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

The Maritime Presbyterian.

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WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

SEPTEMBER, 1885.

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A MISSIONARY'S TESTIMONY.

The following is an extract from an address given during the week of prayer in January by the Right Rev. Bishop Taylor, of the Moravian Church, whose services in the Mission cause have been so varied and so successful.

'I would speak of the Bible Society. How important it is that evangelical missionaries should go forth taking their stand on the platform of the Word of God! For, after all, the Bible, that is the Old and New Testaments, is the first of missionaries; it is a silent missionary, penetrating where the voice of the preacher cannot reach. There are many parts even yet where missionaries are not permitted to go, where the Word, translated into the tongue of the people, has found its way, and is opening the door for the preacher of the glorious Gospel. There are many parts of Northern India which the missionary has never reached, and yet where the people know of the name, the deeds, the death, and the resurrection of the Lord Jesus Christ, and the contrast these present to the name, deeds, and doctrines of their dumb deities.

'To Wycliffe we owe, under God, that so many Protestant Christians acknowledged the Bible as their standard, and endeavor to send it forth to all peoples in their own tongue. While there are various forms of creed in practice, all Protestants unite in recognizing the authority of Scripture, in acknowledging the Lord Jesus Christ as the one great Head of the Church, the one Saviour of men, and the Holy Spirit as the great Teacher. I believe there is more unity in heart-truths amongst the missions in the foreign field than anywhere else. I am quite aware that formal uniformity can never produce heart-union; but so long as we hold one God, one Saviour, and one Spirit we are united in heart, and may work together in unity and love. One beautiful sentence from one of Wycliffe's writings sets forth the truth as held and declared by all true missionaries: 'Right looking, by full belief on Christ, saveth His people.'

"'I'll turn my camel loose and trust him to God," said a soldier in Mahomet's army, in the hearing of the prophet. "Tie your camel," said the latter, "and then trust him to God." It reminds us of Cromwell's charge to his soldiers on the eve of battle, "Trust in Providence, and keep your powder dry."

The Maritime Presbyterian.

VOL. V.

SEPTEMBER 15th, 1885.

No. 9

STATE OF THE FUNDS, SEPT. 1st. 1885.

FOREIGN MISSIONS.	
Receipts	\$1702 75
Expenditure (including Bal. due Tr. May, 1st, of \$790,80)	3512 17
Bal. Due Treas. Sept. 1st, '85	\$1809 42
DAYSRING, AND MISSION SCHOOLS.	
Receipts	\$524 45
Expenditure (including Bal. due Tr. May 1st, of \$1194 93)	3361 32
Bal. due Treas.	\$2836 87
HOME MISSIONS.	
Receipts	\$1334 84
Expenditure	857 34
Bal. on hand	\$477 50
AUGUMENTATION FUND.	
Receipts (including Bal. on hand May 1st \$4546 19)	\$5047 02
Expenditure	75 00
Bal. on hand Sept. 1st, '85	\$4972 02
COLLEGE.	
Receipts	\$3134 84
Expenditure (including Bal. due Tr. May 1st, '85 \$636 21)	2858 77
Bal. due Treas. Sept. 1st,	\$6723 92
AGED AND INFIRM MINISTERS FUND	
Receipts	588 39
Expenditure	478 60
Bal. on hand Sept. 1st.	\$109 80
COLLEGE BURSARY.	
Receipts	\$51 25
Bal. due Tr. May 1st, '85	200 80
Bal. due Tr. Sept. 1st, '85	\$149 55
RECEIPTS FOR THE MONTH OF AUGUST	
Foreign Missions	\$ 670 28
Dayspring and Mission Schools	401 25
Home Missions	384 23
Supplements	140 00
College	775 78
Aged Ministers Fund	31 75
College Bursary	21 95
French Evangelization	320 80
	2745 44

P. G. MACGREGOR, Treasurer.

The Synod of the Maritime Provinces will meet in St. Andrew's Church, St. John, on Tuesday, Oct. 6th at 7.30 o'clock, p. m.

AUGUMENTATION.

The Committee on Supplements met in the Presbyterian Hall, Truro, on Tuesday, Sep. 1st.

A communication was read from Thomas Bayne, Esq., stating that a legacy which had been left by the late A. McLeod to the benefit of ministers of this synod receiving less than \$600 per annum, was now available. It will amount to about \$150 per annum.

The principal business before the meeting was the granting of supplements for the current year, and the whole day was devoted to a close consideration of the various claims.

The whole amount applied for, by all the Presbyteries, was \$11,500. This sum will be lessened in two ways.

1. Some of the congregations which would receive aid in case of settlement are now vacant, and will probably continue so for a time, so that nothing will be required from the fund in such cases,

2. Some of the applications, the Committee could not see its way clear to grant. From these two causes the whole sum required will be somewhat less than the above amount. The exact sum needed to be raised will not be known until the next meeting of committee, a month hence.

An act of Assembly directs that all arrears from the congregation for last year shall be paid before a grant can be made this year, and in several cases where proof of this was wanting the grant was delayed until satisfactory evidence of such payment is obtained.

Another act of assembly empowers the committee, if it should see cause, on account of the limited extent of a field to grant less than the full amount of supplement. On this ground the applications from several fields where the work is very light and the amount asked for large, were delayed for fuller consideration until next meeting which will be held during the meeting of Synod in St. John in October.

The visit of Mr. Laing to Miramichi, in connection with the earnest efforts of Presbytery has borne good fruit. Several of the aided congregations have increased their subscriptions by a considerable sum.

Some other Presbyteries have not shewn the anxiety to reduce the grants within their bounds which they might have done, and the committee was obliged in some such cases to delay the grant until fuller information is received. The tendency in some cases is to look upon the Fund as a full treasure house from which the aim is to get all that is possible. If there were as general a disposition to take the promises, "Ask, and it shall be given you," "Open thy mouth wide and I will fill it" in their true sense, as there is in seeking to the Supplementing Fund, there would be a rich and glorious revival all over the church.

One thing necessary to the success of the scheme is that those who give to it shall have confidence that their money is wisely expended. In such a case they will not be backward in contributing. The Committee realizing this, made a rigid scrutiny of all the applications and tried to do what was best, and what could be best justified before the church.

The aided congregations are in most cases making noble efforts in helping themselves, and deserve the sympathy and aid of those who are more highly favored. The prospects for the coming year are good.

In Truro Presbytery good work has been done by the self supporting congregations. Five that were below the minimum have since last year reached that position so

that all the congregations of the Presbytery are self sustaining at the minimum except the two aided ones.

Pictou Presbytery has no aided congregations though there are two or three that do not raise the minimum.

UNIFICATION.

In a recent issue, the *Presbyterian Witness* in speaking of the benefits to arise from the unification of the Foreign Mission work of our church, East and West, says :

"It is likely that there would arise benefits from the consolidation of funds such as we may not readily think of. For example were the funds united, an arrangement proposed by the Trinidad brethren could have been carried out this summer with advantage to the mission and to one at least of our beloved missionaries. Mr. MacLeod's health has failed. He was strong enough to render invaluable service in training teachers. The Trinidad Council recommended that this should be his special work and that a fifth missionary be set out to take charge of his station at Princetown; but owing to financial difficulties our Board were unable to agree to the proposed arrangement, an inability which they profoundly regretted. Had the Boards and funds been united the wishes of our Trinidad Council could have been met without serious difficulty.

There are two points in the above to which we wish to call attention.

I. The general question of our getting aid from the West in the event of Unification.

II. The special case in Trinidad.

I. A feeling very prevalent throughout our Synod is that if the Funds were consolidated our burdens in connection with F. M. work would be lightened, and our fields better wrought, that the Western F. M. Fund is overflowing and we would get aid from it.

Let two or three facts be borne in mind.

1. A few years ago the F. M. Fund, Western Section, was in debt about \$16,000

2. Although owing to two or three large bequests, and Dr. McKay's visit home, their funds came up and overflowed for two

or three years, yet last year their expenditure was about \$8500 more than receipts, reducing their balance on hand from \$13,000 the previous year to \$4,414 last year. True \$2500 of this was given to build a house for Mr. Grant, one of our missionaries, but deducting that, the expenditure of the Western section in its own Foreign Mission work, was last year \$6000, (six thousand dollars) more than its receipts. Another year at that rate would put their balance on the wrong side.

Their work in Central India is in the midst of a population of ten millions. It will enlarge more rapidly than they can overtake it and any increase in their giving will be required there.

From the above facts it will be readily seen that in the event of unification we need not look to the West for help in the fields now wrought by us. Whether unification be wise or unwise, is not the point here discussed, but in the event of unification, we must be prepared to do our full share of work and not look abroad for help. The West has its hands full. Its fields are important and capable of far greater expansion than ours.

II. With regard to the special case above referred to, viz :

"That owing to financial difficulties the Board were unable to agree to the proposed arrangement, an inability which they profoundly regretted. Had the Boards and funds been united the wishes of the Trinidad council could have been met without serious difficulty.

Let the following facts suffice.

1. Mr. McLeod has been teaching.
2. The F.M. Board has advertised for a man to take his place, and although they have been asking for months for a missionary they cannot get one to go.

True if a man were sent, the fifth missionary, as teacher, might not be retained, but for months the Board has asked for a man, offered to pay him and can't get one.

With regard to Trinidad it is not just now a question of money but of men.

Further our Board has for two years

been trying to get a man for Demarara, to be a missionary to the Coolies on Mr. Cram Ewing's Estate, and supported by him, with a guaranteed salary of £300 sterling, and has sought in vain.

The above facts are given, not in a spirit of controversy, but to shew,

1. That if we go into unification we must not do so expecting aid.
2. That unification could not have helped matters in Trinidad, because the Board has offered to pay a man, has sought, but cannot find one.
3. The great need of men. The harvest is plenteous, and the laborers are few, Pray ye therefore the Lord of the harvest that He would send forth more laborers into His Harvest.

CHANGE AND PROGRESS.

Another farewell meeting has been added to the many held in Halifax to ask a blessing on departing missionaries and to bid them God speed.

The first was in Nov. 1846, 39 years ago when Dr. Geddie and his wife left for the South Seas. Then, after the meeting he was detained between two or three weeks waiting for a vessel to Boston. At length he got passage in a brig which was eight days making the trip. He sailed from Boston in a small vessel of less than 200 tons around Cape Horn for the Islands of the Pacific.

The last, was on Sabbath evening, Aug 16, when Mr. and Mrs. Campbell, and Mr. Murray were leaving for India. Next day they sailed on a large Steamship, and were no longer going to Britain than were the Geddies to Boston, then by steamer, they will be borne swiftly to their far off field.

Mr. Geddie was the first missionary sent out from British North America, Mr Murray was the last. That year not more than \$1000 was raised in our Church in the Dominion for Foreign Missions, and that from a little section of it in Nova Scotia. Last year the whole giving of our Church for Foreign Mission was about \$60,000. That first missionary was the only one from the whole Church. The last one, Mr. Murray, is supported by one congregation.

PRESBYTERY MEETINGS.

PRESBYTERY OF MIRAMICHI.

met at Kingston, on the 27th August for the induction of Rev. Wm. Hamilton and other business.

The minutes of the previous meeting read and sustained.

The report of Rev. Robt. Laing's visit to certain congregations within the bounds (in the interest of the Augmentation Scheme), was read and adopted, and the thanks of Presbytery tendered to him for his diligence and zeal in the matter.

