

Go Ye

The Maritime

Presbyterian

To Every Christian

Into all the World

Preach the Gospel

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

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SEPT. 15, 1881.

The Commercial Value of Missions.

The grand agency which God has appointed for the establishment of the kingdom of righteousness in the world is Christian Missions. They form the sublimest enterprise committed to man. In comparison with them all others sink into insignificance. Every individual, therefore, should consider it a high honor to be permitted to share in this noble work, and none should overlook its grandeur and value.

Among the incentives employed to excite our zeal and lead us to contribute more liberally to the mission enterprise there is one rarely considered. Though the present age is a busy speculating one and men when engaging in any pursuit often ask, will it pay? yet the cause of missions is not often estimated from a commercial stand point. We frequently lose sight of the fact, that, when contributing we are doing something to increase commerce.

When a heathen people become civilized, new desires are created within them and Christianity regulates and satisfies these desires. A degraded people when becoming converts to Christ have altogether new hopes and aspirations. The rude hut in which they lived, the simple clothing with which their bodies were partially covered, the rough implements with which they tilled the soil must give place to something better. Houses are erected instead of huts, machinery is imported, manufactories built and new channels of trade opened.

We have only to look at Africa since Livingstone's explorations, and we find several embassies from different countries entering the interior of the Dark Continent for commercial purposes. On the track of missionaries, have followed the men of commerce. From one sewing machine factory in the Dominion of Canada a hundred thousand machines have been sold in Africa.

We are further told from carefully prepared statistics at Washington, that the trade of the United States with the Micronesia and adjacent islands has increased very rapidly. It is only 20 years since the first missionary landed on these shores and yet during that time for every dollar expended by the church, commerce has received back \$40.75. Looking then at the subject of missions from a pecuniary stand point would not handsome dividends be realized if we were putting forth strenuous efforts for the evangelization of the world.

For a lengthened period a financial depression has been resting upon our Dominion. What would tend more to the removal of this depression, still resting, than enlarged contributions to the cause of Christ. Sending the Gospel to the heathen is a paying investment. Wherever the missionaries of the cross go, commerce is created. And not only is trade increased, but humanity, gospel benevolence, and religious zeal are called into exercise. The stone which is thrown into the lake forms a little ring on the bosom of the placid water, the circle gradually widens until it strikes the shore bounding the lake, so our contributions are the stones that ruffle the lake of degraded humanity including continents and islands and at length striking on the shores of Eternity. And although the glory of God and the future happiness of the soul is the great incentive to liberal contributions, yet are we to overlook the commercial good that flows from our gifts? No, in this noble enterprise in which we are asked to engage, its value to commerce is not by any means a low view to entertain. It should have an influence and lead us to contribute more liberally to speed on the glad message of "peace on earth and good will toward men."

A. B. DICKIE.

A boy of nineteen, in Japan, a heathen until quite recently, has been teaching Christ, and thirty conversions have resulted.

The Maritime Presbyterian.

Vol. I.

SEPTEMBER 15th, 1861.

No. 6.

The Supplementing Fund.

Read the report of the Supplementing Committee given in this issue. See the number of weak congregations that are in a measure dependent upon aid from stronger ones. Read the statement of the Agent of the Church with regard to the state of that Fund, and then consider the result, unless it is more generally and more liberally supported.

The Committee have been compelled to stop borrowing money to pay the Supplements, and have decided to pay to congregations what is paid into the fund and no more, for they have not wherewith to pay.

And what does that mean? that the congregation has to give that much more? No. It means that the minister gets that much less. It means that ministers occupying some of our scattered congregations in more remote fields, where to the care and work of the congregation is added the heavy task of making both ends meet, are to have that task rendered more difficult. It means that some of these hard working men, who, although promised more, yet actually receive from their congregations perhaps but two to three or four hundred dollars a year and that often irregularly, and whose reliance is in great measure on the \$100 or \$150 they receive from the Supplementing Fund, shall have that amount lessened and be reduced to greater straits to pay their way honestly and live respectably as they are expected to do, and carry on their work.

The expenditure last year was one-fourth in excess of the income, so that without paying any of the debt, if the

income this year be the same as last year all the supplements will be reduced by one-fourth. If strong congregations come forward generously to help the weak and give four cents for every three they gave last year, the supplements can be continued at the same rate as last year. If they give two cents for every one they gave last year to this fund, then the supplements can be paid in full and the debt also paid.

The College Fund.

Remember that ever since the Union, Dr. Pollok's salary was paid by the Colonial Committee of the Church of Scotland. The annual income during these years was barely sufficient to meet the other expenditure. That grant has been withdrawn and we must take upon ourselves the whole work of educating our young men for the ministry.

Our Funds.

Four months of the Assembly's financial year have passed, usually the least productive third, in the Maritime Provinces, so that we need not be disappointed if our receipts thus far are less than one third of the whole amount required. It is however desirable to take stock and lay the facts before the Congregations, that they may be weighed, both in the raising and in the distribution of funds.

FOREIGN MISSIONS.

Balance against the fund	
on May 1st '81	\$ 560.27
Expenditure to the present time	3,440.26
Receipts since May 1st	4000.53
	3943.00
Balance due Treas.	\$ 57.53

This is a better exhibit than could be made at the same date for several years, chiefly however, from the returns from Mr. Grant's and Dr. McKay's meetings. That there is still an urgent need for early remittances from many congregations, will appear from the fact that at the least, five hundred pounds stg., nearly \$3000, should be remitted to the New Hebrides not later than November 1st to meet salaries for 1882.

DAYSRING AND MISSION SCHOOLS.

Balance agasnt the fund	
May 1st	\$ 452,25
Expenditure for Mission Schools in Trinidad	657,13 1109,38
Receipts	196,33
Balance due Treas.	\$913,05

And \$1266 wanted for the Dayspring by Nov. 1st. In other words, \$2000 are wanted from our Sabbath Schools and children as soon as they can raise it! Cards have just been sent out to all, as in years past; but the best way surely is to have regular Mission Box collections going on, all the year round. The Sabbath Schools that raise money thus, not only *give more*, but their teachers have the satisfaction of knowing, that to a much greater extent, the children give *their own money*, and are being trained to give cheerfully of their own.

HOME MISSIONS.

Balance due Treasurer	
May 1st	\$ 653,23
Payments during 4 mos.	508,00 1161,23
Receipts	828,74
Balance due Treas.	\$332,49

The adverse balance has thus been reduced by \$300 and upwards; but on the other hand, the whole payments for Catechists during the summer, will be due by Nov. 1st; and how can these be met unless the Home Mission Fund is largely replenished? The Assembly time for collections for Home Missions comes on the first Sabbath of October.

SUPPLEMENTING FUND.

Debt contracted during years up to May 1st '80 \$1017,33

Debt contracted last year arising from the withdrawal of all Scottish grants	1104.48
Payments on July 1st 1881 for half year	1740.55 3868.36
Receipts for four months	663.14

Balance due Treasurer \$3205.22

By direction of the Assembly, *the old debt* is, for the year, to be set aside, and the sum that the Maritime Church is asked to raise consists of \$1104.48, the deficiency of last year, and \$4534, voted for supplements, making together \$5638.48, the whole sum required being close on \$6000. This will not and cannot be raised, unless a larger number of congregations contribute; and unless the rate of giving is very generally increased. But the fact that demands special attention is that unless efforts are made early in the season, both by presbyteries and ministers in their congregations, that which has never yet taken place, will be forced on the Treasurer. He must pay at the rate of 75 per cent. This can, and ought to be prevented.

Of all, this is the most clamant. Your columns contain proposals and appeals for the future. Let them be well weighed, but let *present* claims and *present* duty have full and early attention.

COLLEGE FUND.

Balance due May 1st '81	
on a series of years	\$1691.20
Payments since May 1st	2685.30 4376.50
Receipts	2909.14
Balance due Treas.	\$1463.36

Showing thus far a reduction of debt in the year, of \$223.84, the explanation being that although only one-third of the financial year has elapsed, the fund has had the benefit of a full half year's dividends and interest. Not 20 congregations have as yet contributed, and if all will do their share heartily, notwithstanding our increased expenditure, our income will meet it, but if 20 or 30 congregations determine to do nothing, the prospect of the fund will be seriously affected. The

appointed month for College collections is the present.

I intended to confine myself to figures, but having made some explanations on the first account, I was led to do the same respecting the others.

P. G. MACGREGOR,

Agent for Maritime Provinces.

Halifax, Sept. 6. '81.

A Month in the Home Mission Field.

The most westerly mission field in Halifax Presbytery is in Digby County, including the three stations of Bayview, Digby Town and Hillsburgh. Mr. C. D. McLaren has supplied these since May 1st, with great diligence, and to the entire satisfaction of the people, preaching generally at all the stations every Lord's day. The Lord's Supper is dispensed annually, and my visit of five days was in this connection, preaching at all stations and dispensing the Sacrament at Bayview which is a small settlement, mainly Presbyterian, on the western side of Digby Gut, and five miles from Digby Town.

The history of this little church may be given in brief. Its existence is to be traced to William Turnbull, a native of Jedburgh, and a fellow passenger of my father in the Lily which arrived Halifax in the summer of 1786. Settling on the Bay of Fundy shore, by the entrance to Digby, it was his custom on the Lord's day to gather the neighbors for a reading and prayer, and the children for a catechising. He knew nothing of Robert Baikes, yet he was engaged in the same work, and after a time was cheered with a visit from the Presbyterian minister of Coanwallis, which was repeated every year. When Mr. Forsyth died, Mr. Struthers followed, and some time after his decease, Mr. Christie and others preached and baptized. At the suggestion of Mr. Layton, now of Elmsdale, the little band who were accustomed to worship in Mr. Turnbull's house went to the

woods and cut and hewed scantling for the frame of a little church, and with the aid and agency of Rev. Donald Gordon, the building was erected, seated and finished and opened; and the Lord's Supper dispensed in it.

The building is small, but very neat and the site exquisite. Standing by the door as the people gathered on a Saturday evening, I could distinctly see the Quaco Head, and the entrance to St. John Harbour, about 40 miles distant, and taking a few steps, had an equally good view of Annapolis Basin, with which so much of the early history of Acadia is connected.

On the Lord's day the church was full, over 30 Communicants including those from Digby, were present and the people generally speaking, were *our own*.

I should have said above, that Mr. Turnbull still survives, a venerable link of connection with an age and a generation past, but was not able to be present at the Communion.

MOUNT UNIACKE GOLD MINES.

A gold mining locality is generally expected to be a pretty hard place, but I think the Mount Uniacke region may compete with any in the Province, for rock and roughness, not so however the hearts, nor yet the manners of the people. The minister is cordially welcomed, and courteously entertained.

I was lulled to sleep by the heavy but monotonous thud of the stampers in a crushing mill hard by, and feared that these sounds might disturb the quiet of the day of rest. My fears were groundless. When the morning dawned, the stampers were silent, the engines were still, and the men, not less than 70 or 80 at rest. - The services in the Temperance Hall were well attended and no congregation in Halifax, Colechester or Pictou Counties could have shown more respectful attention to the word, or joined with more apparent devotion in Praise and Prayer. The Sabbath School too, a Union School, was creditable in numbers and management.

The miners and the resident families have a monthly Episcopal service, and as the Presbyterians are more numerous, a promise was given that they should have a supply as regular, and such service will be no burden on the Mission Funds of the Church, the people being able and willing to meet the needful expense.

PUGWASH CONGREGATION.

And why mention it in this connection as if it were a Mission Station? On the contrary it is a congregation and a good one, having church, manse and people enough to support a Pastor. It is introduced because visited within the month and is a fair representative of our vacant charges, so many of which want earnest active ministers. It includes Oxford, Victoria and Rockley. It is not strong in Pugwash, but contains a body of substantial farmers, in the country around. Pietou names and faces are met with among the most successful of these farmers. They called a Pictonian a year ago, and were very sorely disappointed. Regaining courage, they had prepared to call a young Scotsman, but his serious illness, for the present at least, bars progress. In these circumstances they are entitled to much sympathy and to all the encouragement that their Presbytery can give them. May they soon see their way to invite one to be their Pastor, and any man able and willing to work, need not fear. He will find a cordial welcome from a willing people occupying a goodly land.

Two Sabbaths are required to preach in all parts of this charge and being called away after my first, the Rev. Thomas Cumming kindly exchanged, so that the people were supplied to their entire satisfaction.

LAWRENCETOWN AND COW BAY.

We have passed from the Bay of Fundy on one week to the Gulf Shore in the next, and now pass on to the Atlantic Seaboard. On the 24th of January Rev. Alexander Stewart A. M. rested from his labours. These were not few, and it is

most gratifying to hear from old and young, expressions of endearment toward their late Pastor, and of sorrowful regret at the loss sustained by his removal. His works follow him, being spoken of with gratitude in all the stations.

Mr. A. B. McLeod, for three months past, has supplied the two places named above, and Porter's Lake; followed for three weeks by Wm. Nhillans of Merivale, Ontario. Both have given great satisfaction. I filled up the gap for a day, but one is wanted for a year, by which time this weak charge may gather courage and strength to call a permanent Pastor. He will preach within sight of the breakers, and seldom be beyond the roar of the Atlantic. The Cole Harbour Dyke and Bridge bring the two places above mentioned, within five or six miles so that there is now no difficulty in supplying both on the same day. Porter's Lake and Chezetcook receive the last Sabbath of each month.

