. W. Maxwell's going to Annapolis for a season.

The Presbytery expressed sympathy with Rev. S. Bernard in his affliction, and agreed to request the committee of Aged and Infirm Ministers' Fund to place his name on the list of Annuitants!

Dr. Barns and Rev. A. L. Wyllie volunteered to give supply, the one to Yarmouth one Sabbath, the other to Annapolis two Sabbaths, soon.

A report from committee on Bedford and Waverley was read and received. The recommendation concerning the mode of meeting arrears was adopted.

Next meeting to be held in Chalmers Church, Halifax, September 5th, at 10 a. m.

Presbytery of Sydney.

The presbytery of Sydney met at North Sydney, in St. Matthew's Church, on the 2nd August—7 ministers and 3 elders present.

Rev. G. Sinclair was elected moderator for the ensuing ecclesiastical year.

Upon reports of progress from congregations ancient College endowment being called for, the pastors of the following congregations reported that Grand River had paid twenty two dollars (leaving a very small balance of the original sub-

scriptions unpaid), Framboise, \$6, and Boulardarie, \$1.50, since last report. The Commissioners present at the late General Assembly reported, Rev. D. McMillan drawing special attention to the present position of the several schemes of the Church. Congregations were instructed to pay the commissioner's expenses.

By leave granted by the late General Assembly, the Presbytery took Mr. H. McQuarrie on public trials for license. His trials were sustained and he was duly licensed to preach the gospel.

Revs. T. McMillan and A. Farquharson were appointed to administer the Lord's supper in Leitch's Creek Church at such time as they might arrange.

The Presbytery proceeded to arrange for a series of meetings for visitation when it was ordered that the officers of the congregations with whom they meet have all reports in readiness to be submitted to this court.

Adjourned to meet as follows:

At Gabarus, Sept. 5th, Mr. McDonald to preach.

At Framboise, Sept. 6th, Mr. Forbes to preach.

At Grand River Sept. 7th, Mr. McMillan to preach.

At Loch Lomond, Sept. 8th, Mr. Drummond to preach.

Each of these meetings to begin at 11 o'clock a. m.

THE RELIGION OF CHILDREN.

The religion of children is not so intensely sincere. When your little boy says: "Ma, I'll feed the calves, or pick up the chips for you; I'll bring in the water," there is more religion in it than in many a long, cold formal prayer. When your little girls offers to wash the dishes or sweep the kitchen, she means to be good, and be a Christian, and seeks some way to express it. Children join their faith and works together, and we are too apt to underrate these hopeful signs of a religious life. We think they ought to do these things naturally and willingly, yet we know it is not human nature to be always obliging and accommodating; but, on the contrary, it is natural to be selfish and lazy. So when the boy of ten who loves fun wants to help the six-year-old wash his face and comb his hair, kindly puts on his comforter and brings his hat and mittens, then takes him by the hand and they start off together on a slow gallop, just fast enough for the little fellow to keep

up and enjoy the fun, set it down as a very hopeful sign that the older boy is a Christian, and the little one soon will be. If we fail to recognize the spirit of the Master in that little boy's conduct, it is because we are blind and cannot see a far off. When the little girl who likes to sleep long in the morning conquers her desire to please herself, and rises early helps her mother by taking care of baby and making herself useful; the only true reason for it all is, that she is trying to be a Christian. It is the dawning of a religious life manifesting itself in good works.

How important is this point in the child's history, and how careful we ought to be not to cast a stumbling block in the way. If we fail to see the effort it costs our little ones to do what they are trying to do, and we blame them where we ought to encourage, they soon give up trying to please, and only do what we compel them to do, in a hard, defiant manner, instead of the cheerful loving way in which they first set about it.

While we are in sympathy with them all they do for us is spontaneous, and gushes out like a spring of pure water; but when we push and drive they become sluggish and lose their love, consequently lose their religion—for love is religion and religion is love. Christian parents too often fail to see these beautiful buds of promise, and blast them before they develop into perfectly rounded symmetrical Christians.—*Mrs. Halsted.*

FOUR WONDERS.

