

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

THE MARITIME
PRESBYTERIAN.

CONTENTS.

PAGE.

Editorial Notes.....	163-165
Dr. Thomas McCulloch.....	166
Shubenacadie and Lower Stewiacke.....	166
Statistical Report of Pres. of Pictou for 1887.....	166
Lines on the Missionaries of Prince St. Church.....	168
New Hebrides.	
Letters from Rev. J. W. McKenzie.....	170
Trinidad.	
Mission Notes, by Rev. K. J. Grant.....	171
Letter from Joseph Benny.....	172
Premillennialism.....	173
Items, Maritime &c.....	174-176
Presbyterianism.....	176
Amounts received by our Agent for the Schemes of the Church from May 1, 1887, to May 1, 1888.....	177
Mormonism.....	184
Resembling Jesus. Old Letters. Opposition in Austria.....	189
Control of the Countenance.....	183
A Saviour of Life or Death.....	183
Only a Baby.....	190
Never had a pair of Shoes.....	190
The Bible Colporteur in Quebec.....	191
Backbone.....	192
Always avoiding the work of the Lord.....	192
A Good Resolve.....	192
A Hindu Husband's Creed.....	192

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

WE PREACH CHRIST AND HIM CRUCIFIED.

JUNE, 1888.

Literary Notices.

SCRIBNER'S MAGAZINE for June is one of the new issues just received. The first of a series of articles on Railways, entitled, "*The building of a Railway*," is of great interest, shewing the progress in Railway building and Railway history. The illustrations in this article are many of them very fine. The other articles are: *A London Life*, by Henry James; *The Story of a Sand Pile*, by G. Stanley Hall; *Hospital Life*, By C. B. Ward, with illustrations: *First Harvests*, Chap. xviii-xx: *Cardinal Newman*, with two portraits: *Labor Abboo Singh: Some Gentlemen in Fiction*, by Robert Louis Stevenson. Charles Scribner's Sons, New York, price 30 cts. per No.; \$3.00 per year.

THE CALANDER OF THE PRESBYTERIAN COLLEGE, HALIFAX, has just been received. The work done during the past season as shown in the examination papers is very thorough. The attendance is increasing, and the prospects of the College steadily improving. As men begin to realize that the training they get in Halifax is as thorough as that received in almost any other college they will in increasing numbers patronize our own institution. Then for comfort, convenience, and cheapness of boarding it has great advantages. Any one wishing particulars can drop a card to Rev. Dr. Currie, Clerk of Senate, who will gladly give the fullest information.

TAKING INVENTORY.

Occasional retirement, self-inquiry, meditation, and secret communion with God are absolutely essential to spiritual health. The man who neglects them is in great danger of a fall. To be always preaching, teaching, speaking, and working public works is unquestionably a sign of zeal not according to knowledge. It often leads to untoward consequences. We must take time for sitting down and calmly looking within, and examining how matters stand between our souls and Christ. The omission of this practice is the true account of many a back-sliding which shocks the Church and gives occasion to the world to blaspheme. Many could say in the words of the Canticles: "They made me a keeper of the vineyards, but my own vineyard have I not kept."—*J. C. Kyle.*

CIVILIZATION DOES NOT CIVILIZE.

A veteran missionary, Rev. James Chalmers, said recently in an address in London:—"I have had twenty-one years' experience among natives, I have seen the semi-civilized and the civilized; I have lived with the Christian native, and I have lived, dined and slept with the cannibal. I have visited the islands of the New Hebrides, which I sincerely trust will not be handed over to the tender mercies of France. I have visited the Loyalty Group; I have seen the work of missions in the Samoan Group; I know all the islands of the Society Group; I have lived for ten years in the Hervey Group; I know a few of the groups close on the line, and for at least nine years of my life I have lived with the savages of New Guinea, but I have never yet met with a single man or woman, or with a single people, that your civilization, without Christianity, has civilized." Testimony such as this is worth volumes of theory.

IS IT HAGGAI'S SIGNET?

A shaft sunk outside the great walls of the city of Jerusalem, near the south-west angle, disclosed an ancient pavement 23 feet below the present surface, and 20 feet below that a second pavement. There, amid fragments of glass, a gentleman's seal was found. It is about the size worn today in gentlemen's rings, and is a finely-grained, black stone, inscribed "Haggai, the son of Shebnaiah." The letters resemble those employed during the age of the captivity in Babylon. The prophet Haggai was one of the exiles who returned with Zerubbabel. "He is," says Mr. King, "the only one of the minor prophets who mentions a signet, and one can imagine him holding the ring on his finger before his leader's eyes to emphasize the words which close the book of the prophecy which has come down to us under his name: 'I will take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet; for I have chosen thee, saith the Lord of hosts.'"—*Ancient Cities.*

Ernest Renan, the French philosopher, is described by a correspondent who recently visited him as a "hideous expression of gouty epicurean materialism"—the opposite in appearance of what his writings would lead one to expect.

THE MARITIME PRESBYTERIAN.

Vol. VIII.

JUNE, 1888.

No. 6.

The Maritime Presbyterian.

A MONTHLY MAGAZINE DEVOTED TO MISSIONS.

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

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

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

The Children's Record.

A MONTHLY MISSIONARY MAGAZINE FOR THE CHILDREN OF THE

Presbyterian Church in Canada.

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

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

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

All communications to be addressed to

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

The General Assembly meets in Halifax on the 13th of June. Last year it was in Winnipeg, a long, long journey for our Eastern delegates to undertake, this year in Halifax a long journey for the West. The only fair way of adjusting the matter is to have some central place of meeting and have a Travelling Expense Fund, by which the burden of the expense will be equally distributed instead of falling the most heavily upon those living at the extremes of the church as at present.

MISSIONARY AND LADY TEACHER.

Wanted for Couva, Trinidad. Correspond with Rev. P. M. Morrison Halifax.

At the formal closing of the Theological Hall in Chalmer's Church Halifax April 25th the reports showed a good winters work and steady progress.

There were 27 students last winter. Of these five completed their course, viz. Messrs. Corbett, Geggie, McFarlane, Sutherland, and Simpson.

Addresses were given by Mr. Falconer of Pictou, on "compensations in the ministry," by Mr. Robertson of Springhill,

on "the College, its good work, and our duty with regard to it, and by Mr. Gordon of Halifax, on Theology and its kindred studies."

In this issue we publish one of the most interesting documents that comes before our church during the year, viz the contributions received by our agent for the schemes of the church during the ecclesiastical year just closed. Let the items be carefully studied with a view to future improvement. If there are any sums omitted will ministers or others please send notice to Mr. Morrison at once that any necessary changes may be made in the extra copies of the tables to be struck off for Assembly.

Our Foreign Missions Fund has had a good year. The Report speaks as follows.

"The year commenced with a debt of \$2206 against our Funds. The W. F. M. Society resolved to raise a jubilee offering of \$1000 to liquidate the debt. They raised \$1,023.59, and congregational ladies societies sent in \$1004.11, which may be credited to the same purpose. Our receipts including these amounts were \$21,848.48. Of this sum \$673.32 was sent by Dr. Reid toward payment of Mr. Gittings salary, \$1200 by the W. F. M. S. of the West, and \$1247.27 by congregations, Sabbath schools, and individuals in the West, and \$485.00 by the Free Church of Scotland, being second instalment of the price of mission premises at Ancicauhat; leaving \$17,942.89 as the sum contributed by the people in the East."

Our total expenditure in all our fields together with all necessary expense was \$19,194.00, showing that our receipts exceeded our expenditure by \$2,654.48 or a sum sufficient to wipe out the debt of last year and leave a balance of \$448.45 in Fund at the close of our financial year on the first of May.

For this cheering state of matters let us thank God and take courage.

Rev. D. B. Blair has asked leave to retire from the active duties of the pastorate and resign his charge at Barney's River and Blue Mountain at the end of the present year. He will then have completed a period of forty years service in that place. The congregation are making Mr. Blair on his retirement a gift of \$300. He is to retain an honorary connection with the congregation as pastor Emeritus.

It is a matter of thankfulness both on the part of Mr. Blair and his congregation that he has been spared to labour among them for forty years and that they are doing so handsomely for him on his retirement.

The congregation of St. Andrew's Church (Kirk) New Glasgow, took a vote on the question of Union on May 4th, which showed 94 for Union and 56 against. As a two-thirds vote was required to change the constitution and consequently the name and title of the congregation the result was that it still remained in its former connection. Part of the congregation then decided to form a separate congregation. They applied to the Presbytery of Pictou on May 22, to be organized as a congregation in connection with the Presbyterian Church in Canada. The petition was granted and a commission appointed for the purpose.

For practical purposes the Presbytery of St. John has grouped its congregations and mission stations into four districts to be known as the eastern, western, northern and St. John districts respectively.

"The eastern district shall consist of all congregations and mission fields, the whole or the major part of which lie within the countries of Westmorland and Albert, together with Buctouche in Kent county.

The western district shall consist of congregations and mission fields similarly situated with regard to Charlotte county, together with Harvey and McAdam in York county, and Vanceboro in the State of Maine.

The northern district shall consist of congregations and mission fields similarly situated with regard to York, Carleton and Victoria counties.

The St. John district shall consist of congregations and mission fields similarly situated with regard to the city of St. John, and the counties of St. John, King's and Queen's."

The catechists in the Presbytery of Pictou are labouring in the following fields.

Wm. McLeod, Isaac's and Country Harbours;

A. W. Thompson, Little Harbour, Fisher's Grant, and Trenton;

J. A. Matheson, Cape George;

Chas. McKay, Carriboo;

Sam'l. P. Barackinan, Port Mulgrave.

John McGlashan, at Barney's River, Blue Mountain &c.

Catechists in the Presbytery of St. John are to labour for the Summer in the following fields.

C. Hamilton, Dorchester.

F. N. Murray, Campbell Settlement.

M. G. Allison, Quaco.

G. M. Johnson, Tilly and Andover.

J. K. Fraser, Assistant at St. James.

In the Presbytery of Halifax the following are the Catechists and their respective fields for the Summer.

Mr. K. J. Stewart to Quoddy and Mosser River;

Mr. J. M. Fisher to Mount Uniacke;

Mr. J. W. Crawford to Shubenacadie;

Mr. J. C. Hamilton to St. Croix and Ellershouse;

Mr. C. A. Leck to Kempt and Walton;

Mr. Lewis Parker to Digby and Bay View.

Mr. G. B. McLeod to Carleton and Cheboque.

A new mission station is being opened up by the Halifax Presbytery in Annapolis County. For a number of years the Rev. Robert Stewart, of the Reformed Presbyterian Church, laboured among a few families at Wilmot and adjacent districts. Some time ago Mr. Stewart demitted his charge and for a lengthened period no supply has been given. An effort is now being made to revive the cause by the appointment of a catechist for the summer. There are three preaching stations Margaretville, Wilmot and Middleton. Should the Niataux and Atlantic Railway be completed Middleton will likely grow.

The Presbytery of Truro met May 15th in Truro. Rev. A. Cameron resigned his charge on account of health. Springside called Rev. D. S. Fraser of Mahone Bay. St. Pauls, Truro, asked for moderation in a call. Komptown asked for a free grant of \$500 from the Hunter Church building

Fund. Reports on State of Religion and Temperance were given by Rev D. S. McPhillivary and J. A. Logan. Mr. A. L. Geggie was licensed a preacher.

At a meeting of the Presbytery of Pictou on the second of May the afternoon and evening were devoted to a conference on "The State of Religion" and "Sabbath Schools," the programme of which was as follows;

Afternoon.—Subject:—"The State of Religion." 1. Report on State of Religion, Jas. H. Turnbull; 2. Addresses, "Our Dangers and our Duties," J. R. Munro, Harvey Graham, and others; 3. Addresses, "How to develop religious life," J. A. Cairns, D. McDonald, and others.

Evening.—Subject,—"Sabbath Schools". 1. Dr. McLeod's report on Sabbath Schools. 2. Addresses, "How to increase the teaching power of the S. School." Messrs. Falconer, T. D. Stewart of St. Philip's Church, Westville, J. Oliver and others. 3. Addresses, "Music as a help to the efficiency of the School," Dr. Kennedy and others.

Another effort in the way of church extension has been made in the City of Halifax. The Methodists having erected a new building on Robie Street the old one on Cobourgh Road has been purchased by the Presbyterians, in which services will be held. A weekly prayer meeting will be commenced, conducted by the City clergymen in turn.

Our cause in Bermuda though it has not a very ancient history yet dates back some 37 years. The Rev. Walter Thorburne, who died shortly after the beginning of the new year was sent out to Jamaica in 1845 by the Colonial Committee of the Free Church of Scotland. After 7 years labour at Jamaica, he removed to Bermuda, and retired in 1881. For several years the congregation to which he ministered was in connection with the Halifax Presbytery but lately the connection has been severed. Bermuda is the oldest colonial charge of the Free Church.—*om.*

A statistical report submitted to a late meeting of the Presbytery of St. John, show that the Presbytery contains 33 congregations, 4 mission fields, and nine places supplied by catechists. There are 4,041 communicants on the roll, and the

contributions were \$51,764, being on an average \$11.15½ per communicant.

DEATH OF REV. WILLIAM DUFF.

On the fifth of May Rev. Wm. Duff, one of the fathers of our Church, passed away to his rest and reward.

Mr. Duff was born in 1808, near Perth, Scotland, and had at his death reached the ripe old age of four score years. He was educated in the University of St. Andrews, and licensed to preach in 1833. He came to this country in 1842, and settled in Lunenburg in 1843, remaining there for 36 years, until 1879 when he retired from the active work of the ministry.

For many years his congregation included Lunenburg, Mahone Bay, Bridgewater, La Have, New Dublin, Conquerall, and the Ovens, together with other outlying districts. He wrought hard and left the impress of his faithful labours throughout the whole county. There are to-day six Presbyterian congregations where for a long time he wrought alone.

