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THE ARCHIVES  
THE PRESBYTERIAN  
CHURCH IN CANADA

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

# The Maritime Presbyterian.

## CONTENTS.

- PAGE.

Editorial Notes .....	163-166
Trinidad :	
Letter from Mr. Morton .....	167
Letter from Mr. Grant .....	167
Letter from Charles Ragbir .....	168
Miss Copeland's School .....	169
Sermon at Assembly by Rev. Dr. McKnight .....	170
Notes from General Assembly .....	173-178
Dancing—when a Demoralizing Practice .....	178
Take my Hand .....	180
The Coppersmith Family .....	181
Rest in Jesus .....	181
How Christmas Evans became famous .....	182
The Indian Marriage Law .....	183
Reproof from Children .....	183
Rented Out .....	184
Training Children to Truthfulness .....	185
I know I'm all wrong .....	186
How Moderate Drinking Shortens Life .....	186
The Book of Daniel .....	187
Backbone .....	187
Sabbath Schools .....	188
Obituary .....	188
Household Revival .....	189
Faith Cure .....	190
By Their Fruits. Negro Missionaries in Africa .....	191
Faith's Knock at the Door .....	192
I Gave Them Myself .....	192

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

JULY, 1886.

## GODLY STABILITY.

A judicious observer has said: "The longer I live the more I am certain that the great difference between men—between the feeble and the powerful, the great and the insignificant—is energy, invincible determination, a purpose once fixed, and then death or victory. That quality will do anything that can be done in this world, and no talents, no circumstances, no opportunities, will make any one successful without it."

The greatest failures are for want of "patient continuance in well-doing," which in the Scripture is associated with "glory, honor, and immortality." In a multitude of cases but little is accomplished, because of easy discouragement in laudable endeavor and early relinquishment of a worthy purpose. This is true in every department of Christian work. All do not endure to the end of what they begin as "workers together with God." Herein is great occasion for lamentation. Otherwise, vastly more might be done so as to gain the Supreme Master's approval.

One who was more than ordinarily successful in Sabbath School work said: "For years I have laid it down as a maxim to guide me, never to give up an undertaking in despair of success. If one way does not succeed, new means must be tried; and if I see no increase this year, perhaps I may the next. I almost wish to blot the word *impossible* from my vocabulary." The dauntless spirit breathed in these heroic words is in widest contrast with all the pusillanimous utterances of instability.

Examples might be multiplied to show what unyielding persistency can accomplish. The history of William Carey affords such an example. At a somewhat advanced period in life, without any early classical culture, he entered upon pioneer missionary work, and began to acquire thirty-eight languages so as to translate the Bible into them. There now remains to be seen "in manuscript, his Sanscrit dictionary in five folios of seven hundred pages each, and his Bengalee dictionary and other large works, any one of which is enough to give an ordinary man a world-wide reputation." It has been concisely said of him that "besides his appropriate work as a missionary, he acted as professor in the Government College, and as a translator for the Government, and superintendent of an indigo plantation—all that

he might obtain the means of supporting the mission." Through this one man twenty-seven millions of the East, for the first time, read the Word of God in their own tongue.

This was the triumph of stability, in contrast with instability. The latter never would have made such a record. Carey's stability was seen in his persistent endeavors to arouse from indifference and reclaim from opposition his brethren respecting the work of the world's conversion, the feasibility of which they did not recognize with him. In thus resolutely meeting the seemingly insuperable difficulties in his way, he uttered those immortal words "Expect great things from God; attempt great things for God." That is the motto of Christian stability. In all the history of those who have excelled in usefulness, there cannot be discovered the instability of those who have not excelled. Our Saviour, who with unflinching constancy "went about doing good," even till he could say to the Father who sent him, "I have finished the work which thou gavest me to do," claims our imitation and responding to this claim we must accept the inspired injunction, "Be ye steadfast, unmovable, always abounding in the work of the Lord."—*The Watchman*.

Dr. Donald Fraser, of London, in an article on "The Salvation Army" in the last number of the *Presbyterian Review*, hits a point with great force and exactness when he says:—"What awakens our most serious misgiving is the *intentional* sensationalism of Mr. Booth's system." The phrase separates the spurious from the true by the use of one word. Sensationalism which is anticipated—thought for, wrought for and worked up sedulously is a poor thing, a false thing, fruitless of real good, and often mischievous in its results. But great movements in the Church of God must be accompanied by surprises, by quickened attention of men, by excited multitudes, wondering after the new thing, and unto what it would grow, all going to make up a sensation such as was known in Jerusalem when the apostles were preaching there in the power of the Spirit. But nothing was planned on the day of Pentecost—there was nothing "intentional" in the mighty stirring of the people—the sensation was true, deep, spiritual and lasting.—*Sel.*

# THE MARITIME PRESBYTERIAN.

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No. 7.

The touching incident of the "tracts" referred to in Mr. Morton's letter is an encouragement to sow beside all waters. "In the morning sow thy seed and in the evening withhold not thy hand."

We hope our readers will study well Dr. McKnight's sermon. It is not "heavy" but it is "weighty." There is food for meditation in that single expression, that to withhold service to God is "failure to be saved."

In another column will be found a letter from Charles Ragbir, a native of Trinidad who is studying for the ministry at Auburn, New York. There is traceable the oriental exuberance of diction, but it shews the strong hold Mr. McLeod had on the affections of the Hindi immigrants and natives of Trinidad.

The deceit and cruelty practised against the Indians by unscrupulous agents in the North West tends greatly to hinder the work of the Missionaries. Mr. Hugh McKay says that on one occasion he visited an old chief, but tried in vain to get him to listen to the truth. Said he, "My ears are filled with lies. I cannot hear you. Your words cannot come to me."

In the Synod of the Maritime Provinces there are 11 Presbyteries containing 173 pastoral charges, or 440 churches or preaching stations. Of these there are in the Presbytery of Halifax 73; in P. E. Island 70; in St. John 62; Miramichi 44; Truro, Sydney, Lunenburg, and Shelburne, 36 each; Pictou 34; Wallace 27; Victoria and Richmond 20; Newfoundland 2.

The amount required from the whole Church for Foreign Missions during the coming year is \$71,000. This is a little less than one tenth of the amount raised

by the Presbyterian Church in the United States, North, and can easily be overtaken. In this Eastern section an effort must be made to advance at least a little on last year. Lift up your eyes unto the fields they are white already to harvest.

The Presbyterian Church of the United States, North, makes the following figures its aim for the present year: *Seven hundred and fifty thousand* this year for Home Missions, and the same, *three quarters of a million of dollars*, for Foreign Missions. This movement was made by the elders of the Assembly, business men in New York and elsewhere in the large centres. It is well when the elders and business men in a church thus take hold of its schemes.

We read of the childish, superstitious, practices of the Church of Rome in other lands and in past times but scarce realize the dense darkness and superstition that exists in our own land. In October last a procession of about eight thousand men, women and children, led by the Bishop of Montreal and attendant priests paraded the streets, carrying with them a brass statue of the Virgin Mary, which had been used in a similar way years ago to stay the ravages of cholera. On this occasion the multitude moved along telling the beads of Rosary, singing the Litany of Loretta and the Ave Maria, and imploring the Virgin to deliver the city from small-pox. Such an immense gathering of all classes would be one of the surest means of spreading the scourge.

The legislatures of Ontario and Quebec have, in their laws with regard to lotteries, made exceptions in favor of church and charitable lotteries!!! That is a very plain case of the end justifying the means. "Lotteries are bad! They must be forbidden! They are immoral and degrading in their tendency, but if for church and

charitable purposes we will allow them!!" Such a law puts the church in a most degrading position, assuming that it is ready to further its ends by wrong means. Not only will churches avail themselves of such a privilege, but the influence of the Church of Rome has been the means of securing this exceptional legislation. Surely it is one of the strange sights! A church setting itself up as a reformer of men's morals, while itself obtains special liberty to practise immorality! If the light that is in thee be darkness how great is that darkness! If the salt have lost its savor wherewith shall it be salted? There is need to be up and doing in the great work of French Evangelization which our church has undertaken. We must carry it on more vigorously in self defence, or we may find our liberties one by one, crushed under the iron heel of an unscrupulous ecclesiastical tyranny.

An overture was presented at the Assembly from the Synod of Montreal and Ottawa in favor of taking steps for more stringent legislation against lotteries. It was referred to a special committee.

On July 21st, 1788, Rev. Dr. MacGregor arrived in Picton to begin his work as a Missionary. This may be called the beginning of the active work of Presbyterianism in the County. Wednesday, 21st inst., will be the centenary of that event, and the Presbytery of Picton at its last meeting, passed the following resolutions:

1. That the Presbytery meet, in or near, Picton town, on Wednesday, July 21st, at one o'clock p.m., to hold a public celebration.

2. That Dr. Patterson be requested to give an address on the State of Picton County at the time of Dr. MacGregor's arrival; that Rev. D. B. Blair be requested to give a sketch of Dr. MacGregor's life and labors; and that Rev. Dr. MacRae, of St. John, be requested to give an address on the progress of Presbyterianism in the Maritime Provinces during the last one hundred years.

3. That Rev. G. Carson, Messrs. H. Primrose, and D. McDonald, be a committee to make arrangements with regard to place of meeting, and attend to other local matters.

4. That Rev. D. B. Blair, Dr. Patterson, and J. F. Forbes be a committee to draw up a minute for insertion in the Presbytery's Records, appropriate to the occasion.

5. That all further arrangements be left to a committee consisting of Rev. Messrs. Sinclair, McLean, and McLeod, and Messrs. McKay of Riverton, D. McDonald of Green Hill, and J. D. MacGregor.

The following is the petition sent by the Assembly in response to the request of the Foreign Mission Committee:—

TO HER MOST GRACIOUS MAJESTY, QUEEN VICTORIA, &c., &c., &c.

*The Petition of Your Majesty's loyal and dutiful subjects, the Ministers and Elders of the Presbyterian Church in Canada in General Assembly convened, humbly sheweth:*

1. That the Church which your Petitioners represent has been for thirty-eight years engaged in Missionary work in the islands of the New Hebrides.

2. That in the same work Presbyterian Churches in Scotland, New Zealand, and the Australian Colonies are also engaged.

3. That there are, at the present time, thirteen missionaries with their wives, all British subjects, aided by more than one hundred native teachers, engaged in the work of establishing and organizing schools and churches, in teaching the natives the doctrines of the Christian faith, and leading them from the degradation of heathenism to a purer and better life.

4. That thirteen of the islands containing more than half the population of the New Hebrides, have been already occupied and brought to a greater or less extent under the influences of Christianity.

5. That fourteen of the languages and dialects spoken in the group have been reduced to writing and portions of God's word in all these tongues have been printed and given to the natives.

6. That until recently all the interests in these islands, other than native, were British.

7. That the influence of French occupation, even if convict be not sent, to the islands, will be disastrous to Protestant Missions, as may be seen from what has taken place in the neighboring group of the Loyalty islands.

Your petitioners, therefore, most earnestly pray that Your Majesty may be pleased to withhold your consent from any proposals for modifying in any way the arrangements now existing between Your Majesty's government and the government of France, with respect to the independence of the New Hebrides Islands, or if that be found not to be practicable that Your Majesty may be pleased to take order for the annexation of the Islands to the British Empire.

And your Petitioners as in duty bound shall ever pray.

We are sowing seeds of truth or error every day we live, which are sure to take root in somebody's life.

The consideration of the "State of Religion" is the most important subject that comes before the Assembly. It is the source of all the various branches of the Church's work, that upon which they rest. And at the same time it is in a sense that for which they exist. As the state of religion revives or languishes the work of the Church will prosper or otherwise, and these will in turn, react on the "State of Religion."

While so important in itself it is one of the hardest things in the Church to grasp and formulate. Reports are submitted to Assembly on the subject but these can give but a very imperfect idea of the State of Religion. Perhaps the best Report on the State of Religion that can be submitted to an Assembly is a "conjunct view" of all the reports on the different departments of work. When these are heartily wrought and supported religion is flourishing. Otherwise, as a general rule, it is languishing.

The report this year is encouraging. It tells of satisfactory progress in attendance on church services and prayer meetings and in Christian liberality; but speaks less favorably of the state of matters regarding family worship, family training, and close, faithful home dealing with the young. The committee regret that in so many instances congregations fail to send in reports.

The following touching incident is given in the Report on French Evangelization submitted to the Assembly:

In June, 1882, the General Assembly met in St. John, N. B. The train on the Intercolonial Railway which carried many of the members of Assembly from Ontario and Quebec was delayed for two hours at Rimouski, to receive the Maritime Provinces mail from the English steamer then arriving. The day was that on which the nomination of candidates for the Dominion Parliament was held, and a large crowd of French Canadians were gathered at the Rimouski Station, listening to the addresses of the candidates for Parliamentary honors.

Mr. Chiniquy was a passenger on the train. In company with many of the members of Assembly he stepped on the platform while the train waited. Soon it was noised among the crowd that the "Apostate Chiniquy" was there. The

political orators were deserted and the crowd surrounded the veteran ex-priest, who quietly addressed them. Many were enraged, stones were thrown, and it was deemed prudent that he should retire to the platform of the car, where he again quietly spoke to those willing to listen.

When the General Assembly was over, a few French Testaments and a number of pamphlets were sent from the office of the Board to a person whose name and address were obtained in Rimouski that day. A mere passing incident, scarce worth a moment's thought!