Here again are a people of great interest. An Evangelist is wanted, a live man, willing to work on, and to wait sowing in hope. He may go forth with tears but he will come again bearing his sheaves with joy. If none will go till they are secured in just so many hundred dollars, as will support a family, and provide at once a horse, sleigh, carriage and other et-eteras, then the day of settlement may be indefinitely postponed. But why should not a young man with his horse and saddle, carry on, with some self denial, for a few years, the Lord's work here? The hardest part has been done, by the reverend father who has passed away, and that while he was approaching old age. Who will carry on the work which he never gave up till called to his rest?

In these in four which I preached twelve times within the month, our Home Mission is well represented. First we have a few stations so far removed from any centre, that they must have a man to themselves, or remain long without a preacher, secondly a station within

reach of supply, which can be furnished without cost to the church, thirdly the vacant charge able and willing to support a pastor, and looking for one, and fourthly the vacant charge disheartened by its weakness, and which must be aided by supplement, or remain without a pastor, and becoming demoralized, actually 'forsake the assembling of themselves together,' as alas 'the manner of some is,' and some of whom better things might be expected. If the first and last call for practical sympathy, which means help in money, should it not be given cheerfully? Such then is the kind of work for the promotion of which our Home Mission funds are asked and to which they are applied.

P. G. MACGREGOR.

Halifax, Sept. 5th '81.

Christian Giving.

ART. NO. 2.

Though the system of tithing was binding upon the Jews, yet there was no ecclesiastical law by which obedience could be enforced. It was left with the consciences of the people whether they would comply with the demands of justice or not.

As it was with the Jews, so it is with us in New Testament days. And how do we as a Christian people comply with the demands of justice? We enjoy large blessings and greater privileges than did the Jews; do we give correspondingly larger contributions towards the advancement of Christ's cause and God's glory in the world?

One of the questions of the "Formula for the Admission of Members," in the late Presbyterian Church of the Lower Provinces ran thus:—"Do you promise to contribute of your substance as God may prosper you for the advancement of His cause?" Now how many of our people have tried faithfully and conscientiously to fulfil that solemn promise?

WHAT THE TABLES SAY.

Looking at the Statistical and Financial Returns of the Presbyterian Church in Canada for last year we find that the average contributions per family for the schemes of the Church were \$2.62 per family, and per communicant, \$1.61. "The schemes of the Church" mean Home and Foreign Missions, French Evangelization, Colleges, etc. Now I think that we should judge the liberality of our people not by the amount of money they give to build elegant and costly churches and to support ordinances in their own congregations, but by the amount they give to send the Gospel to others and to evangelize the world.

The Saviour's commission is: "Go preach the Gospel to every creature." How are we carrying out that commission? Last year the average amount contributed by each communicant to Foreign Missions was a little more than 20 cents. TWENTY CENTS given by each of the professed followers of the Lord Jesus Christ to save those who are perishing for lack of knowledge! Nay, how many did not give even twenty cents! One congregation comprising 190 families and 200 communicants and paying a salary of \$2000 to the minister gave only \$1.00 (Fifteen Dollars) for Foreign Missions or 7½ cents per communicant. Doubtless many of our people and congregations do nobly; but few, if any, do what they should.

HARD TIMES.

To what cause are we to attribute the smallness of our contributions to the cause of Christ? It cannot be the scarcity of money or the "hardness of the times." The "hardness of the times" has been a convenient plea for those who are willing to avail themselves of any excuse for robbing God. How many of our Christians make the *goodness of the times* a cause for bringing liberal gifts to the Lord's treasury? Many of those who plead the scarcity of money can find money for other purposes.

CHEAP RELIGION.

In one of our congregations the mini-

ster called on one of his parisoners for money for a benevolent object. "You are all the time calling for money; our religion costs a great deal," said the man. "And how much does your blacksmith work cost you?" enquired the minister. "Oh, but we cannot do without our blacksmith work!" "Ah," responded the minister, "I understand you now: you cannot do without your blacksmith work, but you, a professed follower of Christ, can do without religion."

TOBACCO VS THE GOSPEL.

Another of our ministers called upon one of the small-hearted and fault-finding Christians of his congregations for money. The man began to talk about the scarcity of money and the hard times. "Do you smoke?" asked the minister. "Yes." "How much tobacco do you use every week?" "Three figs a week." "What do you pay for it?" "Five cents a fig." "Then you can pay nearly eight dollars a year for a useless, filthy dirty habit, but you can afford to give only a few cents to send missionaries to the heathen. In other words, you love your tobacco and tobacco-pipe more than you love the glory of God and the souls of men." There are many of our professed Christians who pay more for tobacco and for other unecessaries than they give for the "schemes of the Church."

SELF VS. CHRIST.

Here is another man who professes to love Christ supremely. He has just paid \$120 for a nice horse, \$30 for a set of harness and \$100 for a waggon: but last Sabbath when the annual collection was taken for an important Church scheme he dropped only a twenty cent piece into the collecting plate.

Here is another man who gave last year a respectable sum for religious and benevolent purposes, but this year he can afford to give very little; for he has bought a farm and he must build a new barn and expend a large amount of money in furthering his worldly interests. Christ said—"Seek ye first the Kingdom of God;" this worldly-wise Christian thinks that he may reverse the order of the Divine command, and read it thus—"Seek ye first the world, and the glory of God and the good of men afterwards." That statement looks very ugly in print, but in actual life it is very common.

Here is yet another man who is a large farmer and who has money at interest. His voice is frequently heard at the weekly prayer-meeting. He talks very piously and prays very fervently. How much did he give to the Foreign Mission scheme

last year? He should have given Fifty Dollars, but he only gave Fifty Cents.

AN UNPROFITABLE COMMUNION.

These, you say, are extreme cases. They are extreme cases but they are not rare. Take an example: It is a communion Sabbath. Probably two hundred persons have taken their seats at the Lord's table and partaken of the Sacrament which forcibly sets forth Christ's sufferings and death. At the close of an appropriate and solemnly impressive service a collection is taken for Foreign Missions. Those people who have been vowing their love to God and who have now an excellent opportunity of manifesting the reality of their love are respectable farmers and mechanics and they can well afford to give moderately good contributions. What does the collection amount to? If those people are honest and intelligent, if they are sincere in their professions of love to Christ and His cause, if their religion is a reality, a living power, they will at least average a dollar a communicant. Some of them cannot give a dollar, others can give and should give twenty or thirty dollars. Thus then the sum collected would be \$200. In reality however it is only \$10 (Ten Dollars). Two hundred communicants at the close of a solemn communion service in which they were professing supreme love for the Lord Jesus Christ who had suffered and died for them and through whom they obtain pardon and peace and eternal life give at the average rate of five cents each! Comment is unnecessary.

It is not pleasant to write those things but it is much more unpleasant to know that they are true. Surely there must be something radically wrong in the Christianity of the man who, in the ordinary circumstances of life, gives only a dollar or two every year for the cause of Christ. The Gospel should make men honest, generous, liberal and loving. A mean and selfish Christian is as great a contradiction as a swearing and drunken Christian. We are told that "the Lord loveth the cheerful giver;" the inference is that the Lord despiseth the mean and penurious giver. It is only the "liberal soul that is made fat," the selfish soul is made lean. It is only those who "honor the Lord with their substance and with the first-fruits of all their increase" whom the Lord favors with spiritual, and temporal blessings. "He that soweth sparingly shall reap sparingly, and he that soweth bountifully shall reap also bountifully."

A. F. THOMPSON.

The Past and Future of American Presbyterian Missions.

(An extract from a paper read before the General Assembly at Buffalo, by Rev. Dr. J. F. Ellipwood, Secretary of the Board of Foreign Missions.)

The past year has been one of general prosperity and growth, though our missions have not been without trials. The receipts from all sources have been \$590,634.45, a larger total than has ever been received before for current work. The increase in the membership of our mission churches has varied in different fields, but has averaged fifteen per cent. It is worthy of note that the largest gains appear in those nations which have been supposed to be the most changeless and immovable, Siam, China, and Japan; the churches of Siam and Laos and North China showing an increase of from thirty to forty per cent.

In some of our mission fields providential events have transpired whose influence seems most auspicious for future work. The ratification of friendly treaties with Japan and China, and the protection which provincial mandarins have extended to our missions; the removal of dangers which threatened our Persian missions during the Koordish invasion, and that in such a way as greatly to increase the prestige of the mission; the great awakening of free thought and religious inquiry in France, Belgium, and Italy; the fact that no less than thirty commercial and scientific expeditions are now opening our way to Interior Africa; the passage of laws in some of the South American States in favor of religious freedom; and the more just and generous sentiment which has sprung up among the best classes of our own country toward the Chinaman and our Indian tribes; these are fresh evidences that God is opening the way before us in all directions, at the same time that He who gave the Great Commission with promise, is fulfilling that promise by the presence of His Spirit in converting power.

A decade has now passed since our first missionary reports were made to the General Assembly. Let me for a moment review the results. In China we could then report only a total membership of 772, while now we have 1,995, a gain of 160 per cent. In Japan no Christian church of any kind had been organized; but now our Board alone has fourteen churches, with 745 members; and the total of Protestant communicants is not less than 4,000. Though our work in

Siam had continued nearly thirty years, the day of plentiful harvest had not yet come, and our church membership was but thirty-eight; it has now risen to 280, showing a gain of 738 per cent. The Persian mission had just been taken under the care of the Board, with but four missionaries and 700 converts. It now reports 1,510 communicants, and is occupying three great centres instead of one. The Syrian mission has strengthened all departments of its work, has greatly extended the range of its Arabic Bible and literature, has wrought marvels in its educational and social influence; while its church membership has risen from 294 to 878. In India our assaults have been upon the very Malakoff of the enemy, assigned as we were to that northern section where the old Mogul Empire had its seat; where the most stalwart races of the country have so long contended for power; where the Brahmin, the Moslem, and the Sikh have had their battle-ground for centuries; each strengthening the resistance of each against all truth; and if we have not yet seen the day of large harvests, there has been that faithful seed-sowing which God is pledged to crown with success.

Our Brazilian churches have increased from 115 to 1,044, or just 800 per cent. In Mexico we had no missions ten years ago; but now we report twenty-three native preachers and 5,000 church members.

And yet, it is noteworthy that these great gains are not the results of a corresponding enlargement of our missionary force. The number of ordained men shows an increase of only nineteen, while our native preachers of all grades have increased from 41 to 300; and the total church membership has risen from 3,512 to 14,588, a gain of over 300 per cent, or 30 per cent. per annum.

I call special attention to these facts, in their bearing upon the future of the missionary enterprise. It is evident that the supply of missionaries from beyond the seas can never be such as to actually reclaim the millions of heathen lands. And if there were no greater ratio of increase in the native force than in the numbers sent by foreign churches, the outlook would be discouraging. The exhibit thus made, therefore, is all important. It enables us to refute the cavil that our mission churches are only advanced as we carry them in our arms; and while we may justly feel humiliated that our number of ordained missionaries is scarcely larger than it was ten years ago, we are cheered and rejoiced that

God has made so much of the little that we have done, and has given proof of His own vital power in the work itself.

At the same ratio for another decade, even with no greater increase of ordained missionaries, we shall then have over 2,000 native preachers and nearly 60,000 church members. But are we ready to entertain the thought that there shall be no larger increase of our missionary force? If these geometrical ratios of gain have been realized even with our small increase of force, what might we expect with a force commensurate with the means and opportunities which God has given us?—*N. Y. Evangelist.*

• Ancestral Worship among the Chinese.

BY REV. M. T. YATES, D. D. OF SHANGHAI.

(Extracts from an Essay read at the Missionary Conference at Shanghai.)

Ancestral worship, or the worship of the dead,—although the first act of worship recorded in the ancient classics was of this character—has not hitherto been classed among the Chinese systems of religion; but has been regarded merely, as a commendable reverence for parents—*or filial piety.*

Those who form their opinion on the subject upon what they have found recorded in the Chinese classics, would naturally arrive at this conclusion; but the classics, which constitutes our only guide as to what ancestral worship was, in ages gone by, do not record the changes, innovations and additions, which have been made in the system during the last two thousand years. Therefore they cannot be regarded as the true exponent of the system in our day. Filial piety, as inculcated by the Confucian philosophy, we are told, consisted in reverence for, and devotion to, parents, and to superiors in age and position; but, it cannot be denied that as practiced in our day, it consists mainly, in devotion to the dead, expressed by offerings and prostrations before the ancestral tablets, the grave, and the *Sung Wong*, or Magisterial Deity, within whose jurisdiction the spirits of the departed are supposed to be incarcerated.

The term filial is misleading and we should guard against being deceived by it. Of all the people of whom we have any knowledge, the sons of the Chinese are most unfilial, disobedient to parents,

and pertinacious in having their own way from the time they are able to make known their wants. The filial duties of a Chinese son, are performed after the death of his parents. A son is said to be filial if he is faithful in doing all that custom requires for his deceased ancestors.