The edict for the induction of Rev. Wm. Hamilton was returned, duly served, Rev. E. Wallace Waits conducted public worship, Rev. Wm. Aitken narrated the steps which had led to the call, put the questions prescribed to the minister, offered prayer, and inducted Mr. Hamilton into the charge of the congregation of Richibucto, Rev. T. G. Johnstone addressed the minister, and Mr. Aitken the people.

A call from Bas River in favour of Rev. J. A. McLean was laid on the table, unanimous and signed by 102 members and 160 adherents. It was sustained and ordered to be transmitted with relative documents to Mr. McLean, at Vale Colliery, N. S.

A call was read from St. John's Church Chatham, in favor of Rev. Neil McKay of Summerside, P. E. Island. The call was signed by 119 members and 143 adherents. It was sustained and the clerk was instructed to transmit it with relative documents to the Rev. J. M. McLeod, clerk Presbytery P. E. I. Rev. J. D. Murray of Buctouche was appointed to prosecute the call.

The Rev. Mr. Hamilton was appointed moderator of the session of Kouchibouguac.

The Rev. Thomas Sedgewick was nominated for Moderator of the Synod of the Maritime Provinces.

Mr. J. D. Murray was ordered to dispense the sacrament of the Lord's supper at Kouchibouguac, any Sabbath in September, and to exchange with the catechist there for the purpose of doing so.

The next ordinary meeting will be held in the hall of St. Andrew's Church, Chatham, on the third Tuesday of October (20) at 11 a. m.

E. WALLACE WAITS, *Clerk.*

PRESBYTERY OF ST. JOHN.

met on Tuesday, Sept. 1, in St Andrew's

Church.

Dr. Macrae was appointed moderator of the session of Greenock church, St. Andrews.

A committee was appointed, consisting of Rev. Messrs. Stewart and Gray and Judge Stevens, on the constitution of St. James' church, Dorchester.

A report was read by Rev. Mr. Hogg from the supplementary committee on augmentation scheme, urging renewed efforts in this direction.

Messrs. Hogg and Gray were deputed to visit Shediac, Shemogue and Buctouche.

Mr. Allan was requested to get Glassville and Florenceville to fill up the Augmentation scheme schedule.

Messrs. Mowatt and Bruce were appointed to visit Nashwaak and Stanley.

Mr. K. McKay submitted a report from Woodstock.

The church building committee reported that having organized and elected Mr. Willett, chairman, and Mr. John Stewart, secretary, they had loaned a sum of money from the aged and infirm ministers' fund, \$500 of which had been paid to the Dorchester church. They recommended that the Riverside congregation be notified that they must not assume any liabilities on the strength of moneys promised them by the Presbytery.

It was resolved that the Presbytery approve of the action of the committee in securing the money for the Dorchester church, and that the Presbytery urge on all the congregations the necessity of relieving them of the obligation under which they had placed themselves.

Dr. Macrae moved that the Riverside people be notified that they would receive \$250 as soon as the Presbytery could possibly send it to them.

Dr. Macrae read a letter from Rev. Mr. Jack, who was recently thrown from his carriage and severely injured. He moved the clerk be instructed to communicate to their brother, Mr. Jack, their sympathy with him in his affliction. Resolved that the Presbytery should unite in a thanksgiving prayer at the close of the session for the recovery of their brother.

Dr. Macrae reported verbally for the home missions and stated the progress that had been made in the different stations. He was cognizant of the fact that they wanted more men in the field, but where were they to procure them? They had a partial supply, but a very partial one for this fall. In conclusion he said he wished to resign as a member of the committee, and assuming that it was accepted he begged to recommend as a

committee the Revs. Dr. Smith, McKay and Hogg.

The report of the committee was received and agreed to and the work of the committee commended, after which the Presbytery proceeded to discuss the question of supplying the mission field in the winter. Resolved that the Home Mission Committee be instructed to endeavour to procure ordained missionaries to fill the vacant fields. Also that the Home Mission committee be instructed to mature a plan which would supply the vacant fields in the event of their inability to fill them with ordained missionaries. The resignation of Dr. Macrae was accepted to take effect at the next meeting of the Presbytery.

The Presbytery accepted Mr. Fotheringham's resignation as convener of the committee, and appointed Mr. McDougal convener in his stead.

PRESBYTERY OF WALLACE.

This Presbytery met at Tatamagouche on Aug. 5th, and again at the same place on Sept. 2nd.

At the former meeting Mr. Quinn was appointed Moderator, and Mr. Sedgewick clerk, for the current year.

Mr. McKenzie reported that he had moderated in a call at St. Matthew's, Wallace, which was harmonious and cordial in behalf of the Rev. H. B. McKay of River John. Messrs J. P. McIntosh and D. McKenzie appeared in support of the same. The call was sustained, and the usual steps taken.

The case of the supplemented congregations in the Presbytery was carefully considered in response to a circular from the augmentation committee, when the Presbytery agreed to abide by their previous recommendations.

At the meeting held on Sept. 2nd, in accordance with the congregation's request, Mr. Quinn was appointed to moderate in a call at Earlton, and he was also instructed to bring before the congregation the question of the arrears due their late minister, with the view of satisfactory arrangements being made for their payment.

In the matter of Mr. McKay's call to Wallace, Messrs. J. Henry and A. McKenzie appeared in behalf of the congregation of River John. They expressed in feeling and appropriate terms the high estimation in which Mr. McKay's character and ministry were held by the congregation which he had served so long, and their earnest desire that he should continue with them.

Mr. McKenzie was heard for the con-

gregation of Wallace.

Mr. McKay was then heard. He referred to his lengthened ministry in River John, extending over a period of twenty-four years, to the many ties which bound him to the place and people, and to his pain in the prospect of these being severed but stated that after anxious deliberation he felt it to be his duty to accept of the call.

After suitable remarks by members of Presbytery—his translation was agreed to, and his induction was appointed to take place in St. Matthew's Church, Wallace, on Tuesday, Sept. 15th, at eleven o'clock, a. m. Mr. McKenzie was appointed to preach, the clerk to preside. Mr. Darragh to address the minister, and Mr. Robinson the people.

Sessions were instructed to present their Records for examination at the regular meeting.

THOS. SEDGEWICK, Clerk

PRESBYTERY OF P. E. ISLAND

met in St. James Hall, Charlottetown, on the 4th August.

Rev. George McMillan was elected Moderator, and Rev. J. M. McLeod, Clerk for the ensuing year.

The resignation of the elders composing the session of Valleyfield and Brown's Creek was tendered and accepted, and Messrs. James Nicholson, Donald Beaton and Daniel McLaren were appointed assessors to act with Rev. A. S. Stewart interim Moderator in the election of elders in that congregation.

The following congregations were named as requiring aid from the Augmentation Fund, viz:—Richmond Bay East, Richmond Bay West, Tignish, Tryon and Bonshaw, Cove Head, West Cape, and Bay Fortune. Rev. Messrs. McKay, and McMillan were appointed to visit Richmond Bay East and West, Rev. Messrs. McKay and A. B. McLeod, to visit West Point, Rev. Messrs. McKay, Carr and Fisher to visit Tignish, Montrose and Elmsdale; Rev. Messrs. Scott and Archibald to visit Tryon and Bonshaw, Rev. Messrs. Carruthers and Mason to visit Cove Head, and Rev. Mr. McKay and Gillies to visit Bay Fortune, and Souris. These committees were instructed to report at a meeting of Presbytery to be held in St. James Hall on 25th. at 11 o'clock, a. m.

Read an extract from minutes of the General Assembly granting leave for this Presbytery to retain the name of the Rev. Wm. R. Frame on their roll.

Rev. Messrs. McKay, Frame and A.

B. McLeod were appointed a committee to prepare obituary notices in reference to the Late Rev. A. Munro and Charles Fraser.

The following committees were appointed, viz :—

On the state of religion, Rev. Messrs. McMillan, Mason, Grant and Mr. D. M. Fraser.

On Sabbath Schools, Rev. Wm. P. Archibald, A. W. Mahou, Allan McLean and Mr. Archibald Kennedy.

Temperance, Rev. Neil McKay, J. McLeod, W. R. Frame and Mr. James Carruthers, of Bedeque.

Statistics, Revs. J. M. McLeod, W. H. Spencer and George Fisher.

Rev. Messrs. McKay and McMillan were requested to meet with our people at Egmont Bay, with a view of encouraging them to proceed with the erection of a church in that section of Richmond Bay West.

Rev. Neil McKay was unanimously nominated as moderator of the Synod, to meet in St. John in October.

The next quarterly meeting of Presbytery was appointed to be held in Summerside, November 3rd, at 11 o'clock, a. m.

The Presbytery then adjourned, to meet in St. James' Hall on 25th at 11 o'clock a. m., for general business.

J. M. McLEOD, *Phy Clerk*.

This Presbytery met in St. James' Hall, Charlottetown, on 25th Aug., and was constituted by Rev. George McMillan, moderator. Elders' commissions were read and sustained by several kirk sessions appointing Messrs. George Bell, Donald Campbell, A. L. Brown, Wm. B. Donald, David Gordon and Charles Dingwell respectively to represent them in Presbytery and Synod during the current year.

It was agreed to apply to the Synod's Augmentation committee for grants to the following congregations: Tryon and Bonshaw, Cove Head, Richmond Bay, East, Richmond Bay West, Tignish, Montrose and Elmdale, West Cape, and Bay Fortune and Souris, to aid them in raising the ministers salaries to the minimum sum of \$750 and a manse.

Rev. A. Carr was appointed to Moderate in a call from Richmond Bay West to Rev. D. Currie of Three Rivers, Province of Quebec, on 7th Sept., at 6 30 p. m. in the Church at Tyne Valley.

A letter was read from the Clerk of the Presbytery of Miramichi intimating that a call from St. John's Church, Chatham to Rev. Neil McKay, of Summerside, would be sustained and forwarded

to this Presbytery in a few days, and requesting that a meeting be held at an early day for the consideration of said call.

It was accordingly agreed to hold an adjourned meeting of Presbytery at Summerside, on 15th September, at 11 o'clock, a. m.

PRESBYTERY OF VICTORIA AND RICHMOND

met at Whycecomagh August 4th for visitation and other business.

Commissions from the session of Baddeck, Malagawatch, and Lake Ainslie, electing the Hon. D. McCurdy, Messrs. K. McIntosh, and John McLean, Sr., to represent these respective sessions in Presbytery and Synod during the current Assembly year were read and sustained.

There was a good attendance of the congregation, and the visitation showed a state of affairs, most encouraging. Forty-one persons were received on profession of faith at last communion, in July. During the year \$117 was contributed to the main schemes of the church.

Presbytery appointed Messrs. McKenzie, McRae, and Rose to visit Middle River and Little Narrows in the interests of Augmentation, &c., and Messrs. Grant, Roberts, McMillan and Rose to visit that of Lake Ainslie.

Presbytery adjourned to meet at Mabou, August 26th, for visitation and other business.

Presbytery met again at Mabou, Aug. 26th.

There was a very cordial and unanimous call from the congregation of Strath Lorne in favour of Rev. Roderick McLean, late of Scotland. The call was sustained.

Elders commissions were received from Mabou, West Bay and Whycecomagh.

Agreed to apply for Supplement for Mabou, Lake Ainslie, Strath Lorne and Middle River.

Next meeting, for visitation and other business at Black River, West Bay.