Nearly four years go by and there appears a letter in *L'Aurore*, signed by a student of an American Theological Seminary, who tells that he was one of the crowd who, that June day at Rimouski, heard Mr. Chiniquy's words and was led to leave the Roman Catholic College where he was studying for the priesthood, and to consecrate himself to the service of Christ. Owing to the opposition of friends, he left his home for the New England States, and is now studying for the Ministry of the Gospel. Instances of a somewhat similar kind occur from time to time, showing that the bread cast upon the waters is often found after many days.

Mr. William McRae, missionary elect to *Princetown, Trinidad*, was ordained by the Presbytery of Truro, on Tuesday, the 6th inst. There was a large gathering in St. Andrews' Church, Truro, Rev. E. Smith preached, Rev. T. Cumming addressed the missionary and Rev. A. McLean, of Hope-well, the people. The storm affected the meeting somewhat, but those who were present enjoyed a rich treat. The services and exercises were all appropriate and excellent.

There are in the whole Church 39 Presbyteries, or, counting that of Indore, in India, the round number of 40. In the 33 that existed previous to this Assembly there were 773 pastoral charges of which 113 are vacant.

An old Scotchman said to his son: "Mak money John, honestly if ye can, but nak money." That seems to be the principle on which bazaars, picnics, etc., are managed. Churches and societies, secular and sacred alike, making it their motto "Let us do evil that good may come." Protestants condemn the Church of Rome, and justly so, for a principle

that has actuated her for years, viz.: that the end justifies to a greater or less extent the means, that sin may be overlooked, if thereby the interests of the church be promoted. But in many cases Protestants are worse, for while condemning the sin they practice it.

One feature of multitudes of entertainments that are got up to raise money, is the lottery, in one form or another, a species of gambling that is productive of more real evil than the gaming table, because clad in robes of respectability, and likely to entrap the unwary and educate them for the grosser forms of gambling by creating that mad thirst for winning money by games of chance which has ruined so many for time and eternity.

If a man were to advertize a lottery, offering prizes at so much per chance, and were to open a shop for that purpose the police would probably stop him at once. Such a breach of the law would not be permitted. Newspapers have tried the same plan under different pretenses, and have found themselves gripped by the strong arm of civil law. A gigantic lottery swindle at St. Stephen, N. B., after evading the law for years has been at length rooted out, but "churches" and "societies" in their greed for gain disregard both civil law and moral right.

We need not stop here to prove the wrong of the lottery, the unjust gain without giving an equivalent. Suffice it to say that even legislators who are sometimes not over hasty to move in matters of moral reform, realizing the evil that results from the whole system of gain by chance, have made lotteries of any kind unlawful. The Revised Statutes of Nova Scotia speak regarding the matter as follows:—

"Whosoever shall undertake or set up, or shall by writing or printing, publish the undertaking or setting up, of any lottery or raffle for money or goods, with intent to have such lottery or raffle drawn or thrown, or to induce persons to purchase tickets or to give money or other valuables for any such lottery or raffle, or shall play, throw, or draw, at such lottery or raffle, or shall purchase any lot or ticket for any such lottery, or shall take part in any such raffle, shall forfeit a sum not exceeding forty dollars; and in default of payment shall be committed to jail for a period not exceeding thirty days."

Let Christian people who have sought to further what they may think good ends by these evil means, count up the few dollars they have, as they think, made by it, and then let them look at the gambling hells, at the lives spent, the wasted fortunes, the blighted hopes and prospects, the murders committed, the souls ruined, in the mad infatuation, as the passica for gambling gains strength, a passion that takes its rise in just such small beginnings as giving a few cents for a lottery ticket. Let them look on this and then on that, and then, if they can, pray for a blessing on their work.

Just as well may the rumseller pray for a blessing on his work when he breaks laws human and Divine. Gambling and drunkenness are twins, in character, growth, and power, and very often dwell together.

We are not speaking of bazaars, fancy sales, or picnics, as such, where people may meet for a day's recreation, or that may be held, to dispose of articles that may have been made for a good cause, but, of the illegal, immoral practices that are becoming so prevalent in connection with them.

Another "institution" that finds frequent place in connection with such things is the "dancing stage." Read the article on dancing given in another column, take it in its favorite connections and associations, then build a church or some other good institution on a dancing stage at five cents a dance, and expect God's blessing on the work. It is mockery of Heaven.

Still another unjust gain that is becoming prevalent at such gatherings, and has proved quite successful in drawing money, is the vote for some popular man, which, stripped of its specious covering, is but another form of lottery, the only difference being that a man in buying one of more tickets or votes hopes to win the prize, not for himself but for his favorite, and just as in the lottery, the more he buys the greater his chances of success. How can God's blessing be expected upon any work, social or religious, that thus sets at defiance the *statutes* of human law and the *principles* of Divine Law? No doubt many have engaged in this work thoughtlessly, but we hope that when they come to consider it in its true light they will wash their hands at once and forever from all such methods of seeking to advance the good by following the evil.

## Trinidad.

### LETTER FROM MR. MORTON.

*Dear Mr. Scott:*

We have had rainy weather for nearly three weeks which has in many ways been a blessing, but it has hindered sugar making, and there is still a good deal of sugar to make. A few weeks dry weather would be a great blessing, as with low prices we require a full crop. It is quite wonderful that notwithstanding the dry weather of last year our crop of sugar if it can be manufactured will be almost an average one all round. On some Estates it is more than an average one.

It has been my habit for several years to supply the doctor of ships taking immigrants back to India, with books and tracts for the people to read by the way, and I ask them to leave any left over at the Calcutta Agency, for the use of Immigrants coming to Trinidad.

A few months ago a young man lately from India, called upon the Arouca teacher, showed him some tracts and asked if he knew where others could be got. He was told to come to the Service on Sunday, which he did, bringing three tracts. I at once recognized them. He had got them from the doctor of his ship. They left Trinidad Sept., 1884, and returned in Dec., 1885. This young man can read well and attends church occasionally.

It is too soon to say what the result may be; but it was interesting and touching to be thus handed back by a Hindu fresh from India tracts scattered on board ship sixteen months before.

Yours,

JOHN MORTON.

### LETTER FROM REV. K. J. GRANT.

SAN FERNANDO, May 24th, '86.

*Dear Mr. Scott:*

Joseph Benny a dear good Christian had of like faith and earnestness with his father and mother of whom he speaks, handed me the enclosed to be forwarded to you.\* He is thoughtful, observing, intelligent, an apt scholar, and gives promise of being at no distant day a valuable helper. Even now, apart from school work, he is very useful. He is the leader in a juvenile prayer meeting that has sprung up, on Sabbath mornings. All the

young people, boys of the school, pray in turn. The eldest is not above fifteen. Our little boy, Georgie, is one of the number. I believe our little band will supply not a few Christian workers. Benny appears to have but one aim to instruct his own people, and that aim is in harmony with the wishes and counsels of his parents.

On Sabbath last we opened a new place for worship and instruction at Rusillac. When we made our estimate at the new year this new building did not enter into our calculations. In March, the teacher reported the building unsafe, and on examination we found the posts quite consumed, and the palm-leaf roof leaked so badly that repairs appeared out of the question. We resolved at once to build. We took native wood for foundation and posts, and imported boards and roofing we purchased here. The roof is of galvanized iron. The building is 30 x 14 ft., and cost about \$180. The people of this district contributed \$40, the balance must come from those whose hearts the Lord may open, to give.

Babu Lal Behari preached the opening sermon, and I then administered baptism and dispensed the sacrament of the supper; 35 partook. The whole attendance was above 80. Several travelled eight miles; a drenching rain made our return very uncomfortable. We got home at 6.30, in time for evening service, having been out 12 hours. This little house stands midway between two villages, eight miles distant, and it is the only place in which instruction is given, or religious worship conducted. Of the eighty present, about 70 were Christians. Those districts are rapidly filling in, and judging from present indications these communities are destined to be leavened with Christianity, and the form of worship is likely to be Presbyterian.

We are greatly interested in watching the response made by the Woman's Societies to the appeal of Mr. Annand for a Missionary to accompany him to Santo. It is Christ-like in the Annand's to quit their more limited sphere where the light shines to go to a larger field entirely uncultivated and till now shrouded in deepest gloom. The money we feel assured will be supplied, and is there not some young, earnest brother in a small charge at home who might do with his people as Mr. Annand proposes to do with the Christian

Aneiteumese, transfer them to a neighbor and press into the unoccupied regions beyond. The schemes for the evangelization of the world are grand. Will the Church be equal to the occasion.

Yours sincerely,  
K. J. GRANT.

The letter referred to will appear in the *CULTURE'S RECORD*.

#### LETTER FROM CHARLES RAGBIR.

(NOW ATTENDING THE THEOLOGICAL SEMINARY AT AUBURN, NEW YORK.)

AUBURN, June 16, 1886.

##### *Christian Friends in Nova Scotia :*

The startling and unexpected report of the death of the Rev. J. W. McLeod, Missionary to Princetown, Trinidad, reached me a few weeks ago. Vividly the scene of our first meeting comes to my mind.

Five years ago, I, a native of Trinidad, stood under the large breadfruit tree which grows near the mission school of Princetown, looking toward the street leading to Iere Village. A carriage approached, and, on reaching the school, turned toward the mission parsonage. I wondered if Rev. J. W. McLeod, the new missionary, whose arrival we were daily expecting, was the occupant of that carriage.

The next evening was the appointed time for our weekly prayer meeting, and the converts gathered together at the ringing of the bell. As we were singing a Hindustani hymn, the stranger of the carriage entered and was introduced to us as the Rev. J. W. McLeod.

He took part in the meeting, and his kind words and genial manner won at once the hearts of his hearers. His calm, benignant countenance and gracious presence proclaimed him to be a man of God, and we all united in praying that God would spare him many years to lead us to a closer walk with our Redeemer. The natives from the surrounding regions of Princetown thronged to hear this new missionary, who had come from a distant land to hold up the light of the gospel and proclaim salvation to the perishing Hindoes of Princetown.

To-day the body of the beloved Rev. J. W. McLeod lies in the grave, and mourning is heard throughout the homes of the Christian converts of Princetown.

His feeble health caused him many times to desire rest and strength, but now he is freed from all pain, and enjoying the blessed communion with God that awaits all true believers.

"Oh death! Thou art God's minister, and dost but execute His sovereign will. Thou canst not then be evil; and thou dost deserve, as little as thou heedest, human hate. Thy mission is to suppress colossal pride, to turn us from our butterfly pursuits, to teach us what we are, and how to live, both here and in a world where thou art not."

There are three traits of his character to which I wish to call your attention :

1st. His kindness to children. When driving along the streets, children of every caste and condition in life knew him, and saluted him with their sweet salaams. A mother at Bonintento estate told me that her boy loved Mr. McLeod so much that he talked night and day of him. When he spoke in the schools, he never failed to command the close attention of every child, and on festivals he remembered them with sweets and handsome gifts.

An incident will suffice in showing his affection for children. Word was sent him one day that a boy attending his school was lost. Straightway he ordered his horse to be saddled and sent me throughout the country on a search for that missing child, while he devoted himself to comforting the parents. It will be long before his name will be forgotten by the school children of Princetown.

2nd. He was a patient teacher, a trusted counsellor, and a true friend of young men. The readers of the *MARITIME PRESBYTERIAN* will well remember the work of Mr. McLeod. Though broken down in health and strength, yet he went from place to place, instructing the native teachers of the different mission stations.

I well remember when it was decided that I should study for the sacred ministry. Oh, how enthusiastic he was that I should make progress in my various studies. Driving with him on Sundays to his mission stations, he would instruct me in higher studies: in Natural Theology, Bibliogy, and Christian piety. Time after time, unable to be out from his study on account of his sore lungs, he would have me recite to him some of my lessons.

If any of his young men desired any counsel, Mr. McLeod was ever ready to help them, and his counsels were greatly

prized. He was greatly interested in his young men. I believe there is not a young man in Princetown who cannot fully agree with me in this statement. Since I left home, I understand that through his efforts, positions in stores have been secured for some of them. He has sent me to the Normal School of Port of Spain, and it was through his help and influence that I came to America, the land of liberty and Christian piety, hoping after a year to go forth proclaiming the everlasting gospel of Christ. But alas! To-day the body of our patient teacher, trusted counsellor, and true friend, lies in the grave at Tunapuna. That grave will be remembered by many in the future, and will be adorned with garlands of fragrant flowers.

3rd. He was a sympathetic, faithful pastor and able missionary. He loved the sheep of his fold, and did all that was in his power for them. Whenever there were any sick in his parish, he would try to aid them with medicine, and would have some of his young men call and inquire concerning their health. If there was one who was greatly tried with temptation, he would help, strengthen and sustain him with words of scripture and prayer.

His whole soul was burning with enthusiasm for his work and people. He was not only interested in the native converts, but greatly interested in the precious souls of the followers of Hinduism and Mohammedanism.

A few years ago, when the coolies of Cedar Hill estate struck and caused such great trouble, no one ventured to go and speak to that raging crowd. The planters left their homes and took refuge in other places. Even the policemen and the proprietor of the estate were afraid to approach this furious crowd. But Mr. McLeod with his heroic spirit, accompanied by his noble helper, Joseph Annajee, ventured to address the Godless and raging assembly. No wonder that Mr. McLeod was known to the surrounding region of Princetown, and no wonder that his name is sweet to so many lips.