Mr. Duff was a man of most lovable disposition. He was the ideal of a Christian gentleman. To know him was to respect and love him, and both the respect and love were shown in the numbers and demeanor of the great gathering that assembled to pay the last tokens of respect on the day of the funeral.

He rests from his labours and his works do follow him.

The past year has been one of the best that the different Schemes of our Church have had for a long time. All but the College and Bursary Funds have closed the year with a balance on the right side. So far as we can remember it is a long time since our Funds were in a similar position. How pleasing to be able to write and read this instead of the old refrain of, debt—debt. God has blessed us and he will bless us still.

Rev. A. McLean Sinclair has removed from Springville, Pictou Co., and is now settled in Belfast, P. E. Island. An affectionate address, accompanied by a handsome purse, was presented to him by the warm hearted and deeply attached Highlanders, on leaving East River, and a *cead mille failte* was given by the equally warm hearted Highlanders of Belfast.

DR. THOMAS McCULLOCH.

[For the Maritime.

The late "At Home" at Dalhousie College would recall the name of the revered Dr. Thomas McCulloch, who, in the early history of the institution, was at its head and stood up boldly in its defence.

Whilst a Professor in the College he also made use of his pen in defence of our religious rights and liberties. And whilst a keen controversialist yet his discussions were always carried on in good spirit.

During the session of 1864 the late Hon. Joseph Howe gave a few lectures to the students of Dalhousie College on the early history of Nova Scotia. He related the following anecdote concerning a controversy carried on between Dr. McCulloch and the Archbishop of the Roman Catholic Church, Halifax, as illustrating how good naturedly it was conducted.

Several articles were written by Bishop Burke in defence of Roman Catholicism, and Dr. McCulloch replied in defence of Protestantism. After writing for some time the letters were published in pamphlet form and sold in the book stores.

One day the Bishop was looking out his window and saw Dr. McCulloch pass when he tapped at the window and the Dr. came in. "Well," said Bishop Burke, "we have now fought long enough, take a glass of wine." In the course of conversation the Bishop said, "How did your book sell." "On," said Dr. McCulloch, "I did not sell many for my people are very poor." "Mine sold well," says the Bishop, "which shows its superiority over yours. When I published mine I went down to the altar and told my people, 'Tom McCulloch, the heretic, has published a book and I have written a reply, go down to the book store and purchase a copy.' In a short time the whole edition was gone."

Heroically Dr. McCulloch struggled in behalf of Dalhousie College and at the same time stood up boldly for the truth. -- D.

SHUBENACADIE AND LOWER STEWIACKE.

An historical sketch of the Shubenacadie and Lower Stewiacke congregation has just been published in pamphlet form by the pastor. The following conclusion will give our readers some idea of the growth of this congregation.

More than a century has gone since the missionary labours of Rev. James Murdoch commenced in this congregation; and over eighty years since its organization as a part of Douglas congregation under the Rev. Alexander Dick.

During these four score years there has been an increase from one to six congregations, from one to seventeen churches, from (not known) to over 1200 communicants, from perhaps four hundred, to over eight thousand dollars a year for religious and benevolent purposes.

Shubenacadie and Lower Stewiacke congregation is fifteen years old. In that time it has about doubled its membership and increased its contributions to the schemes of the church five fold.

During the pastorate of Rev. M. G. Henry (10 years) there have been added to the communion roll in Shubenacadie and North Salem 57 by certificate and 75 by profession, in Lower Stewiacke 38 by certificate and 70 by profession, a total of 240. During the same period there were 149 removals.

The contributions to the schemes of the church have increased from \$138 to \$508.

The Sabbath School attendance has increased from 200 to about 300.

How much growth there has been in spirituality and vital godliness we cannot tell so easily nor indicate by figures, but we trust that in that also there is progress. Each individual must examine himself on that point. Let us continue to pray "O Lord revive thy work."—Com.

STATISTICAL REPORT OF THE PRESBYTERY OF PICTOU FOR 1887.

In submitting their report your Committee regret to be obliged to confess that there was considerable delay in receiving reports from a number of congregations. They are all in now and we invite the attention of Presbytery to the facts about to be presented.

These figures are well worthy of our study. They come to us from 18 pastoral charges and 3 Mission Stations. They tell of self-denying efforts on the part of pastors, elders and members of the church. It is not perhaps the province of this report to speak of the spiritual life of our congregations, yet where true religion is flourishing, our membership is increased, our prayer meetings and Sabbath-schools

are filled, and giving, for both congregational and missionary purposes, is vastly improved.

During the year, Union Centre and Lochaber, Sherbrooke and Goldenville, Scotsburn, Hermon and Saltsprings have been settled. The congregations of Glenelg, Merigomish, and Little Harbor are still vacant.

Within our bounds are 39 churches. The same number was reported last year. It is expected that a church will be erected at Port Mulgrave during the Summer. The number of families reported this year is 2811, 29 more than last year, Merigomish reports 20 families less than in 1886. Vale Colliery shows a decrease of 40 families. On the other hand Blue Mountain and Barney's River report 215 families; last year this congregation reported only 165 families.

We are persuaded that the column devoted to "single persons not connected with families" is one of much interest and importance to congregations in towns and villages. In 1885, 86 such persons were reported, in 1886, 198, and in 1887, 139. United Church reports 20, Hopewell 30, Snaron Church 12, Vale Colliery 25, Antigonish 7, Knox Church 19, Isaac's Harbor 10, and Glenelg 5.

In 1885 the number of communicants added to the roll by profession of faith was 265, in 1886, 473, in 1887, 572. The total number added during the year by profession of faith and certificate is 657; from this we deduct removals, 331, and we find there is a gain of 326. Thus our roll which in 1885 was 4739, in 1886, 5191, is now 5653.

The number of baptisms was, infants 267, adults 11, total, 278.

In 1885 the attendance at weekly prayer-meeting was 2400, 1886, 2592, in 1887, 2736.

In 1886 Merigomish, enjoying the services of a pastor, reported 200 attending weekly meetings. In 1887, now a vacancy, the number is only 100.

In 1885, 2565 were reported as in attendance on Sabbath schools, in 1886, 2771, in 1887, 3119. The number engaged in Sabbath school work is 380. There are 3925 volumes in congregational and Sabbath school libraries.

Eight missionary associations are reported and 18 auxiliaries of the W. F. M. S. We now come to finances.

The amount of stipend reported as paid

by congregations is \$16,424. It is worthy of note that none of our charges receives anything from "Augmentation of Stipend Fund."

Arrears to the amount of \$75.00 are reported by our congregations.

The total expenditure for strictly congregational purposes in 1886 was \$28,266, in 1887 \$27,783.

The following congregations have contributed to all the schemes of the church. United Church, Hopewell, Prince St, James Church, East River, Union Centre, Vale Colliery, Antigonish, Knox Church and West River and Green Hill. Stellarton and Westville contribute to all excepting Aged and Infirm Ministers Fund.

In 1885 the Presbyterian College received \$330, in 1886 \$336, in 1887 \$433. Manitoba College received \$39. Nothing was received for Home Missions from Merigomish, Sherbrooke and Scotsburn. To this Fund our contributions were \$924. An increase of \$425 in two years.

It is gratifying to be able to report that all pastoral charges have contributed to the Augmentation Fund. This is one of the most worthy objects within our reach and the Presbytery of Pictou, which draws nothing from the Fund, has been year after year one of the first to report that "the amount asked for has been forwarded."

All congregations have contributed to French Evangelization excepting Merigomish. This Fund received \$743.

There are no blanks under the heading, "Foreign Mission Fund." The amount acknowledged in this column was in 1885 \$2573, in 1886 \$2861, in 1887 \$3550. This indicates substantial progress.

Aged and Infirm Ministers Fund received \$104. In 1885 the amount was \$80. In 1886 \$275.

To the General Assembly Fund \$58 was contributed, in 1885 \$58, in 1886 \$73.

Our total payments to the schemes of the church amount to \$7047. The total in 1885 was \$5902, in 1886 it was \$6316. This comparison indicates progress. The total from each congregation is as follows, United Church \$1400, Prince St. \$735, Antigonish \$641, James Ch. \$564, Stellarton \$526, West River and Green Hill \$443, Knox Church \$388, Hopewell \$369, Vale Colliery \$326, Westville \$296, Blue Mountain and Barney's River \$230, East River \$206, Union Centre \$198, Scotsburn \$190, Sherbrooke \$141, Glenelg \$131, Little Harbor \$118, Merigomish \$65.

The amount contributed to stipend per family is as follows: Antigonish \$10.00 Prince St. \$8.82, United Church \$8.50, Knox Church \$8.46, Hopewell \$7.61, James Church \$6.75, Sherbrooke \$6.37, Stellarton \$6.11, Scotsburn and Westville each \$5.71, Vale Colliery \$5.62, East River \$5.55, Union Centre \$5.47, Little Harbor \$5.14, West River, and Merigomish each \$5.00, Blue Mountain and Barney's River \$3.70, and Glenelg \$1.65

Calculating in the same way we find the average contribution per family to the schemes of the church, viz., United church \$8.95, Antigonish: \$3.41, Prince St. \$4.32, James Church \$3.31, Hopewell \$3.51 Knox Church \$2.98, Stellarton \$2.92, West River and Green Hill \$2.21, Vale Colliery \$2.03, Westville \$1.69, Sherbrooke \$1.41, Union Centre and Scotsburn each \$1.35, Little Harbor and Fisher's Grant \$1.31, East River \$1.27 Blue Mountain and Barney's River \$1.06, Glenelg \$0.57, Merigomish \$0.54.

Glenelg, we believe, contributed more both to stipend and schemes of the church than these figures show, they did not furnish the committee with complete returns.

Total contributions to all purposes last year, \$37049. In 1885 the total was \$35142, in 1886 \$36892.

We have reason to thank God for the measure of prosperity indicated by the figures just presented. There is evident advance. The gospel is being faithfully preached, men and women are consecrating themselves to Christ. We are taking more interest in maintaining the ordinances of the Gospel both at home and abroad. May the next report tell of still greater blessing, of increased liberality.

J. R. MUNRO.

Convener.

**LINES REPEATED BY A LITTLE
GIRL IN A MISSIONARY MEET-
ING OF PRINCE ST. CHURCH
SABBATH SCHOOL, PICTOU,
APRIL 15TH, 1888.**

How many little girls and boys,
With souls like yours and mine,
Have never heard our Saviour's name,
Or known his love divine!

We cannot go to teach them yet,
We're rather small, you see;
But souls when bigger grown, may say:
"Lord, here am I, send me."

Five honored ones from Prince Street
Church

To mission fields have gone:
Two "fight the good fight" still on earth,
Three wear the victor's crown.

John Geddie was the very first
Of all the cohort brave,
That Britain's Colonies have sent,
The heathen world to save.

"He found no Christian there," when first
He saw Aneiteum's coast;
"He left no heathen," when he went
To join the heavenly host.

To Tanna's dark and savage isle,
With courage rare and high,
Went Mary Johnston Matheson,
For Christ to "do and die."

Benighted souls in Trinidad
Will ever bless the Lord,
For sending Kenneth Grant to them
With His most precious word.

The dusky children of the East,
By Tissie Copeland led,
Are brought to Christ, by whose kind hand
Their hungry souls are fed.

Dear Charlotte Wilson, last of all,
'Neath India's burning sun
Went forth to work; but quickly fell,
Her task but well begun.

Ere tears for her have ceased to flow,
Her husband Jesus takes.
What does it mean? We do not know:
But "God makes no mistakes."

How brief their life on earth! Their hearts
Were filled with heavenly fire
And love for souls: God saw and said,
"Son, daughter, come up higher."

Would we be willing, just like these,
For Christ to live and die
In heathen lands? God grant we may;
If not now, by-and-by.

But meanwhile let us do our best,
May God use little hands,
And little cents and little prayers,
To bless dark heathen lands.

Who'll join "the Happy Workers," band?
Help "Little Helpers" too?
Who'll work and pray for Jesus cause?
Won't you, and you, and you?

The Presbyterian General Assemblies, North and South, held their Centennial sessions this year from the seventeenth to nearly the end of May, the former in Philadelphia, the latter in Baltimore. They had a grand joint Centennial meeting in Philadelphia on the 24th. Both Assemblies paid their respects to President and Mrs. Cleveland at a beautiful country seat about five miles from Philadelphia. He gave, as he always does, an excellent address and gave them some good hints on Union.

Dr. Lyman Abbott, a friend of Henry Ward Beecher, and who has supplied Plymouth pulpit most of the time since the great preacher's death, has been called as permanent pastor of the congregation.

RESEMBLING JESUS.

The familiar truth that being a Christian means being like Christ, is prettily illustrated by a writer in the *Quiver*:

A little child, pondering in her heart concerning the Lord to whom she prayed, came to her mother with the question, "Is Jesus like anybody I know?" And in all reverence we, who move amid Christian surroundings, should be able to answer "Yes" to a question like this from little lips. Are there not those helping and praying for the children who, in some degree, picture him whose arms were stretched out to bless and comfort them? A more vital question is this:—Am I *myself* mirroring Jesus, if only to some little child? or is his light in me obscured, so that the fact that I name his name hinders, rather than promotes, his glory! We know the tale of the little one who objected to entering heaven because mamma said that grandpa, who was always so irritable, would, of course, go there. Would that every one who stands out upon the Lord's side would carry his spirit into the home circle, the little things of daily life, the lesser domestic worries, in which the eyes of children and servants, and perchance many others, are upon us—influenced by our example, and helped or hindered by our bearing. A child should see God mirrored in its mother's face; our Sunday scholars should get some glimpse of the Eternal Love from the teacher's heart and looks. This can come only as we tarry at the mercy-seat, as we keep our own gaze Christ-ward.