There is a capital story told in the very pleasant memoirs of that beautiful and admirable man, Dr. Alexander Waugh; it was given to the doctor of the Hague, and the incident appears to have happened before his visit there in 1802. There was a young man of great ability, a student for the ministry. His father was an ordinary preacher at the Court of the Prince of Grange; the prince wished to hear the son, but would scarcely condescend to ask him to take the pulpit; but he ordered the father to push the son into the pulpit without much notice, at the last moment, in order that the prince might form a fair estimate of his powers. The prince also gave to the father the text; it was from the eighth chapter of the Acts, the twenty-sixth to the fortieth verses, the story of Philip and "the eunuch of great authority under Queen Candace." The young man was confounded, but there was no escape.

The church was crowded; the audience mostly courtly and noble. After the preliminary service, he announced his text, which he said contained four wonders which he would make the four heads of his sermon, and if he should say anything to which their ears had been unaccustomed in that place he hoped the unprepared state of his mind, and his sudden call, would plead his apology, and that they would consider the things he might speak as, according to our Lord's promise, given to him in that hour.

"Head the First; Wonder the First. A courtier reads!" Here he explored the sad neglect in the education of great men in modern times; their general ignorance and the little attention paid by them to books in general.

"Head the Second; Wonder the second. A courtier reads the Bible!" Here he dwelt upon and deplored the melancholy want of religious sentiments and feelings in the minds of the great, and how impoverished and destitute such minds must be.

"Head the third; Wonder the third. A courtier owns himself ignorant of this subject!" And here he dwelt at length, while he exposed the conceit and presumption of ignorance in high places, which fancied itself to be in possession of real knowledge, ashamed to confess its want of information. And then came.

"Head the Fourth; Wonder the fourth. A courtier applies to a minister of Christ for information, listens to his instruction and follows his counsel!" It was said that the prince usually slept through the whole sermon, but he neither winked nor nodded once while this sermon was going on. It is also said that this young preacher was never put into that pulpit again. The "legate" was too faithful!—*Sunday at home.*

ENCOURAGE THE CHILDREN.

In reading the life of George Combe, the father of English phrenology, we were much struck with the following paragraph which occurs in a fragment of autobiography all too short: "With a nature highly affectionate I never received a caress; with ardent desire to be approved of, and to be distinguished for being good and clever I never received an encomium, nor knew what it was to be praised for an action, exertion or sacrifice, however great; and humble as was the figure I made at school, I did my best, and often dragged my weary bones there, when with a feebleness of duty

I should have gone to bed." It is un-speakably sad for a man to carry about with him a bitter memory like that of George Combe's, and though it may be an exceptionally bitter one, many thousands could speak, if they would, in a similar strain. Nay, have we not ourselves the remembrance of a time, having striven with all the might of our child-nature to overcome a defect or to do some good deed, we hungered for some word of commendation and encouragement, but hungered in vain. We possibly can even now recall the pang which almost rent our hearts asunder when instead of the glad recognition of our strivings, we were rated on the manifestation of another and different fault. Let us not, then, forget that child-nature is the same to-day as it was "when we were young."

That timid, shrinking girl, who almost starts at the sound of her own voice, and seems to become quite stupefied when you turn your stern eye upon hers, is perhaps hungering with a nameless hunger for one smile from your face, or one kindly, patient word from your lips. That smile, that kind word, she may carry into a home where poverty and care and sin ever brood, and they may be to her as heaven's benison for a whole weary week. Without that word or smile she may creep back to her shadows and beguile the hours with weeping. Has it not been so? That wild rollicking, mischief-loving, mischief-making boy, who is the plague of your heart, but who loves you with a love purer and stronger possibly than any other boy in the class, do not judge him too harshly. It is more than likely that sometimes when he has seen the pained look in your face, his heart has smitten him, and he has made a resolve that when another Sabbath comes he will shew that he can master his weakness for the sake of his teacher. His want of success in his resolve may possibly give him as much pain that night when he retires to his bed, as it did you, for we speak what we do know and have felt. Give him the credit for good resolve, and you will find a way to his heart which will never be shut against you. We take it that a wise teacher will be like the skilled husbandman, who makes a study of each species of plant in his garden, in order that, knowing its nature and characteristics, he shall be able to minister to its healthy development. A uniform, unchanging system of treatment must of necessity prove fatal to many a tender plant. These may be common-place truisms, but have we appreciated their

value in our all-important work?—*London S. S. Teacher.*

UNTIMELY WORDS.