Again I say that the noble and blessed man of God is gone from us. But the heroic spirit of that noble missionary shall remain and abide in the heart of Princetown. His name is held sacred by the native converts of his parish as the

name of the heroic Judson among the Burmese, and the noble A. Duff, beloved missionary of India, one who led ten thousand of India's sons to his Master's feet. Though the snow of the Himalaya may vanish away, his name shall remain in the heart of India; thus the name of the Rev. J. W. McLeod. Though the mud volcanoes of Princetown shall cease to chant their quiet songs, yet the name of the sympathetic and faithful pastor shall still be cherished in time to come, and his enthusiastic and heroic spirit be multiplied among us young Hindus.

He was an able missionary. His logic was profound. See him arguing with the philosophic Brahmins and non-educated Sudras. With his logic and science, he would gain strongholds, and with his Christian piety he would impress on their hearts the blessed truths of Christianity.

After eight months he began preaching in Hindustani; after a year he had a class of young men to study the life of Christ in Hindustani. In his second year, he translated the Apostles' creed and this beautiful hymn:

"Just as I am, without one plea."

In conclusion, to those who are interested in the Trinidad Mission:—Though two of Nova Scotia's heroic sons have left us, the body of one lying in the regions of gold mines in California, and the other in the far-distant Tunapuna, nevertheless may this not discourage those who are interested in advancing Christ's dominion. For God doeth all things well; and may He help us to say "Not my will, but Thine be done."

May the death of the Rev. J. W. McLeod move the hearts of the young men of Nova Scotia, and may many be found ready to supply the vacant places so that the work may not remain but advance until the victory be won.

"Then the Master shall come smilingly as he pays the wages; 'Good and faithful man, well done!'"

CHAS. RAGBIS.

#### MISS COPELAND'S SCHOOL.

An entertainment was given by the scholars of the San Fernando school not long since. It was got up chiefly through Miss Copeland's exertions. Recitations and dialogues were given, such as "Dare to do right," by 13 little children; "All

for Jesus," by 11; "Temperance," by 10 little folks, &c., &c.

Mr. Grant says that any entertainment they have attempted has been most kindly received and supported, and is a means of helping their work more and more.

We clip the following extract from a notice of the above as given in *San Fernando Gazette*:

"Not often have we the gratification of confessing to an agreeable surprise more especially at the nature of which the Juvenils Entertainment of Monday evening last partook. This novel and successful get-up took place at the school rooms of the Canadian Indian Mission. The programme comprised Chorus, Songs, Recitations, Dialogues, etc., and we but re-echo the general expressions of all present that the entire proceedings were creditable alike to the teachers as well as to the pupils. The general appearance, discipline and efficiency of the latter prove beyond a doubt that sincere efforts are being bestowed on their improvement, whilst the results as exhibited give ample proof that those efforts have not been fruitless.

A noteworthy and pleasant feature of the gathering was the presence of the elite of the town, many of whose children are under the careful tuition of Miss Copeland (of Canada) and the superintendence of the Rev. K. J. Grant. If hitherto any doubt existed as to the progress of the useful labors of the gentlemen connected with this Mission, Monday's exhibition must have dispelled it; for the competition between the sons of the descendants of India, and their more privileged neighbors was no mean one. An admission fee of one shilling and the sale of some refreshments in the shape of "ices" realized a total of \$46, which amount is intended to assist the Mission funds. We trust this successful attempt will lead to many similar ones, and the patronage so justly accorded and equally justly merited will increase on every subsequent occasion. We heartily wish the zealous Missionaries every possible success in their civilizing work.

Received from "A friend to the Mission Cause," Pictou Landing, \$5.00 for Trinidad Mission. Also \$1.50 from "Skip," Pictou Landing, for Missions.

## SERMON

PREACHED AT THE OPENING OF THE PRESBYTERIAN ASSEMBLY IN HAMILTON, JUNE 9TH, 1886, BY THE RETIRING MODERATOR, DR. MACKNIGHT, PRINCIPAL OF THE PRESBYTERIAN COLLEGE, HALIFAX.

*"Therefore every scribe which is instructed unto the Kingdom of Heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."*—Matt. xiii: 52.

The disciples were learning to understand their Master's parabolic method of instruction. At first they could make nothing of it. Even after he had explained to them the parable of the Sower, they had to ask an explanation of the parable of the Tares. But now they began to perceive the principle on which his parables were framed—familiar processes in nature or human life being used as object lessons to represent things belonging to the kingdom of grace—and felt that such a mode of teaching, though obscure to those who would not see, was luminous and attractive to the sincere inquirer. So, when he added other parables—of the treasure, the pearl, the net—and asked them whether they understood, they answered, yea. Their training to be the scribes or pundits of christianity was making satisfactory progress. In recognition of this progress he replies: "Well, then, your method in the future must be like mine to-day; take one more parable to represent it, 'every scribe, which is instructed unto the Kingdom of Heaven is like unto a man that is an householder which bringeth forth out of his treasure things new and old.'"

The Kingdom of Heaven is God's Kingdom in the hearts of men, as established there by the Lord Jesus Christ. It comes from Heaven and it prepares for Heaven. It is Heaven on earth. It takes visible form, as a more or less definitely organized society, because men are visible, and need each other's help in the cultivation of the Christian life. But its vital characteristic is its heavenliness. A scribe who has been instructed or made a disciple to this kingdom is a scribe who has been educated in Christianity—so educated as to be qualified for his office as a scribe or teacher. Our text, then, is a divine lecture on homiletics. It tells us how a Christian scribe is to discharge his work as an instructor.

Let us con the lesson. When the master of a household entertains his friends, he brings forth from his treasure things new and old. He sets forth the old family plate. Perhaps he wears for the occasion some ancient jewelry, inherited from his great-great-grandfather, Mousa ben Ibrahim. But all his treasures are not old. He robes his guests with fresh over-garments of fine linen, white and clean. And his table is spread with a similar mixture of the old fashioned and the novel. There are standard dishes, for his friends to cut and come again; and there are dishes of recent invention, to tempt the curious appetite. So shall it be with the well-trained Christian preacher. He shall bring forth things new and old.

In laying down this rule for the pulpit, our Lord differs from two classes of his professed followers. There are some who have no patience with anything new. Invention is the bugbear of their existence. They must have things old and old—nothing but what is old. There are others who have no tolerance for what savors of antiquity. This is the age of railways, telegraphs, telephones, electric lights and elevators; and the pulpit must not be behind the age. They are all agog, like the Athenians, to tell or to hear some new thing. They must have things new and new: In opposition to both classes our Lord says, new and old.

We need not argue the question. No demonstration of ours can add to the authority of the Master. The people who say old and old are wrong. The people who say new and new are wrong. The Christian scribe should bring forth out of his treasure thing new and old. All we can aim at is to illustrate the maxim a little, by giving a few examples. For convenience we shall divide them into three heads, things old, things new, and things that are both old and new.

I. *Old*.—Suffice it to say underneath this head that the preacher must tell the old old story of Jesus and His love. The story was not old when the words of the text were spoken—was not even fully framed, for Calvary was yet future. But it was old in promise, even then. It is an old world story now. It has come down to us through the mists of centuries—has been told from father to son through sixty successive generations. The preacher must set forth law and gospel—must speak

of sin and judgment and redeeming grace. God commendeth His love to us, in that while we were yet sinners, Christ died for us. He bore our sins in His own body on the tree. He died for our sins and rose again for our justification. In the tenderness of His compassion, as in the beauty of His holiness, He is the chiefest among ten thousand, and altogether lovely. Other foundation can no man lay. It is the Rock of Ages.

II. *Things new*.—As 1. New methods of presenting the truth. Teaching by parable was an innovation. Not that the use of parable was unknown to the ancient Hebrews. But the parabolic method of Jesus was a conspicuous departure from the custom of the scribes. Metaphor, simile, parable and allegory afford a boundless field for the exercise of sanctified ingenuity in searching out acceptable words; and giving an air of novelty to old truths. The familiar facts of nature shadow forth the laws of the kingdom of grace; and although we may hesitate to affirm that the laws of the two realms are identical, we need not hesitate to recognize a fundamental ground of unity between them, inasmuch as the same supreme Mind is author of them both.

2. New methods of presenting the relation of different truths to one another. Take, for example, the relation between creed and life, or between faith and holiness. The ordinary strain of evangelical preaching half a century ago was to this effect:—"Salvation is wholly of grace. The sinner, by believing in Jesus, obtains forgiveness of sin, escapes hell, and, when he dies, goes to Heaven. For these blessings—peace with God here and the hope of Heaven hereafter—he ought to be grateful; and gratitude to Christ, who suffered and died for his salvation, should urge him to do the will of Christ, and walk in his steps. A godly life is thus a fitting corollary to the exercises of faith and hope." Now all that is good and true, so far as it goes. But it is not the whole truth. Consecration of life is not a mere pendicle to faith in Christ, but enters into its very essence. He is named Jesus, for he saves his people from their sins—not merely from their punishment. To take hold of him as Jesus, is to take hold of him as our deliverer from sin—its fascination, its debasement, its defilement, its tyranny, as well as its doom. He gave himself for us, that he might redeem us

from all iniquity, and purify to himself a peculiar people, zealous of good works. When we accept an interest in his work, we accept the purposes for which he wrought it. We surrender ourselves to him, to be saved from sin here and now. We say to him, Rabbi. In other words, true faith implies repentance; or, as some old writers put it, it accepts a *whole* Christ—Christ in all his offices—Christ to rule in us and over us, as well as to die for us. The gospel has its categorical imperative as well as the law, though the yoke of obedience is lined with love. To serve Christ, and find our happiness in serving Christ, is not a mere optional expression of our gratitude to him for saving us. It belongs to the very nature of the salvation for which we come to him. To withhold this service is breach of covenant; it is failure to be saved.

3. New elements of truth. The Christian Revelation is now complete; and it might seem out of place to suggest the possibility of substantial additions being made to our knowledge. But the Scriptures have to be interpreted: and the cross lights thrown by Science and Revelation on each other may lead to a juster apprehension of both. As regards interpretation: whilst the main outlines of saving truth stand forth bold and clear, so that he may run that readeth them, there are large portions of Scripture that are more or less obscure, and require for their exposition all the resources that exegetical science can command. From the application of these resources no startling revolution need be apprehended. Yet the contrast between the present and the past, as regards the volume of interesting and edifying thought gathered from the study of the Scriptures, justifies the expectation of still further gain for the future. Compare the evangelical literature of to-day with the Christian writings that have come down to us from the second century. The authors had the same books of the New Testament in their hands that we have. The books were written in their mother tongue, so that they did not need to toil over grammar and lexicon and the usage of contemporary literature as we do. Yet the study of these writings, as a whole, is extremely disappointing. We come to them expecting at least a firm grasp and coherent statement of the leading principles of evangelical religion. But the expectation

is scarcely realized. The leading facts of the gospel history—those enumerated in the Apostles' creed—are distinctly affirmed. But their doctrinal significance seems to be imperfectly appreciated; or at least we fail to obtain those models of skill in exposition and of comprehensiveness in doctrinal statement that we should have expected to find in the monuments of the primeval church. For historical purposes they are invaluable. Every genuine addition to them—such as the recently discovered *Teaching of the Apostles*—is worth its weight in gold. But their interest depends on their antiquity. Apart from that, and viewed simply as presentations of religious truth for the edification of the reader, the Christian literature of the second and third centuries is hardly worth reprinting. The controversies of intervening ages have cleared the air, and brought into relief the points of vital moment; so that a modern exposition of the Way of Life presents a distinct and conspicuous advance on anything we have from the pens of Apostolic or Post-Apostolic Fathers. The Church has made real progress in the knowledge of the Scriptures. And there is no obvious reason why that progress should be arrested at its present stage. One idea may be specified as coming into unwonted prominence. The history of revelation is the history of an education process. God revealed himself to men as they were able to bear it. The idea, of course, is not novel. The germ of it is contained in the initial statement of the Epistle to the Hebrews, that God in sundry portions and in diverse manners spake to the fathers by the prophets. For its further expansion we must look to the science of Biblical Theology—meaning thereby, not the Theology of the Bible as a whole, but the Theology of the several Books as compared with others of earlier or later date.

Allusion was also made to the progress of physical science. We have been indebted to Astronomy for larger conceptions of the power of God. The Microscope has given us fresh illustrations of his wisdom. Science is pushing its researches in all directions with unwonted success. Theology will reap the benefit. There need be no fear that the Word and the Works of God will contradict each other.

4. New applications of truth. The

Christian principles of equity and humanity have already been brought to bear with effect on some large problems, as those of slavery and the position of woman. The colossal magnitude of industrial and commercial enterprise creates new problems that await solution. The tyranny of capital has to be abolished, without destroying capital. The tyranny of the strike has to be abolished, without destroying the freedom of the workman. Many other questions call for further exercise of Christian thought and effort: as the abolition of war, the management of pauperism, the suppression of intemperance. It gives the charm of freshness as well as serviceableness to the teaching of the Christian scribe when it bears immediately on the needs and dangers of the age. And this service lies within the proper scope of the pulpit, for the gospel is given to mould our lives here, as well as to prepare us for the great hereafter.