OLD LETTERS.

It seems but yesterday she died, but years
Have passed since then; the wondrous
change of time
Makes great things little, little things
sublime,
And sanctifies the dew of daily tears.
She died as all must die; no trace appears
In History's page, nor save in my poor
rhyme,
Of her, whose life was love, whose lonely
prime
Passed sadly where no sorrows are, nor
fears.

If seems but yesterday; to-day I read
A few short letters in her own dear hand,
And doubted if 'twere true. Their tend-
er grace
Seems radiant with her life !O! can the
dead
Thus in their letters live? I tied the band,
And kissed her name as though I kissed
her face.

—Lord Roslyn.

OPPOSITION IN AUSTRIA.

Tidings from Austria show that the authorities are looking with no favor upon the success of missionary movements. Mr. Clark an American missionary reports that on the nineteenth of June he was called before the criminal court in Prague on a charge of disturbing the public peace. A long document was presented against him, and he was required to make answer in behalf of himself and his helpers. What the immediate issue will be it is impossible to say; the ultimate result will doubtless be the furtherance of the gospel. Already, as Mr. Clark reports, God is bringing good out of evil, and the meetings are well attended by interested hearers.

The congregation at Scotsburn &c., so long vacant, has been making marked progress since the settlement of Mr. Cairns. An indefatigable worker, he has been holding special services in different parts of his scattered charge during a great part of the winter. Large numbers have been added to the church. Some twenty-five prayer meetings are carried on, largely by the people themselves within the bounds of the wide field over which he has to travel. The congregation has also built an excellent manse.

Gew Debrides.

LETTER FROM REV. J. W. MAC-
KENZIE.

BUNDANNON, NEW SOUTH WALES.
Jan. 31st, 1888.

Dear Mr. Morrison :

I dare say you will be somewhat surprised to receive a letter from me with the above heading. Although entitled to a furlough this year it was not our intention until a few months ago to leave our station till next year. But as Mrs. McKenzie's health has not been at all good for some time, we thought it better to take a change while we have the opportunity. By delaying another year we might be compelled to take a longer furlough than would be desirable. I am thankful to say that after being a week or two under medical treatment in Sydney, and having spent a week in this cool, bracing climate Mrs. McKenzie feels very much better.

We left our station about the beginning of December, and owing to light, head winds had a tedious passage to Erromanga. Spent a very pleasant Sunday at Dillon's Bay. Found Mr. and Mrs. Robertson and their two children just recovering from an attack of influenza, which was an epidemic on that side of the island. Just as we were ready to sail on Monday evening the mate of the "Dayspring" met with an accident which prevented us from getting away till the following morning.

Mr. R. was sending his boat to Sydney for repairs, and as they were taking it on board it came down on the mate's foot crushing it badly.

At Weasisi, the next station South, we took on board Mr. and Mrs. Gray and their three children, who have left their station for a year to visit their friends in South Australia.

During the rest of our voyage South to Aneityum we had high winds and a very rough sea, and right glad we were to get safely to anchor in Anelcauhat Harbor, Aneityum. Our good Captain was anxious to get away out of the group as the rainy season was drawing on, so we only spent one night with our friends Mr. and Mrs. Laurie.

There is a saw mill on that island owned by a Company in Sydney. I ordered a small house of two rooms, which I intend on my return erecting on Fila. That is

one of our most important villages, and as we spend a good part of our time there we do not think it advisable to live, as we have been doing, in a grass hut. It will cost over twenty pounds.

We had a fine run from Aneityum to Sydney. Arrived on the ninth day.

New Year's I felt quite proud of our little vessel. She did a grand year's work, made two trips to the islands, going all the way from Aneityum to Santo each trip, and calling at all the intervening stations going and returning, and settled three missionaries.

Through the kindness of a very dear friend of the mission, Mr. Anderson of the Royal Mint, Sydney, we have found a boarding house in a nice country place ninety miles from Sydney. Our object in coming here is two-fold, health and cheapness. We pay for board four pounds sterling per week, and the climate is all that we could desire. It is our intention to remain here till about the middle of March, when we must return to Sydney to order our supplies, so that we may go down to the islands in April.

The mission goods sent us last year have proved rather expensive. I was not a little surprised to find that I am charged in Dr. Steel's account with me, £19 10s. sterling, (nineteen pounds, ten shillings) for cases from Halifax. This is enormous. I only received three cases in all, and I do not think the one from Truro is included in this.

Now these cases for the most part contained made up garments for our school children, but when at our children's festival we were distributing them right and left I was not aware that they were receiving a present which was such a draft on my salary. Dr. Steele himself was amazed at it and could only account for it by supposing it was owing to the expensive route by which the case had come, the P. & O. Line.

I remain yours sincerely,

J. W. MCKENZIE.

LETTER FROM REV. J. W. MAC-
KENZIE.

NEW SOUTH WALES, March 19, '88.

Dear Mr. Morrison :

I wrote you by last mail and enclosed a report of the work at our station. Received your favor a few days ago, also statement of accounts.

This year we have three children at school. Our two boys have been attending school here since January, and we intend leaving them in Sydney at the end of this month when we return to our station. The most satisfactory arrangements we have been able to make is to leave them with a Presbyterian family by the name of Smith. We have to pay a hundred pounds sterling a year for them, exclusive of books and clothing and any incidental expenses such as doctors bills, etc. For our eldest, now in her sixteenth year, we pay between eighty and ninety pounds sterling a year.

Mrs. Mackenzie, who has been very much benefitted by her change, returned along with our youngest child to Sydney last Friday; our boys and I intend following about the end of this week.

It is expected that the "Dayspring" sails on the 29th. There are no new missionaries to go down to the islands by this trip. It is probable that Mr. Copeland will accompany us, as a sea voyage may benefit his health which is not in a very satisfactory state.

We are delighted, as you may imagine, that the French troops are to evacuate the New Hebrides. Indeed it is probable that they have left before this. For this we may thank, as far as human agency is concerned, the colony of Victoria, which has been instrumental in stirring up the British Government.

Steam communication is now established between Australia and our group. It is the line running to Fiji. Our friends can now write at any time, addressing direct to the Islands.

No further steps have been taken towards getting a steamer for our mission as it is found that our dear old "Dayspring" can do the work for another year at least.

Rev. C. Murray of Ambrim, who was so ill last year and returned to New Zealand has, I am sorry to see, resigned his connection with Mission.

Had letters from some of our natives about a fortnight ago. Up to the middle of February they had no hurricane. Was very sorry to hear of the death of one of my scholars. He was a nice boy of about 16 years of age. He was one of those who prepared the translation of the "Peep of Day." He was a native of Eratap, but had been attending school at Erakor for nine years. He died very suddenly.

Was the picture of health when I left. We feel his death very much.

Rather bad news has been received from one of the new stations, Mr. Morton's. Zary, a fine young man, a native of Malo, who was Mr. Morton's cook, was shot dead by one of the Malekula natives belonging to a village quite near the Station. A quarrel had arisen between the murderer and the rest of the village. To take revenge he said he would go and shoot the missionary and then a man-of-war would come and destroy their village. Going to the mission house he saw this Malo lad and shot him. When Mr. Morton wrote he and all connected with him were at Mr. Leggatt's, the other station on Malekula.

I have not heard anything from any of the other stations except Erromanga. Mrs. Robertson was suffering from an attack of fever.

Yours sincerely,

J. W. MACKENZIE.

Trinidad.

MISSION NOTES.

[For the Maritime.

An inquirer met Babu Lal Behari and myself at a distant station last evening, and in giving an account of his change of views, and of his acceptance of Jesus as the true incarnation of God and the only Saviour, he told of the agents chiefly instrumental in bringing him to the truth, but evidently attached more importance to the weekly visits of a poor earnest man and his son, than to any other persons.

The father could not read, but his boy reads Hindi freely, and when he reads his father explains, and now said he, "four of us wish baptism." We were greatly delighted to hear of the constant efforts of this humble man. Every visit was a walk of 4 miles through a thick wood. We had heard of his work amongst his neighbours, but knew not of his visits to the estate mentioned.

Another, at the same service, who had been absent with his employer stated, "Though my master was very kind to me, I could not remain at C. for there was no church there, no place to pray, and not one of my countrymen cared to hear anything about Jesus.

In returning home I was asked by a

third person in the buggy, if I had seen the "Life of Christ", in Hindi, on the counter of a Christian shopkeeper. When I replied I had not, Lal Behari stated that he had ascertained that the plan of this shopkeeper was to tell as many as possible of his customers something to incline them to the Christian religion, and that the Bible or some Christian book was always open for his own benefit, and for the profiting of others. Don't however infer from the foregoing facts, that as we journey along, we always enjoy a cloudless serene sky.

K. J. GRANT.

San Fernando, April 6, '88.

LETTER FROM JOSEPH BENNY.

The following letter is from Joseph Benny, one of Mr. Grant's young Indian converts in Trinidad, of whom he wrote some time since. Joseph has returned to India and the letter is one which he wrote to Mr. Grant. It is of interest from various causes.

(1.) It shows the value of our educating and Christianizing work in Trinidad.

(2.) It shows how our work in Trinidad is reacting in India. The Christian Coolies returning to India from Trinidad carry the Gospel with them and thus do their little part in leavening the mass of heathenism and superstition in their native land.

NO. 13 MOONSHEE DEDAR, BUS LANE,
WELLESLEY SQUARE, CALCUTTA.
26th February, 1888.

Dear Sir:

We arrived here on the 22nd of January. I am very sorry that I had no opportunity of writing you earlier because I had not settled down.

During my voyage from Cape Town to here was not so pleasant as from Trinidad to Cape Town. The Captain and Doctor with some of the apprentices and myself went on shore. It is a very large and populous town with very strong and large buildings. The said day a steamer came from New York before we went on shore. When we were standing by the Telegraph office we saw a large carriage very nicely decorated and flags on the sides of the horses with these words printed on them, "The American Indian Corn Doctor from New York city."

On the following day we left Cape Town for India. Then it was very rough weather and the water would come over the

decks and also in the twindeck. I was put as a guard on the middle hatch to hinder the people from coming on deck, and also help Mr. Alfred and Mewa in sharing out the medicine. Every evening Teelucksingh, Rambalsingh, and myself would make three different classes and talk the truth with them. Sometimes they would say that one of these days the ship will be drowned for the Christian's sake.

Teelucksingh and family are not with us, they have gone to their country. And one of our Christian brothers, Charles Ramsacal, is dead.

Father has started a business on bakory with another man who was the steward on board the same ship. He is a very quiet and religious person and also a very good Christian.

Henry and myself are going to the Free Church of Scotland, of which Mr. Milne is the minister; and my parents are attending the Bengali Free Church of Scotland of Mr. or Baboo Maitra is the pastor.

Mr. Milne was very pleased with the certificate and he receive us very kindly, and they are trying to do all they can for us.

The first day Baboo Maitra's wife came to our house she offered a very solemn prayer with us. She is fond of us and she is visiting us very often, and her oldest son is well educated; he is M. A.

We went to the Zoological garden to see the animals, it was a very amusing sight. We also went to our parents' place to see if their families are still alive. We saw our nephew, three cousins and two aunts, but the old people are all dead. One of my cousins is a very rich man and he has a sugar estate. They were all pleased to see us.

We went to one of the festival called the festival of Gora Chand; the place was very crowded by both Indians and English men. There was a little girl with three feet.

By the help and mercy of our only Mediator and Saviour we are all well.

Give our compliments to all our Christian friends and brothers and to Mrs. Grant, Miss Copeland, Mr. Geddes, Miss Bessie, Master George, Miss Maggie and Claudia, Mr. and Mrs. Lal Behari, and Mr. and Mrs. Amir, Mya and all the school children.

With kind regards,

From your sincere and ob'dt. servt.

JOS. C. BENNY.

PREMILLENIALISM.*

There are many different shades of view regarding this doctrine, but it may be broadly stated as follows:

Christ is coming. He may come at any moment. When He comes, the dead in Christ shall be raised. He will set up an earthly kingdom, probably in Jerusalem. His risen saints shall live and reign with him there. The work of evangelizing the world will then go on more rapidly than ever before, because Satan will be in bonds. Christ's kingdom will be spread over the whole earth. At the end of this period the dead out of Christ shall be raised, the general judgment will take place, and the end of the world shall come.

This doctrine of two resurrections rests upon a single passage in an obscure, prophetic, symbolic chapter, viz., Rev. xx, where, from other parts of the Word of God, the "first resurrection" evidently refers to a spiritual resurrection, and over those who share it the second death hath no power.

The great question in connection with Christ's second coming is not whether He shall come in visible bodily presence. The Scriptures plainly teach that He will do so. Neither is the question, "When He shall come", for "of that day and hour knoweth no man." The question is, "What He will come to do?" The premillennialists teach that He will come, not to terminate this earthly, fleshly state, but merely to "set it up in a new form; when, with His glorified saints, the Redeemer will reign in person on the throne of David at Jerusalem for a thousand years, over a world of men yet in the flesh, eating and drinking, marrying and giving in marriage, under this mysterious sway."

The common teaching of the Christian church is that He will come to put an end to the present state of things, that at His coming all the dead shall be raised and judged and shall enter on a changeless eternal state.

The post millennial or common view has been summed up in the following propositions. We give in connection with the

*The above is taken, much of it quoted literally, from "Christ's Second Coming—Will it be Premillennial?"—by Rev. David Brown, probably the best work that has ever been written on the subject. It is a book that we would advise any of our readers who take an interest in the subject to procure and study. It may be ordered of the Book and Tract Society, Halifax.

propositions some of the texts by which they are supported.