A frightened child is to be soothed, not scolded. Any rebuke which it deserves is not to be given while it is almost wild with terror. A despondent man needs, for the hour, words of cheer rather than merited reproof. A clergyman who valued highly his loving wife's criticisms upon his words and manner in the pulpit, asked her not to tell him what she had noticed out of the way, when he was fresh from his exhausting service; but to say all the encouraging words she could to begin with, saving her list of blunders until he had recovered sufficient nervous force to meet bravely their disheartened array.

If a husband would find fault with his wife, or a wife with her husband, let it never, never be done before others. A rebuke under such circumstances is always untimely. To do it fittingly at any time requires wisdom, tact, and grace. If an author shows you a book of his, or an artist invites you to look at his latest painting, do not first point out the errors your quick eye observes there; but speak all the pleasant words you can of the work before you, and then, unless you have some very good reason for saying something else, unless there is some positive gain to be hoped for through your speaking—keep silence. "He that refraineth his lips"—at such a time—"is wise."

And if you find that you have had trouble, or have made it, through what you have spoken in hearty sincerity to other, do not console yourself with the thought that they were true words, kindly intentioned words; but consider well if they were fitting words, timely words—hence, prudent words. The speaking of untimely words may be a crying fault of yours—a fault to be recognized and battled, and by God's help corrected. The more you think it is not so, the greater is the probability that it is your besetting sin.

MISSION WORK IN ITALY.

The latest report from the Italian Mission of the Methodist Episcopal Church of the U. S. "At Naples our congregation has been twice disturbed by a violent assault on the part of a few persons. Heavy stones were thrown through the windows but fortunately no one was injured. The

leader of the assault has been put under arrest.

At Milan eight new members have been received during the past year, and several probationers: Many have joined the female Bible circle among them a Baroness with her daughter.

In Rome the converted parochial priest of Perlo San Giorgio, Signor Cruciani, has begun his preaching services in connection with our Mission and with a success 'surpassing expectation.' An editorial in the *Fiaccola* says concerning him:

'His language is clear, penetrating, fervent, and at the same time simple and plain; so that when he has overcome the difficulties which always beset the first attempt at such a work we are quite confident that he will become, through the Divine Spirit, an instrument specially adapted for the diffusion of the Gospel and the conversion of his fellow countrymen.' His gentleness and tranquillity of spirit and affability of address are manifest toward all, but these are the least grounds of expectation concerning him. Hope is based chiefly upon the profound and spiritual consecration which seems to characterize him."

A TRIFLING PREACHER.

A minister once preached a very awakening sermon. A young man in the congregation was much impressed, and finding that the preacher was to walk some distance home, joined him, in the hope of having some conversation as how to be saved. The minister was walking with several others, and instead of conversation turning on religious matters it was light and even indecorous. Some years afterwards the preacher was called to see a dying man at an inn. As he entered the room the dying man started. "Sir," said he, "I have heard you preach." "Thank God for that." "But, sir," continued the man, "I have heard you talk, and your talking has ruined my soul. Sir, do you remember the day I heard you preach? That sermon brought conviction to my heart. But I sought conversation with you, hoping to hear something about my soul's peace, but you trifled—trifled—trifled. Yes, you did, and I went home, believing that you knew all the solemn things you said in the morning were lies. For years I was an infidel; but now—now I am dying—I am one no longer. But I am not saved; but I will meet and accuse you before the bar of God." And so the man died.