III. *Things old in one aspect, and new in another.*—A single instance, will suffice. Death is old for the race, new for the individual. It is old as the death of Abel. What platitude more trite than that man is mortal! Yet it opens an unexplored region for the living. When it confronts us, we are started as if a new enemy had sprung up against us. Even when it lays no icy finger on our own persons, we experience a chill of sad surprise when it visits our homes, or the immediate circle of our friends. It disconcerts our plans. It prostrates our ambitions. It mocks the zest with which we enter into the frivolities of life. A part from revelation it is an involuntary leap into the dark, and for those who are left behind it is the extinction of a light, the loss of guide, philosopher and friend. The shafts of death have been flying amongst us, since last we met. Fathers and brethren! What we preach to others let us lay to heart ourselves. The fashion of this world—its vain and fleeting show—is passing away. The time is near when they that weep shall be as though they wept not. Let us look beyond and above things that perish with the using. In view of coming death and coming judgment, of calvary's cross, and of the crown of glory, of Christ's triumph over sin, by dying for us, and of his approaching advent without sin to our salvation, let us be up and doing—let us work while it is day, for the night cometh when no man can work. Let us make full

proof of our ministry as scribes of the kingdom of heaven.

A few more years shall roll,  
A few more seasons come;  
And we shall be with those that rest  
Asleep within the tomb.

A few more suns shall set  
O'er these dark hills of time  
And we shall be where suns are not  
A far serenèr clime.

#### NOTES FROM THE GENERAL ASSEMBLY.

The General Assembly of the Presbyterian Church in Canada met in the city of Hamilton on the 9th of June, and continued in session until the 17th. The attendance was large and the meeting a pleasant one. There were no ugly cases to be settled.

"No war nor battle's sound  
Was heard the church around."

except the conflict with evil.

The whole time of the Assembly was given to the consideration of the various branches of the Lord's work, in which as a church we are engaged. From ten o'clock to twelve, from two until six, and from half past seven to ten and half past ten were the hours of meeting, while the various committees had to do much of their work before, between, and after the regular hours.

Reports from various committees of work done during the year, in the various Colleges, in the Home and Foreign Mission Fields, among the French Canadians, on the State of Religion, Temperance, Sabbath Schools, Sabbath observance, and many other matters were considered and plans of work adopted for the coming year.

We shall not attempt to follow the proceedings day by day, but mention a few of the principal subjects.

#### UNIFICATION OF FOREIGN MISSION WORK.

Last year a scheme for unifying the Foreign Mission work of the Church was sent down to Presbyteries, and with few exceptions they all reported in favor of it. The Assembly accordingly decided to unite the work in accordance with the following scheme:

All the Foreign mission work of the

Church shall be under the direction of a committee which shall be appointed by the General Assembly, and shall be designated the Foreign Mission Committee of the Presbyterian Church in Canada, said committee to consist of two divisions, called respectively, the Eastern division and Western division of the Foreign Mission Committee.

The Eastern division shall consist of ten members and the Western division of twenty members.

The conveners of the Eastern and Western divisions shall be appointed by the General Assembly and shall be joint conveners of the Foreign Mission Committee.

The minutes of the meetings of each division shall be printed and sent to all the members of both divisions.

There shall be one fund from which all the foreign mission work of the Church shall be sustained.

The committee shall meet at the call of the conveners previous to the meeting of the General Assembly, and at the place in which the Assembly is to meet, or in such other place as may be deemed most expedient.

The committee shall, at its regular annual meeting, prepare a careful estimate of the amount required to carry on its work during the year in the several fields under its care, and shall submit this estimate to the General Assembly.

The committee shall, at its first annual meeting, or at a meeting specially held for the purpose draw up regulations regarding (a) the extension of mission work and expenditure connected therewith; (b) the salaries and allowances of missionaries and teachers, (c) the outfit, furlough and passages of missionaries, (d) the support of disabled missionaries, (e) the maintenance of the widows and orphans of missionaries, and (f) such other regulations regarding missionary matters as may be deemed necessary.

The regulations now in force in the missions of the Eastern and Western sections shall remain in force until otherwise ordered by the Foreign Mission Committee.

The travelling expenses of members of the Foreign Mission Committee, and other incidental expenses, shall be defrayed from the Foreign Mission Fund. So far, however, as the annual meeting which is

held at the time of the Assembly is concerned, the expenses of those members who may be delegates to the Assembly shall not be paid.

The estimates for the coming year in the Foreign Field are as follows:

The Mission to the Indians in the North West	\$10,000
Trinidad and Demarara	11,000
The New Hebrides	7,000
India	21,000
Formosa	18,000
Expenses, incidentals, and unforseen expenditure necessitated by growth of the work in all the fields	4,000
<b>Total</b>	<b>\$71,000</b>

Hitherto we have had but a nominal interest in the Fields of the Western Section, and they the same in ours. Now, not only in name but in reality the work is one. May the result be that each section will love not its own fields the less, but the other fields the more. Thus will our sympathies be broadened, our liberality increased, our own souls more abundantly blessed.

One thing let us bear in mind that this unification of work cannot be an excuse for lessening our efforts on the ground that being united with a stronger body they will bear the burden, for their own expenditure exceeded their income last year by over \$7000. They are able and willing to give more for Foreign Mission work, but it will all be required in the fields hitherto occupied by them.

One of the most important departments of Foreign Mission work carried on by our Church, is that to the pagan Indians of the North West. There are thousands of them yet in heathen darkness. Coming into contact with bad whites, the state of morals is in many places simply horrible. This reacts on the white settlers all through the North West, and in our own interests as a country, and for the sakes of our sons and brothers and friends who are year by year going to that new country, the Indians must be Christianized.

#### THE AGENCY IN THE MARITIME SYNOD.

The whole matter of the Agency has been remitted to the Maritime Synod with full power to make all arrangements financial and otherwise, as may be thought

best. In the meantime, Miss MacGregor was appointed to continue as Treasurer until the meeting of Synod, at a rate of remuneration to be fixed by Synod.

#### NEXT MEETING AT WINNIPEG.

It was a matter of almost universal surprise that the next meeting of Assembly was appointed to be held in Winnipeg. It would be easier and almost as quick and as cheap for representatives from the Maritime Provinces to meet in Edinburgh as in Winnipeg, and to many it seems absurd, but though the question was re-considered at a later session of the Assembly a large majority still voted in favor of the far West.

Viewed in the light of the interests of the Church as a whole, the decision was fair and right for the following reasons :

1. There is a large and rapidly increasing number of ministers in the Synod of Manitoba and the North West, and it is as fair that the Maritime Synod should go West occasionally as that they should come East.

2. For the great body of the Church in Ontario it is about as near and as cheap to go to Winnipeg as to come to Halifax.

3. The Assembly will probably do more good to the North West by meeting in Winnipeg, than to Nova Scotia by meeting in Halifax. It will no doubt give a valuable impulse to our cause in that vast territory to have the General Assembly meet there.

The movement, moreover, demonstrates the absurdity of attempting to drag together annually Newfoundland and Vancouver. Few can go from the Maritime Provinces, and men will see the necessity of restoring our Synod to something of the place that it occupied in former days, and doing the chief part of our work there,

#### CONSOLIDATION OF COLLEGES.

Some people think that there are too many Colleges in our Church, and there has been for some time an agitation to have the number reduced by uniting some of them together. For two or three years past large committees have been appointed to consider the matter, and if possible to devise some means to accomplish it.

This year the committee was about equally divided, half of them reported to the effect that nothing could be done on the matter, the other half recommended that the College in the Maritime Provinces

be closed and united with Montreal, and that the Theological department of Queen's College, Kingston, be removed to Toronto and joined with Knox College there, and that the Literary department of Queen's be brought into closer connection with the Church and be made the Literary College of the Presbyterian Church in Canada, on condition that the friends of these institutions would consent to their being removed.

On being put to the Assembly it was decided that nothing could be done in the matter, and a resolution was passed recommending the several Colleges to the cordial support of their respective constituents. On the whole the Assembly's decision is doubtless the wisest and best. A few reasons may be given.

1. Much of the money that the different colleges have as endowments was given to a particular College in a particular place, by men who have passed away. In some cases it would be illegal to take such money and send it to some other part of the Dominion, and in most cases it would be a breach of trust. If a man in his giving chooses to give one thousand dollars to a College in Halifax, no one has any right to send that money, either before or after his death, to Montreal.

2. A College in a particular place calls forth a large amount of local interest and support that would not be given if it were in another part of the Dominion. And in this way it would be more difficult to maintain one central institution on a grand scale than the several institutions that now exist.

3. The different institutions have become rooted in the affections of the people. Few like to see their own College sacrificed, and the attempt would cost more in irritation and dissatisfaction than would be gained of good.

5. Some say that the amounts now locked up in endowments might be used for missions if some of the colleges were closed. In the first place, if some were closed their endowments would have to go to others, so that our Colleges if fewer might be more efficient; besides, we have no right to appropriate for missions or any other object that which was given for education.

6. A College is a benefit to the city and province in which it is located. The results of the labors of the students have in some cases done more in the way of build-

ing up Mission stations than the worth of the whole cost of the institution.

7. Nearly all the colleges have now large endowments so that but a small sum is required annually to meet expenses. A small collection each year from all our congregations would pay what is required to support our College in the Maritime Provinces.

8. The presence of a Theological College always leads some to study for the ministry who would not do so if it were at a distance.

Such are some of the reasons for maintaining our existing Colleges.

#### THE DECEASED WIFE'S SISTER

whose claims have for so many years agitated at times the Assemblies of both church and state, and who in one case after another has succeeded in making these claims good is likely soon to leave our Church Courts. The resolution passed and sent down to Presbyteries was that no discipline be exercised in cases of such marriage.

#### FRENCH EVANGELIZATION.

The report shewed good progress in the face of many difficulties. There were last year 21 schools, with 26 teachers, and 707 scholars. This year there were 26 schools, 29 teachers, and 804 scholars. 230 of these pupils are from Roman Catholic homes, and the great majority are children of recent converts. There are in all 34 French congregations and Mission stations. The income for the year was \$32,000, an increase of \$3000 on the previous year. Over 200 were added to the church during the year on profession of their faith.

This is one of the works that call loudly for support from the Protestant Churches in Canada. The Province of Quebec in a sense holds the balance of power in the Dominion, and if it be under the control of the priesthood, woe to Canada! From the stand point of self interest as citizens, if from no higher motive, the Protestants of Canada must give the French Roman Catholics the gospel.

#### HOME MISSIONS.

In the Maritime Provinces forty-eight student catechists were employed during some part of the year, chiefly during the summer months, and over 130 mission stations supplied for a longer or shorter time with the gospel. In many cases several of these stations were grouped

together in one charge and were supplied in turn by one catechist. The value of our Home Mission work can hardly be estimated. The scattered settlements are made glad. As they grow they become congregations, at first supplemented, afterwards self-sustaining. The Home Mission work is the nursery of our church.

#### AUGMENTATION.

In the Maritime Provinces, as our readers know, the scheme has been a success. The income for the year has met all the expenditure. Weak, scattered congregations, that without the scheme would have been unable to support a minister, are now regularly in the enjoyment of Gospel ordinances. The whole amount raised in the Eastern Section was \$9050. The expenditure was \$8,855. 42 congregations are receiving support, while nearly half the congregations in the Maritime Provinces have been aided directly or indirectly by the Scheme, some by the aid received, others by the stimulus that has been given in the way of increasing their own self-support.

In the West there has been given during the year for Home Missions and Augmentation \$62,000. There are 213 mission stations and 650 preaching stations receiving supply from this Fund, besides 170 settled congregations receiving supplement. Of the whole sum, \$25,000 has been expended in Manitoba and the North West. The expenditure in the Western Section has, however, exceeded the income by about \$7000 during the past year, and they are face to face with one of two alternatives, viz.: increasing their giving or reducing their grants to weak congregations. They are determined to try the former for another year.

#### TERM SERVICE IN THE ELDERSHIP.

There has been in some quarters an agitation for term service in the eldership. It came before the Assembly in the form of an overture from the Synod of Hamilton and London, recommending that elders be elected only for a term of five years. If a congregation wished to do so, the same parties might be re-elected. The overture was not intended to apply to elders now in office, as these have been elected for life, or good conduct, but to those hereafter to be elected.

The discussion in the Assembly was conducted chiefly by elders, and the

speaking was, almost without exception, excellent. They were nearly all opposed to it as tending to lower the sacredness and responsibility of the office. It was agreed that no change be made. Some speakers thought that it would be well to have some way of getting rid of inefficient ministers as well as elders.

#### FRANCE AND THE NEW HEBRIDES.

The Foreign Mission Committees, East and West, laid before the Assembly a letter from the F. M. Committee of the Free Church of Scotland stating that they would ask their Assembly to send a protest to the Foreign Office against the threatened occupation of the New Hebrides by France, and asking that our Church do the same. In accordance with the above request the F. M. Committee also submitted a draft of petition to the British Government praying that the proposals of France be not entertained. The petition was cordially adopted by the Assembly and directed to be forwarded. The facts are as follows: An agreement was made in 1878 between France and Britain that neither should take the group. Britain has been repeatedly urged by the Australian Colonies to annex them but has refused. France has been longing for them but has not been permitted to take possession.

Not long since the French Government proposed to the British Government that the former be allowed to occupy the New Hebrides, offering the following conditions.