I. *The Church will be absolutely complete at Christ's coming.*

1 Cor. xv: 23—"Christ, the first fruits, afterward they that are Christ's—(the full harvest)—at His coming.

Read Eph. v: 25-27—Where Christ presents himself with a glorious church, complete, wanting nothing.

2 Thes. 1: 10—"He shall come to be glorified in His saints and admired in all them that believe—in that day.

II. *"Christ's second coming will exhaust the object of the Scriptures."*

"His coming is the goal of all revelation, its farthest horizon, its last terminus, its Sabbath and Heaven."

(1.) *His coming will exhaust the object of Scripture with regard to believers.*

"Occupy till I come." Luke xix: 13.

"Take heed—until the day dawn, &c." 2 Pet. i: 19.

"Be patient—unto the coming of the Lord." James v: 7.

"Crown to be given—at that day to all them that love His appearing." 2 Tim. iv: 8.

(2.) *His coming will exhaust the object of Scripture with regard to unbelievers.*

See the warnings of His coming in: 2 Thes. i: 17-10; 2 Pet. iii: 10; Luke xiii: 39, 40; Luke xvii: 26, 27, 30.

III. *The sealing ordinances of the New Testament will disappear at Christ's second coming.*

(1.) *Baptism.* "Go—disciple—baptizing, &c.—And lo I am with you always, even to the end of the world." Matt. xxviii: 18-20. From this we learn that preaching, making disciples, and the public acknowledgment of them by baptism, all began when he left the earth, and were to continue without change to the end of the world or age, which, all agree, is His second coming, the plain inference being that these things shall then all take end.

(2.) *The Lord's Supper.* "As often as ye eat this bread and drink this cup ye do shew the Lord's death till He come." 1 Cor. xi: 26.

IV. *The intercession of Christ and the work of the Spirit, for saving purposes, will cease at the second advent.*

Heb. ix: 12, 24-28.

The teaching of this passage is, that Christ died for sin, that He now intercedes

and shall do so until His second coming.

See also John xiv: 16, 17, 26—xv: 26—xvi: 7, 14—Acts ii: 33—Titus iii: 5, 6—all which teach that the Spirit's work is as a saving agency linked with Christ's intercession and therefore will cease with it.

V. *Christ's proper kingdom is already in being, commencing formally on His ascension to the right hand of God, and continuing unchanged, both in character and form, til the final judgment.*

Acts ii: 29-36. Here Jesus has been made both Lord and Christ.

See also Is. ix: 7; Acts iii: 13-15; Acts v: 29-31; Heb. x: 12, 13; 1 Cor. xv: 24-26.

VI. *When Christ comes, the whole church of God will be "made alive" at once—the dead by resurrection, the living by transformation, their "mortality being swallowed up of life."*

John vi: 39, 40; John 17: 24.

VII. *All the wicked will rise from the dead or be "made alive" at the coming of Christ.*

Some teach that there are two resurrections, one at the beginning and one at the end of what they call the "millennium," but the only passage that can be given in direct support of that is from a difficult and symbolical chapter in the book of Revelation. On the other hand the Scriptures plainly teach that both righteous and wicked will be raised together at the coming of Christ.

See Daniel xii: 2; John v: 28, 29; 1 Cor. xv: 51, 52; Matt. xiii: 36-43; Rev. xx: 11-15.

VIII. *The righteous and the wicked will be judged together, and both, at the coming of Christ.*

Matt. x: 32, 33; Mark viii: 33; Rev. xii: 12-15; Matt. xvi: 24-27; Matt. vii: 21-23; Matt. xxv: 10; Matt. xxv: 14-30; Matt. xxv: 31-46; Matt. xiii: 30, 38-43; John v: 28, 29; Acts xviii: 31; Rom. ii: 5-16; 2 Cor. v: 9-11; 1 Cor. iv: 5; 2 Thes. i: 6-10; 1 Cor. iii: 12-15; Col. i: 28; 2 Tim. iv: 1; Rom. xiv: 10, 12; 2 Pet. iii: 7, 10, 12; Rev. xx: 11-15.

IX.

At Christ's second appearing, "the heavens and the earth that are now," being dissolved by fire shall give place to "new heavens and a new earth, where dwelleth righteousness," without any

mixture of sin—good unalloyed by the least evil.

Rev. xx: 11; xxi: 1; 2 Pet. iii.

"By putting these three passages together we have the following argument:"

The conflagration and passing away of the heavens will be "as a thief in the night, in" or "at the day of the Lord"—the time of his second advent. (2 Pet. iii.)

But the millennium precedes the "fleeing" or "passing away" of "the earth and heaven." (Rev. xx., xxi.)

Therefore, the millennium precedes the second advent.

Items.

MARITIME.

Mr. Calder has resigned the congregation of Woodstock N. B.

Baillie and Tower Hill have been separated from Bocabec and joined to St. James.

Rev. James Ross has resigned the pastoral charge of South Richmond and Canterbury, N. B.

Mr. A. A. Watson ordained missionary at Annapolis has been released from his charge at that place.

A harmonious call has been presented by the congregation of Springside Col. Co. to Rev. D. S. Fraser of Mahone Bay.

Mr. William M. Fraser has been appointed to supply the North-West Arm and Goodwood, Hx. Co., for the summer.

The congregation of Parsboro is making marked progress under the ministry of Rev. E. M. Dill. They hope soon to be self-sustaining.

Mr. Morrison acknowledges for schools under Mr. Gibsons charge, Demarara, from the scholars of Pictou Landing school, \$11.25.

Mr. Geggie was licensed by the Presbytery of Truro on May 15th, and is being called to the congregation of St. Pauls Church, Truro.

Houlton Church and stations, Maine, that formerly belonged to the Presbytery of St. John have been transferred to the Boston Presbytery.

A call signed of over four hundred members has been given to Mr. Thomas Corbett by the congregation of Glenelg, E. River, and Caledonia.

Mr. Rankir, a student who recently came to us from the Established church of Scotland is labouring as a catechist at North River, Col. Co.

The Noel congregation has purchased the property of the late Rev. S. Bernard for a manse and glebe. The pastor Rev. A. Campbell, has been compelled to "come apart and rest awhile," but is now better.

Rev. J. Hogg of Moncton has accepted a call to St Andrews Church, Winnipeg, from which Mr. Pitblado was recently removed. We are very sorry to lose Mr. Hogg in the East but our loss will be their gain.

To the great regret of many friends both in the congregation and out of it Rev. A. Cameron of Bass River has been obliged to resign his charge and ask leave of the Assembly to retire from the active duties of the ministry.

There is a little girls mission band in connection with St. Stephen's Presbyterian Church, Amherst. They have been at work for some time sewing. As the proceeds of their work they handed to the treasurer of the congregation \$50 for the Foreign Missions of the Church.

Rev. J. D. McGillivray, acknowledges receipt of fifty dollars for the schemes, from Mrs. Susan Archibald, of Clifton, Col. Co. The Session has divided it as follows:—Foreign Missions, \$15 00; Home Missions, \$10.00; College Fund, \$10.00; Augmentation Fund, \$10.00; Bursary, \$5.00.

BRITISH.

Great Britain's national Drink Bill, sometime on the decrease, is on the increase again, being for 1887 over ten million dollars in excess of that of 1886.

An immense image of the Virgin Mary has been erected above the altar in St. Paul's cathedral, London. The image is in marble and gold, and is great and gorgeous, costing \$120,000. It is set up by Canon Liddon and his associates in charge of the cathedral. With the image is a great crucifix. The London Record denounces the thing with due severity. The Church Association appeals to the courts

of law to ascertain whether the "graven image" can be retained.

UNITED STATES.

Barnesville, Georgia, has fixed the price of saloon licenses at \$3000 a year.

The French Canadians resident in the United States now number 1,000,000.

Since prohibition has been enforced in Kansas, church membership has, it is said, increased from ten to forty per cent.

The receipts of the Women's F. M. Society of the Presbyterian Church, the United States, North, last year were nearly \$150,000, an advance of more than \$20,000 on the previous year.

It is announced that the Presbyterian Board of Foreign Missions—United States—North closed its books on Thursday, May 3, having received during the fiscal year \$901,180.80 for its current work. The receipts of the Presbyterian Board of Home Missions for the fiscal year are \$783,627.30.

Seventeen of the evangelical churches of Buffalo, N. Y., united recently in making a religious canvas of a large section of that city. About 6,000 names were taken. All except about three hundred gave their church preferences. Only forty could be classed as unbelievers in Christianity, and but three confessed themselves as infidels.

In Denver, Co., out of a Chinese population of 500, 175 are in school; and 160 of them under decided religious influence. In San Francisco there are 248 members connected with the Chinese and Japanese churches, 58 having been added during the past year. There are 649 pupils in their schools. At a recent funeral in California, among converted Chinamen, the pall-bearers wore white badges of mourning, and forty men stood by the grave and sang, "Shall we gather at the river?"

FOREIGN.

Christian workers in Africa are now said to represent thirty-three missionary societies.

The number of students at the University of Upsala, Sweden, is 1689, of whom 462 are studying law, 231 medicine, and 200 theology.

The mission house of the French Protestant churches was recently opened in

Paris. This beautiful building, which has cost 242,000 francs, is the centre of the administrative machinery of French Protestant Missions.

Dr. Dollinger celebrated his eighty-ninth birthday on the 28th Feb. in wonderful freshness of mind and body. He is publishing a powerful lecture on "Dante as Prophet," in the *Deutscher Merkur*, the weekly organ of the Munich Old Catholics.

Mr. McAll has opened at St. Germain, Paris, his one hundred and thirteenth station. It is said that some Americans are about to build three large churches in different parts of Paris for the use of those who now regularly frequent the popular mission halls.

Dr. Elizabeth Beatty, a medical missionary of our Church at Indore, during last year treated over six thousand patients. Miss Beatty thinks that the institution of a hospital and training school for Hindoo women would open a wide door for the entrance of Christianity.

"The China Inland Mission sent to the field last year a hundred new workers. It is stated that all the money for equipping and sending out these missionaries was contributed by eleven persons. What a noble use to make of money! The effort for sending out these men and women was begun with the observance of a day of prayer and fasting."

"From Damascus comes an account of a medical mission, established by a Scotch physician, which for nearly two years has been daily dispensing remedies to as many as fifty who come thither for treatment. And so not far from the very spot where Paul lay smitten with blindness, a Christian mission is dispensing succor to hundreds of diseased bodies and sin sick souls."

When John Williams, afterwards martyred at Erromanga, went out to the South Seas, he carried with him a few choice bananas from the hothouses of the Duke of Devonshire at Chatsworth. On arrival they had become a mass of rotten pulp and were thrown away on a heap as utterly worthless. But of them, however, there sprang one plant of vigorous fruitfulness; and the product, being resown, was the origin of the now common banana of the South Seas.

PRESBYTERIANISM.

Dr. Donald Fraser, writing in his *Monthly Journal* on the approaching Conference, says:—Presbyterians in England should know and feel that they are part and parcel of what is, perhaps, the largest Protestant Church in Christendom. Yet many in this land are ignorant of the wonderful way in which our system has adapted itself to all classes and to all nationalities and to every form of government. It is generally known that there are now more Presbyterian congregations in France than there are in Ireland, and more in Wales than in either? That one thousand and five hundred can be found in the Netherlands, and two thousand in Hungary? That our church is represented in Belgium, Bohemia, Moravia, Spain, Italy and Switzerland? That the powerful Dutch Church at the Cape of Good Hope is Presbyterian? That in Australia, New Zealand, in Persia, India, China, Japan, and the New Hebrides there are either growing Presbyterian Churches or flourishing Presbyterian Missions? You have only to cross the Atlantic to find thirteen thousand Presbyterian Churches in the United States and Canada.

The student catechists are now all at work in their mission fields for the summer. It is difficult to estimate the value of the services of these young men to the church. They are the pioneers.

They carry the gospel to the scattered settlers in the outlying districts of country, and there lay the foundations of new congregations.

One of the agencies which they call to their aid is the religious press. The following, "I have just reached my field, please send me at once a parcel of samples of the MARITIME" is the kind of note we are pleased to receive. We will all ways be glad to respond to such from any quarter.

"You never get to the end of Christ's words," said Dean Stanley. "There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations; but they never pass away, and after all the use that is made of them they are still not exhausted."

Amounts Received by Agent for the Schemes of the Church, (East. Sec.)

FROM MAY 1st, 1887, TO MAY 1st, 1888.

Congregational Contributions.

PRESBYTERY OF SYDNEY.

CONGREGATIONS.	Foreign Missions.	Dayspring	Home Missions.	Augmen- tation.	College.	Manitoba College.	Bursary.	Aged Ministers.	French Evang.	Assembly.	Total.
Boularderie.....	\$ 12	\$ 2	\$ 12	\$ 12	\$ 6	\$.	\$.	\$ 4	\$ 11	\$.	\$ 47
Cape North.....				10							10
Cow Bay.....	90	10	34	42	15				10		201
Falmouth St. Ch., Syd.	20	12	20	30	10			4	15	2	115
Gabarus.....	10		2	25	3	1		2	5	1	49
Glace Bay.....	40	40	48	40	20	5		5	50	4	252
Grand Riv. & St. Pet.	19	4	12	21				2	10	4	72
Leitch's Creek.....	3	2	2	30	2			2	2	2	45
Loch Lom'd & F'boise	10		5	15					4	2	36
Mira.....	13	3	10	25	5			5	5		66
North Sydney.....	30		25		7	5		6		5	78
St. Ann's.....	25	3	12	35	4		2	6	13	2	102
St. Andrew's, Sydney	50	14	30	30	6			8	35	7	180
Sydney Mines.....	15	17	10	35	10			5	5		97
Total.....	337	107	222	338	88	13	2	49	165	29	\$ 1350

PRESBYTERY OF VICTORIA AND RICHMOND.