JOSEPH COOK IN JAPAN.

A writer in the *Congregationalist*, alluding to the address of Joseph Cook at Kioto, Japan, which, with its interpretation, occupied three hours and three quarters, says:—"Coming out of that meeting with the recollection that that great audience of legislators, a vice-governor, and many lower officials, physicians, lawyers, editors, teachers, pupils, priests, merchants, &c., have been sitting in perfect quietness and attention for four hours, listening to a Christian preacher, a foreigner too at that, declaring here in this old, sacred city of Kioto that Christianity alone can give them the civilization they seek, the safe constitutional freedom to which they aspire, and then recalling the fact that within ten years a Protestant Christian, imprisoned for his faith alone, died in the prison of this same city, one could hardly help exclaiming, 'What hath God wrought!'"

The new year's plans and purposes may bring to mind failure in carrying out the old year's plans and purposes, to discourage us from renewed effort; but we shall all the more need to "try, try again."

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SAYINGS OF MARTIN LUTHER FOR MINISTERS AND OTHERS.

"There is no sermon that can improve like a gospel sermon."

"He who seeks a comfortable life should not be a teacher of religion."

"Do thou preach and let God convert souls."

"The gain of souls must animate the preacher, or he is not a true preacher."

"Three things preserve the church, faithful teaching, diligent prayer, and patient suffering."

"The word of God must be preached in its purity."

"In order that a man may lift up his head toward heaven, he must find nothing on earth whereon to lean it."

"Be not doubled-tongued and have not two hearts."

"A good preacher must be able to compress a sermon into two or three words, and also out of one flower to make a whole meadow."

"Form your judgment not from the opinion of the world, but from the Word."

"The life of a Christian must be a warfare, and ministers of the Word must lead the army."

"I earnestly entreat you to contemplate simple sayings, and narratives recorded in the Bible."

"Three properties belong to a good prayer; first the laying hold upon the promise; second, an anxious feeling concerning what is asked for; third, to thankfulness add confession. The prayer also should be diligent, increasing, untiring ever withstanding suspicion, unbelief and despair."

"He is the best Christian who has most love, after that he who has most faith."

"Knowledge without works is like a tree without fruit."

"To stand still is to go back."

WHAT DRINK COSTS

The most carefully prepared statistics shew that there are not less than three hundred thousand drunkards in the United States, and this statement is probably much below the truth. Of these, thirty thousand die annually; one hundred thousand men and women are remanded every year to prison; two hundred thousand children are sent to the poor-house; five hundred murders are caused by drink;

every twelve months, and four hundred suicides; four deaths to one, as proved both in England and the United States, is the awful proportion compared to the non-using population.

Magistrates, chaplains, and prison keepers come forward with their statistics and prove that not less than four-fifths of all the crimes have their origin in strong drink. On the same authority it is proved that dealing in the deadly draughts causes seven-eighths of all the pauperism that exists.

It costs the United States \$60,000,000 a year to support pauperism and crime. At least two hundred and fifty million gallons of fermented and brewed liquors are made every year in the United States; of distilled liquors, eighty-five million gallons; and twenty million gallons are imported. Here we have the fearful sum total of three hundred and fifty-five millions of gallons consumed in our country, and at what direct cost? At a direct cost of \$700,000,000.

This on the debt side—and on the credit side, what does the Government receive? A paltry sum of \$50,420,815, in exact figures. What then is the direct loss to the nation? Not less than ten dollars to every dollar received as revenue. By this waste the national debt could be paid in less than three years. But this is not all. Put \$700,000,000 on the debt side—this is direct—then you have only begun to reckon the real damages.