1. Full protection of religious liberty to all.
2. That she would send no more convicts to the South Seas.
3. That Britain should be allowed to take Rapa, a small island in the South Pacific, that would be of use only as a coaling station.

The British Government would not consent without the Australasian Colonies were agreed. With one or two exceptions these have all reported against it, and these exceptions do not give the voice of the people. The French would pay no attention to treaties if there was a chance of their being permitted to take the islands, but the petitions that have been presented from Scotland, Canada, and Australia, together with the national pride that will not allow Britain to be bearded by France, may, it is hoped, lead her to take a decided stand in the matter.

#### THE INDIANS IN THE NORTH WEST.

A strong deliverance was given by the

Assembly with regard to the treatment of the Indians in the North West, by Government officers. The deliverance was as follows:--

The General Assembly, whilst disclaiming all political party aims, feels bound to give expression to its convictions regarding the treatment of the Indians in the North-West by the Dominion of Canada. No judgment is here expressed on our general policy toward the Indians, and the meritorious character and services of many servants of the Government in the Indian Department are gladly recognized, but it seems to be established by irresistible evidence that in too many instances a people who are wards of the Government have been wronged and defrauded by those who are specially appointed to care for them and promote their interests; whilst flagrant immorality is too often chargeable upon public servants, as well as upon traders and other whites who come much in contact with the Indian population. Thus the missionary efforts of the Churches are counteracted and hindered, many sufferings brought upon the Indians, and a state of disaffection toward the Dominion is to some extent engendered.

The General Assembly would earnestly represent to the Government of Canada the imperative necessity of at once cancelling all appointments of agents or instructors, who are known to be tyrannical, unjust or immoral, and of filling their places with men of integrity, sobriety and purity. Further, the Presbyterian Church pledges itself, as far as may be in its power, to cooperate with the public authorities in promoting the social improvement and the temporal well-being of the Indians, whilst in common with other churches seeking to bring them under the holy influences of the Christian religion.

This deliverance was by request of Principal Grant heartily adopted by a rising vote.

#### TEMPERANCE.

After discussion of the Report on Temperance the following was adopted unanimously by the Assembly:

(1.) That this Assembly records its profound gratitude to God for the signal success of Temperance principles during the past year, and its deep satisfaction with the unmistakable advance of Temperance and Prohibition sentiment throughout the land.

(2.) That this Assembly re-affirms the oft-repeated testimony of our Church to the effect that intemperance is a sin against God and a crime against society; its conviction that intemperance is a hindrance to the cause of Christ and a great social curse; and its earnest desire to see the evil exterminated by the preaching of the Gospel, the power of moral suasion, the education of the young in Temperance principles, and by such deadly blows as a vigorous and enlightened legislation alone can inflict.

(3.) That inasmuch as the Canada Temperance Act, wherever faithfully enforced, has greatly reduced the evils of intemperance, this Assembly recommends Presbyteries, Sessions and Congregations to use all proper means to secure its adoption and rigid enforcement, not as an ultimate remedy for the evils of intemperance, but as a step toward the total suppression of the liquor traffic.

(4.) That, whereas the said Act has been proved to be defective as to the means for enforcing it, this Assembly expresses gratitude to those Provincial Governments that have already recognized their responsibility for the proper administration of the law, and further resolves to petition all Provincial Governments to appoint to this responsible duty a sufficient number of officers in full sympathy with the provisions of the Act.

(5.) That in accordance with the recommendation adopted by the Synod of Montreal and Ottawa, this Assembly, being fully convinced of the necessity of legal protection against the evils of the liquor traffic, expresses the hope that electors, in their choice of members of Parliament, will seek to elect able and good men, who are well known to be in full sympathy with Prohibitory legislation.

It is good for man to be checked, crossed, disappointed, made to feel his own ignorance, weakness, folly; made to feel his need of God—to feel that in spite of all his cunning and self-confidence, he is no better off in this world than in a dark forest, unless he has a father in heaven who loves him with an eternal love, and a Holy Spirit in heaven who will give him a right judgment in all things, and a Saviour in heaven who can be touched with the feeling of his infirmities.—*Charles Kingsley.*

#### DANCING — WHEN, A DEMORALIZING PRACTICE.

From an able and eloquent discourse by the Rev. Dr. Palmer, of South Carolina, preached some thirty years ago, the following striking extract is copied. It forms the third head of objections to this vain and ensnaring amusement. Dr. Palmer's text was Job xxi. 1: "They send for their little ones like a flock, and their children dance." This extract will afford very good reading to many. Says he:

"I come now to the last position, from which some of you will probably recoil.

*That promiscuous dancing between the sexes is essentially voluptuous and demoralizing.* We are the creatures of appetite, as well as of reason—as truly flesh and blood as soul and spirit. The sinfulness of our nature shows itself as much by the ascendancy of our carnal lusts as by the more spiritual sins of skepticism and pride. However it may detract from the dignity of our nature, the truth is, that constant vigilance is required to preserve us from a base subjection to our sensitive appetites, and no small part of virtue consists in the due regulation of these. In the necessary business of life the danger must be incurred of having our lusts excited; this, however, may be only a part of our spiritual conflict and probation on earth. But there is no such stock of virtue in the world that we may unnecessarily expose it to fierce temptation—if certain popular diversions naturally tend to inflame affections which should be suppressed, how can we but expose the danger?

Upon this point I do not wish to be misunderstood: I am far from alleging that all who participate in the dance are occupied with improper associations and feelings. I bring no "railing accusations" against any—it is God's prerogative to read and judge the heart. Nay, I am glad to believe that very many persons dance whose purity of thought would instantly repel every unworthy sentiment so soon as conscious of it. But I do allege that promiscuous dancing inherently tends to suggest ideas utterly inconsistent with that integrity of soul which alone deserves to be called virtue in any high sense. Nor is it a sufficient answer to say that multitudes dance who are unconscious of improper associations.

It might not be safe for many whose character is above suspicion, even to them—

selves to make too nice an analysis of the pleasure they experience in the dance. Perhaps numbers who talk in rapture of the perfect innocence of this diversion would turn away with a shudder if they should discover—what is apparent to many—a refined sensualism hiding its glossy form amid these blandishments; or would dash the bowl from their lips if they could detect, by any moral tests, the residuum of carnality lurking at the bottom.

Our feelings of delight are marvellously mixed in this life. Doubtless the multitudes who thronged to admire the exquisite sculpture of Powers, the Greek Slave, as it turned slowly upon its pivot before them, flattered themselves that no other sentiment existed in their minds but that of admiration for a beautiful art; while, underlying this, in the case of most was the delight of feeding a sensuality which was not revolting, simply because it was unconsciously indulged.

If the dance has no vicious tendencies, how does it happen that it uniformly and speedily degenerates, so soon as the moral sentiment slackens which presses from without? How comes it that, even in communities where the gospel lifts its voice, and therefore virtue has a sure abode, the waltz so extensively prevails?—a species of dance I do not hesitate thus publicly to denounce as undisguisedly licentious. The liberties, too, taken in the dance are such as can hardly be safe; even when sanctioned by the sacred laws of kindred and of tender friendship. And it seems strange to us that a freedom which, if indulged in ordinary intercourse, would be chastised as impertinence, should be allowed in the public assembly—and even to perfect strangers.

Take human nature as it is, fallen and depraved and subject to the domination of wicked passions, and judge ye whether the concomitants of the dance are not as dangerous to it as the smoking brand to a powder magazine. The ball room dress, not generally such as a severe taste would approve—the electric touch of the hand—the fascination of the eye—the excitement of physical motion—gay confusions of sounds—the bewildering glare of light, act powerfully upon the senses, and occasion a vague and wild delight, into the source of which there is little opportunity to examine.

What aggravates the evil still more is,

that the persons who are chiefly subjected to this severe ordeal are the least able to abide it. At no period of life is it so difficult to stem the current of appetite as when the passions begin to develop, and, in all the freshness of novelty, fill the mind with images of pleasure. The young are the very last who should be surrendered to such a trial. It is just the season when sense and appetite enter lists against reason and principle—just the season when the lusts of the heart rise up from their lair, hungry as young lions, and judgment is untrained by experience—just the season when the die is cast for life—and just the season when every evil thought leaves a stain upon the soul indelible forever.

In short, if the dance has not worked out its worst results amongst us, it is because Christianity will not close her jealous eye nor hush her warning voice. Let these Bibles be closed—these pulpits be silent—the voice of weeping intercession, now heard between the porch and the altar, be stifled—let no banner be lifted up by the Spirit of the Lord—and the tide of profligacy and vice will sweep on, until religion and common morals shall both go down beneath their gloomy waves.

In bringing this discourse to a close, I trust, my brethren, you will do me the justice to believe that it has not been easy for me to say all that I have uttered. But we are hurrying to the Judgment Bar, and there is no time for soft and honeyed phrases, when your souls and the souls of your children are at stake. Endeared as my relations are to you, I would cheerfully close this Bible never again to open it, and like the Spartan law-giver, go into perpetual exile from this pulpit, if such a step would stamp these instructions ineffaceably upon your hearts.

There is no curse with which a righteous God can afflict this apostate earth equal to that of an unconverted, unsanctified, pleasure-loving church. Better that the plough of desecration should turn up the bones of our common dead in that graveyard—better that the whirlwind of God's anger should destroy this temple, in which you and your fathers have worshipped—better that blasting and mildew should make this consecrated spot a terrible monument of divine displeasure—better that we should now be summoned, as we sit together on these seats to meet at once our last account—than that we should live a cold, dead

church, sending forth a blighting influence upon the ungodly around us.

Remember, an important part of our testimony is the witness we bear for experimental religion. Let no pastor, elders and people, enter into an unholy conspiracy to betray Christ through his cause. Let us "have no fellowship with the unfruitful works of darkness, but rather reprove them." Let us "walk honestly as in the day; not in chambering and wantonness, not in rioting and drunkenness, not in strife and envying." "Let us make no provision for the flesh to fulfil the lusts thereof;" but rather let us "live soberly, righteously, and godly, in this present evil world, denying all ungodliness, and worldly lusts;" "looking for and hasting unto the day of God, when the Son of man shall be revealed to be glorified in his Saints." And to as many "as walk according to this rule, peace and mercy be on them and upon the Israel of God."

The call for female missionaries in India is receiving increased attention. A school has been established in London which has for its object the training of ladies for mission work. It is called the Zenana and Medical School. It appears that already some sixty ladies have gone forth from that school to different parts of India, and in connection with the Episcopal, Wesleyan, Baptist, and other churches. Lady Dufferin, wife of the Viceroy of India, has been an enthusiastic advocate of the more extensive employment of women in mission work. Her experience of India enables her to speak with authority.

The Prime Minister of Hungary, himself a Presbyterian, has succeeded in passing a bill through the Hungarian Parliament, by which the Presbyterian Church is to be represented by five ministers and five elders, to be elected by their congregations, to sit in the Upper House of the Hungarian Parliament, so as to be a counterpoise to the prelates of the Roman Catholic and Greek churches, who have seats in that House.

In all things throughout the world the men who look for the crooked will see the crooked, and the men who look for the straight can see the straight.

### TAKE MY HAND.

She slept within her little crib,  
Beside her mother's bed,  
The good-night kiss long since was given,  
The evening prayer was said.  
Why start thus? Does some frightful  
dream

I cannot understand  
Trouble my child? She only said  
"Please, mamma, take my hand."

And with her little hand in mine,  
Feeling that I was near,  
She sweetly slept again in peace,  
Without a thought of fear.  
O with such child-like faith as hers  
Ready at my command,  
When fears distress, how soon I'd cry  
"My Father, take my hand."

And even though I may not see  
Thy presence at my side,  
Yet if I feel Thy hand in mine,  
I would be satisfied.  
And though the way be cold and dark,  
If by my side Thou'lt stand,  
I'll trust in Thee and onward go.  
O Father, take my hand:

Thou who hast trod life's pathway thro'  
Must know the way to lead,  
And if I follow such a guide,  
I am secure indeed;  
And when life's journey safely o'er,  
I reach that happy land,  
I'll praise Thee, Father, evermore,  
That Thou didst take my hand.

God bless the cheerful person—man, woman, or child, old or young, illiterate or educated, handsome or homely. Over and above every social trait stands cheerfulness. What the sun is to nature, what God is to the stricken heart which knows how to lean upon Him, are cheerful persons in the house or by the wayside. They go unobtrusively, unconsciously about their silent mission, brightening up society around them with the happiness beaming from their faces. We love to sit near them; we love the nature of their eye, the tone of their voice. Little children find them out, O so quickly, amid the densest crowd, and passing by the knitted brow and compressed lip, glide near, and laying a little hand on their knee, lift their clear young eyes to those loving faces.—*The Household*.

## THE COPPERSMITH FAMILY.

Paul portrays the life of a church enemy thus: "Alexander, the coppersmith, did me much evil." Alexander did not leave his photograph, but his image is stamped on the copper penny that still exists, and in the lives of his descendants. I have become acquainted with many of his family. How Alexander did "much evil" Paul saith not; but the answer is heard in the sighs that often escape the lips of pastors as they witness the large proportion of his copper in church collections.