If then, we take the dogmas and practices of the people of the present time, to be the true exponent of the religious systems with which we in this day have to contend, all who give the subject careful attention, will be forced to the conclusion that Ancestral Worship, and not filial piety so called, is the principal religion of the Chinese, it being the only system that unites all classes, and calls forth any thing like deep feeling. Practically, all the other systems are merely its adjuncts; for it was taught by Confucius and his commentators; and the Taoist and Buddhist priests, while they have their separate and distinct systems, devote most of their time and attention, apparently, to the more profitable business of propitiating the spirits of the departed, in order to preserve harmony and good will between the living and the dead. These priestly duties consist in convincing their adherents, that sickness, and all other calamities, are punishments inflicted for their inattention to the comfort of the dead; and, in performing the necessary services to better the condition of the dead, and to restore tranquility to the living.

At the death of an Emperor, even if it occur when he is very young, his successor *must be his junior*; because the new Emperor must worship the departed one; and this sort of homage is never rendered by the elder to the younger. This rule cannot be set aside, even though the welfare of 400,000,000 is jeopardized. This was strikingly illustrated in the recent accession of *Kwang Su*. The late Emperor, *Tung Chi*, died young without issue, and the choice of a proper person to occupy the vacant throne would naturally seem to fall upon the Prince of Kung, an able and experienced statesman, and the head of the *Tsung li Yamen*, or upon some one of the other numerous adult Princes. But whilst this arrangement might have promoted the interests of the living, it would not have met the requirements of the dead. For the successor *must be younger than the late Tung Chi*. It so happened that the only member of the royal family who met the demand was a boy of three or four years.

He was therefore agreed upon, and solemnly crowned Emperor, under the title of *Kwang Su*; and the vast interests

of the Empire, once more committed to the regency of the Empress Dowagers. And so thoroughly was the necessity of this order of things believed in, that Princes, officers and people, submitted to the inconvenience it entailed, in order that the tranquillity of the soul of the late Emperor, *Tung Chi*, might be provided for, as emperor, by securing the homage of his successor. But there remained two links in the family chain to be supplied. *Tung Chi* the son of *Hien Fung*, died without issue; thus leaving his father and himself without an heir on the earth, to provide for their necessities in the Spirit world. To avert the calamities that might result from this condition of things, *Kwang Su*, at his coronation, was constituted the heir of *Hien Fung*, and his (*Kwang Su's*) first son was ordained to be the heir of *Tung Chi*. All this was done in the interest of public tranquillity. These facts, and others that might be mentioned, are sufficient to prove that the fear and worship of the dead, extend, to all classes, even to the royal family. Should this young Emperor be cut off before he has fulfilled the weighty responsibilities resting upon him, and there should be no prince younger than himself to succeed him, doubtless the government would assume the responsibility of appointing heirs, and of conferring upon them the necessary rank to enable them to meet the demands of those who have been left destitute, and thus avert serious calamity.

To define Ancestral Worship, we would say, it includes not only the direct worship of the dead, but also, whatever is done directly or indirectly, for their comfort; also, all that is done to avert the calamities which the spirits of the departed are supposed to be able to inflict upon the living, as a punishment for inattention to their necessities.

(For the remainder of this article, see "What the Chinese believe"—in the "Young Peoples" columns.)

Miracles of Bible Times.

If you think miracles were abundant during all the centuries and millenniums of Bible times, you are greatly mistaken. There is a general impression that the Bible is a book full of miracles, which come in at random, as they do in the old heathen mythologies; but those who pay any attention to Bible perspective know better. Have you ever considered that in the book of Genesis, covering more

than two thousand years at the lowest computation, there is not a single miracle wrought by human agency? Adam works no miracle; Abel works no miracle; Enoch works no miracle; even Abraham works no miracle, nor one of all the patriarchs. How different from the old mythologies, and how different from what it would have been if this book had come to us merely from some dim mythological past. Even when God himself is represented as doing things out of the general course of nature, it is only at long intervals and very rarely, as in the translation of Enoch, the judgment of the flood, the confusion of tongues, the birth of Isaac.

Remember that these events were centuries apart from each other. Even if there had been a miracle for every century, which there is not, you could scarcely say that they were "very plentiful." If you look at the history perspective, you will learn first, that all through Bible times, miracles were not the rule, but the exception; and more particularly that the miracles cluster around particular epochs when there was special need for such signs of divine presence and power, as at the time of the Exodus, after the long dark interval of Egyptian bondage; at the time of Israel's declension, when the prophets Elisha and Elijah were called in a special way to witness for the Lord, and above all, in the founding of the Church, after the long and silent interval from the Restoration to the Advent. Does not this way of looking at the sacred history put the Bible miracles in a very different, and altogether reasonable light?—Rev. Dr. J. Monro Gibson.

The Presbyterian Church.

It is one of the honors of the Presbyterian Church that it has not been under the necessity of seceding from the great Apostacy. It stood, by a desperate and forlorn struggle, in the valleys of Piedmont and of Scotland, successfully against the usurpation. If there is any Church that can claim a succession through all time, through the chasm of fifteen hundred years from Luther to Paul, and over the other chasm, from John the Baptist, our great sprinkler, to Moses, fifteen hundred years more, it is the Presbyterian Church. It has fought all the great battles of time, and is still holding its way. It has occupied, we may proudly and thankfully say, the forefront of the *eternity* of time, for the great fundamental doctrines of the faith. It has held them

against statesmen and kings, against philosophers and fanatics, and against the sword that persecuted unto death. Its names are escutcheoned with the many of whom the world was not worthy. Its record, its sublime succession, is on high. And yet it has never been a Church of dogmatic bigotry. It has never given its sympathy to absolutism. It shakes hands with all Christians, and counts their institutions valid, if not Scriptural. It has always accounted substantive doctrine and principle more valuable than ritual, and has, therefore, always been patient of the fanaticism that wastes itself on modes. It has none of the *esprit de corps* of the zealot, because it has an evangelical sympathy too wide to be confined within the limits of a denomination. It is generous to a fault. It gives without stint its material to make other commonions, but never compasses sea and land to make one proselyte. It blocks out the truth from the quarry and throws with generous hand the pabulum of thought to every people. Popular manipulators appropriate and adapt it to their uses. Still it abides by its quarry work, its grand mission to feed the world with truth, rejoicing and continuing to rejoice that "nevertheless every way Christ is preached."

This is noble. But has not the time come when we must train our children and ourselves to a more cohesive loyalty to the Presbyterian Church? Has not the time come when we should more perfectly popularize the two great fundamentals of Presbyterianism, the elder and the family, and take the field as well as abide by the foundry? Nay, the Presbyterian Church of this country owes it to Christ and to herself more perfectly to unfurl her banners, and instead of a popular literature, to uphold to the world the sturdy religion of Knox and of Murray, of Coligny, of Augustine and Paul. Let us honor the faith which it is our honor to possess.—*London Weekly Review*.

The new Treaty between the United States and China which restricts the emigration of Chinese into California restricts also, or, rather, totally forbids American merchants from engaging in the opium trade. The Chinese are delighted with this article, and it has great moral value as a protest against the iniquitous traffic, and as evincing the sincerity of the Chinese in their desire to prohibit its use in the Empire. It will make it more difficult than ever for England to maintain the disgraceful and immoral traffic.

A Good Example.

"There is a man," said his neighbor, speaking of a village carpenter, "who has done more good, I really believe, in this community, than any other person who ever lived in it. He cannot talk very well in prayer-meeting, and he doesn't often try. He isn't worth two thousand dollars, and it's very little that he can put down on subscription papers for any other object. But a new family never moves into the village that he does not find them out, to give them a neighborly welcome, and offer any little service he can render. He is usually on the lookout to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbor, and look after his affairs for him; and I've sometimes thought he and his wife keep house plants in Winter just for the sake of being able to send little bouquets to invalids. He finds time for a pleasant word for every child he meets, and you'll always see them climbing into his one-horse wagon when he has no other load. He really seems to have a genius for helping folks in all sorts of common ways, and it does me good every day just to meet him on the streets."—*Christian Observer*.

"Not Now."

A story is told, among the Russian peasants, of an old woman who was at work in her house when the wise men from the East passed by on their way to find the infant Christ, guided as they were by the star going before them in the sky. "Come with us," they said; "we are going to find the heavenly child; come with us." "I will come," she replied, "but not just now; but I will follow very soon and overtake you and find him." But when her work was done the wise men had gone and the star in the heavens had disappeared, and she never saw the infant Saviour.

It is but a story, but one that is full of instruction and warning; for a similar story could be told of thousands of human hearts and confirmed by the character and destiny of thousands of human beings. The call to come to Christ sounds in our ears, but we are too busy with our daily work to heed it now. We have no time just yet for the Bible, or the closet, or the serious thought, or for hearkening to the voice of conscience and the whispers of the Holy Spirit.

We are like the Duke of Alva, who, when asked to look at a remarkable appearance in the skies, replied, "I am too busy with things on earth to take time for looking up to the heavens." We are pressed with our business, or building our homes, or looking after the needs of our children, or laying up wealth for the future, and the time for seeking Christ is delayed, and by the delay we have missed Him forever.—*Presbyterian*.

Jabez.

BY REV. J. N. CROCKER.

We know little about Jabez, and yet how much! A brief but remarkable record of him is made among the genealogies of Judah. We do not know who his father was, nor his brethren. There is no lustre of family name attached to him. The bitterness of his mother's experience is recorded in his name. We may suppose that he had possessions, but what they were we do not know.

It is rather a record of character than of outward circumstances, or family connection. He was more honorable than his brethren, and the record is evidently to show to us the real excellences of personal character.

He was a man of prayer. Whether he had little or much that he wished enlarged we do not know, but he took the matter directly to the Lord.

This is one of the characteristics of a true Christian. He takes his business concerns, all his temporal necessities, directly to the Lord. He conducts no business that forbids this, or which he would be unwilling to pray about, and all his transactions are as if under the conscious inspection of Him who will reward or punish. He was a man of faith. How childlike the asking!—Nothing seemed to him too great for the Lord, nothing so small as to escape His watchful care. He believed the Lord would enlarge "his coast" whatever "his coast" might have been. More than that. He believed the Lord would keep him so that evil would not leave its scar upon his heart. How we do trouble ourselves about the outward desolations of evil! We forget that the night does not harm the home in which the light, of love is kept well trimmed. It may be dark without, but outer darkness does not cast its shadow through the curtained window where love and peace and virtue shine

upon the family altar. Sorrows may come like a thick cloud at night, hiding even the stars, but because of the indwelling of the Spirit, they are as trackless upon the soul as the black cloud that floats harmlessly above the home which is all bright and cheering within with heavenly light and music.

The only real harm by evil is when the heart is grieved by it, when we take it within us and chafe at the darkness, and murmur against Him who spread the curtain of the night.

Honorable Jabez understood this, and in child-like spirit, he asked the Lord to keep him from it. He was a wise man. He had more regard for the inward estate than the outward, and while he believed in God as the giver of outward blessings, he also believed that God could and would save him notwithstanding evil. And God did. Such is the revealed historical fact, which has been equalled by thousands of like examples in all ages of the world.

The General Assembly of the Church of Scotland have decided to recall their agents, Mr. Duff Macdonald, Mr. John Buchanan, and Mr. C. G. R. Fenwick, who have been guilty of various acts of cruelty, retaliation and indiscretion in their conduct towards the natives at the Mission station of Blantyre, Lake Nyassa. We cannot but deplore the events which have taken place at this station and the withdrawal of these Missionaries, and the more so that, in spite of their sad want of judgment and glaring misconduct as Christians and as Missionaries they have nevertheless done good work among the highland tribes of the Shire. The mission, however, we are thankful to say, is prospering in spite of these drawbacks. The natives are acquiring habits of industry, the children are being educated, and the way is being prepared for more extensive Missionary work among the adults; the neighbouring chiefs show their confidence in it by sending their children to the schools, and perfect good will towards the Missionaries exists in all the neighboring villages. Dr. Peden will be the superintendent of the Mission, and Mr. Henderson and Mr. Duncan will assist him to keep up the work till reinforcements are sent out.

The Baptists have in Asia 162 mission-
aries, 616 native preachers, 475 churches
and 40,087 members. There were 3,191
baptisms last year.

For the Young People.

Three Years in Central Africa.

"Each breeze that sweeps the ocean
Brings tidings from afar,
Of nations in commotion
Prepared for Sion's war."

Among the world's great mission fields there is none more interesting than Africa, because that dark continent was, until recently, comparatively unknown and there is none having greater claims upon the civilized world, because for generations the avarice of the white man has made her groan and bleed under the curse of slavery.

For many years mission work has gone on with more or less success around the coast. Now, from both East and West, different societies, both European and American, are pushing forward rapidly into the interior, and ere long Africa will be belted by a band of mission stations extending from the Atlantic to the Indian Seas.

The London Missionary Society, one of the oldest in existence, dating its origin back seven years into the last century, but with eye undimmed and natural force unabated, is one of the number that is vigorously prosecuting the work in Central Africa. Nearly four years have passed since this Society began its work there and the following address of Mr. Hore, one of its missionaries, at the eighty-seventh anniversary meeting of the Society, in London in May last, presents a graphic picture of the progress of that work. Mr. Hore had left his companions in the field and come home for more help :

A GREAT WORK DONE.