K. MCKENZIE, *Clerk*.

PICTOR PRESBYTERY

met in Antigonish, September 1st.

Commissions were presented from the sessions of Merigonish, James Church, N. G., and Green Hill, appointing John Thompson, T. P. Jones, and John Miller, to represent them in Presbytery and Synod.

Mr. Carson having accepted the call to

Knox Church, Pictou, gave in his trials for ordination which were sustained, and the ordination appointed to take place September 15th, at 7, p. m. Mr. Sinclair to preside, Mr. McLeod to preach, Mr. A. McLean to address the minister, and Mr. Scott, the people.

Mr. McCurdy's report of visit to Fifteen Mile Stream, read and approved.

A Homily, by Mr. A. P. Logan, student Catechist, was read and approved, and the usual certificate granted.

Adjourned to meet in Knox Church, Pictou, Tuesday, Sept. 15th, at 2, p. m.

PRESBYTERY OF LANESBORO AND
SHELBURNE.

At a *pro re nata* meeting hold at Bridgewater, Tuesday, August 26th. Mr. Rosborough was appointed to preach and moderate in a call at Clyde River, on Monday, August 31st.

TRURO PRESBYTERY.

met at Truro, August 25th.

Commissions were received from Great Village, Riverside, Clifton, Stewiacke, Springside, and Coldstream, appointing Messrs. Joseph Peppard, John Creelman, Job Dart, Henry C. Fisher, James Creelman, and J. C. Archibald to represent them in Presbytery and Synod.

The people of Harmony, being members some of 1st Presbyterian Church, Truro, and some of St. Paul's, asked leave in their joint capacity to elect elders. Presbytery fearing that the line of cleavage might prove a weakness to them as a station, appointed Dr. Bruce to meet with them and to ask them, in the event of their being unwilling to form an independent mission Station, to unite themselves with one or other of the congregations with which they are connected.

Mr. Alexander Miller appeared as a commissioner from the first congregation, Truro, stating that they had abandoned the attempt to call a colleague and successor to their present pastor, and asking Presbytery to sustain them in the arrangement they had entered into. Agreed to grant their request.

Rev. A. Ross resigned his charge of the congregation of Parrsboro.

Agreed to apply to the Augmentation Committee for two hundred dollars of Supplement for Parrsboro, and one hundred and fifty for Coldstream.

Discourses from Messrs. Andrew Hamilton, J. W. McLellan, and Henry Dickie, student Catechists, who are labor-

ing within the bounds of Presbytery, were cordially sustained.

Rev. John McMillan was nominated moderator of Synod.

The following Committies were appointed.

On Temperance, Rev. Messrs. Logan, and Cameron and Mr. Charles Totten.

On the State of Religion, Rev. Messrs. McGillivray and Bruce, and Mr. Silas Black.

On Augmentation, Rev. Messrs. Smith and Sinclair.

On Statistics, Rev. Messrs. Grant and Gunn.

ST. PAUL'S CHURCH, TRURO.

The enlarging and re-opening of St. Paul's Church, Truro, recalls its past history and progress. Its origin is not nearly so far back as that of the First Presbyterian Church, Truro, and it also sprang from a different branch of the Presbyterian family.

Upwards of 30 years ago a station was opened in connection with the Church of Scotland by the Rev. John Martin the Superintendent of Missions in that body. At that time it was the day of small things. Only a few adherents were found gathering on the Sabbath at the Temperance Hall at Mr. Martin's occasional visits. For a time however he continued to exercise oversight and six stations in and around Truro were supplied with it. After organizing, regular services were held. There was no protracted vacancy which hinders growth.

Ordained missionaries were placed over the whole field from 1859 to 1869. During this period of 10 years, growth was witnessed, and in 1862 a church was erected which has just been enlarged. Whilst the congregation was regularly supplied by ordained missionaries not less than six different ministers laboured for shorter or longer periods. No doubt the constant supply and regular ministrations tended largely to its growth.

In the year 1859 Rev. Messrs. Christie and Tallach laboured. They were followed in 1860 by the Rev. G. W. Stewart who resided at Little River, Musquodoboit, and preached monthly. From 1863 to 1865 Rev. W. M. Philip exercised spiritual oversight when he removed to the Albion Mines. He was followed by the Rev. George Law who continued till June 1866 and was succeeded by the Rev. D. M. Gordon now of Winnipeg from Sept. 1866 to 1869.

After Mr. Gordon's removal Rev. Wm.

T. Wilkins, now of Trenton, Presbytery of Kingston, was inducted. Mr. Wilkins was the first regularly settled pastor, and was placed over them on the 2nd Sept. 1869. His pastorate continued till the close of 1872. At the time of his removal the congregation numbered 60 families with 67 communicants. Fifty-two copies of the monthly Record, the organ of the Church of Scotland were taken. By the regular visits of this monthly messenger in nearly every household each family was kept posted in the Church's schemes and operations. With the advantage of two periodicals at present, the Record and Maritime Presbyterian, surely there should be no such thing as ignorance of the church's work. *One or both should be in every home, and as a result there would be increased interest and intelligent giving.*

On the 28th November 1872, Rev. John McMillan was inducted and continued to labour with diligence, zeal and energy until his settlement over Chalmers' Church, Halifax, on the 29th of April 1884. After Mr. McMillan's induction, Acadia Mines and Folly Mountain sections were struck off and formed into a mission station, and eventually North River was separated and his labours confined to Truro alone. Progress and prosperity were now witnessed for in three years time the communion roll was doubled.

On the 11th November, 1884, Rev. J. F. Dugan was ordained and still continues pastor of the congregation. During the past year St. Paul's has the honour of adding the largest number of communicants to the church of any charge within the bounds of the Presbyterian Church in Canada. 150 were added and the communicants now number over 220. Such an audience is cheering to a minister and whilst giving strength and vigor to a congregation also increases the responsibility of the watchman.

Whilst St. Paul's has not attained a great age it has certainly been a fruitful vine and will we trust continue to grow and prosper.

Com.

A RELIC OF REV. JOHN SPROTT.

In bygone years Sprott was a household word throughout our church. A generation has now grown up that know him not except as they may have heard him spoken of by their elders. He preceded Rev. Dr. Sedgewick in the ministry in Musquodoboit, where his Jubilee

was held March 23rd, 1859. We give below, his reply to the address presented on that occasion, feeling that to many of our older readers it will be an interesting relic of the past.

Musquodoboit, March 23rd 1857.

My Dear Brethren :

I thank you for this address and its kind sentiments. In old age usefulness declines, hopes fail, and we are in danger of being forgotten. I am glad that the services of bygone years are still remembered. This address is a valuable document to my family. It is a high testimonial of character. It veils the defects and deficiencies of my ministry, and scatters the censures of a long life like chaff before the wind. The good opinion of our fellow men is the noblest of earthly renown, and when fairly acquired, is next to the approbation of our Maker. I aimed at duty with the abilities which I had. I never amazed you with the fictions of fancy, but pressed on you the doctrines of redemption and grace expressed in the plain and popular language of the country.

This is the second Jubilee held by our own church in this Colony. The venerable Mr. Brown well deserved it, for he held a large congregation till the day of his death and eventually found a winding sheet in the scene of his early labours.

When I came to Musquodoboit 35 years ago it was rather in a declining state but even then it contained many excellent christians, the choice gold of the sanctuary. It increased under my ministry for many years and though the congregation has had its dark days and its bright days, it is increasing still under the searching and earnest ministry of the Rev. Mr. Sedgewick. The sanctuary waters at times have been ruffled by men given to change, but our meeting on this day is a token for good that discordant feelings have been attuned to harmony and conflicting elements returned to repose. This congregation will hear a favorable comparison for intelligence, piety, and morality, with other communities. For many years the fires of education have been trimmed with skill and ability.

It is fifty years since I entered the ministry. I have preached the gospel for more than 40 years in this Province. I have visited every creek and corner of Nova Scotia, many parts of New Brunswick, Prince Edward's Island and some parts

of New Foundland and the United States. I have threaded the wilderness to reach settlements whose inhabitants might hear the roar of the wind among the trees or the murmurs of the ocean, but seldom hear the voice of the missionary of salvation and their children were not baptized except by a mother's tears. I have done what I could to plant the Rose of Sharon in our snow clad regions and when the snow drift was too deep I have dismounted from my horse carried my portmanteau on my shoulders to reach the glittering haunts of men, though the stars were shining through the crevices of the log hut.

I have been spared from the wrecks of the last generation, and I am a kind of a link between the living and the dead, like a lodge in a garden of cucumbers or a flag staff on the hill after the enemy has fled away. I have seen some changes in society. I have seen Kings and Popes contending for the Dominion of the world. I well recollect the thunders of the French Revolution, the general war in Europe, the rage of infidelity and the reign of terror. I recollect the commencement of Missionary and Bible Societies and am persuaded that more has been done for the glory of God and the good of man within the last sixty years than during any other period since the reformation. I have seen many changes in Nova Scotia. I have seen new lawyers at the bar, new judges at the bench, new priests at the altar, and new kings on the throne.

I thank you for making mention of my wife and family. We are immensely indebted to woman. We can never do without her. In the beautiful language of Randolph, she lost us paradise, but gained us heaven. Brethren I am far advanced in times list. I must soon clear the wilderness. I am approaching that battle ground where all must fall. Pray for me and my family that we may have a gracious through bearing at the hour of death and when we reach that good land where I hope to be welcomed by my spiritual children we shall have a long day to talk over the good and ill we have seen in this life. May peace be within your palaces.

JOHN SPROTT.

THE DUTY OF WATCHFULNESS.

No individual Christian duty is more essential to a safe and prosperous Christian life than that of watchfulness. The holiest saint never outgrows the necessity of it, for there is no earthly attainment in spirituality that carries one beyond the danger-line; it is only insid

the gates of glory that the saved need to watch no more. Though the Lord is our keeper, and none who have committed their lives to him shall ever perish, yet no divine keeping frees a Christian from the necessity of personal watchfulness. There was no word oftener on the Master's lips as he gave counsel to his followers than "Watch!" He warned them of dangers that would lurk for them in every shadow; he told them of Satan's unsleeping and most malignant enmity and activity; he spoke to them of temptation, stealthy, insidious, treacherous, disguised, and he bade them watch.

The alarm cannot be too often sounded. We are all apt to settle down in a feeling of security, fancying ourselves safe because there is no apparent danger. Yet really no times are fuller of peril than times of ease. It is in the soft, still air of a calm evening, when no rude blast is blowing, that the fatal miasma steals forth on noiseless wing, and unperceived touches robust lives with the spot of death. When danger seems most remote then is need of the keenest watchfulness. Spiritual evil does its deadliest work while men are rejoicing in supposed security.

A most sedulous watch should be kept against the first beginnings of spiritual declension. It is the little, innocent, insignificant declinings, the mere inclinations and tendencies toward declension, that are most insidious and fullest of danger. Surely no harm can come of these slight relaxings, these trifling yieldings, these minute neglects. So men reason, and the evil begins which in due time destroys the spiritual life. No man would voluntarily open his door to a ghastly consumption, but when it comes as only a slight cold he does not mind it. No good man will let a full-grown sin into his life, but when it is only a trifling neglect, or a little omission, or but a moment's innocent indulgence, how many are deceived. A Christian man abhors the sinful act but he admits the sinful thought to his heart, and allows it to linger there as a pleasant guest, cherished and enjoyed forgetting that thoughts are sin in God's sight, and moreover, that the cherished evil feeling or emotion of to-day may grow ere long to the horrid deed of guilt and shame which will leave the fair life blackened and scathed.