Baddeck & Forks.....	\$ 60	\$ 14	\$ 12	\$ 22	\$.	\$.	\$.	\$.	\$.	\$.	\$ 108
E. Lake Ainslie.....	7	5	4	26				4	4		50
Little Narrows.....	11		5	14					5	2	37
Mabou & Port Hood..	29	2	20	26	4	4	2	5	19	1	112
Malag'tch. & Riv. Den.	35		12		5			4		3	59
Margaree.....	2			5							7
Middle River.....	9		5	18				7	4	2	45
P. H's't'g's & R. Inhab.	1		12	30							43
Strath Lorne.....	35		18	26		5			7		91
West Bay.....	65	8	30	23	12	3			17	2	160
Whycocomagh.....	44	4	20	22	4			4	23		121
Total.....	298	33	138	212	25	12	2	24	79	10	\$ 883

PRESBYTERY OF TRURO.

Acadia.....	\$ 30	\$ 10	\$.	\$.	\$ 20	\$ 10	\$ 5	\$ 5	\$ 10	\$ 5	\$ 169
Clifton.....	88		32	55	35	10		23	68	10	321
Coldstream.....	25		10	20	10			2	7	1	75
Economy & Five Is'ds.	15	32	10	40	13				5	5	120
1st Pres. Cong., Truro.	99	44	50	92	15			4		5	309
Great Village.....	62		25	55	20	5	5	18	20	5	215
Harmony.....	10	8	10								28
Mid. Stacks & B'k'ld	184	64	94	65	41	12		7	49	4	520
Onslow.....	105	26	30	55	25			5	25	4	275
Parrsboro.....	6		7	20							33
Riverside.....	52	37	38	50	39		5	6			227
Springside.....	38	31	47	40	20	10		5		4	195
St. Andrew's, Truro..	247	32	83	92	52	10		5	75		601
Stewiacke.....	52	36	44	65	25		5	5	25	5	262
St. Paul's, Truro.....	41	45	40	66	20	5	10	5	30	5	267
Upper Londonderry..	61		30	55	10			7	10	3	176
Total.....	1115	371	588	800	345	62	35	97	324	56	\$ 3793

PRESBYTERY OF PICTOU

CONGREGATIONS.	Foreign Missions.	Dayspring	Home Missions.	Augmen- tation.	College.	Manitoba College.	Bursary.	Aged Ministers.	French Evang.	Assembly Fund.	Total Schemes of the church.
Antigonish	\$167	\$ 20	\$163	\$ 95	\$ 20	\$ 7	\$.	\$ 5	\$ 50	\$ 3	\$ 530
Blue Mt. & Barney's R.	45	23	27	20	.	.	.	3	25	.	148
Cape George .....	.	.	.	.	.	.	.	.	12	.	12
East River	87	10	10	60	10	.	.	8	15	.	200
Glenelg, E. R. & Cal.	64	7	35	46	1	.	.	3	8	.	164
Hopewell	269	.	81	48	9	.	.	4	68	4	483
James Ch. N. Glasgow	202	31	71	108	35	5	60	5	.	.	518
Knox, Pictou	135	35	51	75	54	.	10	5	37	3	405
Little H. & Fisher's G.	26	16	4	13	7	.	.	1	22	2	91
Merigomish	10	17	.	33	.	.	.	.	.	.	60
Prince St. Ch., Pictou	133	57	81	135	80	.	.	10	99	10	605
Scots'b'n, Hermon &c.	154	28	6	41	.	.	.	.	10	.	239
Stellarton	131	.	51	90	.	17	.	.	27	.	316
Sherb'ke & Goldenville	40	38	.	40	23	.	.	.	12	.	153
Union Can. & Lochaber	50	20	38	50	18	12	.	12	5	4	209
United Ch. N. Glasgow	545	135	160	202	151	10	.	20	170	.	1393
Vale Col. & Suth'ds R.	102	20	20	50	11	.	.	.	23	2	228
West R. & Green Hill	142	55	90	80	27	5	.	.	27	3	429
Westville & Mid. Riv.	194	65	74	55	20	.	.	.	20	4	432
Wine Harbor .....	.	.	4	.	.	.	.	.	.	.	4
Total	2496	578	966	1241	466	56	70	81	630	35	6619

PRESBYTERY OF MIRA MICH.

CONGREGATIONS.	Foreign Missions.	Dayspring	Home Missions.	Augmen- tation.	College.	Manitoba College.	Bursary.	Aged Ministers.	French Evang.	Assembly Fund.	Total Schemes of the church.
Bass River, &c.	\$ 30	\$ 3	\$ 27	\$ 32	\$ 10	\$.	\$ 5	\$ 5	\$ 7	\$.	\$ 124
Bathurst	55	.	63	25	10	5	.	15	23	5	201
Black River	6	.	8	32	.	.	.	2	.	.	48
Blackville and Derby	20	10	13	25	13	.	.	9	12	2	104
Campbellton .....	.	26	25	41	.	.	.	6	30	.	128
Caraquet & Miscou	.	.	.	.	.	.	.	.	.	.	.
Charlo, N. Mills &c.	7	55	50	42	.	.	.	15	25	.	239
Dalhousie	22	20	21	23	10	2	.	3	2	.	129
Douglstown & Nelson	.	14	25	.	.	.	.	15	.	.	54
Escominac	8	.	13	8	.	.	.	.	.	.	29
Flat'ds. Metapedu &c.	6	.	6	4	.	.	.	.	.	.	16
Kouchibouguac .....	.	.	.	.	.	.	.	.	.	.	.
New Brandon .....	.	.	.	.	.	.	.	.	.	.	.
N. Carlisle & Hopetown	20	10	31	25	17	.	.	3	17	2	125
Newcastle	12	10	29	50	10	.	.	.	10	10	131
New Richmond	20	.	20	39	.	10	.	12	.	5	106
Port Daniel	5	.	.	.	.	.	.	.	.	.	5
Redbank & Whitbyville	23	.	18	25	1	.	.	.	.	.	67
Richibucto	25	23	20	65	20	.	.	10	10	.	173
St. Andrew's, Chatham	40	40	45	75	25	.	.	10	31	15	281
St. John's, Chatham	35	.	15	40	9	.	.	.	10	.	109
Tabusintac & Burnt Ch.	9	.	11	9	.	.	.	.	4	.	33
Total	408	191	440	560	125	17	5	105	207	44	2102

PRESBYTERY OF HALIFAX.

CONGREGATIONS.	Foreign Missions.	Dayspring	Homo Missions.	Aug mentation.	College.	Manitoba College.	Bursary.	Aged Ministers.	French Evang.	Assembly.	Total.
Annapolis	8	8	8	9	3						24
Bedford & Waverley	8	8	8	9							28
Bridgetown	8	17	8	9	5			2	2	12	53
Canard	26	7	5	25	8			2	3	3	83
Carleton & Chebogue	15	6	7	21							49
Chalmer's, Halifax	114	60	112	90	40	5	40	10	70	5	546
Dartmouth	90	52	23	90	23	5		5	35	5	328
Elmsdale	58	32	75	23	115		6	4	32	5	355
Fort Massey, Halifax	350	107	220	270	140	40	50	30	90	12	1309
Gore and Kennetcook	77	18	12	21	16			2	11	2	159
Hamilton, Bermuda	181		17	25				16	17		256
Kempt and Walton	18	7	16	18					10		69
Kentville	10	17	10	25	15						77
Laurecet'n & Cow Bay	18	8	11	25	10			3	8	3	86
Lower Musquodoboit	19	6	11	21	12		1	2	6	1	79
Maitland	17	28	101	112		5	10	7	45	5	330
Middle Musquodoboit	72	21	39	25	5			3	16	3	184
Milford & Gay's River	54	67	7	50	42	4	8	8	67	3	310
Mount Uniacke, &c.									7		7
Musquodoboit Harbor	23	16	6	21	3			3	3	3	78
Newport	118	12	10	100	33			7		5	285
Noel	25	19	15	25					14		98
Park St., Halifax	95	85	75	110	83				33		481
Richmond, Halifax	55	22	30		20			10	31	10	178
Sheet Harbor	67	45	2	21	1			3	8	2	149
St. Andrew's, Halifax	120	30	200	112	25	25	35	10	60	5	622
Shuben'die & L. Stew'k	75	50	53	75	53	5		2	61		379
St. Croix & Eilershouse				9							9
St. John's, Halifax	115	40	55	112	128	15	7	9	25	12	518
St. Matthew's, Halifax	119	40	70	270	50		58	78	13	20	718
Upper Musquodoboit	19	12	16		1				7		55
Waterville & Lakeville	4		4	18	4				25		55
Windsor	25	25	30	100	10		5	5	25	3	228
Wolfville	20		10	15	8		5	3		2	63
Yarmouth	65	20	65	40	43			14	25	6	278
Total	2030	875	1328	1904	896	104	227	239	756	117	8526

PRESBYTERY OF LUNenburg AND SHILBURNE.

Bridgewater	10	14	6	44	24			3	3	3	92
Clyde and Barrington	10	15	6	44	4			3	7	3	85
La Have	25	21	21	40	22			2	1	2	150
Lockport & E. Jordan	3	3	3	31	1			2	1	2	47
Lunenburg	101	31	30	100	40		5	10	25	5	352
Mahone Bay	11	21	13	40	7			4	3	3	110
New Dublin	4	4	5	12	3			2			30
Riversdale		21		10						2	37
Shelburne	8	4	4	18	6			1	2	3	50
The Rocks	4		2	4	3				2	1	16
Total	166	164	84	347	110		5	25	43	25	969

PRESBYTERY OF ST. JOHN

CONGREGATIONS.	Foreign Missions.	Dayspring	Home Missions.	Augmen- tation.	College.	Manitoba College.	Bursary.	Aged Ministers	French Evang.	Assembly	Total.
Baillie & Tower Hill	5	4	4	5	3						4
Bocabec and Waweig.	5	12	14	33						1	22
Buctouche	25	14	13						8		92
Calvin Ch., St. John	25		13								38
Carleton, St. John	16		9	19	3			4	4	2	57
Chipman	14	11	17	53	10			3	10	5	123
Dorchester & Sackville	6								11		17
Glasville	5	9	5	25	8	2		3	2	2	61
Greenock, St. Andrews		25	5					5	10		45
Hampton & Rothesay				20							20
Harvey	38	5	31	25					8		107
Lakeville, Greenfld &c.	3		7		5			3			18
Mechanics' Set't, &c.			19								19
Nashwaak & Stanley	7		5	37					5		54
New Kincardine	16	4	33						5		53
Prince William	30		16	41	10				5	5	107
Richmond	20	27	10	40	8	2		3	5	2	117
Shediac	11	7	11	18							47
Shemogue	11	14	7	18	3				4	3	60
South Richmond				30	10						40
Springfield & Eng. Set		4									4
St. Andr w's, St. John	55		50	145	50			15	10	10	336
St. David s, "	153	40	117	156	57	21	25	10	15	14	613
St. George	13			20					6		39
St. James & Union Ch	14	4	6	28	8		1	2	8	3	76
St. John's, Moncton	120	65	32	73	40	5	10	15		5	365
St. John's Ch., St. J'm	8	30	7	5	2				7		59
St. Paul's, Fredericton	80	10	55	90	35			10	20	14	314
St. Paul's, Woodstock				20							20
St. Stephen's, St. John	80		100	112	55		50			15	412
St. Stephen's, St. Steph		40	18	54	6			15	13	6	152
Sussex & Union	18	34	17	36	3	3		2	3	3	119
Total	778	341	613	1104	313	38	86	90	159	90	\$ 3615

Presbytery of Wallace.

Auherst	\$150	\$ 20	\$ 46	\$ 43	\$ 15				\$ 28		\$ 302
Earltown & W. B. R.J.	5			27	3						35
Knox Ch., Wallace	27	22	10	27	10			12		\$ 5	113
Landau	10		8	13	5	\$ 2		3		\$ 2	43
New Annd&Wentw'th	52		21	27	10			6	6	2	124
Pugwash and Oxford.	44	46	12	41	15			5	9	3	175
River John	71	7	39	34	10			2	15	5	183
Spring Hill	183		20	41	15				30		289
St. Mathew's, Wallace	30	10	25	27	10	8			15	5	130
Tatamagouche	103	20	50	41	18	5	5	5		5	252
Total	675	125	231	321	111	15	5	33	103	27	\$ 1646

Presbytery of Newfoundland.

Harbor Grace											
St. Andrew's, St. John's	304	\$ 16	\$ 65	217	40				\$ 10		\$ 652
Total	304	\$ 16	\$ 65	217	\$ 40				\$ 10		\$ 652

PRESBYTERY OF P. E. ISLAND.