"Mr. Chairman, Ladies and Gentlemen,—I have no history to tell you of schools and chapels built or Christian communities established, but I can tell you of a road opened into the heart of Africa, of stations founded there, of slavery crushed under foot—and of many tribes in the heart of Africa ready and willing to hear the sound of the Gospel.

I have come from the swamps and jungles of Central Africa, from the very heart of heathenism and darkness, from the graves of my brethren who fell there, and from the African homes of the six brave men who are still toiling out there with earnest and true purpose. They have sent me to tell you God is blessing His work in Central Africa, to tell you that the harvest is very great and that they want more help. Further, I come from the natives of Central Africa, who are crying out for missionaries to come and live amongst them, and whose last words to me were, 'Master, come back soon, and bring some more of your brethren with you.'

A MARCH OF 800 MILES.

Nearly four years ago we started from Zanzibar, with 800 miles of swamp and jungle between us and Lake Tanganyika, enthusiastic and determined, in actual contact with the work and its difficulties and encouragements. That road was the century-old 'slave-path' that lay between Livingstone and the coast during his dreary waiting at Ujiji. Thank God! it is now the road, with five mission stations on it—to the great Lake, with another station on its western shore, and our two mission-boats navigating its waters.

We started with 120 bullocks and eight carts and wagons. For five months we fought, axe in hand, through forest and jungle, working sometimes a whole day to cut through half a mile of road; but an enemy appeared in our midst, and our 120 bullocks (one by one) dropped down under the fatal little *tsetse* fly. We had to wait a bit, and reorganising our caravan, we turned our faces once more westward, with 240 native African porters carrying our stores.

THE TOILS OF THE WAY.

Some of the difficulties of the way were very great—wading up to our necks in swamp, or creeping through low tunnels of thorny jungle. We often arrived at the end of a day's march to drop down utterly exhausted; but the one great object of our work kept us going through all. No small part of our work was the management of these 240 wild children. Many of these faithful men are much attached to us, and it is no small success that we are now able, with confidence, to entrust the caravan of supply which is about starting for Ujiji to the sole convoy of African natives. Two of our devoted brethren only survived that march to die a few days after their arrival at Ujiji. They wore themselves out in the service, and I bear witness before you this day

that they were faithful unto the end—desiring that they might be so spent, if only the Gospel standard might be planted in Central Africa.

THE GREAT CHIEF MIRAMBO.

But I must get along the road more rapidly now and land you at once at the capital of the great chief Mirambo. He received us in a friendly spirit, asked for one of us to live with him, and has afforded every facility for the settlement of those brethren who were in due time sent there.

You have heard of the troubles caused by or attributed to Mirambo. Natives, Arabs, and Europeans have alike been too ready to cry 'Mirambo!' in case of robberies or failures of expeditions. Mirambo (in personal conversation with me) has protested bitterly against white men entering his dominions without communicating boldly with him. His subjects are loyal, and their motto is, 'Those who are not for Mirambo are against him'—hence difficulties arise.

Mirambo rules over a territory of from 10,000 to 15,000 square miles of savage Africa, and, like other rulers and annexors in that continent, has found himself involved in wars with African natives; but I am no politician, and therefore could never understand why there was so much criticism of Mirambo for failing to maintain peace in such borders, or secure a scientific frontier without a military organisation.

Mirambo is a total abstainer from intoxicants, standing alone amongst African chiefs in that respect. He is earnestly desirous of improving himself and his people, and, above all, is anxious for knowledge of the way of salvation. I recommend you to read Dr. Southon's account of the encouraging work at his station. Under the influence of his teaching there is no doubt Mirambo is striving to control the warlike spirit of his people. Petty chiefs flock to him to arbitrate their difficulties, and in more than one instance peace with honour attained in congress has taken the place of bloodshed.

WHERE LIVINGSTONE SOJOURNED.

But we must press on to Ujiji, where Livingstone sojourned, and from whence he made his appeal to us to go in and take possession. There Thomson and Dodgshun lie buried, but there our missionaries are now printing off the first Central African alphabet sheets.

The way that our mere presence has worked upon the guilty fears of the Arab colonists of Ujiji is indeed wonderful. *The day we arrived there.*

THE UJJI SLAVE-MARKET

was closed. They have hindered and opposed us in every conceivable way, but have been baffled on every hand. First they tried to frighten us—it was no use. Thomson said to them in full council—'Kill us, you may; for every one you kill, two more will step in to fill up the gap. If I die, remember, it will only give fresh impulse to our mission.' They well remember it to this day, and believe that his words are coming true.

A NARROW PASSAGE.

On one occasion they armed all their principal slaves, and, with a body of about two hundred armed men, approached our house. According to custom, I received the Arabs in a friendly way, and asked them to sit down inside. I had then about twenty of these Arabs, nearly filling my principal room. This was a critical moment. There were Mr. Hutley and myself, quite alone, and apparently helpless, in the hands of this lawless crowd; they completely filled and surrounded our house. There were three large windows in this principal room, just a yard or two from where we stood and through the bars of the windows the slaves and followers of the Arabs pointed their guns. With their fingers on the triggers they shouted to their masters to give the word of command, but they could not: some wonderful power restrained them, and they could only talk excitedly among themselves.

At length one of the Arabs, securing the attention of the others, said these words:—'The house is full of goods, let us empty it now, and destroy these men by one stroke.' The excited mob were now yelling and dancing in our verandah and hall, flourishing spears and guns, and begging their masters to give the word for the onslaught to commence. The Arabs only saw two calm faces, and only heard a quiet request to state their business, and talk over it quietly.

A HASTY RETREAT.

But One, all-powerful to save, heard two earnest prayers for help, and the next moment *those Arabs were literally crushing one another in the doorway in their anxiety to get out.* What an ignominious retreat for the stately Arab! It was a total defeat, from which they have never since recovered. What, say you, had the news of friendly help arrived? Had the distant war-drum of an approaching army sounded? None of these; only one of their leaders had risen from his seat, and said, 'Let us get out,' when that rush was made, and we were left alone.

ACCUSED OF SORCERY.

Then they tried to work upon the fears of the natives, to whom they accused us of sorcery, and all kinds of evil. This was a good help for us. An Ujiji chief came and told me of it. I said, 'Sit down, friend, and let us reason together. These Arabs say we are very bad men, who work magic, and mean to take your country from you. Now it is no use my just telling you that I am very good, but I see you Ujiji men have got eyes and ears, and are very smart men altogether. What I ask you is this—just look at us with your own eyes. If we cheat or harm any man, let it be known openly; but if we do good, then believe your own eyes.' He replied, 'Your words are good.'

TRIED AND PROVED.

A year after that, the same chief came again and volunteered this statement: 'Master, we have looked at you with our own eyes for a whole year. We see that you pay every man his due, and speak truth always. Since you have lived here, we can go to market without fear of being robbed of our goods, and all the people say that you are good; now, therefore, what would you have that we should give you?' I said, 'Friend, just give us a place to dwell among you in peace, that we may be your brethren, that we may learn your language, and teach your children.' He said, 'Show us where you would dwell.'

MAKING A BARGAIN.

Soon after that a council was assembled at that chief's village—twenty or thirty lieutenants of counties, grey-headed old men, most of them, formed that council; they consulted together apart for some time, and then called me in and formally repeated the chief's words. Then they rose up, and, followed by a great crowd, we came to the site I had chosen on the shores of a beautiful bay, where our steamer could lay snugly alongside. One of the chiefs mounted a little hillock, and addressed the crowd in words something like this:—'Listen, all you people; this land as far as that tree on that side, and as far as this mark on this side, is given to the white man this day for an inheritance, to him and to his brethren, not to sell but to live upon—because we will not sell or give away our country—but the white man shall always dwell here and no one shall take it away from him; and if his men molest you, you shall not have a row, but shall go and talk the matter over with him; and if the Wajiji molest his men, he shall not have a row, but he

shall go and talk over the matter with the chief of the district.' Now, these were the very words that I had spoken at the council, which they had taken up and which will now be as lasting as a parchment deed. The whole party then paraded the boundary, except on the side of the hill, for 'there,' said the chief, 'you may extend your borders at will.'

This is how we stand with the natives, but the Arabs won't let us occupy—that wonderful fright they got when they assembled armed at our house was the last armed demonstration they made; their tactics are more gentlemanly now; they say aloud, 'If you please, friend, do not take possession of that land'—and in a whisper they say, 'two hundred guns, and the Sultan and the Consul are far away.' But half the battle is fought. We are daily increasing our friendship with the natives, and even among these Arabs we have those who know us as brother and friend, and I am hopeful that ere long even this difficulty will also be swept away.

THE VALUE OF MEDICINE.

One of the most blessed means I have possessed, to a friendly acquaintance with the natives has been medical and surgical aid. Scarcely a day passed while I lay at Ujiji, without a patient; and they are getting to know that a maimed limb does not necessarily mean death, as was most often the case.

By our daily intercourse, by fair dealing, and by medical aid we have won the hearts of these natives, and they are ready to hear the Gospel message. Wherever I have been able to deal with the real natives, face to face, without the intervention of Arab or half-caste mischief-makers, I have met with a response to friendly advances, and found at least the germs of every good feeling and natural affection.

AFLOAT ON THE LAKE.

Now let us go afloat. Lake Tanganyika may well be called an inland sea; it is three hundred miles long, and fifteen to forty miles wide, and now feeding the mighty Livingstone River through the Lukuga, which I discovered to be the outlet. Its shores are inhabited, if not by peaceful people, at any rate by those who earnestly desire to be so. Many rich districts have been abandoned in consequence of molestation from slavers and honest traders; but the people are ready to flock back to such places when, by the establishment of mission stations, or the settlement of any honest,

friendly men, they have some promise of living there unmolested.

It is my special work to navigate the waters of this great lake, report upon the prospects of its affording easy communication, and select suitable sites for our mission stations.

VOYAGING UNDER DIFFICULTIES.

As soon as I could, I rigged up a large canoe in English fashion, with good rope and canvas, naming her the *Calabash*. With this boat I have done the preliminary exploration of the lake, and even with this makeshift succeeded in doing what was required at this early stage; but it is very rough and dangerous work, and with the stormy winds of the lake sometimes very slow work.

We now want an efficient little steamer, and, having that on the lake, we at once have a large district at command with means of conveying stores to the stations, and of constantly visiting the people. This steamer is the present and immediate want of the Central African Mission, and I don't see how you can get out of it if you mean to back up your agents in Africa, because we passed the resolution in Ujiji six months ago that we must have this steamer.

Mr. Hore then produced a large flag with the word 'Bethel,' and said: 'Just as I was entering the hall this morning, two sailors, being a deputation from the British and Foreign Sailors' Society, came to me, and, claiming my acquaintance as a sailor missionary, presented me with this flag to be hoisted on board the steamer on Lake Tanganyika.'

During the several voyages I made in the *Calabash* I surveyed the 800 miles of coast line which surround this lake, visiting the villages and effecting friendly negotiations with almost every tribe.

ACROSS THE LAKE.

One of the first trips I made was across to Mtowa, in Ugha, on the other side of the lake. This is the neighbourhood known to former travellers as Kasenge. I was received in the most friendly way by the big chief Kassanga, who was attired in a short dress of calico, a huge necklace of shells, and a scarlet plume of feathers on his head. He gazed in wonderment at myself and my outfit, and before I left requested that I would come and live with him there. I said, 'I have come to visit you, and I now want to go on round the lake and visit others, but I will send and tell some of my brothers to come and live with you,' and a distinct understanding was come to there and then, and if I brought my brethren he

would give them a site for a house, and protect them as his friends and guests.

AN AFRICAN PLYMOUTH ROCK.

Some months afterwards I was enabled to keep my promise with this chief, by introducing him to Messrs. Griffith and Hutley—the site for our house was at once given, and the Plymouth Rock Station has been since daily exercising Christian influence in Ugha.

Now, God has blessed our efforts as far as alphabet sheets are concerned. There are brethren here who can testify what is the condition of a mission that has got so far—what are the feelings of a worker out there in Central Africa when he sees those alphabets—he sees in them nothing less than the first leaves of the Bible itself—brilliant with a promise of more and yet more to follow, until each man shall read for himself the good news of salvation through Jesus Christ. It is a stage of the work with him and with all of us who have put our hands to this work when we must press on.

ATTACHED NATIVES.

I have no time to carry you with me all round the lake, so we must move on rapidly to the country of Ulungu at the south end. On this voyage I had a crew of Ujiji natives, and I believe that the influence and respect I gained with them by living with them in that boat for two months was as valuable for our mission as if I had lived all the time at Ujiji; all shyness and fear had disappeared for ever, and afterwards these men constantly assisted me in intercourse with their countrymen in Ujiji. Their personal attachment to me was most touching. When we got to the south end of the lake they used to say, when I asked them about the places and people, 'Master, we are as much strangers as you are here; we are in your hands and must follow you everywhere, hoping that in due time you will take us back to Ujiji.'

A GRAND RECEPTION.

On a rich and verdant plateau, teeming with peaceful people, the chief Zombe received me in a most friendly way at his large town of 2,000 people, as also did the chief Kapufi in the beautiful Lofu River, with its many peaceful villages and gardens of unbounded luxuriance. Both these chiefs have distinctly invited us to establish stations in that country, promising land and workmen, and the Directors have determined to establish the third Tanganyika station at a suitable locality in that country. There are several other suitable sites for stations

at various points on the lake, to some of which we have distinct invitations by chiefs.