Obsta principis. It is over the small beginnings that we should keep the keenest watch; it is the first encroachment of evil that we should resist. Hence it is heart-keeping that the Bible enjoins, for it is there, in the unperceived wrong

feeling, or emotion, or affection, in the undetected waning of love for Christ, the relaxing of the heart's clasp on him, in the insidious stealing in of the world - it is in these merest beginnings of spiritual degeneration, these slightest tendencies toward wrong, that the greatest dangers lie. And it is here that we should do our keenest watching. If there is no beginning of evil there will be no full-grown sin. If there is no breath of poisoned air admitted there will be no hot fever. If there be no loss of first love for Christ there will be no denial and treachery further on.

"It is the little rift within the lute
That by-and-by will make the music
mute,
And ever-widening slowly silence all,
The little rift within the lover's lute :
Or little pitted speck in garnered fruit
That, rotting inward, slowly moulders
all."

If the little rift is mended at once there will be no silent lute. If the first specks of spiritual decay are detected there will be no ruin by-and-by in the once honored character, bringing shock of pain and shame to Christian hearts.

The sources of spiritual danger are very many; indeed, they lie everywhere. Our very blessings, like leafy trees, nurse in their shadow the noxious weeds and vines of evil. Spiritual prosperity often breeds pride, self confidence, vanity and conceit. Rich privileges frequently yield indolent habits, a critical spirit, worldly tastes, exclusivism and kindred earthly growths. The very happiness of the true home-life which Christianity gives among its best fruits has its perils. In the satisfaction which its tender love gives to the heart the sense of the need of God and the hunger for his love too often grows less. In our devotion to one another in the household life we are in danger of slackening our devotion to Christ. The sweetness of the home fellowship tempts us to give up the toils and sacrifices in Christ's service to which he calls us. Duty to our "own" may sometimes so absorb our thought and energy as to blind our eyes to duty, no less urgent, to others. In more senses than one may a man's foes be of his own household.

In the Church too, the same danger exists. The Mount of Transfiguration had its peril for the disciples. They would have stayed there, holding the sublime vision and enjoying its raptures, but forgetting meanwhile the human needs that waited at the mountain's foot for them. We are all in the same dan-

ger, and we are too apt to find such comfort and pleasure for ourselves in our worship and our Christian fellowship that we become oblivious to the sorrows and the woes of a suffering and perishing world outside.

The same is true of all blessings. Dangers lurk in their shadow. The same sun's warmth that waxes out the fruits and ripens the harvests calls from the ground the poison-plants and the useless weeds. The same heavenly warmth that makes our lives abound in fruits of righteousness fosters in the same soil the growth of faults and evil things. This truth indicates another point for honest self-watchfulness, a point too, at which we are apt to suspect no danger. Happiness is very delicious and very desirable; the heart hungers for it. Spiritual blessings bring great peace to the life: they are highly favored who dwell amid them. But a condition without hardship or struggle, and without unsatisfied yearnings, is not the safest.

Never was there a time when there was greater need than now for watchfulness against doctrinal error. The air is full of scepticism. It is in high fashion to be a doubter. Every old truth has to be questioned. Interrogation-points are set up on every page of the Bible, even over the most sacred beliefs. It is hard to maintain that old-fashioned simplicity of confidence which gave such deep, sweet peace to our fathers and mothers. Young people are peculiarly in danger of losing the faith of their childhood. They hear the Bible sneered at, the great facts of Christianity doubted, prayer ridiculed, the Church maligned. There is need for unsleeping watchfulness over themselves, lest doubt be admitted into their own minds, thus destroying their peace, blighting their dearest joys, and imperiling all their hopes. It is not the watchfulness over ignorance or superstition that we commend. The Bible has nothing to fear from the fullest light of science or philosophy and faith should be intelligent. The watchfulness that is needed is against the mad spirit of scepticism which would sweep away all spiritual foundations regardless of their quality. Safety lies in standing with firm, untrembling feet upon the rock of Christian truth and clinging with unshaken confidence to the person of Christ. Loyalty here need fear nothing from the fullest light of truth in other spheres. It is in the heart's personal faith in the living Saviour that there is security.—
Philadelphia Presbyterian.

THE IDEA OF THE SERMON.

The idea which should be uppermost is *the sermon is for teaching*. The congregation assembles to worship God and to be taught the Word of God. The minister comes before it not to entertain or delight, but to teach a lesson. His forethought and question should be 'I'm going to teach the congregation something next Sabbath. What shall it be? What do they need? And the anticipation of the people should be not that they are 'going to hear a sermon,' but to learn a lesson. When the worship is concluded and they settle themselves to listen, it should be with the thought 'Now the minister of God is about to teach us some lesson in Divine truth; it may be in regard to doctrine or conduct; it may be concerning the life that now is, or that which is to come.' And after the exercises are concluded, the question should be, not 'Was the sermon interesting or good to-day?' but 'What lesson did you learn, or what truth do you understand more clearly?'

BACKBONE.

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

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

Now in such a condition of things as this there is special call, not for stubbornness and crustiness, but for a gentle, patient, unyielding conscientiousness and firmness, which anchors the soul to the everlasting Rock, and causes the heart to rest on Him who is the Way, the Truth and the Life, and who will never leave nor forsake us. Let us pray that God may make us strong in his strength, and enable us to be "steadfast, unmovable, always abounding in the work of the Lord."
—*Christian*.

SCIENCE AND RELIGION.

The so-called conflict between science and religion depends upon ignorance of one or the other, or on a dishonest and partial representation of the testimony of nature, or that of revelation, or of both. In those branches of natural science in which I myself work it is the growing tendency of discovery to corroborate and elucidate the reference to natural things in the Bible. This I have often had occasion to notice and comment upon in the discussion of scientific subjects.

In so writing, however, I do not refer to the doctrine of spontaneous evolution of living beings, and of man, as held by a prominent school of German and English biologists. This doctrine I regard as equally at variance with science, revelation and common sense, and destitute of any foundation in fact; it belongs, in truth, to the region of those illogical paradoxes and loose speculations which have ever haunted the progress of knowledge, and have been dispelled only by increasing light. For this reason I have always refused to recognize the dreams of materialistic evolution as of any scientific significance, or, indeed, as belonging to science at all. They bear no clearer relation to science than fogs do to sunlight and I anticipate a time not far distant when they will be dispelled, and when men will see much more clearly than they now do the agreement between the Word and the works of God.—*Principal Dawson, Montreal*.

A religious tramp is no more to be desired, and is no more likely to have settled habits of action, than a civil one. The rolling stone on the hillside has its counterpart in the church among those who are here to-day and there to-morrow. The branch must be literally grafted into the vine, and remain there, if there is to be any budding, blossoming and the bearing of fruit. Every Christian, in addition to having a name to live should have also a local habitation, and be found at home when there is a call for his services. Like the psalmist, he should be able to say: "One thing have I desired of the Lord: that will I see after, that I may dwell in the house of the Lord all the days of my life; to behold the beauty of the lord, and to inquire in his temple." *Sol.*

The Presbyterian Church of Ireland numbers nearly half of the Protestant population of that country, and consists of 553 congregations, with 620 ministers

FATHER CHINIQUY'S BOOK.

"FIFTY YEARS IN THE CHURCH OF ROME." Father Chiniquy's long looked for book is now published. It is a narrative of his own life. But it is more than that. It is his life in the *Church of Rome* and the teachings and practices of that church, as he came into contact with them. His aim is to give, not an autobiography, but to show to the readers, the Romish Church as it really is, and that aim is well carried out, for when one lays down the book, the impression left, is, not the life and character of C. Chiniquy, but, the life and character of the Church of Rome. He tells us, not so much, "What I was,"—as "What I saw."

It is a large octavo volume of over 800 pages, is intensely interesting, must have an immense circulation, and cannot fail to be a power in counteracting and exposing the evils that lie hidden from public gaze in the doctrines and practices of the Church of Rome, more especially in that unclean, impure, dark, chamber of Romanism, the confessional.

Mr. Chiniquy was born at Kamouraska in the Province of Quebec. His mother, though a Catholic, early taught him the Bible, and no doubt to that mother and that Bible, under God, he owes the liberty in Christ which he now enjoys. The priest, hearing of it, tried to get away their Bible, to burn it, but failed. At his father's death his mother was left in poverty, with one cow as the only support of herself and children. The priest, in spite of her tears, drove away the cow to pay for saying masses for her husband's soul.

He tells of his first going to confession when a boy at school, how the questions there asked were a matter of sport afterwards by the worst boys and girls, a matter of grief to the pure and good. Not merely are such questions asked by bad and impure priests, but by the good among them, the questions are prescribed in their books of theology, and the priest, even if unwilling is compelled to ask them.

He unveils the inner life of the priesthood which he knew well, being a priest until he was 50 years of age, and there he shows a strange sight. Some caring nought for religion, living a life of ease and sensuality, some honest and good, feeling that it is a mortal sin to question the teaching of the church, seeking to close their eyes to the evil they see in the system, and to satisfy conscience and please God, by a diligent performance

of what their church imposes upon them. It is not a book for the young, but for parents and guardians, and is not only interesting, but most instructive.

It may be had by sending a Post office order for \$5.00 to Rev. C. Chiniquy, Kankakee, Illinois, or it may be ordered through any bookseller.

"PRIVILEGE AND RESPONSIBILITY, and "THE OLD GOSPEL" are the titles of the two sermons preached by Rev. A. Falconer on the last Sabbath of his ministry in Greyfriars Church, Port of Spain, Trinidad. They were published at the request of the congregation and session, and are strong, earnest presentations of these great themes. Mr. Falconer labored eight years and a half in Trinidad. He is now in Scotland. Any of his old friends wishing these sermons can order them through McCregor & Knight, Halifax.

To shew the extent to which the ritualists in the Church of England conform to Romanism we give a few questions from one of their catechisms.

Q. What is baptism?

A. Washing away of sin.

Q. Can a child go to heaven with sin on its soul?

A. No.

Q. How can this sin be washed away?

A. By baptism.

Q. What other sacrament is necessary for all men?

A. The sacrament of Christ's body and blood.

Q. What commandment did Christ give His apostles?

A. He told them to "do this in remembrance of Me."

Q. What took place when the apostles spoke the same word?

A. The bread and wine became Christ's true body and blood.

Q. Did our Lord give this power anyone else?

A. Yes; to the bishops and priests who came after the apostles.

Q. What is the holy communion besides a sacrament?

A. It is also a sacrifice. (In plain words, "a mass.")

Respecting the "altar," so called, we have the following teaching:—"Towards the altar it is right to bow as we enter and leave the church, and if the blessed sacrament be upon it, to bend the knee."

A writer in the Presbyterian Messenger well remarks:—

If this be not full fledged Romanism, then I do not know what Romanism is.

PROFESSOR HENRY DRUMMOND.

BY DR. CUYLER.

Rev. Dr. Cuyler has been across the sea and has been giving "Glimpses of Great Britain" in the New York Evangelist. In one of them he speaks of Professor Drummond, author of "Natural Law in the Spiritual World," which has gone through forty editions in two years.