CONGREGATIONS.	Foreign Missions.	Dayspring	Home Missions	Augmen- tation.	Colleges,	Manitoba College.	Bursary.	Aged Ministers.	French Evang.	Assembly Fund.	Total Schemes of the church.
Alberton.....	\$ 88	\$ 10	\$ 25	\$ 45	\$ 10	\$	\$	\$ 5	\$ 12	\$ 3	\$ 204
Bedeque.....	100	15	50	45	30	10	5	8	10	5	284
Belfast.....	70	10							10		90
Bloomfield, O'Leary & Brae.....	15		8	15	7				5		50.
Brookfield.....	21		30	15	8				16		90.
Dundas & Cardigan...	12	16		25	5					4	62
Car'dish & N. Glasgow	75	34	39	41	28			6	20		243.
Clifton and Granville.	226		12	30					12		280
Cove Head.....	6		15	25				2	15	2	65
Geo'town & Montague	62	8	14	36	8			22	10	4	164
Mount Stewart.....	60	5	9	15	10		4	5	12	3	123
Murray Harbor.....	77			36	5				5		123
N.London & Kensington	38		21	5					1		65.
Orwell.....	25		20	20	5	5		5		5	85.
Princeton.....	233	77	67	63	44		5	7		6	502
Richmond Bay (East)	31		11	20	15			6	14	1	98
Richmond Bay (West)	1			20							21.
St.James Ch., Ch'town	300	80	75	70	40		32	15	72	8	692
St. Peter's & Brackley Pt. Roads.....	95	37	25	2	4			4	20	4	191
St. Peter's Bay.....			68	48				5	25		146.
Souris & Bay Fortune	40		13	23	5			5	5		91
Strathalbyn.....	27	12	15	32	7	5		5	17		120
Summerside.....	150	25	40	60	20		12		53		360
Tignish, Montrose &c.	57	18	12		6			3	15		111
Tryon and Bonshaw...	5		4	25				3	4	3	44
Valleyfield & B. Creek	50	23	65	25	20			7	30	6	226
Wt. Cape. Camb'ton &c				20							20
West & Clyde Bivers.	40		15	35	4	5		4	10		113
Wd'vil, Little Sands. &c	40	16	25	30	10	5	5	5	14	5	155
Zion Church, Ch town	60		35	63	30			10	45	5	248
Total.....	2004	392	713	889	327	30	63	132	452	64	\$ 5066

TOTALS BY PRESBYTERIES.

PRESBYTERIES	Foreign Missions.	Dayspring	Home Missions	Augmen- tation.	Colleges.	Manitoba College.	Bursary.	Aged Ministers.	French Evang.	Assembly.	Total.
Sydney.....	\$ 337	107	222	338	\$ 88	\$ 13	\$ 2	\$ 49	165	\$ 29	\$ 1250
Victoria & Richmond.....	293	33	138	212	25	12	2	24	79	10	833
Wallace.....	675	125	231	321	111	15	5	33	103	27	1646
Pictou.....	2496	578	966	1241	466	56	70	81	630	35	6519
Truro.....	1115	371	588	800	345	62	35	97	324	56	3793
Halifax.....	2080	875	1338	1904	886	104	227	230	756	117	8526
Lun'br'g and Shelburne.....	166	164	84	347	110		5	25	43	25	969
St. John.....	778	341	613	1104	313	38	86	93	159	90	3615
Miramichi.....	408	191	440	560	155	17	5	105	207	44	2102
P.E. Island.....	2004	392	713	889	327	30	63	132	452	64	5066
Newf'd'ld.....	304	16	65	217	40				10		652
Total.....	10661	3193	5308	7933	2836	347	500	878	2028	497.8	35171

CONTRIBUTIONS FOR THE
SCHEMES NOT INCLUDED
IN THE TABLES:

FOREIGN MISSIONS AND DAYSPRING.

James Henry,	\$ 3.00
A. C. Thompson,	10.00
Friend per Rev. L. G. Macneil,	10.00
Pupils of Deaf and Dumb Institution,	5.00
Alma G. McCulloch,	5.00
Couva Memorial Service,	29.00
Arrowroot,	39.00
In memoriam, Fanny and Evy,	2.00
William McCulloch,	5.00
Miss McCulloch,	1.00
Friend,	50
Friend for Hague School,	2.00
Collection at Mis. Meeting St. John,	20.00
A Friend,	10.00
C. Fraser,	2.00
O. P. Q.,	25.00
E. Cummingier,	4.00
A follower of Christ,	5.00
A. W. Lewis,	5.00
Sir W. Dawson,	20.00
Rev. J. Annand,	20.66
William Merson,	2.00
D. McMillan,	5.00
For the Master's use,	1.50
A. W. McLeod,	10.00
A. B. R. M.,	5.00
Unknown,	10.00
M. F."	75,
T. P. Jones, (int. to be paid him during life),	500.00
A. McLean,	25
W. F. M. S. Saltsprings (St Lukes),	90.00
D. N. Morrison, M. D.,	-1.50
Unknown,	2.50
Proceeds of sale of seats F. C. Charlottetown,	10.00
Two Friends,	2 50
Children's Record,	50.00
A Friend,	5.00
A Friend,	2.00
John McAskill,	4.00
W. F. M. S., East, Jubilee Fund,	1023.59
W. F. M. S., East, for salaries of teachers in Trinidad	1624.00
Rachel Murray,	12.00
A Friend, Liverpool,	15.00
Anonymous,	4.00
A Friend,	6.00
No name needed,	12.00
Mrs. Lawrence,	2.00
W. F. M. S., West,	1200.00
Western S. S's., &c.,	1247.27

\$6011.02

HOME MISSIONS.

An Edinburgh-Nova Scotian,	\$121 66
D. N. Morrison M. D.,	1.50
Friend,	.50
E. Cummingier,	4.00
Rev. J. Annand,	8.00
William Merson,	2.00
F. Church, Scotland,	388.44
For the Masters use,	.75
Rachel Murray,	7.00
A Friend, Liverpool,	10.00
Qu'Apelle,	10.00
A Friend of the Good cause,	10.00
Presby'n Church of Ireland,	242.77
O. P. Q.,	5.00
J. T. B.,	2.00
Thomas A. Fraser,	2.00
Anonymous,	4.00
Alexander Campbell,	2.00
	<hr/>
	\$824.62

COLLEGE.

Proceeds of seats F. C. Charlotte- town,	\$4.00
E Cummingier,	2.00
Rev. J. Annand,	8.00
Alexander Campbell,	3.00
	<hr/>
	\$17.00

AUGMENTATION.

Rev. J. Annand,	\$7.00
Qu'Apelle,	5.00
	<hr/>
	\$12.00

AGED MINISTERS FUND.

An Edinburgh-Nova Scotian,	\$121.66
Proceeds of seats F. C. Charlotte- town,	4.00
Presbyterian Record,	250.00
	<hr/>
	\$375.66

FRENCH EVANGELIZATION. FUND.

Unknown, per W. M. D. Pearman,	\$1.50
Proceeds of seats F. C. Charlotte- town,	4.00
Rev. J. Annand,	5.00
For the Masters use,	0.75
Friend, per P. M. Moriarty,	2.00
Rachel Murray,	3.00
A Friend, Truro,	2.00
A. W. Lewis,	5.00
A Friend of the Good cause,	5.00
James Henry,	1.00
	<hr/>
	\$25.00

Contributions to Assembly Fund, sent direct to Dr. Reid.

Black River,	\$2.00
Riverside,	6.09
Boulevardrie,	2.00
Fredericton,	15.00
New Glasgow,	5.00

N. B.—1. In these tables entries are made in dollars only—fractions are counted one or nothing according as they reached or fell below 50 cents.

2. In the columns for French Assembly and Manitoba College only the sums sent to the Eastern Agent are given.

3. Contributions from individuals are counted in with the congregations to which the contributors belong—except in cases where their residence is either not known or is outside our bounds.

CONTROL OF THE COUNTENANCE.

LEARN to control the countenance. Government of the tongue is indeed of the first importance, but control of the countenance certainly ranks next. How little does it avail to restrain the sharp word when the angry look expresses all, and perhaps more than might have been uttered!

There are many who seem to think that if they refrain from the verbal expression of malignant feelings it is enough. For hours and even days they will allow their faces to speak all their lips leave unsaid, thus rendering unhappy not only the object of their anger, but every one else with whom they are brought into contact. Sometimes the cause of these lowering glances is purely imaginary, existing only in the selfish fancy of an egotist. Sometimes it is real. In the latter case it may or may not be well to speak of it. This must be determined by circumstances, and should never be done until the sense of irritation has passed from the minds of both parties. But in any event, let us not fall into the grievous mistake of indulging in angry looks which can be productive of none but unhappy results.

It is not, however, in moments of anger alone that we should endeavour to control the countenance. Much may be done to prevent the development of the look of mingled hardness and discouragement which becomes, to a greater or less degree, the habitual expression of many persons as they advance in life. By keeping a watch over the muscles of the face, and

still more by the cultivation of a contented disposition, an expression of kindness and cheerfulness may be rendered habitual to the countenance even when in repose.

This is not a trifling matter. Who does not feel the influence breathing from the face of a silent companion? Who has not known persons whose expression, as they moved about the house, created a sunny atmosphere?

"But," it may be said, "if right dispositions are cultivated, an amiable disposition will follow as a matter of course." Not always. The demons of discouragement and discontent will sometimes attack the bravest, and kindly feelings are not always at the command of the most amiable. If we cannot, however, always control the feelings, we can learn, in the course of time, to command the countenance. We can gain a partial, if not a complete victory, and we can spare others the knowledge of our weakness.—*N. Y. Advocate.*

A SAVIOUR OF LIFE OR DEATH.

The Gospel preached produces different effects upon different men. Some grow indifferent under its operation; some harden their hearts under it; some sit under it for years and never respond to its spiritual influence, though interested in its intellectual or moral phases; some are convicted of sin as its minatory aspects are urged with earnestness, but make no effort to get over to Mercy's side when the Cross is held up to their view; some are touched by its love, and yield a happy sort of easy-going consent to it, but never follow it up with a corresponding heart and life culture; some open to it a full soul and thorough assimilating susceptibility and so become its cordial, growing and living exemplars. But whatever the character and degree of its misuse or improvement, it finally issues either in our condemnation or our salvation. What a tremendous fact to ponder!—*Presbyterian Observer.*

Be not anxious about to-morrow. Do to-day's only; fight to-day's temptation; and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them. Enough for you that God is just and merciful, and will reward every man according to his work.—*Charles Kingsley.*

MORMONISM.

The following is gathered from articles that have appeared in several United States papers on the subject of Mormonism

"Mormonism is not as old as many who read this article and yet the followers of this strange and dangerous delusion number a quarter of a million; 150,000 of whom are in America. In Utah the Mormons out-number the "Gentiles" almost five to one. In Idaho and Arizona they hold the balance of political power. In Wyoming, Nevada and Montana they are almost masters of the situation. In Colorado and New Mexico they have large settlements. And the dark shadow of this foe to the family, the church and the nation has reached California, Oregon and far off Washington Territory.

The babe despised at its birth 60 years ago, has become a mighty Samson, so much so that the Governors of three different territories, fearful of its encroachments, have sounded an alarm against it in their annual messages. Let it go on ten years more without restraint and it would rule the whole Pacific Coast.

NEW RECRUITS FROM THE OLD WORLD.

This monstrous delusion would have died out in America long ago were it not for foreign emigration. For many years hundreds of "missionaries," with the help of a large "Emigration Fund," and with the most outrageous deceptions, have compassed sea and land to make proselytes. Within the last forty years 80,000 new converts have left "Ungodly Babylon" and come to "Beautiful Utah Zion." When these deluded victims come face to face with Mormonism in our own land they are surprised and shocked beyond measure. They expected a Paradise, and found the foulest abomination that ever disgraced civilization. But what can we do? There they are by thousands, deceived and disappointed, homesick and hopeless, and 5000 miles from their native land.

THE AMERICAN MOHAMMED.

It is a well established fact that Joseph Smith, the founder of Mormonism, was a low, vulgar, lazy, worthless, profane character; addicted to strong drink, and accused of sheep-stealing. Of his father's family, thirty respectable citizens of Wayne Co., N. Y., testified under oath

that it was a family of semi-vagabonds and that "Joe" was the worst one of the lot. Even Brigham Young, Smith's successor, said in a sermon, "I admit that Joseph was intemperate, dishonest and tricky, but for all that he was a Prophet of the Lord!!"

Joe spent much of his time at the taverns and was generally known as "Joe Smith the money digger," because he pretended to find lost and hidden treasures. Like his mother he was also a professional fortune-teller. In 1827 he professed to have a "Revelation from Heaven," which he found written on plates of gold, and buried in a hill near Palmyra, N. Y.

WHO WROTE THE BOOK OF MORMON?

In 1830 Smith published his Revelation in what he called the "Book of Mormon." But who wrote that book? Certainly not Joe Smith alone, he was to ignorant. There is overwhelming circumstantial evidence that this "Mormon Bible" was founded on a religious romance, written in Scripture style, by Rev. Solomon Spaulding.

The facts are, one Sidney Rigdon, a shrewd, wily, unprincipled, wandering preacher, joined the wandering money-digger and fortune-teller, and the two were just the men to palm off a false religion upon the world. We have abundant reason to believe that Smith and Rigdon obtained possession of Spaulding's novel, and with a few changes, and additions from the Holy Bible, published it as a new Revelation from Heaven. This opinion is confirmed by the Testimony of Mr. Spaulding's widow, brother, daughter business partner, and many friends and neighbours, who testified, some of them under oath, to the great similarity between the romance and the "Book of Mormons."

DRIVEN OUT OF NEW YORK.

Smith organized a "Church" in 1830 composed mainly of the Smith family, and began to preach and work "miracles." But such abominable delusions were too much for the people of New York to swallow. Then the word of The Lord came to the prophet saying, "Speak to the Children of Mormon that they go forward to Ohio;" and they rose and went, just in time to save their necks. The two words, "driven out," express the history for 30 years. They were driven out of New York into Ohio, driven out of Ohio into

Missouri, driven out of Missouri into Illinois, driven out of Illinois into Utah.

"MILKING THE GENTILES."

In Ohio the Mormons built a mill, opened a store, established a bank, reared a temple, and their followers increased to a thousand. Here they helped themselves rather freely to their neighbours property. This they called "milking the Gentiles." Soon the Mormon "Wild Cat Bank" failed, leaving \$40,000 in worthless bills. The outraged community dragged Smith and Rigdon from their beds and treated their sacred bodies to a thick coat of tar and feathers.

Then these holy Prophets fled from Ohio, in the night, pursued by officers, and "Joe" sent back another "Revelation" saying "Go West, my Saints" and they went forward and pitched the Mormon Ark in Missouri.

A MORMON WAR.