Who can compute the loss from sickness, from squandered time and paralyzed energies; from property destroyed and taxes increased? Bring in the bill for indirect damages and put it on the losing side, and you have a sum total, the appalling aggregate of not less than \$5,000,000,000 a year lost to this one nation by this iniquity, licensed by Government and tolerated by public sentiment.—*Rev. A. McElroy Wylie.*

AN INFIDEL'S TESTIMONY FOR THE BIBLE.—The Rev. James Caughey says: "A couple of infidels were standing together on the deck of a vessel as she glided past a desolate island of the sea. One said to the other: 'Suppose you were condemned to live on this island alone, and had the choice of but one book for your companion, which book of all books would you choose?' The other replied: 'I would select Shakespeare, because of the variety of his themes.' 'Well,' rejoined the other, 'although I do not believe the Bible, yet I would choose it for my companion, for the Bible is an endless book.'"

FACTS ABOUT DANCING.

1. It is a fact that the dancing mentioned approvingly in the bible was carried on by the sexes separately, and generally, if not always, as a religious act.

2. It is a fact that modern dancing, however well done, adds no worth to the character.

3. It is a fact that a trained monkey can excell the best-taught young lady or gentleman in the use of the heels.

4. It is a fact that it requires no intelligence and no virtue to dance well.

5. It is a fact that there is no more honour in dancing well than there is in jumping, walking, running, or wrestling well. Dancing matches are on a par with walking matches, etc.

6. It is a fact that mixed dancing becomes extremely fascinating.

7. It is a fact that much valuable time is lost by this species of revelling.

8. It is a fact that money is wasted on dancing.

9. It is a fact that people who cannot entertain themselves and each other in a rational way and must employ their heels for this purpose are to be pitied.

10. It is a fact that young ladies permit familiarities in the ball room which public sentiment universally condemns as dangerous to purity.

11. It is a fact that many females have been ruined by attending dancing.

12. It is a fact that the best of young men, even of those who dance, do not wish their sisters to attend balls, and they do not wish to marry dancing girls.

13. It is a fact that the whole spirit and tendency of dancing is worldly.

14. It is a fact that no one was ever noted for piety and dancing.

15. It is a fact that when a professor of religion follows dancing, his influence for good is lost.

16. It is a fact that men of the world think dancing inconsistent with the Christian profession.

17. It is a fact that the best people in the world never dance.

18. It is a fact that a dancing church member is not worth anything much to the church. As the love of dancing comes in, the love of God goes out.

19. It is a fact that the most pious and considerate people in all the denominations are opposed to dancing, and earnestly advise against it.

20. It is a fact that no young convert desires to dance, nor any one else in whom the love of God burns.

21. It is a fact that no one ever dances

to glorify God, but an apostle enjoins us to do everything to His glory.

22. It is a fact that the most ardent advocates of dancing always change their views in the presence of death.

All these facts can be proven, and are true beyond doubt. In the light of them it ought not to be difficult to any inquirer after the right way to come to a safe conclusion. Reader, if you are a Christian and wish to decide the question; Shall I dance? with reference to your Christian growth, influence, and happiness, you will never dance. It is a safe rule, says one, to engage in nothing upon which and in which we cannot ask the divine blessing.

Apply this simple rule to the dancing question, and your feet will never be found in the slippery ways of the ball room.—*Baptist record.*

THE CHARACTER OF CHINESE CONVERTS.

You are told sometimes that the converts in China and in India are not genuine. Those who tell you so know nothing about it. Sometimes we are told that the converts are the worst people you can find in those countries. That is simply and absolutely false. I do not mean to say that they are all genuine, or that all of those who are genuine are all that we could wish them to be; but I do mean to say that we have genuine men in our churches, and there are among them strong, manly, loving, working Christians. I have seen no better Christians in this country than I have in China, and since my return, the Chinese Christians, have risen rather than fallen in my estimation. Suppose your pastor, standing here this morning, put the question to you, "How many of you have been the means of bringing men to Christ during the last twelve months?" I do not know what would be the reply, but I hope it would be satisfactory.

The Salvation Army recently held a "demonstration" of reclaimed drunkards in City Hall, Glasgow. The chairman said the Army had 30,000 men and women in the United Kingdom who neither tasted, touched nor handled the curried drink. Several captains, male and female, delivered addresses, relating their personal experiences, "three volleys," or cheers, being occasionally fired.