"A few years since I received a very cordial letter from Mr. Drummond, in which he very kindly said: "If you come to Scotland I shall leave no stone unturned to meet you." Informing him that I would be in Edinburgh to-day he came at once from Stirling (where he is spending part of his vacation) to give me the desired interview. Punctually at ten o'clock I espied a tall, slender young man—looking more like a college senior than like a college professor—inquiring at the hotel office. That bright, handsome young fellow youder must be Drummond, I said to myself; and I was not mistaken. His fair rosy cheek, light sandy hair, and eager eye are all unmistakably Scotch also. No one would take him to be over five and twenty, although he tells me that he is just thirty-four. We sat down at once for a delightful two hours of heart talk, in which his modesty, his candor, his fervid enthusiasm, and his devout evangelical spirit came out most winsomely. I never met a man of genius who impressed me more by his transparent truth-lovingness and humility of temper than Henry Drummond.

Delicacy forbids the publication of a private conversation, but on two or three vital points the Christian public has a right to know the position of the most gifted of the rising men of Scotland. "I am thoroughly hospitable to all new truth, as long as it is *truth*, in science, in philosophy, and in Biblical exegesis," he said to me. "I am not afraid of any; I seek for it, and welcome it, and have no fear that it will disturb the solid foundations of Bible Christianity." He smiled when I said to him, "Some orthodox people are afraid that a Drummond's head will swim." He very significantly remarked: "I am too busily engaged in *trying to lead young men to Christ* to be disturbed by false philosophy or loose theology. Nothing but the simple Gospel of Christ gives me the implements I want in guiding and saving souls, whether in high life or in low." That sentence tells the whole story. There is no danger with the faith of any man who consecrates himself to loving labors for the salvation of souls. The work that Prof.

Drummond has accomplished among the young men of Edinburgh and Glasgow is not surpassed by that of Mr. Moody himself. While I was talking with him Mr. Barclay (who is one of Moody's corps of workers) came into the room, and it was delightful to see the cordiality with which Drummond greeted him as one of his true yoke-fellows in Gospel labors.

I urged him to visit America next year and let himself be heard in such places as Princeton, Yale, Harvard, and our New York Union Seminary. He said that five years ago he made a flying visit to our country, went to the Yellowstone Park, spent one day in New York, called on Longfellow in Cambridge, and then hurried home again. I could not even obtain a photograph of his bright boyish face—for he refuses to sit for one. God bless and hold fast and strong this great gifted man who has "come to the kingdom for such a time as this!" I am very sorry that I cannot accept this kind invitation to go back with him to Stirling and to see his venerable father; but I am off in an hour or two to Annandale in the highlands of Dumfries-shire. Mr. Drummond's last words to me, as his eager and ruddy countenance vanished down the stairway, were "Give my love to Mr. Moody." That's enough. There is no danger that any man has been or will be seduced by scientific speculations or new theologues as long as he sends his love to Dwight L. Moody.

We quote the above because of the vivid picture it gives of Prof. Drummond, and to show Dr. Cuyler's opinion of the man. Dr. Dawson of Montreal, one of the leading Christian Scientists of the day, in an article in the Homilistic Review, shows that, however evangelical Prof. Drummond may be, there are some of his scientific positions in his celebrated book, "Natural Law in the Spiritual world," that are little better than caricatures.

"A short time ago," said a gentleman of New Haven, "I asked President Wolsey if, with his increasing age, experience, and wisdom, he had arrived at any satisfactory explanation of that great problem, the evil and suffering in this world. 'No,' replied the venerable ex-President, but this one thing I do know to be true: the older I grow—the holier life I live the happier I become.' Such testimony from a man of his years and experience is a sermon in itself.

A SYMPATHIZING FRIEND.

How sad is a lonely heart, with no one n whom to confide, none to sympathize n joy or sorrow! Would that all such, he wide world over, might hear the good word of the Gospel, that *Jesus is a personal reality to the believer.* A friend? Yes. Can I tell Him all I think, or wish, or need? Yes. Will he understand me? None so well. May I hear His voice in reply? O yes; for He says: "He that loveth Me shall be loved of My Father, and I will love him, and will *manifest Myself* unto him." He is not alone the great God, far off in the heavens, good, loving, careful of His creatures, a Spirit, of whom I can have no apprehension; all this He truly is, but He is also vastly more. For it is said of Him: "Wherefore it behoved Him in all things to be like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God." Many true Christians fall short of the exceeding comfort of this truth: "Lo I am with you alway." Tested in all points as you who are tempted.—*Canada byterian.*

"COME."

It is said that in the deserts, when the caravans are in want of water, they are accustomed to send on a camel with its rider some distance in advance; then, after a little space, follows another, and then at a short interval another. As soon as the first man finds water, almost before he stoops down to drink he shouts aloud, "Come!" The next, hearing his voice, repeats the word, "Come!" while the nearest again takes up the cry "Come!" until the whole wilderness echoes with the word "Come!" So in that verse of the Scripture the Spirit and the Bride say, first to all, "Come!" and then let him that heareth say "Come!" and whosoever is athirst let him take of the water of life freely.

We regret to learn that Rev. Thomas Christie who was obliged through failing health to retire from the mission work in Trinidad, and who afterwards went to labour in Southern California, in the Home Mission Field of the Presbyterian Church, has again had to give up work, and there is no prospect of his being able to resum it, for at least many months to come.

His present address is,
Kelseyville,
Lake Co.,
California.

We have received the eighth Annual report of the Halifax Women's Foreign Missionary Society. There are 19 auxiliaries. The receipts for the year ending, March 31st 1885, were \$1389.10. Of this \$11.50 went toward the work of the F. M. Board for which as a church we are in this section responsible.

Of the remaining \$577.60, \$272.50 went to India, \$82.60 to incidentals such as expenses of delegates, tea, printing, hall hire, etc., and \$222.50 to other objects chiefly in the Mission Field.

The Society is henceforth to be called the Woman's Foreign Missionary Society of the Pres. Church in Canada, Eastern

Dr. Howard Crosby, in a sermon delivered in Dartmouth College, made a sharp thrust at the critics who are dismembering the Pentateuch, and assigning Deuteronomy to a period after the Babylonian captivity. He said:—"Imagine, if you can, the Messiah, in selecting the fittest words to meet Sa'an's assault, taking up a fragment of a forged book, a book which was a stupendous lie, framed by priestcraft."

A new liquor law went into effect in Missouri on the 23rd of last month much more stringent than any before in force in that State. It is particularly severe in the matter of the sale of liquor to minors and of allowing them to frequent or remain about saloons. The most important change is the abolition of wine and beer-house licenses. This places all saloons on the same grade, that of dram-shops, for which the minimum license is \$550 a year and the maximum \$1,200.

The Malagasy Government have in no respect relaxed their efforts in the cause of education. The Malagasy youths of considerable promise, who have been educated in London during the last four years, will return to their own country in a few days in order to occupy positions as teachers in the public schools. Since the war there has been no interruption of educational work in Madagascar. *English Presbyterian*

THE Children's Presbyterian.

A LESSON IN GEOGRAPHY AND HISTORY.

The following lesson is a good one for the children to learn by heart. It is the names of our missionaries and their place of labour beginning with the oldest field.

NEW HEBRIDES.

Name.	Island.
Rev. J. Annand,	Ancityuun.
Rev. J. W. McKenzie	Elate.
Rev. H. A. Robertson	Erromanga

TRINIDAD.

Name.	Station.
Rev. J. Morton,	Tunapuna.
" K. J. Grant,	San Fernando.
" J. W. McLeod.	Princetown.
" J. K. Wright,	Couva.
" Lal Behari	San Fernando.

THE NORTH WEST.

Mission to the Indians.

Rev. John McKay	Mistawassis.
" Rev. George Flett,	Okanaase
" Solomon Tunca-suicyie,	Bird Tail Creek
" Hugh McKay	Broadview.

CHINA.

Rev. G. L. McKay,	Formosa.
" John Jameson	"
" Mr. Giam	"
" Mr. Tan	"

CENTRAL INDIA.

Rev. J. Wilkie,	Indore.
" J. Builder,	Indore.
" J. F. Campbell,	Mhow.
" W. A. Wilson,	Mhow.
" R. C. Murray,	

DEMARARA.

Rev. J. Gibson.

Besides these there are the wives of

the missionaries and a large staff of teachers, some from Canada, and some natives, but it would make your lesson too long to give them all. I will tell you about them some other time.

On Monday, August 17, three of our missionaries, Mr. and Mrs. J. Fraser Campbell, and Mr. R. C. Murray, sailed from Halifax, Nova Scotia, for India. Mr. and Mrs. Campbell were in India for seven years, and have been home on a visit while Mr. Murray is going for the first time. Many of our young readers have heard Mr. Campbell during the past winter telling of what God is doing in India.

The district in which they labour has about ten millions of people, living and dying in heathenism and no missionaries among them but those who have gone out from our own Church. There are twice as many people as in all the Dominion of Canada and only five missionaries to tell them of Jesus. It is as if there were only two or three ministers in all Canada. One somewhere about Quebec, one about Toronto and one in the North West.

What are these among so many? Multitudes of the heathen will perish before they hear the joyful sound. You give your cents and dimes to send missionaries, will not some of you give yourselves.

The essence of all sin is the forsaking of God. The essence of all misery is being forsaken of God. The essence of conversion is turning to God to forsake Him never. The essence of grace and glory is being never forsaken of God.—
Dr. A. A. Bonar.

LETTER FROM A PASTOR.

Dear Children: -

You are all more or less interested in any thing that is wonderful. Whatever occurs of a marvellous nature is sure to attract your attention. I have no doubt you have been much interested in the Sabbath School lessons of late, and have learned a good deal about that most wonderful man, Ehjah. What a grand romantic character he was. Wonderful in his appearance, his life, character, and departure out of this world.

I want to tell you today about another wonderful man. You will not find his name in the Bible, yet in looking at his remarkable life you can draw lessons and learn something from it. A beautiful and noble life always leaves an impression.

The man of whom I am going to tell you a few things is one of the greatest of modern explorers. He has travelled under great difficulties into a country of which people knew little or nothing. Lately he has written two books, costing \$10, about a great river in Africa.

The name of this man is Henry M. Stanley, and during the last 17 years he has had a remarkable history. You would perhaps like to know something of him for his name is often mentioned in the newspapers and, see how he rose from the little boy until he became a man and attained fame.

Stanley was born in Wales and came to the United States when 15 years of age. He shipped as a cabin boy in a vessel bound for New Orleans. Though young, and far away from home among strangers, he sought work and had no desire to return at once to his native land. He was soon employed by a merchant, to whom he was dutiful and obedient. A strong attachment was formed between them, and at length his employer adopted him and gave him his name. When the war between the Northern and Southern States was raging he entered the navy. After peace was declared he still roamed about the world, and after a time visited Turkey and Asia Minor. Being fond of travel, of an active life, and a young man of a good deal of pluck, he was always ready for deeds of daring and willing to face difficulties. A gentleman knowing something of him engaged him to undertake a work involving great toil. He was asked to go and find Dr. Livingstone, the great missionary who was lost in Africa. For two years nothing had been heard of him and he was thought to be dead.

Immediately he set out, and at last found the object of his search. But he did a great deal more. Almost at the risk of his life he travelled through the country to discover the course of the river Congo in Africa. Six toilsome years was spent by him in accomplishing his task. He was 1400 miles from the coast, and for weeks during a season of sickness was at death's door. The manner in which he cut his way through the forests, fought the hostile natives, he and his men carrying their boats on their backs, and sometimes suffering from famine, forms a most wonderful tale. Few men have passed through what he did.