Here again the sinner "Saints" were soon in conflict with the Gentiles, culminating at last in a regular civil war. Gen. Clark in a dispatch to the Governor of Missouri, says: "There is no crime from treason to petit larceny but a majority of these people have been guilty of—all, too, under the council of Joseph Smith the Prophet. They have committed treason, murder, arson, burglary, robbery, larceny and perjury." The Governor issued a message in which he also says: "These people have violated the laws of the land, driven the inhabitants of an entire county from their homes, ravaged their crops, and destroyed their dwellings."

TRAGIC DEATH OF JOSEPH SMITH.

In Illinois the prophet reached the zenith of his glory. He was Mayor of Nauvoo, Judge of the Court, President of the Church and Lieut. Gen. of the Nauvoo Legion. Here also Joseph began to preach his doctrine of "Spirit-wife-ism," and was obliged to resort to his "Revelation on Polygamy" as a cloak to cover his own villainess. Sixteen women testified under oath against the holy seducer. Several left the church, happy families were broken up, a terrible storm was gathering over the head of the Prophet, and another war was imminent. The militia of the state was ordered out, Smith and others surrendered and were lodged in Carthage jail.

On the evening of June 27th, 1844, two

hundred men attacked the jail, and the Prophet Joseph was pierced with fourteen rifle balls just as he was in the act of leaping from the jail window. Thus ended at the age of 39, the career of the vilest impostor of modern times.

Mormonism has had three noted rulers. Joseph Smith, its founder, reigned for seventeen years. Brigham Young, its "Great Mogul," was Prophet, Priest and King for thirty-three years. John Taylor, its late President, was Pope and Revelator for ten years.

NOT DEAD YET.

For many years this nation has been looking for the death of Mormonism, and all the while its kingdom has been spreading between the Rockies and the Sierras.

It was thought that the army sent against them in 1857 would frighten them into decency. But that campaign, costing our nation \$14,000,000, ended in a ridiculous farce.

It was said that the scream of the locomotive would sound the doom of Mormonism. But the shrewd Mormons made large fortunes by taking contracts to build the railway, and when finished, used it to bring their converts to Utah.

Others hoped that the death of Brigham Young would be the death of the delusion. But "Brother Brigham" sleeps between two enormous blocks of granite, riveted together with rods of steel, lest some profane Gentile should resurrect his body before the time, and yet Mormonism is unburied."

The same writer says: "Having watched the progress of Mormonism for years, and having made four different visits to Mormon lands, we find some very serious indictments against the system.

IT HAS A MOST TYRANNICAL PRIESTHOOD.

No general ever had an army more completely under his control than has the priesthood the people of Mormondom. If Joseph Smith ordered a man to sell his property, obey he must. If Brigham Young told a man he must change his business, change he must. If John Taylor said, "You must go as a missionary to foreign lands, bearing your own expenses," there was no compromise. The priesthood dictates at what store a Mormon shall trade—what newspaper he can read—what school he must patronize—for what man he may vote—what woman he must marry—what oath he must swear,

and what faith he may believe.

IT IS THE LOWEST AND BASEST POLYGAMY ON EARTH.

A polygamy that brings down the family to the level of the barn-yard. A polygamy that allowed Joe Smith to persuade several women to be his "spiritual wives," which led to great scandal. A polygamy that allowed the old Mormon Turk Brigham Young to have a score or more of known wives besides all his "spirituals." A polygamy that has allowed a man to marry three wives related to each other as mother, daughter and grand-daughter, and another to marry three sisters at the same time. A polygamy that sanctions the marriage of a man to his half sister and a woman to her own uncle. A polygamy often followed by so many divorces and re-marriages that a woman is perplexed to remember what her last name is. A polygamy of which Brigham once said, "I have sent Geo. Q. Cannon to Congress because I mean to cram polygamy down the throats of the American people." How long will this nation tolerate such an outrage against manhood, womanhood and childhood.

IT IS DISLOYALTY TO ITS NATION.

The Mormons are guilty of a disloyalty that curses its country's flag, and hung it at half mast on the Fourth of July, 1835. With them it is the Church first and the nation afterward. They are Mormons but not Americans. They hate, and where they dare, defy the government. Their rulers claim that they are appointed by the Almighty, and no human government has any right to interfere with them. Their President is higher in authority than the President of the United States, and the oaths of their Endowment House more binding than the oath of allegiance to the nation. Elder Orson Pratt once said in the great tabernacle, "We will have our own way, Congress or no Congress."

Prest. John Taylor said in a sermon, "Let the Government dare to lay so much as a finger upon us and we will show the people of the United States what we can do," and six thousand Mormons shouted "Amen."

In 1870 Brigham Young, in a tabernacle sermon, made the following threat, Rev. G. M. Pierce, Methodist missionary to Utah, being present and writing down the words as they fell from the President's

lips: "If any of these so called officers try to arrest me and bring me before the d—d cussed hounds of the law the government has sent out here to lord it over us, I'll send them to hell cross lots, so help me God."

In 1867 Brigham Young was removed from the office of Governor of Utah. The next Sunday he said in his pulpit, "I am Governor, I have been Governor, I will be Governor, no power on earth can hinder me from being Governor, until Almighty God says, 'Brigham Young, you need not be Governor any longer.'" That very year it was necessary to send 2,500 troops to Mormondom to enforce United States laws.

In the past, Governor after Governor has been obliged to protect himself by soldiers. United States courts have been broken up by mobs, United States troops waylaid, and United States officials murdered.

When the news of the assassination of Abraham Lincoln reached Salt Lake City, Brigham Young rushed over to the tabernacle and shouted, "Drape her! Drape her! Glory to God, another enemy to Zion is gone." The Sunday after Prest. Garfield was shot a leading Mormon said in a large congregation, "This is what we have been praying for." (It may be well to remember in this connection that Guiteau was a Mormon.)

IT IS A SYSTEM OF CRUELTY AND BLOOD-SHED.

It was only necessary for Brigham Young to denounce a man in public, by using his favorite expression, "Such a man ought to be sent to hell cross lots," at the same time he would make a common and significant gesture of his by drawing his hand across his throat; and the bloody Danites would soon see to it that the doomed man should mysteriously disappear.

The horrid doctrine of

BLOOD ATONEMENT.

is another proof of the cruelty of the system. This means assassination as a duty. Thus, if a man reveals the secrets of Mormonism, or leaves the faith, the only way to atone for his sin is to shed his blood. Or if a Gentile offends the priesthood it would be a deed of love to murder the offender.

Elder J. M. Grant said in a sermon, "There are men and women here that I

would advise to go to the President immediately, and ask him to appoint a committee to attend to their case, and then let a place be selected, and let that committee shed their blood." Said Brigham Young, "I could refer you to plenty of instances where men have been righteously slain in order to atone for their sins." We could give many similar quotations. Joseph Cook declares that "More than 400 known murders under this principle of Blood Atonement have stained our records."

This cruelty is also seen in the dreadful MOUNTAIN MEADOW MASSACRE. In 1857 a large emigrant train was attacked by what was no doubt a band of Mormons disguised as Indians and led by one John D. Lee, a Mormon bishop. In half an hour 127 men, women and children were butchered in cold blood. For 20 years the blood of those murdered victims cried to God for vengeance. Then John D. Lee was arrested, tried, found guilty, sentenced and executed. On the very spot of the bloody massacre the Mormon bishop knelt down upon his coffin, and five bullets pierced his heart. But John D. Lee testified, on the borders of eternity, that he was acting under instruction from those in high authority. We have heard the U. S. officials who conducted that trial, say that there was abundant evidence that the awful deed was ordered from Mormon headquarters.

Another writer says of it: "This frightful doctrine which they teach is that the blood of Christ is not sufficient to atone for our sins; that those can only be atoned for by the shedding of the sinner's own blood; that such sinners ought to ask to have their own blood shed; that their friends who love them most should 'spill their blood to save them;' that the Church ought, if society would permit, to have a place conveniently arranged for such religious murders; that to slay one who is about to leave the Mormon Church is the best way to love him, etc.

This doctrine was devised by Brigham Young to provide a way to assassinate Gentiles, and those in the Church who dared to show signs of being weak in the faith, or were even suspected. The natural results followed. One husband cut his wife's throat for her sin, by her consent, while she was sitting upon his lap in loving converse. A man requested his friend to "put him out of the way"

secretly for some sin, and his friend did so. Then followed a reign of terror all over Utah—the most amazing cruelties, secret assassinations, public murders—until the culmination of wickedness was reached in the "Mountain Meadows Massacre." These crimes were never punished, not even inquired into, nor grand juries and church officers refusing to take any action, even when ordered to do so by United States judges. Among the murders following was the midnight assassination of Dr. Robinson on the sidewalk in front of the Congregational church in Salt Lake City, of which he was then the Sunday school superintendent. What heathenism at our antipodes, or in the Dark Continent, outranks this?

Among the doctrines taught by Mormons are these:

THAT THE AIR IS FULL OF SPIRITS

in the pre-existent state anxiously waiting to be born into the flesh.

They teach that the reason why the devils came out by Christ entered into the herd of swine was because of their great desire to enter into the flesh; that in this pre-existent state the spirits were male and female; that they married and multiplied; that it is the duty of all in this earthly sphere to marry and multiply as much as possible; and that marrying, multiplying, and polygamy will be features of life in the world to come; that Jesus Christ was a polygamist and was married to Mary and Martha and others; that Christ and Satan were half brothers; that there are many Gods (they spell it with a capital G); that Adam was a God; that Brigham Young will be a God in the next world, and will be able to create and people worlds; that all men (but not women) who are Mormons may become Gods in the world to come; that obedient wives may be queens in the future life; that all the world except Mormons will be lost; that Mormons may yet save their dead ancestors by being immersed for them, and hence "baptisms for the dead" are very common. In one case, when the water was cold, a "Saint" hired a poor neighbour, for \$2 each, to be baptized in his place for five dead relatives.

The Mormon preachers have much to say about

"THE EVERLASTING GOSPEL."

Their own prophet, Joseph Smith, holds a high place in their estimation as an authority, but their chief appeal is to the

words of Jesus. Much of their preaching is that might well fall from the lips of Congregational, Presbyterian or Methodist ministers. Take, for example, their exhortations against worldliness.

With the advent of railroads new avenues of trade are being opened, and among the saints temptations to the accumulation of wealth are multiplying. Some of the Mormon leaders would gladly keep the mass of their peoples poor and ignorant; some would drive out "the people of the earth" who are coming among them; but others, seeing that they can no longer live isolated, are counselling submission to the rapidly approaching changes, lifting up, however, a warning voice against the money-god of the Gentiles.

The drain which Mormonism

SUFFERS FROM APOSTASY

is a good deal akin to the drain the Roman Catholics suffer because of the contact of their children with Protestant institutions. As immigration is the great feeder of the Catholics, so the future hope of the Mormons lies in the number of converts effected by their missionaries. If Congress in some way could supplement the Edmonds-Tucker lay by checking Mormon immigration, it would paralyze the work of the Mormon priesthood.

There are two kinds of Mormons, one is the ignorant and bigoted, and is completely priest-ridden. The other has caught the progressive spirit of the times, and welcomes strangers. Such a Mormon freely declares that if his religion can't stand full investigation and hold its own in a fair fight with other churches, he does not want such a faith. The tendency of the rising Mormon generation in Salt Lake City is already a matter of alarm to some of the older saints.

MARRIAGE AMONG THE MORMONS.

"The Mormons teach that marriage is not a civil contract: that only those marriages are valid and binding whose ceremonies are performed by Mormon priests; that all non-Mormon marriages are void, and the children of such marriages are lost; that when husband or wife joins the Mormons and the other does not, the one joining is entirely freed from the previous marriage contract; that when both husband and wife become Mormons they must again be married by the priesthood. Until the late law of Congress there have

been no civil marriages in Utah, and now that the law of Congress requires all marriages to be according to civil law, such Mormons as wish to be legally married are first married by a civil officer, and then remarried by a priest in a Mormon temple. Mormons teach that marriage can be for "time" only, or for "time and eternity," or for "eternity," and not for "time."

When a Mormon prophet or officer covets his neighbour's wife, he sometimes marries her secretly, telling her that it is commanded by the Lord, before divorce or separation from her husband, who is perhaps kept in ignorance of this second alliance; or he is informed that his wife has been taken from him, and he is commanded to go to some foreign country as a Mormon missionary. This secret marriage is called "spiritual" marriage. There are to-day in Minnesota a man and wife who, many years ago, became Mormons, and started with a company of converts and Mormon elders across the plains for Utah. His wife was very beautiful, and he soon heard accidentally that his wife was to be taken from him; and that night they fled from camp and returned, cured of their delusion."

"Polygamy is called "celestial" marriage. When a woman who has married her husband "for time and eternity" becomes a widow and marries again, this latter marriage is "for time only," and this "time" husband is called her "proxy husband," and she is the "proxy wife," and the children of this "time only" marriage are to belong to the first husband in the next world! In a sermon in the Mormon tabernacle in Salt Lake City. Orson Pratt said: the doctrine of a plurality of wives is a part of our religion, and necessary for our exaltation in the eternal world. Take unto yourselves more wives. These wives are to be sealed to the Saints for time and eternity, only by the priesthood. If men neglect this sealing they will be damned to all eternity."

If the wife objects to polygamy she is met with the following "revelation" of the Prophet: "If any man have a wife, and he teaches unto her the law of priesthood as pertaining to these things (i. e., polygamy), then *shall* she believe, and administer unto him, or she *shall be destroyed*, saith the Lord your God, for I will destroy her." The constantly reiterated exhortations of Mormon preachers in Utah are:

"Obey the priesthood," pay your tithings," "marry," "marry," "take more wives," build up the kingdom."