*Mr. Alexander, Jr.*—This son I met at Lancaster, Pa. And this was the way he talked:—"Mr. Long," he said, "I am tired of church matters. It is always 'give,' 'give'—a constant reaching into the pocket." As these remarks were interspersed with heavy draughts on his pipe I was tempted to ask, "Which costs you most—which requires you to 'give,' 'give' most—your tobacco or your church? Let's see: five cents a day would be a small sum for tobacco—thirty-five cents a week—\$17 a year. How much weekly for the church?" His only answer was a puff of smoke. I found out afterwards that his habit was to give one penny in church collections. Thirty-five cents weekly for tobacco—one copper cent for salvation!

*Miss Alexander, Jr.*—Her portrait I give just as she was taking her last look before going to the Academy of Music for an evening entertainment. She gladly dropped her fifty-cent silver piece as admission fee. It seemed no great sacrifice. Next Sabbath I saw her in church, arrayed in Goul's silk, and decked with His gold; and as the collection basket passed from her fingers, that sparkled with God's jewelry, she dropped in one copper cent! I was surprised until I remembered that she was the daughter of Alexander, the coppersmith.

*Alexander's Widow.*—This is the likeness of the one for whom she is often mistaken. Some think the "certain poor widow" that "threw in two mites, which make a farthing," was Alexander's widow; but that can't be, for "she cast in all that she had, even all her living." Many, in giving a penny, call it the "widow's mite," when it is not the one-thousandth part of their "all." The real Mrs. Alexander gives the "farthing" out of her "abun-

dance," and but seldom looks up. Those who give the cent when not able to give more may well look up, for they shall receive a reward. Such pennies count as jewels in the Saviour's book of remembrance. A mystery it is how the Alexanders manage to choke the voice of conscience, so that after drinking all the week from the streams whence "all blessings flow," on Sunday they can lay on God's altar as a thank-offering the *smallest* possible gift—one cent—that which is next to nothing, and then arise and loudly sing with God's people the old doxology, "Praise God from whom all blessings flow."

## REST IN JESUS.

Rest of heart is worth more than all California. To be at peace—to be no more tossed up and down in the soul—to be secure, peaceful, joyful, happy, is worth mountains of diamonds. A man's life consisteth not in the abundance of the things which he possesses, many a poor man is vastly happier than the possessor of wide estates, for peace comes not with prosperity, but with content. The music of peace is not the jingle of gold or silver.

Sweeter bells sound in the pardoned heart than ever wealth can ring. The herb called heart's-ease often grows in tiny gardens; and happy is the man who wears it in his bosom. It is this boon which, for value, outshines the pearls and rubies which deck an Indian queen, which Jesus promises to give to all who come to him for it. Oh, rare peace which comes from the Prince of peace!

This rest is not found anywhere else but in Christ. It is rest to man's entire spiritual being: Now Jesus promises to those who come to Him a peaceful conscience, which He will give through pardoning all the past, through changing the current of the man's ideas in the present, and through helping him to avoid in the future the faults into which he fell in days gone by.

I cast my soul at Jesus's feet, and I rested, and am perfectly content in mind.  
—*Spurgeon.*

We are hanging up pictures every day about the chamber walls of our hearts, that we shall have to look at when we sit in the shadows.

### HOW CHRISTMAS EVANS BECAME FAMOUS.

In an unexpected moment he became famous. It was at one of those wonderful gatherings—an association meeting—held at Velinvole in the immediate neighborhood of Llanelly. A great concourse of people was assembled in the open air. There was some hitch in the arrangements. Two great men were expected, but still some one or other was wanted to break the ice—to prepare the way. On so short a notice, notwithstanding the abundance of preaching power, no one was found willing to take the vacant place. Christmas Evans was there, walking about the edge of the crowd—a tall, bony, haggard young man, uncouth and ill-dressed. The master of ceremonies for the occasion, the pastor of the district, was in an agony of perplexity to find his man—one who, if not equal to the mightiest, would yet be sufficient to the occasion. In his despair he went to our old friend Timothy Thomas, but he, declining for himself, said abruptly: "Why not ask that one-eyed lad from the north? I hear that he preaches quite wonderfully." So the pastor went to him. He instantly consented. Many who were there afterward expressed the surprise they felt at the communication going on between the pastor and the odd-looking youth. "Surely," they said, "he can never ask that absurdity to preach!" They felt that the egregious mistake was being committed, and some went away to refresh themselves, and others to rest beneath the hedges around, until the great men should come; and others who stayed comforted themselves with the assurance that "the one-eyed lad" would have the good sense to be very short. But for the young preacher, while he was musing, the fire was burning; he was now, for the first time, to front one of those grand Welsh audiences, the sacred Eisteddfod, of which we have spoken, and to be the preacher of an occasion which through all his life after was to be his constant work. Henceforth there was to be, perhaps, not an association meeting of his denomination of which he was not to be the most attractive preacher, the most longed-for and brilliant star. He took a grand text: "And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy

and unblameable and unreprouvable in his sight." Old men used to describe afterward how he justified their first fears by his stiff, awkward movements; but the organ was in those first moments building, and soon it began to play. He showed himself a master of the instrument of speech. Closer and closer the audience began to gather near him. They got up and came in from the hedges; the crowd grew more and more dense with eager listeners; the sermon became alive with dramatic representation: the throng of preachers present confessed that they were dazzled with the brilliancy of the language and imagery falling from the lips of this altogether unknown and unexpected young prophet. Presently, beneath some appalling stroke of words, numbers started to their feet, and in the pauses—if pauses were permitted in the paragraph—the question went, "Who is this?" "Whom have we here?" His words went rocking to and fro; he caught the "*hwyb*,"—he had also caught the people in it; he went swelling along at full sail. The people began to cry, "*Gogyniad!*" (Glory!) "*Bendigeidig!*" (Blessed!) The excitement was at its highest, when, amidst the weeping and rejoicing of the mighty multitude, the preacher came to an end. Drawn together from all parts of Wales to the meeting, when they went their separate ways home they carried the memory of "the one-eyed lad" with them. Christmas Evans was, from that moment, one of the most famous preachers in the Principality.—*Rev. Paxton Hood.*

The first Protestant mission in Guatemala was opened by the Presbyterians two years ago. The city has a population of 1,200,000, of which 180,000 are white. The Gospel is preached with entire freedom, influential classes welcome the missionary, and the President himself sends five children to the first school opened. Having broken with Rome, there is danger lest the people drift into infidelity, so that their last estate becomes worse than the first. A Protestant church, the first in the city, was organized last December.

Remember that there are two guests to be entertained, the body and the soul. What you give to the body is soon lost; what you give to the soul remains forever.

## THE INDIAN MARRIAGE LAW.

The Calcutta correspondent of the London Times says :

Some months ago I sent to The Times summaries of two striking letters on infant marriage and enforced widowhood, published under the nom de plume of "A Hindoo Lady" in The Times of India. The writer of those letters has again come prominently before the public, as herself affording an example of her own pathetic description of the unhappy lot of her sex in India. Rukmibai, for that is her name when only eleven years old was given in marriage to a lad of nineteen. She remained in her father's house, was well educated, and is now described as a young lady of high intelligence and refined instincts. Her husband, on the other hand, is said to be little better than a coolie, ignorant, uncultivated, and unable to earn more than ten rupees a month. The idea of going to live with such a man, was utterly repulsive to her. She accordingly refused to do so.

Her husband thereupon brought a suit for the restitution of conjugal rights in the Bombay High Court. Mr. Justice Pinney, who first heard the case, dismissed it without calling on the defendant. An appeal was lodged. It was argued last week before the Chief Justice and Mr. Justice Bayley, who have taken time to consider their judgment. It was evident that the sympathies of the Court were entirely with the lady ; but the question which they had to try was one of law, not sentiment.

Should they hold—as is not unlikely—that the Hindoo law affords no relief to the wife in such a case, then it may at least be hoped that Rukmibai's sad fate will have more effect than her letters have had in inducing native reformers to direct their energies less to vague political aspirations, and more to the pressing evils of their social system.

## REPROOF FROM CHILDREN.

"Father," said a little boy who lived in a family where there was family worship only on the Lord's day, "Father, is God here only on the Sunday?" From that time there was family prayer all days in the week.

There was a very wretched home where a drunken father dwelt with one little girl, his only child. He took no care of either her body or soul, but left her to grow up

as she could. Some one, however, had led her to the Sabbath-school, and there she had learned to love Jesus, and to sing his praises. So she often cheered herself in her miserable home, by singing her Sabbath-school hymns as she went about her tasks, which her father's misconduct made so heavy. One day it happened that he was within the house sleeping off his drunkenness, when waking up he heard her as she went to and fro singing softly.

"There is a happy land  
Far, far away."

"Yes," he said to himself, "it must be far away for her, poor thing ; it cannot be here with me." And the thought, like a heavenly seed fallen into his heart, wrought and sprung up, till he asked to be taught by the little singer, and became himself a little child, saved by a child's psalm. By-and-by the song from her lips ceased on earth, but she went not away home till she knew that she had left one behind who would sing that strain all the more fondly, that he would think of her as gone away to the "far" country, and of himself as following her thither :

"The way to heaven is narrow,  
And the pearly gate is straight.  
But how safe the little pilgrim  
Who stands within the gate."

One of the ministers who "crossed the Rockies" in the days of the "Forty-niners" tells of one hard season when his support was exceedingly meagre. One Sabbath after service he was stopped by a miner, who said :—"Parson, they tell me the gospel lead you're workin' here don't pan out very rich. Is that so?" The parson confessed that financial results were unsatisfactory. "Well," continued the miner, "I heard you preach to-day, and it took me back to old times. Now, I hain't no great shakes on religion, but I'm big on salary." And putting a double-eagle in the astonished minister's hand, he strode away.

The tiniest bits of opinion, sown in the minds of children in private life afterwards issue forth to the world and become its opinion ; for nations are gathered out of nurseries, and they who hold the leading strings of children may even exercise a greater power than those who wield the reins of government.

## RENTED OUT.

BY REV. H. H. HAWES, D. D.

When a man yields to temptation, he rents his body, or some part of it, to the devil! Let me illustrate: You have a house. Some one comes to you asking to rent the whole or a part of it. You find that he wishes to use it for a bar-room, or for some other low and vile purpose. For such use of it he will pay you so much money per day, month, or year. Of course you expect to be benefitted by this rent-money. But it is "the wages of sin." Well, what is your duty? Only a house owned by you and in which you live. It is not *you*—but the "earthly house of this tabernacle," in which you live, until you remove to eternal world. Before it is "dissolved," you move out—and go to a home in eternity. It is then laid away in the grave and crumbles to dust, as any other fallen house would. But while you are living in this body-house, two "renters" apply for its use—or to share it with you. To put the matter in another shape—*partnerships* are proposed—one, by Jesus Christ; the other, by the devil. Or, I would better say, the proposition is to *buy you out*—for, at last, this house becomes the property of one or the other. But let the *rent* idea stand. God wants to come and live in this house with you, and carry on his business of salvation for your benefit. The devil wants to do the same, to carry on his business of damnation for your ruin. The question is: *To whom will you rent?* He who rents a house to another, to be used in the service of sin, makes both himself and his property the instruments of sin—allows sin to reign there in consideration of the amount paid for rent. So he who rents his body, or any part of it, to Satan, makes both himself and his body the instruments of sin—gives sin the right to use him, in consideration of sin-pleasures paid for rent.

Then, as Paul teaches, "the motions of sins \*\* work in our members to bring forth the fruit unto death."

For the sake of illustration, I have thus represented the case. But the real truth is this: Our bodies, whether we recognize the fact or not, *belong to God!* His by right of creation and redemption. Lay this paper down for a moment: get your Bible and read 1 Cor. vi: 9-20. In that passage are questions which should set every one to thinking!

Well, how is this renting-business going to end? Christian, will you rent out your body, or any members of it, that he may work sin and pay you in sin-pleasures? Do any think they may do this as long as they can use the body—then when death *compels* them to move out, eject the devil, with all his works, and give up the body to God for his use?

What about receiving the things done in our bodies, according to that we have done, whether it be good or bad?

It ought not to be necessary to reason with any Christian on such matters! Look at the man who professes to be God's yet rents himself out, body and soul, to the devil! Cannot God see through that?

But I had no intention of saying so much. The idea in ascendancy at the start was to give those who are tempted a *guard thought* against yielding. So I return to the first utterance: The man who yields to temptation rents his body, or some part of it, to the devil! He is offered very liberal rent sometimes. But after all, "the pleasures of sin," like money, cannot be ours always.

Whenever I see a young man tempted, I feel like asking him, "Will you rent to the devil?" Only think: To rent our bodies to the devil during time, means sold to the devil during all eternity!

One more thought for Christians and all others: He who exposes himself to temptation, by going in sin's ways or to sin's places, is like a house—such as we often see—with the words upon it, in large letters, "For Rent!" Put up your "sign," and it will not be long before the devil, or some of his agents, will be along with bids!

A vacillating walk, a backwardness to take a bold and decided line, a readiness to conform to the world, a hesitating witness for Christ, a lingering tone of religion—all these make up a sure recipe for bringing a blight upon the garden of your soul.—*Bishop Ryle.*

No matter how badly one has failed, the noblest thing to do is not to sit down and waste other years in grieving over the lost years. Weeping in the darkness of despair, amends nothing. The only true wise thing is to rise and save what remains.—*J. B. Miller, D. D.*

### TRAINING CHILDREN TO TRUTHFULNESS.

David seems to have observed the sad propensity to the sin of deceitfulness found in many children : for he says of the wicked, "They go astray as soon as they be born, speaking lies." All who have to do with children--mothers and nurses in homes, and teachers in schools--find the practise of telling fibs, and habits of deception, most difficult to correct and cure ; and yet, if not eradicated, fatally mischievous in their influence upon character, becoming the root out of which grow the cheatings, forgeries, and general untrustworthiness of full age. We have heard a mother say : "I can be patient with all other infirmities and frailties of character, but I cannot be with lying." All who would deal faithfully with the young should feel as David did when he said to God, "Thou desirest truth in the inward parts."