What has been the result? A country almost unknown has been opened up to the commerce of the world, and the missionary can now enter in and occupy it for Christ.

You cannot all be Stanleys. But you can all do something for God and for the good of others. The true way of success is, trust in God. Commit thy way unto the Lord, trust also in Him and He shall bring it to pass. Thus trusting, no matter what may befall, you will go on and meet difficulties and surmount them. Try, try again.

MINDS LIKE SIEVES.

'A simple Hindoo woman went to receive her weekly Bible lesson, when the lady missionary found that she had remembered but little of what she had taught her the week before. Being discouraged, she said, 'it seems no use teaching you anything; you forget all I tell you. Your mind is just like a sieve: as fast as I pour water in, it runs out again.'

The woman looked up at the lady missionary, and said, 'Yes it is very true; my mind is just like a sieve. I am very sorry I forget so much; but then, you know, when you pour clean water into a sieve, though it all runs out again, yet it makes the sieve clean. I am sorry I have forgotten so much of what you told me last week; but what you did tell me made my mind clean, and I have come again to-day.'

The missionaries at home and abroad go on pouring water into these sieves, and though it runs away and seems to be unprofitably spilled upon the ground, yet the private, the domestic, the public, and the national life of the people is the cleaner for it.

HOW RELIGION HELPS CHILDREN.

Religion helps children to study better and do more faithful work. A little girl of twelve was telling in a simple way the evidence that she was a Christian. 'I did not like to study, but to play. I was idle at school, and often missed my lessons. Now I try to learn every lesson well to please God. I was mischievous at school when the teachers were not looking at me, making fun for the children to look at. Now I wish to please God by behaving well, and keeping the school laws. I was selfish at home; didn't like to run errands, and was sulky when mother called me from play to help her in work. Now it is a real joy to me to help mother in any way, and to show that I love her.' Such a religion is essential to the best interest and moral growth of youth, and will make life sunny and cheerful. — *Christian at Work.*

PROFANE LANGUAGE.

It is related by Dr. Scudder that on his return from his mission in India, after a long absence, he was standing on the deck of a steamer, with his son, a youth, when he heard a gentleman using loud and profane language. 'See, friend,' said the Doctor, accosting the swearer, 'this boy, my son, was born and brought up in a heathen country, and a land of pagan idolatry; but in all his life he never heard a man blaspheming his Maker until now.' The man colored, blurted out an apology, and looked not a little ashamed of himself. — *Our Boys and Girls.*

HOW CAN I HELP TO MAKE HOME HAPPY.

The following good resolutions if adopted will make home happy, bright and cheerful.

1. To make home duties of the first importance; not to despise the *very smallest*, but to perform even it as 'unto God.'
2. To undertake no work *outside* which may cause the neglect of even that 'small duty' at home.
3. To think of the happiness of others before my own; 'for even Christ pleased not Himself,' and went away, 'leaving us an example, that we should follow his steps.'
4. To try to add to the happiness of every member of my family, sympathizing in both what gives them *pain* and *pleasure*.
5. To find out my besetting sin, and

fight hard to overcome it; for 'I can do all things through Christ which strengthened me.'

6. To remember that God has formed my home, and as long as He leaves me in it, no one but myself can fill the niche in which he has placed me.

Content to fill a little space
If Thou be glorified.

7. To improve the talents that God has given me, especially those that will give pleasure or be of use to others, remembering the command; 'Whatsoever ye do, do all to the glory of God.' — *Faith and Works.*

A FEW CHEERING WORDS TO MOTHER.

Dear, good mother has been reading the stories for the children, and now she wants a few cheering words for herself. When evening comes how often we hear the mother say, "O, I am so tired, and yet I have accomplished nothing to-day! The children take all my time; there is always something to be done for them." Tired, faithful mother, instead of accomplishing nothing, you have accomplished a great deal of good work.

There is a record of your day's work kept in the upper courts of the King of all the earth. If you could see it you would find recorded little acts of love and patience which you never thought worth while to mention, and scarcely remember.

Very near to the Comforter are the tired mothers. He sees all their self-sacrifices, all their patient suffering. When they feel their weakness He giveth them strength.

Don't be discouraged or disheartened, good mothers; you have the most important office of trust given to mortals. Faithfulness brings its own reward. By-and-by the little ones will grow to be men and women. They will rise up and call you blessed. The fruit of your good teachings and example will be seen in them. The children will never forget their loving, patient mother, and the memories of their home life with you will be the sweetest and dearest of all their childhood.

MARTYRDOM OF BISHOP PAT-
TESON.

It was now the 20th of September, 1871: the days were very hot and brilliantly fine. Socialm and still was the sea that the "Scuthern Cross" lay motionless in the midst of the blue waters within

sight of the islands, but unable to reach them. Morning and evening, during those peaceful days, the Bishop read the Bible with his scholars. They were going through the Acts of the Apostles, and had come to the seventh chapter. "And," says one of the boys, he had spoken admirably and very strongly indeed to us about the death of Stephen, and then he went ashore on that island Nukapa." As they drew near they were met by three or four canoes. The men in them seemed to be friendly, and as the tide was not high enough to let the boat get up to the island, the Bishop let himself be taken on shore in one of these canoes. By so completely trusting him with the natives, he hoped to show them that they had nothing to fear from him. The canoe reached the shore, the Bishop landed and passed out of sight, while those in the boat remained quietly waiting for his return.

Suddenly, and without warning, the natives from the canoes drew their bows and began shooting upon the boat; it pulled away quickly, but already Mr. Aiken and two of the Melanesians were struck. They made their way back to the Southern Cross, and were at once taken on board and the terrible arrows removed. But the first thought of all the party was for their bishop; and as soon as his own wound had been attended to, Mr. Aiken reentered the boat, and set out with three others in search of the Bishop. As they drew near the island, a canoe drifted towards them; at first it seemed to be empty, but as it came closer, they could see that there was something lying in the bottom, and a moment more showed them that it was the body of the Bishop.—Miss Arnold Fester's Herald of the Cross.

LOOKING AFTER ONE SOUL.

"He first findeth his own brother Simon. Now I am sure that 't is a good plan to go looking after one soul. Every soul in the world belongs to our Lord. He made 'em, every one, and He bought 'em every one, with his precious blood. They are His every way, and the devil is a thief. I've often thought what a poor master the devil's servants have got. Why, when he came up to tempt our Mother Eve in Paradise, he hadn't got any bit o' a little thing to bribe her with, and all he could do was to steal her Master's apples. He hasn't got anything of his own. Andrew didn't say, "I'll try to do all the good I can," and then do nothing, because he couldn't find any to

do; but, he says, "There's Simon, I'll go and catch him." That's the way; pick out one soul, and set your heart 'pon it; begin to pray for that one, and go on tryin' till you've got it, and then try for another. We might do a good deal of good in the world if we didn't try to do so much. I've heard folk a singin', and meanin' it, too,

"Were the whole realm of nature mine,
That were a present far too small."

An' because realms o' Nature wasn't theirs, they didn't give anything at all"
—Daniel Quorn.

SATAN AND THE SUNDAY SCHOOL.

As a young lay worker, I was addressing a congregation in Connecticut urging an increase of effort in behalf of the unevangelized border districts of the country towns of the State. I told of the many children there who were yet outside of the Sunday School and in pressing the importance of reaching out after them, I said, If the Church of Christ doesn't look after these children the devil will. When I had concluded my appeal, the pastor of the church, a quaint old preacher, rose and seconded my call to renewed and enlarged activity. But there's one thing more, he said, our young brother says that if the Church does not look after these children the devil will. I tell you that if the Church *does* look after the children the devil will. The devil doesn't let go of a child just because the church takes hold of it. The devil does not turn his back on Sunday-School children. If you think that the children are in no danger from the devil because you have got them in the Sunday School you are making a great mistake. The work of the church has not ended, it has just begun when they are fairly in the Sunday-School.

DR. H. C. TURNBULL.

THAT MIGHTY NAME.

Mr. William Reynolds, of Peoria, Illinois, the well-known Sunday school worker, tells the following touching story, which he had from the lips of the missionary himself.

The Rev. E. P. Scott, while laboring as a missionary in India, saw on the street one of the strangest looking heathen his eyes had ever lit upon. On inquiry, he found that he was a representative of one of the inland tribes that lived away in the mountain districts, and

that came down once a year to trade. Upon further investigation, he found that the gospel had never been preached to them, and that it was very dangerous to venture among them because of their murderous tendencies. He was stirred with earnest desires to break unto them the bread of life. He went to his lodging place, fell on his knees, and pleaded for divine direction. Arising from his knees he packed his valise, took his violin, with which he was accustomed to sing, and his pilgrim staff, and started in the direction of the Macedonian cry.

As he bade his fellowmissionaries farewell they said, "We shall never see you again. It is madness for you to go."

But he said, "I must preach Jesus to them."

For two days he travelled, scarcely meeting a human being, until at last he found himself in the mountains and suddenly surrounded by a crowd of savages. Every spear was instantly pointed at his heart. Not knowing of any other resource he tried the power of singing the name of Jesus to them. Drawing forth his violin he began, with closed eyes, to sing and play :

All hail the power of Jesus' name !
Let angels prostrate fall ;
Bring forth the royal diadem,
And crown Him Lord of all.

Being afraid to open his eyes he sang on till the third verse, and while singing the stanza,

Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all,

he opened his eyes to see what they were going to do, when lo! the spears had dropped from their hands and the big tears were falling from their eyes !

They afterwards invited him to their homes. He spent two and a half years among them. His labors were so richly rewarded that when he was compelled to leave them, because of impaired health, and return to this country. They followed him for thirtymiles. "O missionary," they said, "come back to us again !". There are tribes beyond that never heard the gospel. He could not resist their entreaties. After visiting America he went back again to continue his labors till he sank into the grave among them.

A RADICAL MISTAKE.

By "*Medicus*," in *Pres. Review*.

A great wrong is often unwittingly done by indulgent parents to their chil-

dren in allowing them to gratify their impulses without reflection or restraint. The child's wanting this or that is deemed sufficient reason for its getting it. More especially is its crying, if it should not at once be indulged, a convincing proof that its demands should be granted. It is so much easier to let the child have its way, and so seemingly cruel to deny it, "poor thing," and the parent weakly yields, and the child grows more and more imperious.

Thus are sown, even in very early years, seeds which bear every succeeding year a larger harvest of misery for the child, and humiliation for the misguided parent. The infant soon learns that it needs but to scream and it will gain its point. Grown a little older it will throw itself down and bang the floor with its heels while it shouts at the top of its voice, till the parent, often beaten, yields again, and with, perhaps, an angry slap, which the child soon forgets, says : "You bad boy, you will have your own way, there's no doing anything with you." Whether it is more meat, or cake, or fruit at the table when the child has already too much, or money to buy candies which it would be far better without, or leave to go somewhere it shouldn't, or sit up long after it should be in bed, or play with your watch, or ride its tricycle in the parlor, it doesn't matter. What the child *wants*, it must and *will* have. If denied, it feels insulted and abused and after failing by its usual tactics, pouts and sulks, till, "for peace sake," it once more gets its own way.

The result of all this is, in a few years, a big boy or girl who has no notion of self-control, and no respect for parental authority, which has never been asserted but to be defied and despised. A life in which impulse, appetite, passion holds sway, and which will fall an easy prey to evil influences, unless it come under the spell of a stronger and nobler spirit.