TWO AND TWO AT WORK.

But I must turn my face homewards. When the last reinforcements arrived, a conference of seven missionaries was held at Ujiji, from which we separated, two to each station, with renewed determination and encouragement to work, and myself to return home to give my report of the land and to bring out the means of extending further afield. At this conference it was also resolved that the time had come when it would be wrong any longer to refuse the requests of Christian women to be allowed to take their share of the work in Central Africa. Two of them are present in this meeting—hoping that you will give value to their contributions of themselves.

HOMeward BOUND.

Leaving Ujiji on November 3rd, I reached the coast in the unprecedentedly short time of sixty-two days. The state of the road surpassed my most sanguine expectations. At four mission stations I found earnest men living in European houses, and spreading around them the influence of peace and love. On all hands I was welcomed by the natives, and passed on with a hearty God-speed. I again visited the chief Mirambo, who assured me his great aim was to maintain peace and order as far as he could reach.

WHAT WE WANT.

Now, my object in speaking to you is not merely to give you a pretty picture to gaze at. I want you to feel that God has accepted and blessed the efforts we have made in his name in Central Africa. I want you to accept to the full the responsibility we have thus taken upon ourselves. I want to speak for those six men who now represent you out there, and who are still fighting day-by-day with fever and heat, with darkness, superstition, and the designs of evil men. I want you very earnestly to continue your support to them.

Just coming from the heat of the field, I tell you that your devotion and prayers are our strength and support out there. I want you to send out more men, and women too, and the good steamer that I have just referred to—that we may set them down thickly around the shore of that great lake as lights to our long unknown brethren and sisters.

As for myself I want you to send me back there as soon as possible. I don't feel right here in England. I miss my

daily visitors with their anxious inquiries after information and guidance, and I long to fulfil the promises I made that I would soon come back to them. The change that has been wrought in that road to the lake alone by the simple passing through of our caravans, should of itself be a source of encouragement and determination to go on—but when we remember, the chief Mirambo, under Christian influence; our station at Ujiji in the very stronghold of the enemy; and Plymouth Rock with its printed alphabets, I think we must earnestly determine to press on with this work which has been so blessed of God. I support the resolution, which has been moved and seconded, with my whole heart and soul—I will give myself to it, but that is only one man.

There is the means, I trust the will, in this meeting to send many men and women too. Just think for a moment before passing this resolution what it means. It means that we are all going to give these missions a fresh impetus by a very liberal supply of the men and means necessary to that end, and once it is passed, I can only say—give me more comrades and this steamer, and let me be gone."

The Emperor and Empress of Japan.

The present Emperor of Japan, Ten no Mutsu H'to, was born at Kioto, the ancient capital of Japan, November 3rd, 1852.

On the death of his father, Komei Ten no, on July 13th, 1867, he succeeded to the throne, and was crowned at Kioto on October 12th, 1868, was married February 9th, 1869, to Haiku, daughter of Ichi jo, a noble of the first rank. The Empress is her husband's senior by a little over two years.

Thirteen years ago the Emperor first came to Tokio. Up to that time the city was known as Yedo, but upon his Majesty (who is called by his people the Mikado—honourable gate) taking up his residence here, the city became Tokio (eastern capital).

This will explain to your readers how the city is known under the two names of Yedo and Tokio. Although it is sometimes called Yedo, the proper name is Tokio. Until 1872 the Emperor could only be seen by his immediate attendants, and when his Majesty travelled from

place to place it was always in a closely-curtained carriage drawn by two oxen. As he passed through a street, the people all shut their houses, while those in the street knelt with their faces upon the earth, until the "Son of Heaven" ("Tenshi," another name applied to the Emperor) had passed by. In the year 1872, however, upon the completion of the first railroad in Japan—viz., that between Yokohama and Tokio—the Emperor appeared in person to open the said railway, and for the first time was seen by his subjects, who had hitherto believed that, his face being brighter than the sun, to attempt to look at it would be certain destruction. Hence the Emperor of Japan was, and is even to-day, worshipped by some as a "living god.—*Illus. Miss. News.*

The Sandwich Islands.

Among few people has the triumph of the gospel been so rapid and complete as among the Sandwich Islanders, who, not many years since, were naked savages. A bird's eye view of their present condition as given in the *Miss. News* may be of interest to our young readers :

"Kalakaua of Hawaii, King of the Sandwich Islands, is now visiting Britain. He has been making a tour round the world ; and interesting tidings were lately sent from Japan of his visit there, where he was present at the opening of a native church. A copy of the Japanese New Testament was presented to him ; and a short address from the native pastor thanking the Christians of Hawaii for the generous donation of \$1000 sent by them towards the erection of the first Christian church in Japan.

Kalakaua is a constitutional king, his government being of a popular type since 1840. He holds levees, and the queen holds drawing rooms, like other sovereigns ; and the display of uniform on these occasions is most gorgeous.

The islands are, as is well known, completely Christianized. There is no State Church ; though the State upholds religion, and legislates as regards morality. Most of the natives can read and write. Schools are abundant, and books and newspapers in the native language are plentiful.

The present king came to the throne in 1874.

The Sandwich Islanders are among the

kindest and most hospitable of races. They not only attend church more regularly than most Englishmen, but they contribute liberally to foreign Missions. Their idols exist only in museums now. The people are clothed, very good-looking, and most picturesque ; though, withal, rather languid, laughing and far from industrious, children of Nature.

The country owes everything to Missionaries. Less than half a century ago Honolulu, the capital, was a village of a few grass huts. To-day it is a well-built seaport, with all the conveniences and many of the luxuries of advanced civilization.

The population was about 60,000 in 1872, of whom a large portion were foreigners. The native population is diminishing so rapidly that it has been calculated there will be few native Hawaiians left in the next century. Captain Cook estimated the population in his day at 400,000.

Of the twelve islands composing the group, only eight are inhabited. Their entire area is about 6000 square miles.

The greatest active volcano, and the largest extinct crater, in the world, are both found among the mountains in these islands, some of the summits of which are 14,000 feet high.

The climate, for salubrity and general equability, is reputed as the finest on earth.

One of the loveliest of the many lovely valleys is that of Waipio. It lies quite isolated from the little world of which it forms part ; open, at one end, to the sea, and walled in on all sides by precipices, from one to two thousand feet high. The blunt snow-capped peak of Mauna Kea rises from a girdle of forest, and the whole valley is cool with waterfalls ; some of which are very fine. One bounds in its second leap 1600 feet.

The river which glides through the valley, is full of shrimps ; which the natives love to eat raw.

Leprosy is the Nemesis of the islands : the disease being incurable.

The legislature, finding that it was spreading, passed a law, in 1865, by which all infected persons, regardless of position, were to be removed to Molokai ; there to be separated from the world, and remain with nothing to do but to die. All the sympathy and kindness, consistent with regard for the living, were paid to the unfortunate people.

1145 were sent to Molokai. The disease is a most loathsome one. Slowly, and sometimes rapidly, feature after feature goes, until one who was a rural

athlete, or a Honolulu belle, becomes a hideous mass of rotting flesh, in which it is difficult to recognize 'the human form divine.'

Father Damiani, a Roman Catholic priest, was content to exile himself to labour among these wretched creatures; and, if he has not already done so, will probably before long become a victim to the fearful malady, and be numbered among the 'noble army of martyrs.'

The governor of this island is a leper. There is a protestant pastor, who is himself a leper, and two school-houses where the children of the settlement receive instruction from a leper teacher.

The last great volcanic eruption of Mauna Loa occurred in 1868, when the great lava stream flowed several miles, until it was stopped by the sea, when it formed a trap peninsula a mile in length."

What the Chinese Believe.

THE STATE OF THE DEPARTED.

1. The Chinese believe in the existence of two states of being.—the world of light—this world; and the world of darkness, in which the spirit lives, under government for a season after death.

THEIR NEEDS.

2. They believe that those who have passed into the spirit world, stand in need of, and are capable of enjoying, the same things—houses, food, raiment, money, etc., that they enjoyed in the world of light; and that they are entirely dependent upon their living relatives for these comforts.

3. They believe that as the dead have become invisible, everything intended for their use, except food, must also be made invisible, by burning.

THEIR POWERS.

4. They believe that those who are in the spirit world can see their living friends in the world of light; and that it is in their power to return to the abodes of the living, and reward, or punish them, according to their faithfulness or unfaithfulness, in making the necessary offerings for those who are in the prison of the spirit world.

BEGGING AMONG THE DEPARTED SPIRITS.

5. They believe that the dead ancestors who are neglected by their living relatives, as well as the spirits of those whose families have become extinct, become beggar spirits in the world of darkness, and are forced, in order to secure

even a wretched existence, to herd with the spirits of the multitudes who have died in the war, at sea, or by starvation, or in foreign countries; who, in consequence of their burial places not being known, or having no relatives to sacrifice to them, are entirely dependent upon public charity. (From this belief has arisen the custom of contributing, three times a year, immense quantities of paper cash and Sycee—called *din*—which are transmitted to the Chinese purgatory, for their use.)

THE REVENGE OF NEGLECTED SPIRITS.

6. They believe that nearly all the ills to which flesh is heir—as sickness, calamity and death, are inflicted by these unfortunate and demoniacal spirits; who, in attempting to avenge themselves, prey upon those, in the world of light, who are in no way responsible for their forlorn condition: consequently, Chinese from the same locality, who congregate in a distant city, or country, for business, in order to avoid personal danger and public calamity, invariably establish a *Wei-kwan*; the main object of which is to take the custody of their friends who die there, and in due time, assist the friends of their deceased companions; in recovering their bodies, or, as in the case of those who die at a good distance, their bones, or the ashes of their bones; in order that they may be interred with the other members of the family, and be partakers of all the benefits of the Ancestral offerings.

THEIR REWARDS AND PUNISHMENTS IN THE SPIRIT WORLD.

7. They believe in the immortality of the soul, and in certain kinds, and degrees of rewards and punishments in the spirit world. As to rewards, they desire, when they shall have served their term of probation in, or been released from, the prison of the spirit world, to be promoted, in their second advent into the world of light, to a more honorable position, or to one, in which they may enjoy greater wealth. There is no other heaven, or state of rest predicted of any of the Chinese systems of religion, than that of exemption from punishment.

The punishments supposed to be inflicted in the spirit world, are a reflection of those of the Chinese Criminal Code; and are of the most brutal character. Illustrations of some of these may be found in *Kwang-joh-ss* temple, in the city of Shanghai; where men are represented as being sawn asunder, roasted, flayed or beaten with many stripes. But, as the Chinese have no idea of an omniscient

God, and have no higher standard of official justice and uprightness than what they see exhibited by their own officials, they cannot conceive of any higher degree of fore knowledge on the part of the authorities of the world of darkness, than what they see illustrated by the authorities of the world of light—China; consequently, these illustrations in the temples, have about as much restraining influence upon their evil propensities, as the bamboo and executioner's sword have upon hardened offenders in this world. They all believe that there are many chances of evading their just deserts in both worlds.

SOULS OF THE DEPARTED.

8. They believe that a man has three souls, and that at death, one remains with the corpse, one with the ancestral tablet, and that the other is arrested and imprisoned in the world of darkness. Hence, we find that the Chinese, when they wish to appease, or attempt to better the condition of their departed friends, worship and present offerings, at three different places; the grave, the ancestral tablet, and before the *Sung Hwang* (*Hsien* deity) under whose jurisdiction the man is supposed to be undergoing trial and punishment. The means used to propitiate these *Hsien* deities and their subordinates, are similar to those used with city magistrates, by those who have friends imprisoned under them. Presents of money, or other things of value, and importunate entreaties, usually have some effect with earthly rulers in securing the comfort of prisoners, if not their release. The gods, it is supposed, are influenced by like means.

THE SYSTEM OF GOVERNMENT IN THE SPIRIT WORLD.

9. Their belief in regard to the personnel of the reigning power and government of the spirit world is remarkable for its ingenuity and adaptation to their capacity. Having no knowledge of God, or of a Divine revelation; and standing in great dread of the spirits of the dead, they naturally enough decreed that the spirits of deceased officials, should exercise jurisdiction over other spirits in the world of darkness; and thus they formed a government for that world, which is found to be a perfect counterpart of the Government of China,—the world of light—from the Emperor down to the meanest subordinate of a district magistrate's suite.

SUNG HWANG.

Hence, we find that the District Magi-

strate, who governs the people directly, and who is accountable to his superior—the Perfect of a department, has his correlate deity, to assist him in maintaining public order, in the person of the *Sung Hwang*, who is the departed spirit of an official, and ranks, in the spirit world, with the District Magistrate in China. He is charged with a jurisdiction over the spirits within the Magistrate's district, similar to that exercised by the Magistrate over the people within that district. This, being the municipal and guardian deity of the *Hsien*, is much worshipped by the people in connection with Ancestral worship.

FOO SUNG HWANG.

The Prefect of a department, consisting of several districts,—who has jurisdiction over all the magistrates within his department, and who is accountable to the Provincial Governor, has his correlate deity—of like rank in the spirit world—in the *Foo Sung Hwang*; who is charged with a jurisdiction, in the spirit world over all the *Sung Hwangs*, of the several districts within the department, similar to that exercised by the Prefect over all the Magistrates within his department and to whom cases may be appealed from the courts of all the *Sung Hwangs* of the several districts of the department, just as cases may be appealed from the Magistrate to the Prefect.