Are we directly practical enough in our Sunday School work, and do we act towards our class-children as mothers act towards the little ones in the nursery ? Do we keenly watch for the signs of the untruthful disposition, or the untruthful habit ; do we deal with it vigorously and wisely, and crush out the evil in its very beginnings ?

The things of which, as teachers, we should take due notice are, the habit of deception is often formed through the children's play. Success in games are frequently gained by schemes, and dodges, and over-reaching, which are acted lies ; and the very success blinds the children to the moral baseness by which the success was won. Then, too, children admire cleverness, and so do grown people ; and both are only too ready to condone the moral faults of clever children.

But the most constant beginning of untruthfulness is fear of punishment. We sometimes hear the mothers of such children as come to our classes shouting, in angry voices, to their children in the street, "I'll give you something when you come in," and we want to say to all such, and to those who have the care of children, "Do you know that you are manufacturing liars through fear ?" What can the poor, timid, frightened children do but fib and lie to escape the punishments ? There is nothing else for the little things to hide behind.

And we may do serious mischief to children by unwise and over-severe punishments when a child is accused of or found out in lying. An episode in our own child-history will afford a sufficient illustration. A frail child of some eight years old, we had been sent to the seaside to stay with an uncle, who had a little family, and lived in a pleasant little cottage, looking away to the fields. Playing in the garden one day, one of our little cousins fell on the path, and ran crying into the house, saying that we had pushed against her, and pushed her down. We firmly denied that we were even near her, but her word was taken before ours, we were regarded as convicted of lying, marched into an upstairs room, seated on a chair, and there left, with a Bible before us, opened to the words which we had to learn : "And all liars shall have their part in the lake which burneth with fire and brimstone." No one has any idea of the undurable cruelty of such a punishment to a sensitive and religiously toned boy. But the mischief it did is shown in the fact that the association of injustice with that passage has taken every bit of solemnity out of it for us. The wrong done rankles yet, and such a punishment might have set a child against all religion forever.

It is also especially important that we should treat children trustfully, never wounding or repressing them, or setting them upon schemes by the feeling that they are always suspected, and can never do right. Noble character can only be cultured in an atmosphere of "trust."

And we should do everything possible towards correcting the prevailing untruthful sentiments about "keeping up appearances," and about lies being of different colours, the "white" ones being permissible and almost commendable.

We may conclude with a bit of good advice given by Dr. Johnson. Giving counsel to an intimate friend, he said : "Above all, accustom your children constantly to tell the truth, without varying in any circumstance." A lady present impatiently exclaimed : "Nay, this is too much ; for a little variation in narrative must happen a thousand times in a day, if one is not perpetually watching." "Well, madam," replied the Doctor, "and you ought to be perpetually watching. It is more from carelessness about truth than from inten-

tional lying that there is so much falsehood in the world."

Shakespeare says :

"To thine own self be true, and it shall be, Thou wilt not then prove false to any man;"

and Solomon says : "Lying lips are an abomination to the Lord; but they that deal truly are His delight."—*Rev. R. Truck, in (London) Sunday School Teacher.*

#### "I KNOW I'M ALL WRONG."

Returning from preaching the gospel in Glasgow, a few nights ago, I found two young men, the only occupants of the compartment of the train I was in. To each of them I gave a different little book, viz: *The Two Alexanders* and *The Young Doctor*, but narrating God's grace to a young man in the old Edinburgh Infirmary, now pulled down. They each read their respective book carefully, and at the first stopping place one young man got out, first requesting that he might keep the little book, as he would like to read it again—a request I was only too glad to comply with.

Left alone with my other fellow-traveler, who had been reading *The Young Doctor*, I said, "Well, could you die like that young doctor?"

"No, indeed I couldn't; I wish I could, though."

"God's grace it was that saved him; can it not save you also?"

"I'm sure I don't know. I wish it could. I know I am not saved, and though I think about it sometimes I can never see through it; I cannot get to the bit somehow."

"Then, evidently, you have sometimes thought seriously about your soul and eternity, and that you have to meet God some day."

"Yes, and I have had some solemn warnings, too."

"What were they?"

"I work a steam crane, and twice I have fallen off a great height and been badly hurt; and during the summer the rocks where we were working were struck by lightning. The smell of brimstone was awful, but I was not hurt."

"And did you not feel that God was speaking to you in all this?"

"Yes, and for a while—about three months—I did my best to be a Christian, but then the impression wore off, and I

gave way to temptation, and I am as bad as ever."

"That is sad! but I fear you were trying to be religious as many do, and that's a grand mistake."

"Perhaps I did, but, anyway, I know I'm all wrong."

"That is the first step to getting right, my friend," I replied; and then putting the gospel simply before him I trust he was led to see that Christ saves the lost, out and out, without any doings on their part, and was led simply to trust in him.

May you be enabled, dear reader, to simply trust him, and then, truly tasting "that the Lord is gracious," pass on your way no longer "all wrong," but all right, happy in his love, and waiting for his coming.—*The Messenger of Peace.*

#### HOW MODERATE DRINKING SHORTENS LIFE.

The following statistics were compiled by President Green of the Connecticut Mutual Life Insurance Company of Hartford, an experienced authority in the study of insurance tables: The mortality of intemperate persons from twenty to thirty years of age is five times greater than that of temperate people of that age. From thirty to fifty years of age it is four times greater. From fifty to sixty years, three times greater. From sixty to seventy years, two times greater. A group of total abstainers, aged twenty years, will on the average live forty-four and two-tenths years each; a group of moderate drinkers of the same age, will live fifteen and six-tenths years each; a group of total abstainers thirty years of age, will live thirty-six and five tenths years each; a group of moderate drinkers of the same age, will live thirteen years each; a group of total abstainers forty years of age, will live twenty-eight and eight-tenths years each; a group of moderate drinkers of the same age will live eleven and six-tenths years each; a group of total abstainers fifty years of age will live twenty-one and two-tenths years each; a group of moderate drinkers of the same age, will live ten and eight-tenths years each; a group of total abstainers aged sixty years will live fifteen and three-tenths years each; a group of moderate drinkers of the same age, will live eight and nine-tenths years.

## THE BOOK OF DANIEL.

It is only a few years ago that the Book of Daniel was one whose history the Christian believer found it very hard to defend. The unbelieving critics could not deny that the prophecies of the last six chapters described the times of Antiochus Epiphanes, and they incontinently declared that it could not possibly be any earlier than his time. They were sure the historical part of the book was also pure legend, and was proved so by its utter falseness to all the history of Babylon that had come down to us from Greek authors. Especially the story of the capture of the city by the Medes, and the death of the King Belshazzar, slain on the night of the capture, by Darius the Mede, was utterly irreconcilable with the account given by Greek writers of its capture by Cyrus the Persian, who took the King Nabonidus alive, at Borsippa. To reconcile these two stories seemed impossible.

But they were both true, and the tablets inscribed by the orders of Nabonidus and Cyrus themselves, in their own lifetimes, prove it. First there was found an inscription of Nabonidus, in which he prayed the gods to bless his son Belshazzar, of whom he spoke in a way which made it almost certain that the two were co-regents, as were Nebuchadnezzar and his father. That inscription gave the key to the mystery. Then followed within the last few years the discovery of another tablet, dated in the third year of Belshazzar, except that the name of the god Bel was replaced by his other name, Merodach. There were also discovered the histories of the campaign, from which we learned that when Cyrus came with his army, Belshazzar at first took the field, but that as the danger became more imminent, Belshazzar returned to the capital, and his father, Nabonidus, led the army. At last Nabonidus was conquered, and Cyrus's lieutenant, Gobryas, the Mede, captured the city "without fighting." The day on which the capture took place was just that day in the month sacred to Thammuz and Ishtar, in which a promiscuous and licentious feast would be most likely to be celebrated. This story explains everything, down to the reason why Daniel was offered the honor of being the "third ruler in the kingdom."

So throughout the whole historical part of Daniel difficulties vanish almost every-

where. It is shown to be impossible that a book so full of the color of the life and institutions of the Babylon of Nebuchadnezzar and Cyrus could have been written three or four hundred years later, when the Persians, like the Babylonian Empire, had passed away, all swallowed up by the Greek conquest and civilization. It would have required a veritable archaeologist, such as never lived in the ancient days, to recover the spirit of the times, separated nearly as far from Epiphanes as we are from Chaucer, and put them in a realistic story. What might have been done then in the way of historical invention is seen in the Book of Judith, an evident romance, false and impossible in every part. Here, as everywhere, research, while it cannot be asked to substantiate the miracles, does all that is possible, in clearing away the objections of historical criticism, and proving the historical credibility of all that comes within the province of such criticism.—*Independent*.

## BACKBONE.

One is tempted to ask, "How is backbone to be formed in the rising generation of Christians if everything about the religious life is made so pleasant and easy? If sermons must be so light or so short as hardly to involve any effort of attention on the part of the hearer, and the rest of the service is to be a bright little concert? And if the other hours of the day given us spent at the gates of heaven are to be merely enlivened with 'Sunday talk?'"

We are in great danger of degenerating into molluscous Christians. Christian preachers and writers ought, I think, to be continually reminding their people of the place of *self-denial* in the Christian life. If we let down the tone of the church in this respect it may please God to give her a new chapter of the discipline of persecution, for that has been the great means usually employed for teaching her that "the cross" has to be borne in another sense than as an ornament on a lady's bosom. "If any man will come after me, let him take up his cross daily and follow me.—*Dr G. W. Blaikie*.

Twenty-five years ago there was not one professed Christian in the Chinese province of Shantung; now there are three hundred places where Christians meet regularly on the Sabbath.

## SABBATH SCHOOLS.

The estimated number of S. Schools in the Church is 1622. The teachers and officers are estimated in round numbers at 10,000 and the scholars at 100,000. Of these schools only 1003 have sent reports, so that it is impossible to gain an accurate knowledge of our Sabbath School work. The Committee submitted the following recommendations which were adopted by Assembly :

1. That all Presbyteries exercise closer oversight of the Sabbath-schools.

2. That superintendents and teachers be exhorted to seek, first, to bring the children of the Church into living union with Christ and the communion of the Church, and not to forget the training of the young to assist in the work and support of the Church.

3. That Presbyteries and Sabbath-schools be recommended to adopt and use the series of Records and Reports prepared by the Assembly's Sabbath-school Committee.

4. That Presbyteries be instructed to appoint Standing Committees upon Sabbath-schools, and that it shall be the duty of these Committees :

(a) To obtain a complete list of the Sabbath-schools within the bounds as soon as possible, to keep a register of these schools with the addresses of the superintendents; to forward to the superintendents such circulars or blank forms as may be issued by the Assembly or the Synodical Committee, and to collect reports from all Sabbath-schools immediately after the close of the calendar year.

(b) To furnish the Convener of the Synodical Committee of the bounds with a copy of register of schools and superintendents' addresses, and to prepare an annual report of the Sabbath-schools within the bounds.

5. That Synods be recommended to appoint as their Committees the Conveners of the Presbyterial Committees, with a Convener appointed by the Synod, and the Synodical Committees be instructed to procure and preserve the names and addresses of all Conveners of Presbyterial Committees.

6. That the Assembly's Committee be instructed to prepare and issue, not later than the month of November, the circulars and blank forms for Sabbath-school reports, and to get these recommendations

and instructions printed in convenient form for the use of Sabbath-school Committees.

## OBITUARY.

On the 19th of June, Mr. Jacob Dillman, Meagher's Grant, passed away, in the 96th year of his age. He was born at Petpiswick Harbor, Halifax Co., in the year 1790, and came to Meagher's Grant when 14 years old. He sat for a time under the ministry of the Rev. James Murdoch, who came to Nova Scotia in 1766. Mr. Murdoch, after reaching this country, preached for a short time at Windsor, when he was unfortunately drowned in the Musquodoboit River. Mr. Dillman thus heard preach one of the first Presbyterian ministers who came to America. He also saw his body taken from the river and carried to the house. He was ordained a deacon in the Congregational Church over 46 years ago, by the Rev. S. Markland, then settled in Middle Musquodoboit. When the Rev. John Sprott commenced his visits to the Grant, Mr. Dillman always assisted him in dispensing the Sacrament of the Lord's Supper. Shortly after the settlement of the Rev. E. A. McCurdy at Musquodoboit Harbor he was ordained an elder in the Presbyterian Church.

His last sickness continued two weeks and gradually he sank, breathing his last without a struggle. His end was peace. Often during his illness he repeated the sixth and seventh verses of the first chapter of the first epistle of John, and asked his daughter-in-law to remember them when he was gone.

On the day of his funeral the Presbyterian Church in the Grant was filled to its utmost capacity. The Rev. Robert Laird conducted the service, and preached from Ps. xc : 12, an impressive sermon.

"Mark the perfect man and behold the upright, for the end of that man is peace."

—CON.