Now, where is the mistake? the mistake is in supposing it is cruel to cross the child, and kind to indulge it. What are the parents larger knowledge and riper judgement and stronger will for, but to *educate*—to train the child. To inform its mind, to develop its judgement, to curb its passions, to teach it *self-control*. To teach it the meaning and use of *ought*, so that it will say to itself, "I *ought to*" instead of : "Well, I *want to*, and I *will*."

If children were so brought up, and released from parental oversight and restraint only as they were able to think for and control themselves, we would not

see and hear of so much youthful depravity. There is such a thing as training up a child in the way he should go, "and when he is old he will not depart from it."

PROMISE TO PAY.

"A certain Jew, when dying, requested his partner to bury in his coffin the money belonging to him in the firm. Solomon was outraged by the request, but his rabbi told him he must keep his promise to his dead friend. After the funeral the rabbi asked him if he had been faithful to his trust. He told him that he had. 'Well,' said the rabbi, 'what kind of money did you put in the coffin? Gold or greenbacks?' 'Neither,' answered Solomon. 'I put my check there.' 'Your check!' 'Yes my check is good!' Here was a device giving absolutely nothing, and that insinuating that an obligation had been met. So there are professors who give their promise to pay, and repeat their promise, but never pay, and yet feel a silent and sometimes a noisy satisfaction at their own liberality.

A CHRIST-LIKE DEED.

The following touching incident, which drew tears from my eyes, was related to me a short time since by a dear friend who had it from an eye-witness of the same. It occurred in the great city of New York, on one of the coldest days in February last.

A little boy about ten years old, was standing before a shoe store in Broadway bare-footed, peering through the window and shivering with cold.

A lady riding up the street in a beautiful carriage, drawn by horses finely caparisoned, observed the little fellow in his forlorn condition, and immediately ordered the driver to draw up and stop in front of the store. The lady richly dressed in silks, alighted from the carriage and went quietly to the boy and said:

"My little fellow, why are you looking so earnestly in that window?"

"I was just asking God to give me a pair of shoes," was the reply.

The lady took him by the hand and went into the store and asked the proprietor if he would allow one of his clerks to go and buy her a half dozen pairs of stockings for the boy. He readily assented. She then asked him if he would give her a basin of water and a towel, and he replied, "Certainly," and quickly brought them to her. She took the little fellow to the back of the store, and

removing her gloves, knelt down and washed those little feet and dried them with the towel.

By this time the young man had returned with the stockings. Placing a pair upon his feet, she purchased and gave him a pair of shoes, and tying up the remaining pairs of stockings, gave them to him and patting him on the head, said:

"I hope, my little fellow, that you now feel more comfortable."

As she turned to go, the astonished lad took her hand, and looking up in her face with tears in his eyes, answered her question with these words:—"Are you God's wife?"—*Parish Register.*

A MOTHER'S TRAINING.

There are six children in the household—three sons and three daughters. The mother was a cheery, quiet, religious woman, thoroughly bound up in her household. The husband was a resolute, defiant, outspoken unbeliever. He was a journalist, and lost no opportunity to have his sling at Christianity. Unbelievers, bitter as himself, were frequent guests at his table, and made themselves merry with the Bible and religious faith before the children. The mother seldom bore any part in the conversation. Not one of the children entertained the opinions of the father. As they grew up, one after another came into the church. The sons, especially, were noted for their intelligent piety. I felt a great curiosity to know how Mrs. Long accomplished her difficult task, by what means she had neutralized the influence of her husband, and how she had led her entire flock into the fold of the Redeemer. I asked Mrs. Long to give me some clue to her method. "Well," she said, "it is a very simple matter. I never opposed my husband, never argued with him, nor disputed on the subject of religion. I never belittled him in the eyes of the children. But I never allowed them to go to bed without reading a few short verses of something the Saviour had said. I put his words over against the words of men. If the devil cast in his taes and went his way, might not the truth be as potent? And that's the whole of it!"—*Christian at Work.*

A COMFORTING PSALM.

A MOTHER'S STORY.

Reading in the *Observer* recently an article on the beauty and helpfulness of

the One Hundred and Twenty-first Psalm I am led to add a few lines for your paper, telling of the comfort and peace it brought to my little boy of ten years. The little fellow was taken with scarlet fever, and during his sickness he had learned, verse by verse the One Hundred and Twenty-first Psalm. It had been my custom to read to him every morning the chapter appointed for the day in the Westminster series, from which we studied our lesson for Sunday-school, and then my little boy would read me six verses of a psalm. But being too ill for that, we had simply learned by heart one verse a day of that beautiful psalm, and then repeated it over and over after it was all learned. Soon he got well enough to go out, as it was summer time, and we thought him so slightly ill; but in some way we cannot think of he must have taken cold, and before long the little fellow was very ill again, and had soon passed from this world into his heavenly home. About fifteen minutes before he died, when suffering so sadly, he turned to me and said, in a slow whispered breath, for he could only speak with much difficulty, "Mamma, will you read me something?" and when I asked him what he would like me to read, he turned and said: "Dear mamma, the One Hundred and Twenty-first Psalm that we learned together." I sat by him and held his little hand in mine, and read it to him as best I could, for my heart was breaking. I loved the little fellow so, and felt so sure he was to leave me soon. When I got through he turned, and looking at me, whispered: "Mamma, can you say every word of that?" He seemed to want the words to comfort me too. I then repeated them, and when I got through he put his hand up to my eyes to see if he could there feel any tears.

I asked him if he would like me to read him anything else, for he seemed so much soothed already. He then asked for the Twenty-third Psalm, which he was always fond of. When I had read that the little fellow turned and said: "That's enough, mamma: I am happy," and pressed his two little hands in mine. From almost writhing in his little bed, from difficulty in breathing and extreme restlessness, he closed his little eyes and seemed so quiet and comforted to the end.

OUR LITTLE INDIAN SISTERS.

MY DEAR GIRLS.—I am going to tell you a little about "the Daughters of India," which will show you how very

differently situated they are from you, and what need they have to receive our sympathy, and prayer, and help.

You all know that that great Continent of India has, in a wonderful way, been given, as it were, by God to Britain, and that our gracious sovereign, Queen Victoria, reigns there as well as in this country. You know, too, that the people are not like us that their skins are brown, their hair and eyes black. Their features, however, are not unlike ours, and many of the females of the higher castes are very pretty. You know, too, that they worship idols, and that they have many degrading superstitions. But you can scarcely know how bad and cruel their social customs are, and that little girls suffer much under them.

I must tell you that, among the Hindoos, girls are looked down upon and despised. When a father is told that a baby girl is born, he is ready to curse the day of his birth. The poor mother, too, is sad, for she knows what her husband's feelings will be.

Many of these poor baby girls used to be put to death as soon as they were born; but when Missionaries, travelling about in the country, came to know of the cruel things which were done, they reported them to the British Government at Calcutta, and wrote books exposing "Female Infanticide," and at last it was forbidden by law. Still many poor little girls are allowed to die, or slowly put to death, so that their parents may not be found out and punished. I saw a little girl infant being, thus slowly killed by opium, and when the father was remonstrated with, he said, Oh! it is a girl, let it die."

Now you see baby girls welcomed in your homes as well as boys, and you naturally ask, "Why do Hindoo fathers and mothers not like to have girls?" I will tell you some of the reasons. They are obliged, by their social customs, to get their daughters married before they reach the age of ten. I think I hear you laugh at the idea of being married before you are ten! Well! the father of a girl has to give a great deal of money to a father of a boy of his own caste along with his daughter. That is one reason. Another is, that a son makes prayers, and pays money to priests to take his father out of the sort of purgatory that they think they go to when they die, as well as to perform all the funeral rites which their Shasters (sacred books) command. A third reason is, a Hindu thinks his gods are pleased with him if they send him sons, and angry when they

and daughters.

No, as the Hindoos, like most people who do not possess "the true riches," love money and do not like to part with it, and as they are very superstitious, and believe all that their Shasters and priests tell them, it is no wonder they wish to have sons, and are grieved when a poor little girl comes to their house.

The girls of the higher castes in India, or, as you would say, of the upper classes, have no liberty to play about; and specially after their betrothal, or marriage, as they call it, they are strictly secluded, seeing only the house they live in, and getting out only into a small court or garden, shut in all round by the house walls, so that they can see nothing of the outer world. You can imagine how tired they are of looking always at the same place, and of doing nothing; for they do not go to school, or learn lessons at home as you do. Their chief amusement and occupation is talking about their dresses and jewels, and decorating their heads with flowers on festival days. They go sometimes to marriages, and it is a great treat to get out for a few hours from their prison-like home. They do not see much, however, by the way, for they are taken and brought back in close carriages. I have often seen the little girls, loaded with ornaments, peeping through the venetians of their carriages and wishing very much, I dare say, to look out of the windows.

But what is worse than all the unhappiness they have in this life, these poor little grown-up women know nothing of the blessed Saviour, and of His work for sinful mankind. They have few things to hope for in this life, and they have no hope in the hour of death.

Have you ever noticed, in reading the history of Christ's life on earth, how much He honoured women, and how kind He was to them, and how much they loved Him in return? They followed Him even to the Cross, when His male disciples had forsaken Him. It has been well said, "women were last at the Cross, and the first at the sepulchre."

Jesus Christ is not on earth now that we may minister to Him like the women we read of in the Evangelists, but He points us to those who are in need, and He says, "Inasmuch as ye have done it to one of the least of these My brethren, ye have done it unto Me." I write all these things, that your hearts may be filled with gratitude to God for all His goodness to you, and that ye may say, "what shall I render to the Lord for all His benefits?" and that you may be filled

with pity for your poor little Indian sisters, that you may pray for them, and according to your means you may give of your pocket-money to send Bibles and teachers to them; and, more than that, that bye-and-bye some of you may go to India and teach those poor, caged birds of the zenana. Many ladies are now doing that, and find their little scholars very bright and intelligent.

Some of those thus taught have become true Christians, and are now instructing their own countrywomen. I heard of one poor woman who said when she was dying, "why did not *your* women come and tell *our* women this good news long ago?"

You all know Heber's missionary hymn. I think of that verse in which it says,—

"Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?"

If you are interested in what I have written to you, I may in another letter, tell you about some Hindoo girls I have known. Meantime accept the love and good wishes of your sincere friend,

M. F. ANDERSON.

GLADNESS OF HEART.

"Well, darling, so you have given your heart to Jesus?" whispered a mother to her little girl.

"Yes, mamma," was the timid reply.

"And how did you do it?" questioned the mother, anxious there should be no mistake in this all-important action of her little daughter's life.

"I just stood still," replied the child, "and he took me."

She meant that she felt that she had no power to advance toward Christ; that she could only yield herself, and he must take her where she was and as she was.

There was a pause, and then the mother asked once more. "And how do you feel now?"

"O," exclaimed the little girl, looking brightly up, "I feel so glad, so very, very glad!"

A few words in the Psalms occurred to the mother—"Thou hast put gladness into my heart"

CHARACTER.

You know dears, there are shops in our large cities where one can go and buy a suit of clothing all ready to be put right on and worn; but have any of you

ever heard of a shop where 'ready made' characters were for sale? No, indeed!