TOO SUNG HWANG.

The Governor of a Province, who has jurisdiction over all the prefects, and through them, over all the Magistrates of his Province, and who is accountable directly to the Emperor, has his correlate deity, of equal rank in the spirit world, in the *Too Sung Hwang* or *Sung Sung Hwang*; who is charged with a jurisdiction over all the *Foo Sung Hwangs*, and through them, over all the *Sung Hwangs* within his Province, similar to that exercised by the Provincial Governor over all his subordinates, in the Province.

THE PRINCE OF THE POWERS.

The Emperor, who rules the Empire by means of Governors of Provinces, Prefects of Departments, and Magistrates of Districts; and who is accountable to no one on earth, has his correlate deity, of equal rank and dignity, in the Spirit of a former Emperor of China, who is regarded as the Guardian of the Imperial family and nation; who through the *Sung Sung Hwangs* of Provinces, the *Foo Sung Hwangs* of Departments, and the *Sung Hwangs* of districts.

exercises a jurisdiction over all the gods of the spirit world, similar to that exercised by the Emperor over all his subordinates in the Empire. The one is supreme among men, while the other is supreme among the gods and men. Thus the correlation of the government of the living and of the dead is complete; and it could be logically completed in no other way: for the official etiquette of the world of darkness is similar to that of the world of light. Therefore, a superior is not expected to worship the correlative deity of his subordinate.

And while the correlative deities of all the above officials are only of equal rank; yet the fact that they have been apotheosized, makes them their superiors, and fit objects of worship. There are thousands of other officials with their correlative deities, in the various branches of the Government, but I have taken only those who govern the people directly, whose correlative deities are appealed to in cases connected with Ancestral worship.

ASSISTANTS TO THE GODS.

All the gods described above have their assistants, attendants, doorkeepers, runners, detectives, and executioners; corresponding in every particular to those of the Chinese officials of the same rank. They cease business and take a month's holiday at the new year, just as the Chinese officials do: they occupy their yamens—the temples, and the people say, rotate in office, just as the Chinese officials do; while their subordinates, detectives, etc., are out on duty, at various strategic points of the city and country; guarding against the depredations of the turbulent and discontented spirits of the living, in order to preserve public tranquillity *i.e.* prevent sickness and calamity. These guardians of the public, are to be seen at their several stations:—some in the temples—in attendance upon their superiors;—some at the gates of the yamens—the large figures on the door:—some at the city gates; some at bridges in the city, and in the country; some at the forks of the road, while others will be found on guard in the city, where a north and south street is forced, by a blank wall, to turn at right angles. Here will sometimes be found, inserted in the wall, a stone slab, to fend off: in other more important and crowded streets, will be found a niche, containing small images, where candles and incense are often lighted.

This is considered a necessary precaution: for as spirits are said to move in straight lines, it is supposed that they

are annoyed at finding their course obstructed by a blank wall. But finding themselves in the immediate presence of subordinates of their own authorities in these images in the wall, is deemed quite sufficient to restrain their ill will, and prevent them from avenging themselves upon any one who might be passing at the time.

PECULIAR CUSTOMS.

The Chinese, in building their dwelling houses, avail themselves of their supposed knowledge of the reputed habits of spirits, and so construct them as to conduct the spirits out of, rather than into, the premises. This desirable end is accomplished by zig-zag passages, and by not placing doors or windows opposite to each other—a thing rarely ever seen in a Chinese dwelling house, and where it cannot be avoided in the front hall, a fixed screen is placed before the back door: and ingress and egress is around this screen. Other devices are adopted, where there is no official to look after them, to guard against the calamitous influence of the spirits of the dead.

The moment a man dies in China, a cup of cold water is placed at the door that he may take a last drink; then a suit of good clothes is burned that he may be made presentable in the next world: then a quantity of *dim* is burned that the departed spirit may have the money to bribe those who may arrest him; then bed and bedding and personal articles are burned that he may be provided with necessary comforts. Annual offerings are made at the graves, of food, money, clothing, etc., which are burned, and supposed to be thereby transmitted to those for whom they are designed.

Parting Wishes and Last Words of Christ.

When the Lord Jesus Christ was about to leave this earth for a long absence of 1800 years, what were His final injunctions to His disciples? What was to be their special work all through the ages, and up to the hour of His return? Did He plainly express His wishes? or did He leave room to doubt what His desires were? If His commands during the days of His life and ministry had not made His wishes clear, certainly the words He spoke during the forty days of His mysterious tarryance among His people, after His resurrection and before His ascension, left no room to doubt!

On His *first* appearance to His disciples—on the evening of His resurrection day—He commanded them to go forth and “preach repentance and remission of sins among all nations,” or as Mark gives it, He said, “Go ye into all the world and preach the Gospel to every creature.”

When afterwards He met His people on the mountain in Galilee (probably the occasion on which He was seen of five hundred brethren at once, for there was evidently a special summoning to this gathering), and told them that all power was committed to Him in heaven and on earth, He solemnly repeated this command, delivered to His disciples first in the upper chamber in Jerusalem (Matt. xxviii. 16), “Go ye therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo! I am with you always, even to the end of the age.” All power is *Mine* ; therefore *go ye and evangelize the world* for *I am with you* . The command in the centre had been vain without the assurance which goes before and the promise which follows after! The task enjoined was tremendous, but the assistance pledged was sufficient.

The first Gospel closes by recording the giving of this great commission for world-wide and never-ceasing Missionary work; but the Acts of the Apostles prove that yet a *third* time before He finally ascended up where He was before, the Son of God, our Saviour, uttered His deep desire as to the future work of His Church.

It was when He was on the very point of finally leaving them, on “the day in which He was taken up, after that He, through the Holy Ghost; had given commandments unto the apostles whom He had chosen.” And what were these His *last* words to His people, His *last* expressed wishes about His disciples? “Ye shall be witnesses unto Me, both in Jerusalem, Judea, and Samaria, and unto the uttermost parts of the earth.”

The very last thought that passed through the mind of Christ before the clouds received Him out of sight was thus a *thought for the distant heathen*. The final words that fell from His most gracious lips were “the uttermost parts of the earth.” Touching proof of the place held in the heart of Christ by Missionary enterprise! How should it be otherwise? The Son of man—did He not come to seek and save the lost? Who so lost as heathen idolaters? Who so far from God?

What was the teaching of the one great miracle performed by our Lord after His resurrection? That glorious results should follow the toils of Christian fishers of men!--“they were not able to draw the net for the multitude of fishes.

Indeed, it would seem that on *every* occasion when the Lord after His resurrection met His assembled disciples, He laid on them this one injunction, to declare to the utmost bounds of earth and time, that “God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them.”

Nay! the fulfilment of this injunction is made a condition of His coming again. “This Gospel of the kingdom shall be preached in all the world for a witness to all nations; then shall the end come.”

If then this is the great work of the Church during the absence of her Lord, let *every* Christian see to it, that he or she has her share in doing it! No one may neglect it and fail to take active interest in missions on *peril of proving themselves heartlessly indifferent to the last desires of Jesus Christ!* Eighteen hundred years have made no difference in His wishes. He is “the same yesterday, to day, and for ever.” He did not speak to Apostles as such only; He addressed them as representatives of the whole Church. Eleven men could not evangelize all the world, nor continue to preach during all the ages. Christ addressed His command to Englishmen and women of the nineteenth century just as much as to Galileans of the first. And a responsibility which rests on *all* must needs rest on *each*.

Reader! ask yourself, what am I doing in obedience to this last command of Christ? Whom am I evangelizing? How much do I *care* for the conversion of the heathen? How often do I *pray* for Missionaries? How much do I *give* to Missions? What difference would it make to me if there were no heathen world?

Is it not a sin and shame that the passing politics of the day have far often more attraction for even true Christians, than the progress of Christ's work on earth? Who was it said, “If ye love Me, keep My commandments”?—*Illus. Miss. News.*

Exaggeration.

Some habits are so unconsciously practised that a movement to mend them is the only way to detect them. The beam

in one's own eye is less noticed than the mote in another person's eye.

A family while at the breakfast-table one morning, pledged to observe the strictest veracity for that day. A member of the family tells the 'consequences.'

As a first-fruit of the resolve we asked the one who suggested it—

'What made you so late at breakfast this morning?'

She hesitated, began with 'Because I couldn't'—and then, true to her compact, said 'The truth is, I was lazy and didn't hurry, or I might have been down long ago.'

Presently one of them remarked that she had been very cold, adding 'I never was so cold in my life.'

An inquiring look caused the last speaker to modify her statement instantly with 'O I don't think it was so cold after all.'

A third remark to the effect that 'Miss So-and-so was the homeliest girl in the city,' was recalled as soon as made, the speaker being compelled to own that Miss So-and-so was only rather plain, instead of being excessively homely.

So it went on throughout the day, causing much merriment, which was good-naturedly accepted by the subjects, and giving rise to constant corrections in the interest of truth.

One thing became more and more surprising, however, to each one of us, and that was, the amount of cutting down which our most careless statements demanded under this new law. —*Evangelist.*

One Step at a Time.

George Manning had almost decided to become a Christian. One doubt held him back.

'How can I know,' he said to himself, 'that even if I do begin a religious life, I shall continue faithful, and finally reach heaven?'

He wanted to see the whole way there before taking the first step. While in this state of indecision and unhappiness, he one evening sought the house of his favorite professor, — for he was a college student at the time— and they talked for several hours upon the all-absorbing topic. But the conversation ended without dispelling his fears or bringing him any nearer the point of decision.

When he was about to go home the professor accompanied him to the door, and observing how dark the night was, prepared a lantern, and handing it to his young friend, said

'George, this little light will not show you the whole way to your room, but only one step at a time; but take that step, and you will reach your home in safety.'

It proved the word in season. As George walked securely along in the path, brightened by the little lantern, the truth flashed through his mind, dispelling the last shadow of doubt.

'Why can I not trust my Heavenly Father,' he said to himself, 'even if I can't see my way clear to the end, if He gives me light to take one step? I will trust Him; I do trust Him.'

He could hardly wait till he reached his room, to fall on his knees and thank God for the peace and joy that filled his soul.

Early next morning the professor was summoned to the door. There he found George Manning. With beaming face he looked up to his teacher, and as he handed him the lantern, said significantly:

'Doctor, your little lamp lighted me all the way home last night.' —*Evangelist.*

Zalim Singh's Argument.

One day when Zalim Singh, a Christian convert, was crossing the Ganges in the same boat with two Brahmmins, they began to reproach him for having become a Christian.

'What do you know, you ignorant fellow, of your own religion or of Christianity?'

Zalim replied, "What you have said, Pundits, about my ignorance, is all true, but whether I have acted foolishly in ceasing to worship my thakur (household idol) is another thing. I had a capital god at my house; he was beautifully made, and cost me some money, for the man who made him was a skilful workman, and I paid him handsomely. But, look here, Pundits, suppose I had my thakur here in this boat, and in my right hand I took my thakur, and in my left hand this little dog, and cast them both into the Ganges, what would become of them?'

The Pundits were silent, but the people said, "Why, the god, being of stone, would sink, and the dog would swim ashore."

"If so," the Christian replied, "then the dog must be greater than the god, for he can save himself, which the god cannot do. Do not expect me, Pundits, to worship a god which is inferior to a dog. No! I will no longer worship a

stone, but I will worship Him who made the stone. I worship the Lord Jesus, who died for me, and Him only will I serve."—*Church Missionary Instructor*

Report of Com. on Supplements.

(MARITIME PROVINCES, 1880-1881.)

During the year covered by this report, the number of congregations on the list was forty; but as four of these had no pastor, the number receiving aid was thirty-six, being more than one-fourth of the contributing congregations for the year.

The subjoined figures will shew increase in the number of congregations contributing, as compared with last year, of ten, and of receipts of \$99.71, but it will be seen that congregational receipts do not come within a thousand dollars of meeting the payments to congregations, without any reference to other outlay.

NAME OF PRESBYTERY.	Congrs. Contributing.		Paid In.		Received Out.	
	1880.	1881.	1879-80.	1880-81.	1880-81.	1880-81.
			\$ c.	\$ c.	\$ c.	\$ c.
Pictou.....	12	16	346 49	490 58	60 00	60 00
Halifax.....	22	21	803 94	724 77	672 50	672 50
Truro.....	15	15	521 27	482 57	242 50	242 50
St. John.....	16	16	261 24	343 41	1530 10	1530 10
Miramichi.....	11	22	207 73	212 60	440 41	440 41
Wallace.....	5	3	79 90	59 60	145 83	145 83
P. E. Island.....	16	18	350 38	287 30	216 10	216 10
Sydney.....	7	8	41 00	69 59	260 00	260 00
Victoria and Richmond.....	5	6	36 58	57 31	70 00	70 00
Lunenburg and Yarmouth.....	7	7	62 60	87 70	330 09	330 09
Newfoundland.....	2	1	104 00	100 00
Total.....	117	127	2816 03	2914 74	3657 44	3657 44

REVIEW

It seems, therefore, necessary to review the last few years, so that the existing financial condition of the fund may be fully understood.