The bitter quarrels, which often come to blows in these families, the cruelties, the fierce jealousies, the burning hatreds which never die between these wives, the crushed hearts, the hopeless lives, the insanities and suicides, the numberless and nameless immoralities and crimes which are sought to be hidden from Gentile eyes—what a chapter of horrors! and all in the sacred name of religion. And yet all these horrors are a necessary result of the Mormon system. They do exist all over Utah to-day, and have existed there for forty years, and have already spread into adjoining Territories.

Why do women go into polygamy? Because the better class of Mormon women actually believe that their consent to polygamy is necessary to their salvation, or at least, to any exaltation in the future life. It is because a woman's willingness to sacrifice for her religion even the dearest instincts of her heart, though her heart breaks and it sinks her life into misery and hopelessness.

Divorces are shamefully frequent in Utah. It is very common for a woman to have been divorced three or four times; one illustrative case was a woman who has been divorced five times, and at last accounts was living with her sixth husband; a judge states that he knows of one woman who has been divorced fourteen times, and the remark is not unusual there that many women in Utah have been divorced and remarried so many times that they find it difficult always to give at once the last name. There has never been in Utah a civil marriage law, or any provision for licenses, or anything else respecting marriage. The whole matter has been left with the Mormon Church, and by it concealed in the iniquitous Endowment House and that being a secret place, what there is there none but the head of the Church knows; and even he has perjured himself to conceal his knowledge from the courts.

MISSIONS AMONG THE MORMONS.

The Methodists began work in Utah on May 15th. 1870, they have now 25 missionaries and 28 churches, 40 congregations with about 600 members and 4000 adherents. They have 30 Sunday Schools with 1200 scholars, with 24 mission day schools with 40 teachers and 1400 pupils.

The Presbyterian Church has 13 churches in Utah, 17 missionaries 32 day schools, 58 teachers and about 2000 pupils, three fourths of them from Mormon families.

There are five Protestant denominations labouring in Utah, having 165 Christian teachers educating over 5000 children, three fourths of whom are from the more independent Mormon families.

UTAH WANTS TO BE A STATE.

This is the great scheme of Mormonism at the present time. For this the highest legal talent has been secured, and vast sums of money pledged. Statehood means independence. Behind the intrenchments of "State Rights" Mormonism will be a tenfold evil. Only let this nearest plot succeed, and it will take swords and rifles, and bloody garments to solve the "Mormon problem." The Mormons have a mighty influence at Washington. But we hope that Congress will heed the warning from thousands of Gentiles in Utah, and the petition of one hundred thousand names lately rolled into our national capitol from the eastern states, and not admit Utah as a state.

FRIGHTENED AT LAST.

But, for the first time in 60 years, the Mormons are thoroughly frightened. Within two years Bishops, Apostles, Priests and elders have been arrested, fined, and marched off to prison. Hundreds of "Polygs" are "behind the bars," and hundreds more are under indictment. Great officials have left for parts unknown, or are skulking about Mormondom to keep out of the clutches of the law.

The Mormons call themselves "Latter Day Saints." It is hoped they are seeing their "latter days," and that Mormonism with its brass Bible and false prophets, its mock miracles and blasphemous revelations its free-love elders and adulterous priests, may soon be a thing of the past.

The Women's Home Missionary Society of St. John are doing a good work. Besides other work they give fifty dollars annually toward the salaries of seven of the supplemented charges in that Presbytery. The Home mission field in New Brunswick has been wrought with great diligence for some years with grand results. Into that work the women of St. John have thrown themselves with great energy.

ONLY A BABY.

Mrs. M. C. Holt gives the following touching incident in the *Presbyterian Journal*:

"Only a baby" some one said from among those who were passing along, just as a little white casket was being borne out of a large house which stood a short distance back from the street.

These careless words grieved very harshly upon my ears, for I knew something about the baby that was resting so still in the flower-decked casket. I also knew that there were human souls that were crushed to the very earth with a nameless agony, because baby had drifted away from them into the dim blue distance from which she would never return with loving caresses, and with all her sweet baby ways.

The little laughing child was dearer to them in the old happy days than all the world beside, and they had worshipped very ardently at the shrine of purity and innocence. There had come to their ears sweet snatches of music that trembled softly upon the harp strings of life, and that holy melody was made by baby fingers.

But baby died, and the harp was smitten with a blow that hushed the melody forever, and turned it into a wail of agony. I tried to say consoling words to the pale mourners, but even to my own ears they sounded hollow and meaningless. With them I stood silent and dumb in the stern presence of death, and when the light went out of those beautiful baby eyes there were questioning voices within my soul asking, "Why was this?" The question was unanswered in later days, long after baby rested beneath the nodding summer daisies. Then we that wondered and murmured in the presence of death knew that baby was taken to the holy, undying life to lead those that loved her there. The doors of the vaulted soul-chambers were opened by the sweet memories of a happy baby that somewhere lived in God's holy presence. Nothing in all the world could push open the bolted doors, but the little cold, dead fingers of a sweet baby.

"Only a baby," and yet the little one led wandering souls to God and heaven.

NEVER HAD A PAIR OF SHOES.

An American paper gives the following: "Among the many interesting incidents

connected with the closing of the saloons in Kittanning, Pa., a leading merchant tells the following: A woman came into his store very timidly. She was evidently unaccustomed to trading. "What can I do for you?" inquired the merchant.

"I want a pair of shoes for a little girl," she answered.

"What number?"

"She is twelve years old."

"But what number does she wear?"

"I don't know."

"But what number did you buy when you bought the last pair for her?"

"She never had a new pair in her life. You see, sir, her father used to drink when we had saloons; but now that they are closed, he doesn't drink any more, and this morning he said to me: 'Mother, I want you to go up town to day and get sissy a pair of shoes, for she never had a pair in her life.' I thought, sir, if I told you how old she was; you would know just what size to give."

Oh, it is pitiful that the children must be robbed of shoes and bread, that a few idlers may be supported. The man who gives his influence in favor of the saloons gives his sanction to this cruel robbery.

The only way to stop this robbery is by Prohibition, and every Christian is bound to work, and not to rest until that point is attained.

A grand work it is, the noblest of missions to clothe the naked and feed the hungry, and if a cup of cold water given to these little ones shall in no wise lose its reward, how much more will greater work be blessed.

SUBMISSION TO THE DIVINE WILL.

Submission of our wills to the Divine will is a divine requirement. What a blessed privilege as well as duty to do it! What unspeakable satisfaction it brings to the soul in all of its experiences. Such Submission is beautifully presented by Thomas A. Kempis. He says:—"Give me what Thou wilt, and in what measure, and at what time Thou wilt. Do unto me what Thou knowest to be best—what best pleases Thee. Place me where Thou wilt, and freely dispose of me in all things." And still more, he says:—"I offer myself in sacrifice; henceforth I have no will save to accomplish thine." "Not my will, but Thine, be done!"—*Zion's Herald*.

THE BIBLE COLPORTEUR IN QUEBEC.

"The population of the Province of Quebec is about one million and a quarter. The quarter million is Protestant, and the one million Roman Catholic, and the percentage of Roman Catholics is greater in proportion in our city than in the Province as a whole. . . ."

"We have, in all these beautiful valleys that lie around us in such rich profusion, a vast population, an interesting race of people, whose chief industry is agriculture, in most instances on a very humble scale; and wherever there is a population there is also a parish church and priest, and in many instances a convent, but no Bibles! There is a Bible, but it is in the parish church, and not in the homes of the people. The priest may know the Bible, but the people cannot know it, because it is to them a forbidden book, a bad book, a book that makes Protestants, a book whose teachings none can understand except the priest! And so, everywhere the people, among whom we live and whom we should love, are taught from earliest childhood that our Holy Bible is a book more fit for the fire than the family; and we are truly sorry that this should be so, for our Holy Bible is after all not a bad book, but the revealed will of God, and contains the truth on which the Church is built, and which alone can save the soul. It was this belief which led to the formation of the Quebec Auxiliary of British and Foreign Bible Society, which seeks through colportage to place a copy of the Holy Scriptures in every French-Canadian home. . . ."

"One day as the Colporteur trudges along with his sack of books, seeking a purchaser, he stops, knocks at a door, enters, gives the usual greeting, gets into conversation with the family, and offers the New Testament for sale; then the people curse him and thrust him out of doors, books and all! Another day he is stopped on the road by a *cure*, and is asked by him, "Are you the man that goes around here selling bad books?" He replies, "I am selling books, but they are not bad books. I sell the Holy Scriptures! See! here is the book I sell," handing him a New Testament to examine; but the *cure* will not touch it, declaring that it is bad, and only leads to what is bad! The *cure* then says, "Do you know that I have the power to place you in jail for daring to

dispose of these bad books in my parish?" The Colporteur closes the interview by assuring the *cure* that it would be a real pleasure to go to jail for selling the Holy Bible to the people; and off goes the *cure* in high dudgeon."

"Our agent is often footsore and weary, hungry, cold, and disappointed, too, as he goes from place to place. People are afraid to have the book in the house; but some of them are very much more afraid to give food and shelter to the man who goes about selling what they call "the bad book." But this work of selling the Bible has its bright as well as its dark side. For instance, he enters a house, and, while conversing with the family and showing his books, two nuns enter, to whom he shows the books also, and urges them to buy. They pronounce the book to be good, but they cannot purchase, but assure him that by calling at the convent the *Econome* would purchase many copies."

"Found two copies of the New Testament, which show signs of having been read, in one house, and the family refused to give them up to the priest;" so he writes. "Sat up till midnight with the family and some neighbours reading the Word of God and conversing with them, and had prayer with them before retiring. Sold them a copy of the Word of God." This he writes on another occasion: "It is through these readings, conversations, and prayers with the families that souls are brought to a saving knowledge of the truth. God ever blesses His own Word."—*Bible Society Monthly Reporter*.

HOW THE LIGHT SPREADS.

"Surely the gospel is penetrating the dark places of China and Siam. Nearly 253,000 copies of the Scriptures have been circulated in these two countries by the American Bible Society, according to their April Report. The number of Bibles issued during the year was 1,032,672, not including those sent to foreign countries. The total cash receipts for the year foot up to \$613,373. The Bible complete in Japanese has recently been printed in Yokohama. A copy was brought forward at the meeting of the Bible Society managers. A letter was presented from Rev. Mr. Loomis, which spoke of the large demand for these books. 1,600 copies of the Old Testament having been called for within thirty days of its issue."

BACKBONE.

Says the *Christian*:—"One thing which Christians, as well as others need at the present day is backbone. Not a backbone like a ramrod, that cannot yield or bend, but a well-articulated spinal column, which is strong enough to hold a man upright, and keep him from being crushed beneath the burdens that press upon him. These are days of easy-going piety; and men are too often ruled by compromise rather than by conscience.

"Says Mr. Spurgeon:—"Oak has given place to willow. Everybody has grown limp. Out of the generality of limppness has come an admiration for it. A man cannot speak a plain word without being accused of bitterness, and if he denounces error, he is narrow minded; for all must join the universal-admiration society, or be placed under ban and behowled down."

"Now, in such a condition of things as this, there is special call, not for stubbornness and crustiness, but for gentle, patient, unyielding conscientiousness and firmness, which anchors the soul to the everlasting Rock, and causes the heart to rest on Him who is the Way, the Truth and the Life, and who will never leave nor forsake us."

"ALWAYS AVOIDING THE WORK OF THE LORD."

The deplorable readiness with which many Christians shrink personal work with souls reminds me of a passing remark I heard from a somewhat eccentric preacher. In giving a running commentary on a portion of 1 Cor. xv., when he came to the last verse he read: "Therefore, my beloved brethren, be ye steadfast, immovable, always *avoiding* the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord;" and then added, "O, it is not 'always avoiding,' but 'always *abounding in*' the work of the Lord; but really it is read 'avoiding' by so many Christians, if we may judge by their lives, that I almost insensibly fell into the mistake of reading it so." And indeed, when I see in my own experience how fertile many Christians are in expedients for "avoiding" the work of the Lord, I am amazed. They will get over it, or under it, or around it, or walk by it, and not see it, or they will otherwise avoid it, as if the chief end of Christianity was to serve Christianity as little as possible.—*G. F. Pentecost, D. D.*

A GOOD RESOLVE.

Hugh Miller has told how, by one act of youthful decision, he saved himself from one of the subtle temptations so peculiar to a life of toil. When employed as a mason, it was usual for his fellow-workmen to have an occasional treat of drink, and one day two glasses of whiskey fell to his share, which he swallowed. When he reached home he found on opening his favourite book, Bacon's *Essays*, that the letters danced before his eyes and that he could no longer master the sense. "The condition," he says, "into which I had brought myself was, I felt, one of degradation. I had sunk by my own act, for the time, to a lower level of intelligence than that on which it was my privilege to be placed, and though the state could have been so very favourable one for forming a resolution, I, in that hour, determined I would never again sacrifice my capacity of intelligent enjoyment to a drinking usage; and, with God's help, I was enabled to hold by this determination."

A HINDU HUSBAND'S CREED.

"The Hindu idea of marriage is curious. A man both day and night must keep his wife so much in subjection that she by no means be mistress of her own actions. If the wife have her own free will notwithstanding she is of superior caste, she will go amiss. A woman shall never go out of her house without the consent of her husband, and shall pay proper respect to her husband's father, the spiritual guide and her guests, and shall not eat until she has first served them with victuals (if it is medicine she may take it before they eat); a woman shall not stand at the door, and must never look out of the window. If a woman, following her own inclinations, goes whithersoever she chooses and does not regard the words of her master, such a woman shall be turned away. If a man goes on a journey, his wife shall not divert herself by play, nor see any public show, nor laugh, nor dress herself with jewels or fine clothes, nor see dancing, nor hear music, nor sit at the window, nor ride, nor behold anything rare or choice, but shall fasten well the house door and remain private; and shall not eat any dainty victuals, and shall not exercise herself in any agreeable employment during the absence of her husband."