Two new Presbyteries were formed at the General Assembly. One is the "Presbytery of Indore," including our missionaries in that field in India, with the native pastors and elders. The other is the Presbytery of Columbia, in British Columbia. Thus is the work extending and strengthening.

## HOUSEHOLD REVIVAL.

The Christian religion is pre-eminently religion of the home. It makes its appeals to individuals and society, but always to the household; and some of the tenderest of its provisions are those that relate to the domestic relationships. Father, mother, son, daughter, are names familiar in the Bible, every one of them, with the others of the family, sanctified as used and illustrated by the Saviour himself. The New Testament idea is that the family is one, and that piety in it should be a common blessing. Salvation came to a man's house; it was not for him alone, or for his wife, or for a special favorite among the children, but was meant for them all, as together they should enjoy its blessings and do its duties.

And this suggests that the household must not be forgotten when individual and public service claims so much attention. It is sometimes charged, and probably with justice, that a class of religious workers become so greatly interested in other people's homes that they forget their own. They visit, read to the sick, seek destitute boys and girls, pray and advise, reporting their success or discouragement to societies and in public meetings, their own homes receiving but little attention. Public meetings, too, may be so conducted as to interfere with the hearthstone piety. The fathers and mothers become responsible for services, accept leadership in popular movements, and tire themselves out with work that secures them abundant praise, but they do it, perhaps, at the cost of neglecting interests they have left inside their own thresholds. The work is good and the praise deserved; the temptation to let it defraud the home of its religious rights is the evil to be resisted.

—*United Presbyterian.*

**CHANGE OF FRONT.**—We read that a certain man in Tokio, Japan, who has been hitherto a liberal contributor towards the building of Buddhist temples and the support of that worship, has changed his views, and now sends \$400 to help build a Christian church.

There are in Italy some 300 churches and mission stations of the evangelical order, and it is estimated that 10,000 of the members have been converted from Roman Catholicism.

That the temperance cause is making good progress all over our land is clear from the Report presented to the Assembly, but that there remaineth yet much land to be possessed may be seen from instances like the following: The city of Montreal has 8 breweries, 2 distilleries, 382 licensed saloons and hotels, and 470 licensed groceries, or a place for selling liquor for every 275 of the population! No wonder that the number of arrests per annum often exceeds twenty thousand, or one arrest to about every 70 of the inhabitants.

The English Baptists are making all necessary arrangements to carry on mission work vigorously in the Congo Free State. It is mentioned that Mr. Alfred Baynes, secretary of the Baptist Missionary Society, has just been to Brussels and has had a most satisfactory interview with the King of the Belgians regarding the mission and the protection and encouragement which the missionaries expect at the hands of the government.

A good story is told of a father hearing the voice of his child behind him as he was picking his way carefully along the mountain-side: "Take a safe path, papa; I'm coming after you." Ah! if older Christians, while passing along the rugged hill of life, would only remember that young Christians and children are coming on after them, how much more circumspect would they be concerning the path taken.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness, speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled by them. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. Let us learn to anoint our friends beforehand for their burial.

The religion of Christ is a religion of hope—hope for the person and hope for the world, and it is the only religion which wears the morning star of hope upon its illuminated forehead. It is the only religion which says to man: "Take courage."

## FAITH CURE.

Some three years ago there appeared in the *Presbyterian Review* an article by Rev. Dr. Stanton on "*Healing Through Faith.*" The doctor had full faith in "Faith Cures," and quoted among other cases that of a Philadelphia boy whose arm had been broken and who had been healed miraculously in one night in answer to prayer. The story has been repeated and expatiated upon, and said to be vouched for by the physician. Dr. Cullis, of Boston, knew all about it; so did Dr. Stanton; so did Dr. Gordon (of Boston.) We confess it appeared to us tolerably authentic. It has now been investigated, and the result is to show that there was neither sign, nor wonder, nor miracle in the case. The very boy who was the subject of the "miracle" thus explains all:

Dear Sir:—The case you cite, when robbed of all its sensational surroundings, is as follows:—The child was a spoiled youngster who would have his own way, and when he had a *green-stick* fracture of the forearm, and after having it bandaged for several days, concluded he would much prefer going without a splint.

To please the spoiled child, the splint was removed, and the arm carefully adjusted in a sling. As a matter of course the bone soon united, as is customary in children, and being only partially broken, of course all the sooner. This is the miracle!

Some nurse, or crank, or religious enthusiast, ignorant of matters physiological and histological, evidently started the story, and unfortunately my name—for I am the party—is being circulated in circles of faith-curites, and is given the sort of notoriety I do not crave.

I have been pestered with letters on the subject from ministers and members of the fraternity who seek to rob us of our patients, but have consigned all such letters to my waste-basket. I take pleasure in giving you these few notes, trusting they will satisfy your mind in regard to this example of faith-cure. Very respectfully,

CARL H. REED.

The cardinals constitute the Papal court. Their importance is well indicated in M. About's concise and comprehensive summary of the Roman constitution:—"The Pope elects the cardinals; the cardinals elect the Pope."

A Hindu-Widow Re-marriage Association has been formed at Madras, with branches in various parts of the country. Its object is to educate the public mind on the question, and also to assist with advice, money, money, and, if necessary, with legal protection, any young man who will marry a widow. During the last two years this social movement has made great progress; and its success would have a most important influence on the physical and moral well-being of the people of India. Early marriage and enforced widowhood make the condition of Hindu women, especially of the higher class to be most unhappy, and lead to an immense amount of misery and other still worse results. The abolition of these customs would be tantamount to a beneficent social revolution, which, we trust, will not be long in taking place,

Temperance is making progress in Great Britain. Thus, in 1875-6, when the population was 32,739,000, the revenue from intoxicating drink was £31,209,000—19s. 1d. a head. Last year the population was 36,325,000. If the revenue had remained the same per head, it would have reached £34,660,000. But it was only £26,812,000. This is encouraging. The people drink less, and it is believed that it is not the pressure of hard times to which the improvement is owing, but to a real advance of temperance sentiment among the people.

When the State writes "Criminal" over the door-way of the most elegant drinking saloons, as well as over the lowest grog-shops; when it places at the bar of justice the tempter by the side of his victim, and when it stamps every package of liquor as a dangerous beverage, meriting destruction as a public nuisance, it has done much to warn the young and unwary, and to turn their feet aside from the downward path.—*Judge Pitman.*

We live in deeds, not years; in thoughts,  
not breaths;  
In feelings, not in figures on a dial.  
We should count time by heart-thrills.  
He most lives  
Who thinks most, feels the noblest, acts  
the best.

## BY THEIR FRUITS.

Rev. Dr. Chamberlain, of Arcot, India, says that after one of his Bible lectures a Brahmin asked permission to say a few words, and proceeded thus: "Behold that mango tree yonder. Its fruit is approaching ripeness. Bears it that fruit for itself? From the moment the fruit is ripe till the last mango is pelted off it is assailed with sticks and stones by every passer-by, till it stands bereft of leaves and bleeding from its broken branches. Is it discouraged? Does it say, 'If I am barren, no one will pelt me?' Not at all; next season the buds and fruit appear again. That is a type of these missionaries. I have watched them well. What do they come here for? Not for gain; some of our clerks get more than they. Not for an easy life: see how they work. They seek, like the mango tree, to bear fruit for others, and this, too, though treated with abuse. Now, what makes them do all this for us? It is their Bible. Do what we will, it is the Christian Bible that will sooner or later work the regeneration of this land."

## NEGRO MISSIONARIES IN AFRICA.

Those who know Africa and the negroes best, are strongest in the conviction that the great missionary work to be done in that land will at last be done chiefly by negroes. In all the great heathen nations of the world, it will be wrought out and effected chiefly by native converts, and not by foreigners. It is a serious disadvantage that it has to be begun anywhere by men of another tongue and of an alien lineage.

The negroes of America generally acknowledge Africa as their fatherland, and are recognized by all the African tribes as men of the same lineage as themselves. They are in other ways better fitted for mission work in Africa than their white brethren. It is a well-established fact that they inherit, to some extent, a power to resist the deadly malaria of that climate. This is conclusively settled by many historical facts, but especially by the records of Liberian emigration. This power will always give them a great advantage over white missionaries.—*E. W.*

We can only live noble lives by acting nobly on every occasion.

## FIFTEEN YEARS WORK.

Fifteen years ago the Rev. T. J. Weeks began mission work on the San Juan Islands, just east of the island of Victoria. He found the people reckless and indifferent to the gospel, men living with Indian women, the Sabbath spent in drinking, dancing and carousal. He found just one Presbyterian and he a wandering sheep. The difficulties which this man of unusual courage and persistence has had to overcome and which he is slowly conquering with the divine blessing can be as easily imagined as described. But to-day the people hear him gladly in a beautiful church and at four out-stations. He has one organized church and expects to have another soon. Two new houses of worship are needed and may be built at an early day. All this has been accomplished on a group of timbered islands, amongst a people poor, ignorant, infidel and half-Indian, in fifteen years.—*Philadelphia Presbyterian.*

The Rev. W. S. Swanson contributes to The Missionary Record of the United Presbyterian Church for March, an interesting historical sketch of the China Mission of the English Presbyterian Church, which makes it appear that despite the fact of comparatively recent date, it now stands second on the list of China missions as regards the number of its native members. Mr. Swanson says that the mission now includes on the mainland of China alone, an unbroken line of stations, covering in length more than 500 miles, and in breadth from the coast inland from 150 to 200 miles. The rapid extension and development of the mission, which has, besides its European staff, seventy-three native preachers, and forty students of theology, with about a hundred congregations and stations, is considered by Mr. Swanson to be amongst its most marked features.

Some time ago a working man was urged by his employer to do some work on the Sabbath. The man courteously but firmly declined to do it. "Why!" said the employer, "did not our Lord himself say that 'the Sabbath was made for man?'" "Yes, sir," was the shrewd reply of the workman; "you are right—the Sabbath was made for man, and is therefore not to be taken from man."

### FAITH'S KNOCK AT THE DOOR.

Does Jesus open the door to every sort of request that we may bring there? No indeed; he loves us too well for that. We ought to be just as thankful for what he denies us as for what he gives us. Selfishness too often comes begging at the gate of Prayer, with no better claim than the worthless tramp who assails our doors with his smooth, artful impositions. Christ knoweth what is *in* man; knoweth often what harm it would be to us if we could have our own way, and does us the supreme kindness to refuse our unwise requests. It is not humble Faith; it is selfish Presumption which marches up like a bank-depositor with his cheque, and *demand's* just what he wants. "Not my will, but thy will be done" has got to be inserted in every prayer we present, or the door will not open. Yet is there no certainty in that word "*shall* be opened?" Is all prayer a hap-hazard process or a blind knocking at a dead wall? No. For there are certain knocks to which the heart of the loving Jesus is never closed. He *always* opens to the penitent's sincere prayer for pardon; for whosoever confesseth and forsaketh his sins shall obtain mercy. To the hunted soul fleeing from the Adversary the gate always opens as a refuge. When we need help to discharge duty, and strength to carry inevitable burdens, he pledges to us the grace sufficient. And to every repentant sinner who flees to Jesus for salvation that door of love *shall* be opened. "Him that cometh to me, I will in no wise cast out." I do not believe that there is a soul in perdition to-day which ever came to Jesus in the right spirit and the right time when here in its period of probation. The bare conception of a single mistake or a single falsehood on the part of the infinite Love would be too shocking to be entertained for an instant. Let God be true, though every man be a liar.

Sometimes it is for our spiritual benefit that there be a delay in opening the door. The Syro-Phœnician woman found that out; her faith grew stronger every moment that she was kept waiting. This is a part of our discipline. Our Lord does not cheapen his rich mercies by making them unconditional. Faith must learn the lesson of submission; and this does not mean a tame, indolent submission to evils which we can put out of the way, but an

entire acquiescence in God's withholdings as well as in his bestowals. Mercies grow sweeter also if there have been self-denials, and some trials of faith in the pleading for them. A dear friend of ours found the conversion of a beloved child was all the more precious because faith had been brought closer to Christ in beseeching for that child the blessing. Those discouraged Christians who pull the door-bell and then run away have really no claim to enter. Nor will the door open to any of us who seek to smuggle our darling sins with us. —*Dr. T. L. Cuyler.*

### "I GAVE THEM MYSELF."

Said a mother to me one day, "When my children were young I thought the very best thing I could do for them was to give them *myself*. So I spared no pains to talk with them, read to them, to teach them, to pray with them, to be a loving companion and friend to my children. I had to neglect my house often. I had no time to indulge myself in many things which I should have liked to do. I was so busy adorning their minds and cultivating their heart's best affections, that I could not adorn their bodies in fine clothes, though I kept them neat and comfortable at all times.

"I have my reward now. My sons are ministers of the Gospel; my grown-up daughter a Christian woman. I have plenty of time now to sit down and rest, plenty of time to keep my house in order, plenty of time to indulge myself in many ways, besides going about my Master's business wherever He has need of me. I have a thousand beautiful memories of their childhood to comfort me. Now that they have gone out into the world, I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do. I gave them the best I could—*myself*. —*Sel.*

"During a recent revival service," says a paragraph in an exchange, "a stalwart blacksmith rose and said—'I have heard a good many tell during these services about the prayers of their mothers being answered; but no one has said anything about praying fathers. It is a good thing that there has been so many praying mothers, but I am determined, by the help of God, to live so that my boys shall say they had a praying father.'"