During the last four years this fund has been in a state of financial difficulty. In May, 1877, the Treasurer's report shewed that \$2,600 was required to meet payments maturing on the first of July; and to meet the emergency, the members of Committee agreed to write to the wealthier congregations, and to apply personally to liberal donors for special contributions. Temporary relief was thus obtained, but next year at the same season, the situation was unchanged. The same course could not well be pursued again, but something had to be done; and it was agreed, 1st, to send to Presbyteries the names of congregations which had given nothing and ask an early collection; 2nd, to place the situation before all the churches by circular; 3rd, to borrow money to meet the deficiency. In December of the same year, rather than disappoint expectations, the Treasurer was directed to pay by loan.

This mode of procedure was not satisfactory to the Committee, was noticed by the auditors in their annual report, and the General Assembly gave directions that in the future administration of the fund, expenditure and income should be equalized.

The Committee having repeatedly tried to bring up the income to meet the whole expenditure, without success, found themselves now under orders to reduce expenditure, and did so to a small extent, not by any arbitrary decision of their own, but by a gradual application of the existing regulation of the General Assembly, which up to that date in the Lower Provinces had not been fully acted on, but not till the fullest notice had been given to every Presbytery, minister and congregation affected. It is known that this step was not acceptable, but the Committee has never been informed of any other, involving reduction, which would have been more welcome.

Last year, viz., 1879-80 the debt, previously incurred, being allowed to remain, the Committee with the sanction of the Assembly made temporary loans to secure punctuality of payment, and the receipts met the expenditure, and reduced the debt from \$1,084.28 to \$1,017.33, a reduction of \$66.95—small, but very welcome. Precisely the same course has been followed during the year which has just terminated, but with a very different result. The receipts from congregations have increased as already shewn

by \$99.71, but the adverse balance on the year is \$1,104.48. The explanation is easily given. Last year this fund received from parent Churches in Britain \$1,567.06, and from the "Record" Committee \$250.00, making in all \$1,817.06, while this year the only sum received outside of the contributions of our people direct, was from the Presbyterian Church of Ireland, £50 stg. (\$243.33), making a difference of \$1,573.33.

The Committee expected diminution of revenue from these external sources, and in authorizing a loan at their meeting held in Truro on December 23rd, they, at the same time, directed their Convener and Secretary to prepare and publish in the "Presbyterian Witness" a statement giving the leading facts, for the information of the congregations, and asking early aid, and to send a circular to each Presbytery, requesting co-operation, and furnishing a list of the congregations which have already contributed. Both of these directions were promptly carried out, and the response was pretty general, a larger number than usual contributing —127 against 117 last year, and 125 the year preceding. Still the fact remains that twenty-five congregations having pastors gave nothing, and sixteen without pastors, making forty-one in all; so that notwithstanding the clamant necessity, and the urgent appeals, nearly one-fourth of our congregations have had no opportunity furnished them of replenishing this fund. To what extent ministers are justifiable or censurable in this course, the Committee will not undertake to determine; but forty congregations averaging \$25 each would have made up a thousand dollars, in which case we would, notwithstanding the cessation of all Scottish aid, have been in almost the same condition financially as we were in two years ago.

THE FUTURE.

It was in these circumstances that the Committee met recently to make arrangements to be submitted to the General Assembly for the coming year. Their first desire was the removal of the balance against the fund, and they would have asked the sanction of the General Assembly for the appointment of delegates to visit the different Presbyteries and congregations, with this object in view, but found that the College Committee had already taken this step to complete and gather in their endowments. Deeming it to be unwise to send a second deputation asking for funds, the Committee decided, 1st. To ask the General Assembly to

allow the debt to remain for another year. 2nd. To prepare a List of Supplements to be paid from July 1st, 1881 to July 1st, 1882, such as the weaker congregations should receive and the abler should provide, without looking for assistance to any quarter except to our own people.

The List so prepared is subjoined, and, for purposes of comparison, the rate paid for the last year is given along with it.

RATE OF PAYMENTS FOR 1880-81 AND FOR 1881-82.

MIRAMICHI PRESBYTERY :	
	1880-81. 1881-82.
Black River.....	\$100 00 \$100 00
Tabusintac.....	125 00 100 00
New Carlisle.....	150 00 150 00
Bathurst.....	50 00 50 00
Redbank..... 125 00
	<hr/>
	\$426 00 \$525 00

ST. JOHN PRESBYTERY :	
	1880-81. 1881-82.
Sussex.....	\$90 00 \$100 00
Springfield.....	135 00 135 00
Bocabec and Waweig..	90 00 90 00
Carleton.....	200 00 200 00
Buctouche.....	100 00 100 00
Chipman.....	112 00 125 00
St. Andrew's.....	150 00 150 00
Prince William.....	90 00
Woodstock.....	200 00 200 00
Nashwaak and Stanley.	120 00 108 00
Hammond River.....	150 00 150 00
St. James.....	100 00 100 00
Hopewell and Salisbury	100 00 100 00
	<hr/>
	\$1,637 00 \$1,558 00

PRINCE EDWARD ISLAND PRESBYTERY :	
	1880-81. 1881-82.
Cove Head.....	\$80 00 \$72 00
Bonshaw and Tryon....	150 00 135 00
Dundas.....	100 00 90 00
Tiguish, etc. (New).... 150 00
	<hr/>
	\$330 00 \$447 00

LUNENBURG AND FARMOUTH PRESBYTERY :	
	1880-81. 1881-82.
New Dublin.....	\$180 00 \$100 00
Carleton and Chebogue.	150 00 135 00
	<hr/>
	\$330 00 \$235 00

SIDNEY PRESBYTERY :	
	1880-81. 1881-82.
Gabarus.....	\$160 00 \$142 00
Cape North.....	100 00 50 00
Leitch's Creek..... 125 00
	<hr/>
	\$260 00 \$319 00

VICTORIA AND RICHMOND PRESBYTERY :

Lake Ainslie.....	\$70 00	\$50 00
N.E. M'garee, C'camp, etc	100 00	100 00
Mabou.....	90 00	50 00
Strathlorne.....		75 00
	<u>\$160 00</u>	<u>\$275 00</u>

WALLACE PRESBYTERY :

Amherst.....	\$125 00	\$125 00
Pugwash	100 00	100 00
New Annan.....	75 00	40 00
	<u>\$300 00</u>	<u>\$265 00</u>

TRURO PRESBYTERY :

Acadia Mines.....	\$80 00	\$80 00
Farrsboro'	100 00	150 00
Coldstream.....	90 00	80 00
	<u>\$270 00</u>	<u>\$310 00</u>

HALIFAX PRESBYTERY :

Lawrencetown.....	\$120 00
Richmond.....	200 00	200 00
Musquodoboit Harbor..	180 00	180 00
Kempt and Walton....	120 00	120 00
Annapolis.....	100 00	100 00
	<u>\$720 00</u>	<u>\$600 00</u>

Total... \$4333 00 \$4534 00

Increase of \$261.

It will be seen that the whole sum apparently promised for the coming year exceeds that of the present by \$261. In explanation, the Committee have to say that Presbyteries sent in claims for \$1,000 more than was granted last year, which they had difficulty in resisting, and that the small increase has arisen from promises to new congregations, and not from increase to those already on the fund.

The Committee, however, does not promise full payment of the sums set opposite the respective congregations. With the receipts of the past they can at the farthest pay only three-fourths of the sums set down, and they have instructed their Treasurer to pay only seventy-five per cent., unless the congregations furnish during the year means of payment in full, which it is ardently hoped they will do.

The state of the funds is as follows :—

Cr.

Total Receipts.....\$3,237 99

Dr.

To Bal. May 1st. 1880. \$1,017 33
Total Expenditure.... 4,342 47

\$5,359 80

Bal. May 1st, 1881.....\$2,121 81

Debt on this ac. May 1st, 1880. \$1,017 33
Debt on this ac. May 1st, 1881.. 2,121 81

Expenditure over receipts.....\$1,104 48

All these facts have been laid before the Synod of the Maritime Provinces, and that Body has expressed its deep interest in the fund by instructing Presbyteries, in sending delegates to advocate the schemes of the Church, to give special prominence to the claims of the weaker charges on the stronger congregations; and the consequent claim of the Supplementing Committee to very cheerful and liberal support.

The General Assembly is respectfully asked to permit the Committee to carry the debt of \$2,121 for the year. As the Committee are of opinion that the fund has suffered to some extent from the want of a column in the Statistics, they ask that that defect be remedied. While sanctioning *pro rata* payment, the General Assembly is respectfully asked to throw the weight of its influence in the direction of stimulating the people of the Maritime Provinces to the more honorable course of providing all the funds required for payment in full, and with punctuality.

Virtually our aid from abroad, has ceased. The time has therefore come when some of the congregations hitherto helped must take the place of self-sustaining charges; and the sooner the better for themselves and for the Church. But the time has also come when the larger and wealthier congregations must take up this business of helping the weaker, on a broader foundation, with a livelier sense of duty, and with some display of Christian earnestness and enthusiasm.

All of which is respectfully submitted.

THOMAS SEDGWICK, *Chairman.*

P. G. MCGREGOR, *Secretary.*

The Trinidad Mission.

By the latest intelligence from Trinidad, the Mission families are for the most part, in the enjoyment of their usual measure of health.

It will be gratifying to all to learn that the Rev. K. J. Grant, who. shortly

after his return to Trinidad, contracted a severe cold, is now improving. For this, let the lovers of Mission Work join in hearty thanksgiving to God, and in earnest prayer for him and for all the Mission families that they may dwell safely beneath the shadow of the Almighty.

The fever which has carried off quite a number of the Coolies and a few of the Europeans, is not epidemic, but occurring in scattered cases throughout the Island. It is epidemic among the troops in Barbadoes, numbers of whom are dying.

We regret to learn that among the Europeans who have died of fever in Trinidad, is Mr. Turnbull, Manager and part owner of a sugar estate, which for some years has contributed £145 stg., or over seven hundred dollars, per annum, to our work in the Island. As Mr. Greig the principal member of the firm that owns the estate is an elder in the U. P. Church in Scotland and a warm friend of the Mission, there is every reason to hope that even though the management be changed, this grant to our work will be continued.

Extract of Letter from Rev. K. J.
Grant.

The malignant fever which cut down so many home people is abating, we trust the worst is past.

I would reiterate Lal Bihari's request for prayer. I think we have many tokens for good, but there are so few to extort God. In Him is our hope and all our confidence. Yesterday 12 were admitted for the first time to the Sacrament of the Lord's Supper and 10 baptised. It was Communion Sabbath and consequently they gathered from all the Stations, about 200 were present.

Yours most truly and sincerely,

K. J. GRANT.

Aug. 2nd 1881.

Letter from Lal Bihari.

We have pleasure in giving to our readers that which is as yet a compara-

tively new feature in Missionary correspondence, viz: a letter from one of the native converts. Lal Bihari is Mr. Grant's trusted helper. For nine years he has been under instruction, and during most of that time he has been engaged in teaching. During the last few years he and Anaji have been taking a prescribed course of study and undergoing periodical examinations before Presbytery, and are about to be ordained to the work of the ministry.

San Fernando, Aug. 2nd, 1881.

REV. R. S. PATTERSON :

Dear Sir,—I know you remembered me and sent me that good book by Mr. Grant's hand because you wish my heart to be stronger in the service of the Lord Jesus Christ.

At first about nine years ago when I was learning about the Christian religion I could not get much good by reading the Scriptures alone. I did not see how one part was related to the other. Like the Eunuch that Philip taught, I felt that I needed at all times some one to teach me, and when I could not get help, then I preferred to take a tract or some book that explained the Christian religion. But, after a time, I came to understand the design of Scriptures, that in them there was a gradual opening up of God's plan of saving the world, and in the New Testament I saw how the types and the prophecies were fulfilled in Christ, and now I can read the Scriptures with pleasure, I see the relation of one part to the other.

The Presbytery took much time in examining us on the Scriptures and I do not think any person that studies them, wishing to know God's mind, will be disappointed. I do not think a person has ever studied the Bible much, that can find fault with it. No one need be afraid of losing his faith in it by examining it. It is clear to the bottom. The fulfilment of the prophecies in Christ is so complete that there is no room on which a doubt can rest. The Holy men who wrote must have been guided by the Holy Ghost.

I readily see the plan of Dr. Edwards in your gift book, "The History of Redemption," and I will promise you to study it with care, and weekly tell to others the substance of the chapters in their order, so that the other Christian people as well as myself may profit.

It looks strange that the fulness of time did not come more quickly, that salvation was offered to only one nation before

Jesus was born, that since He ascended the progress of the Gospel has been so slow, and that the two largest nations, the Hindoos and the Chinese, should have been left till a few years ago without the Gospel. Perhaps this is man's fault or would it be better to say in the language of Jesus, "Even so Father for so it seemed good in Thy sight."

Your Church has had pity on us here, and we are glad by Mr. Grant to learn that the interest in us is not less than before. There are many of us here trying to instruct our country people and if our hope were not in God we would fail. We are often reminded by our missionary that nothing is too hard for the Lord, and when we see an old idol worshipper who has withstood the Gospel for years turning from his idols to the Lord our God we are convinced that God is with us and that for Him nothing is too hard.

We that try to teach need to know more than we do to be able to answer the questions that are asked us daily. Yesterday a man who had been reading the Bible said to me, "The queen is now in favor of the Christian religion, and many, many accept it, but if she turned like Jezebel, and said that another religion was better, would Christian people change their religion to please the queen?" I showed him that from the beginning, from the time that strong, ungodly Cain killed his weaker, believing brother Abel, down through all times that the support and success of God's religion did not depend on Kings, or people in high places. I told him that when English kings tried even in the forms of religion to make changes, the people chose to die rather than hear the word of their rulers, and therefore if the queen tried to change not the form but the religion itself she would likely loose her crown.

Again he said he heard that some English people who are Christians think that a monkey was their father. I told him that our country people believe that the god Vishnu once came on earth in the form of a pig, but that we who have got more light look upon it as a foolish, made up story, and in like manner it is probable that men who write this nonsense in England are men who, like our proud Brahmins think they are like gods, and wish all people to think them very wise. I may say however that my friend thinks the Christian religion the best in the world. I again thank you very much for the book you sent me.

As only a few of the 50,000 Hindoos here pray, please pray for us, pray for

those of us who believe, and pray for the unbelievers too. every day.

Your humble, grateful servant,
LAL BIHARI.

New Hebrides Mission.

Letter from Rev. J. W. McKenzie.

NATIVE TEACHERS.

In the New Hebrides, the Mission Synod recorded the following minute about two years ago.

"The great need of specially trained teachers having been considered, it was resolved that each missionary should, as far as practicable, conduct a class for the training of such teachers.

To induce natives to attend, it might be intimated to them that attendance, with good conduct, on such a school for a sufficient time, would render a man eligible for the position of a fully recognized teacher, with a salary, which would be raised by the people of his district, should it be christian, but paid out of the teachers fund, should his district be heathen."

It will thus be seen, that in the opinion of the missionaries, native agency is indispensable for carrying on the work successfully. Especially is this the case at Erakor, where our field is so extensive, and many of the villages so difficult of access. We confine our labours, for the most part, to these villages lying nearest the central station, and when permitted to do so, settle teachers at the more distant ones, visiting them as often as practicable.

The natives of a village when we first visit them are unwilling to receive a teacher. In these circumstances the best thing we can do is to send them a native preacher regularly every Sabbath, as the health and strength of a missionary is not equal to the exertion this constant visiting requires. He has to ford streams, climb mountains, clamber over rocks, wade through muddy places and along the shore when the tide is in.

A native preacher, besides being better able to endure all this fatigue, is often at first more welcome at a heathen village and more successful in holding intercourse with them. They will generally, when he begins to visit them, rush off to the bush. But this does not dishearten him, he remembers how he once did the same himself. Sabbath after Sabbath he goes among them, until at length some appear a little more friendly and offer him a little food. Gradually their prejudice wears away, and they begin to listen to his message. Some of their more abominable customs are given up, and they begin to observe the Sabbath.

During all this time the missionary occasionally accompanies the teacher, to sound them whether or not they are any more willing to have him settle among them. At length to his unspeakable delight they answer that they wish him to remain.

It is my intention, if spared to return to my station, to select a number of young men, and endeavour to train them for becoming more efficient teachers. Those we have employed hitherto, although successful in breaking up the ground and bringing on a village to a certain stage, have not been of much service in the work of building up.

Now in order to give them a better training to qualify them for the work, we would require the tangible support of some of the friends of the mission. These young men would require to give up their plantations and live on the mission premises. The expense of supporting them would be about twenty five dollars each a year. But to lessen it a little they could be employed in keeping the mission premises in repair, assist in the schools and intenerate with me when required.

Perhaps there are some interested enough in the work to lend us a helping hand in this matter. By doing so they would render invaluable aid in assisting to establish the Redeemer's Kingdom on the island of Efaté.

J. W. MACKENZIE.

Miscellaneous.

Presbytery of Victoria & Richmond.

The Presbytery of Victoria and Richmond met according to appointment in the church at Strath Lorne, Tuesday, Aug. 30th. There was a full attendance of ministers and two ruling elders. The business which first occupied the attention of the Presbytery was Mr. Campbell's trials which consisted of a popular sermon, a lecture, exercise and additions, (in Greek) reading in Hebrew and Greek, Examination in Church History and Theology. The Presbytery having taken a conjunct view of the trials, unanimously agreed to sustain them. The edict of ordination and induction having been served in due form and there being no objection to the life or doctrine of Mr. Campbell, the Rev. D. McDougall preached an appropriate sermon from Ephesians iii-8. The Rev. Wm. Grant narrated the principal steps taken towards filling this vacancy and then called on Mr. Campbell, the minister elect, to answer the questions appointed to be put to ministers before ordination. The answers by Mr. Campbell were satisfactory. The congregation also gave a renewed assent to their call by rising to a standing posture.

The Rev. Murdoch Stewart M. A., offered the ordination prayer, surrounded by his brethren, during which Mr. Campbell, kneeling, was, by the laying on of the hands of the Presbytery, set apart to the office of the holy ministry and committed for guidance and success therein to the grace of God. He received the right hand of fellowship, and was inducted in the usual way to the pastoral charge of the congregation and to all the rights and privileges thereto pertaining. The other members of Presbytery also gave to him the right hand of fellowship. The Rev. Mr. Grant exhorted the minister, and Rev. Mr. McKenzie the congregation, as to their respective duties. The people on retiring gave their minister a cordial welcome, and he was formally introduced to the Session by the Rev. Mr. Grant, who had acted till now, since his appointment nearly three years ago as interim moderator of said Session.

Mr. Thomas Stewart, student, being present, and having presented to the court certificates of attendance at Dalhousie College during the past four sessions with a view to enter the Theological Hall next winter; the Presbytery being well acquainted with Mr. Stewart, as a member

of the church in full communion, and having satisfied themselves as to his motives, and general fitness to study for the ministry, unanimously recommended him to the favorable consideration of the Board of Examiners in connection with the Theological Hall, Halifax.

Mr. A. B. McLeod, Student in Divinity was also present, and at the request of Presbytery, read a discourse from Luke xxiv-26, which they unanimously agreed to sustain as satisfactory.

The Presbytery adjourned to meet at West Bay and within the Church there on Tuesday 18th October next at 11 o'clock a. m.

K. MCKENZIE, Pres. Clerk.

The Sacrament of the Lord's Supper was dispensed at Baddeck on the 24th of July. It was indeed a precious season to not a few. Eleven joined for the first time.

The Sacrament was dispensed to the West Bay congregation in June, the gathering was a large one, especially on the Sabbath. Many were seriously impressed. Eighteen persons—some very old and some young—set down at the Lord's table for the first time.

The congregations of Middle River and Whyocamah had the Lord's Supper dispensed in the month of July, and, as we have understood with very encouraging results.

Presbytery of Pictou,

The Presbytery of Pictou met in the Lecture Room of the United Church on Tuesday, the 6th inst. There were present fourteen ministers and three ruling elders, besides Revs. Dr. Patterson, J. W. McKenzie and A. Falconer, corresponding members. A large number of commissions from sessions were received and sustained.

Mr. McLeod's induction into the pastoral charge of the United Congregation, West River, was appointed to take place on Monday, Sept. 26th, at 2½ o'clock, the Moderator to preside, Mr. Laird to preach, Mr. McLean to address the minister and Mr. Donald the people.

The further consideration of the petition from those at West River who desire the organization of a new congregation at that place, was deferred in the meantime, in the hope that an amicable arrangement between them and the existing congregation may yet be effected.

The Presbytery agreed to recommend to the Trustees of the Hunter Church Building Fund, the application of the

congregation of Vale Colliery and Sutherland's River for a grant of \$500 towards liquidating the debt of \$1300 still due upon the new church at the Vale.

The vacant McKenzie Bursary was allotted to Mr. James F. Smith, of Noel.

In consequence of intimation from Mr. McCurdy that his medical adviser has recommended a few weeks longer cessation from preaching, arrangements were made for the supply of his pulpit during the current month.

The Presbytery agreed to recommend the ministers within the bounds to take such steps as they may think best to solicit stock subscriptions for the projected Female Seminary, as requested by the Committee of Synod in charge of that matter.

Mr. Forbes was appointed to dispense the Sacrament of the Lord's Supper at E. River, St. Marys, on the second Sabbath of October.

An interesting report was read from Mr. Mahon of his summer's work at Isaac's Harbor, Country Harbor and Wine Harbor, and arrangements were made for endeavoring to secure for these stations occasional supply during the autumn and winter months.

Presbyterial visitations were appointed during the month of October at

Blue Mountain, Oct. 11th, 10 o'clock, a. m., Mr. Scott to preach.

Sunny Brae, Oct. 11th, 3, p. m., Mr. McGregor to preach.

Springville, Oct. 12th, 10, a. m., Mr. Caruthers to preach.

Hopewell, Oct. 12th, 3, p. m., Mr. Stuart to preach.

Barney's River, Oct. 24th, 3, p. m., Mr. R. Cumming to preach.

Merigomish, Oct. 25th, 10, a. m., Mr. T. Cumming to preach.

E. A. MCCURDY,
Pres. Clerk.

Presbytery of Sydney.

The Sydney Presbytery met at North Sydney on the 31st ult. The attendance of ministers was unusually large—one only being absent.

The Rev. Mr. Farquharson was appointed to moderate in a call at Cow Bay on the 12th inst., and also at Glace Bay on the 13th inst. Both calls are expected to be addressed to Mr. James A. Forbes, Probationer.

Mr. Farquharson gave an interesting report of his recent visit to Cape North, dwelling especially on the peculiar difficulties of the field in which the Rev. P. Clark labours.

A resolution was passed requiring all ministers to take steps, for the collection of sums subscribed in their congregations towards the Endowment Fund, and report at the next meeting.

The Presbytery meets again in St. Andrew's, Sydney, on Wednesday, the 14th inst.

Presbytery of Wallace.

This Presbytery met at Earltown on the 24th Aug., for the ordination and induction of Mr. E. Gillies and other business.

Rev. F. W. Archibald preached, Rev. H. B. Mackay presided and Mr. Gillies was ordained "by the laying on of the hands of the Presbytery."

Rev. S. Boyd addressed the minister and Revs. Dr. McGregor and T. Sedgewick the people.

Mr. Archibald was appointed to dispense the Sacrament of the Lord's Supper at Pugwash in October.

The next meeting of Presbytery will be on the 19th of Oct., at 11, a. m., Mr. Gillies to preach.

Presbytery of Lunenburg and Yarmouth.

Rev. James A. McLean has declined the call from Mabou, C. B.

Presbytery of Halifax.

At a bazaar lately held in Sheet Harbor, the Presbyterians realized the sum of \$255. This amount removes a debt resting upon the Sheet Harbor Church since its erection.

Mr. J. F. Dustan has labored with much acceptance during the past summer within the bounds of this congregation and returns in a few weeks to prosecute his studies at Princeton.

Presbytery of P. E. I.

This Presbytery met in Prince St. Church, Charlottetown, on the 29th August. Mr. John McLeod gave in his trials for ordination, which were cordially sustained.

On the following day, 30th Aug., the Presbytery met at Strathalbyn for the purpose of ordaining Mr. McLeod. Rev. S. C. Gunn preached from Ps. 48, 12-15. Rev. Wm. Grant narrated the steps taken thus far in connection with this call and put to Mr. McLeod the questions asked

of those seeking to enter the Ministry. Rev. K. McLennan led in prayer and Mr. McLeod was solemnly ordained to the ministry and inducted into the charge of Strathalbyn congregation.

Rev. Neil McKay then addressed the minister and Mr. Grant and Mr. Frame, the former in Gaelic, the latter in English, addressed the people. The congregation on retiring cordially welcomed their newly inducted pastor at the door of the Church.

Presbytery accepted Mr. McDonald's resignation of the pastora' charge of the congregation of Dundas and appointed Mr. Gunn to preach in Dundas on the evening of Sept. 11th, and declare the congregation vacant.

Mr. Crawford's resignation of the congregation of Richmond Bay was accepted, to take effect on Sept. 11th. Rev. A. F. Carr was appointed to preach at Tyne Valley and Sheep River, and Rev. J. McLeod in Lot 13, 14, 15, on the 18th Sept. to declare the congregation vacant.

If any of our readers have any copies of the first year, 1850, of the "Missionary Register," that they can spare, they would confer a great favor by communicating with me as I am extremely anxious to complete a file of this old magazine. —ED.

Any parties to whom this Magazine may come are respectfully asked to become subscribers, and to try to get others to do the same. Price two cents per month to the end of the year.

The Maritime Presbyterian,

A MONTHLY MAGAZINE DEVOTED TO CHRISTIAN WORK,
is published at New Glasgow, N. S., on the 15th of every month.

TERMS:

25 cents per annum, in parcels of ten and upwards, to one address. In parcels of five to nine, 30 cents. Single copies 40 cents.

The more lengthy articles for insertion will require to be in not later than the first of the month; items of news, notices, &c., not later than the 10th.

Its receipts after paying its own cost are given to the work of the Church.

All communications to be addressed to REV. E. SCOTT, New Glasgow, N. S.

Printed by S. M. MACKENZIE, Book and Job Printer, New Glasgow, N. S.