Character is something that grows and develops in every girl and boy little by little every day, grows with their growth and strengthens with their strength until at last, like a cloak or coat, it envelops them. Look at papa. He is an honest, upright man, prompt, conscientious and reliable in business, and at home tender, affectionate and considerate. Now, do you suppose he waited until he became a man to develop these qualities? And did mamma gain her winsomeness and gentle manners, her patience and forbearance after she had grown to womanhood? No, my dears, these admirable traits were cultivated in youth and encouraged until they became fixed and permanent qualities.

Show me a boy who likes to lie abed in the morning, who is always behind at breakfast, late at school, neglectful of his lessons and duties, and always making excuses for his tardiness, and I will show you a man who is lazy and unreliable, and who will never prosper—ove whom no one will honor or respect. And the girl who is idle, careless of her appearance, snappish and snarlish, and inclined to procrastinate and put off, will become a slothful, untidy, cross, dilatory woman whom none will admire, but whom everyone will shun. But the boy or girl who is prompt, industrious, persevering, honest and amiable, who works, plays and studies with a will, will make a reliable, prosperous, noble, generous gentleman, or a bright, clever, winsome gentlewoman.

Now is the time then, dears, to build for the future, and Grandma hopes if any of you have formed habits that cannot fail to bring unhappiness when you are older you will get rid of them at once before they become too deeply rooted. Somebody has taken the word habit and worked it out in this clever way, which shows how a bad habit sticks and how hard it is to get rid of:—"Habit is hard to overcome. If you take off the first letter it is 'a bit.' If you take off another you still have a 'bit' left. If you take off another the whole of 'it' remains. You take off another, it is not 't' totally used up." So be sure and form good habits.—*Christian at Work.*

A MOSLEM SCHOOL IN SYRIA.

Lately, the mother of three girls, through some influence brought to bear upon her by the Moslems, made a solemn vow that her girls should attend school

no more, and sent them to tell their teacher. She told the children, "all you can do is to pray to God to change your mother's heart; and I will pray also."

They said they would; but added, "Mother cannot change now, because she has made a vow, and would have to pay a great deal of money to the Sheikh." Time passed on. Behold, one morning, there were the girls in their usual places. The teacher saw the elder one was very eager to tell her something, and gave her an opportunity.

Then she burst out, quite excited, "I know God hears prayers. Yes, I know; now I know. Every day I have been going to a quiet place at the top of the house, and praying to God to make mother send us back and this morning she said, 'You may go to school again.' Did you pray, teacher?" "Yes," said the teacher, "I was praying too." "Now I know," said the child again.

Prayer had evidently become a reality to her little heart. Perhaps another member of the mission helped to get these children back, though unknown to us at the time. This was old Mousa, our gatekeeper. He is a Christian; and knowing the father, who had sold fruit in the bazaars, had a talk to him about it, which did some good. It is pleasant to feel that even our servants are helpers to the work.—*Gospel in A' Lands.*

GOOD MANNERS.

Boys, do not forget to take off your hat when you enter the house. Gentlemen never forget to take off their hats in the presence of ladies, and if you always take yours off when your mother and the girls are by, you will not forget yourself when a guest or a stranger happens to be in the parlor. Habit is strong, and you will always find that the easiest way to make sure of doing right on all occasions is to get into the habit of doing right. Good manners cannot be put on at a moment's warning.

HELP UPWARDS.

I shall never forget the feelings I had once when climbing one of the pyramids of Egypt. When half way up, my strength failing, I feared I should never be able to reach the summit or get back again. I well remember the help given, by Arab hands, drawing me on farther; and the step I could not quite make myself, because too great for my wearied frame, the little help given me—sometimes more and sometimes less—enabled

me to get up, step by step, step by step, until at last I reached the top and breathed the pure air, and had a grand lookout from that lofty height. And so in life's journey we are climbing. We are feeble. Every one of us, now and then, needs a little help; and if we have risen a step higher than some other, let us reach down for our brother's hand and help him to stand beside us. And thus joined hand in hand, we shall go on conquering, step by step, until the glorious eminence shall be gained. Ah! how many need help in this world—poor afflicted ones; poor sorrowing ones; poor tempted ones, who have been overcome, who have been struggling, not quite able to get up the steep; trying, falling; trying, falling; trying, desponding; trying, almost despairing! O, give such a one help, a little kindly aid, and the step may be taken; and instead of dying in wretchedness at the base, he may by a brother's hand be raised to safety, and finally to glory! Your mission is to be Christ to such, to take such by the hand; "for to you to live is Christ."—*Bishop Simpson.*

AVOID TRIFLES.

"The mother of mischief is no bigger than a midget's wing," is the Scot's homely way of enforcing the importance of watchfulness in little things. Jeroboam's downfall, with its black and widening train of sin and disaster, began "in his heart," with the doubt of God's ability to do as he had promised. The slightest doubtful thing allowed in our lives, our dress, habits, or business, may be the germ of evil sufficient to spread poison and failure far and wide. Carelessness of the pence of the minutes at last robs us of our possessions and our opportunities. In the relation of things, one to the other, we may well consider nothing as small or trifling, but rather put the best thought and conscience into every particular that comes to our hands.

THE WORD THE SWORD OF THE SPIRIT.

One day a Brahmin came to a missionary with the question, "Sir, pray tell what there is in your Scriptures which has such a marvellous power over their believers' thoughts and conduct? It is not so with our Vedas. We may learn them by heart and admire them greatly, but they do not affect our lives at all. The man that lied, or that stole, or that cheated, or that was guilty of lust before

he studied the Vedas is exactly the same after he has committed our Vedic hymns to memory; whereas I notice that the disciples of your Vedas [meaning our Bible] change their conduct, strangely enough becoming truthful, and chaste, and lovely—please, sir, explain what magic there is in your book to bring about such wonderful results?"

AN IMPORTANT INCIDENT.

In an obscure corner of a humble chapel there sat, one Sunday morning, a young man burdened with a sense of sin. His heart was longing for rest and peace. The preacher rose in the pulpit. He was a feeble old man, a Methodist, I believe. He was not learned, not eloquent, not famous.

With a trembling voice he announced his text: "Look unto Me, and be ye saved, all the ends of the earth; for I am God and there is none else." He exalted Christ as the sinner's only refuge. As Moses lifted up the serpent so he displayed Christ. The congregation was small. The eyes of the preacher seemed to rest on the young man. Raising his voice he shouted: "Young man, look, look now!"

It was the birth-moment of the new life. The young man looked and lived. With the look of faith came life. The burden fell from his heart. Joy filled his soul. He left the house justified. The humble preacher knew not, but God did, what glorious work was done that morning. That young man is known throughout the entire world as one of the greatest preachers since Paul's translation. His name—need I say it?—is Charles H. Spurgeon—*Dr. MacArthur.*

DEAD, YET LIVING.

The cedar is most useful when dead. It is the most productive when its place knows it no more. There is no timber like it. Firm in grain, and capable of the finest polish, the tooth of no insect will touch it, and Time himself can hardly destroy it. Diffusing a perpetual fragrance through the chambers which it ceils, the worm will not corrode the wood which it protects, nor the moth corrupt the garment which it guards—all but immortal itself. It transmits its amarantine qualities to the objects around it.

Every Christian is useful in his life; but the goodly cedars are the most useful afterwards.

Luther is dead, but the Reformation

lives. Calvin is dead, but his vindication of God's free and sovereign grace will never die. Knox, Melville, and Henderson are dead, but Scotland still retains a Sabbath and Christian peasantry, a Bible in every house, and school in every parish.

Bunyan is dead, but his bright spirit still walks the earth in his "Pilgrim's Progress." Baxter is dead, but souls are still quickened by the "Saints' Rest." Cowper is dead, but the "golden apples" are still as fresh as when newly gathered in the "silver basket" of the "Olney Hymns."

Elliot is dead, but the missionary enterprise is young. Henry Martyn is dead but who can count the apostolic spirits, who, phoenix-wise, have started from his funeral pile?

Howard is dead, but modern philanthropy is only commencing its career. Raikes is dead, but the Sunday schools go on. Wilberforce is dead, but the negro will find for ages a protector in his memory.—*Rev. Dr. Hamilton.*

A CONVERSION IN FIJI.

The world has heard of such a metamorphosis as that of a wheel of the idol car of Juggernaut in India being used as part of the woodwork of a printing press for publishing the Scriptures. Such another interesting conversion has recently taken place in Bau. There is a monolith in that antique Fijian city which has a history grisly as that of "Moloch, horrid King." It stood in front of the chief temple, Vata ni Tawaki, which, on a high foundation, towered loftiest above the many temples of Bau. This stone stood upright in an enclosed ground, and had a distinct name, Vatunimbokola; a woodcut of it, with a body lying in front, may be seen in "Fiji and the Fijians," vol. ii., p. 291.

To this were dragged the corpses destined for a cannibal orgie. These were trailed in their gore along the dusty soil, and dashed by the head against the stone thereby being presented as an offering to the divinities before being devoured by the lordly chiefs and fierce warriors of Bau! How many scores of victims have been presented at this grim altar no man knoweth; they are said to have been innumerable, and could Vatunimbokola but speak, what a tale it would unfold! Well, for at least thirty years, this stone has had no stain of human blood upon it; the pure breath of the trade wind has blown upon it, and the rains from heaven have washed it for many a long year;

hurricanes have swept around in furious whirlwinds, and the blazing sunshine of Fiji has bathed it in light and laved it with heat, and so the ministering agencies of nature have purified it. And now it has been converted into a christening font. By the consent and with the co-operation of the chiefs this weird relic of the past has been uprooted from the spot which it had occupied from the misty past, and borne into the great Bau Church and set up there. Here a cavity was hollowed out in it by the unpractised hands of the oldest missionary and of the latest recruit, which have used the stonemason's chisel upon the hard stone with such effect, if with little science, that it is now an admirable font, but with such associations as few church fonts possess. Here, the crystal drops of Christian baptism were sprinkled for the first time the other Sunday upon a native child and upon an English infant, the baby daughter of the Rev. W. W. Lindsay. Some curio-hunters have already complained of the removal of this heathen monument, as their occupation is restricted, and the further carrying-away of the stone in pieces prevented; but the history of this fragment of the past, in contrast with its present position and new uses, throws a light on what Mission work has come in Fiji.—*Ill. Miss. News.*

THE GOSPEL IN JAPAN.

The advance of the Gospel in Japan is one of the most remarkable facts in the missionary records of modern times. Striking testimony to this is borne by Dr. Hepburn, of the Presbyterian mission, who is translating the Old Testament into Japanese, and who during the ten years of his residence in the country, has built up a self-supporting native church, which has just elected a pastor of its own, relieving him of the work of preaching. He says: "Fifteen or twenty years hence I doubt whether a foreign missionary will be needed in this country. We have already a synod, three presbyteries, twenty-nine ardent native ministers, one hundred and seventeen young men in our colleges, and a thousand church members and Sabbath scholars. And I have lived to see all this! Japan is merging rapidly from heathenism; it can never go back. If all the foreign missionaries were expelled tomorrow, the work would be carried on by the natives."

FORMOSA.

Our young readers have all read of Formosa, an island off the Eastern coast of China. See if you can find it on a map. The Chinese call it Tai-wan, which means, Great terrace. The Portuguese gave it the name, *Formosa*, meaning beautiful.

It is 237 miles long and 70 miles wide. A high chain of mountains runs up and down the length of the Island like a backbone dividing it into two sections. It is called Formosa from its beauty, and when I tell you what grows there some of you may think that it would be a fine place to live.

Besides tea, camphor, rice, maize, sugar, cinnamon pepper etc., there is abundance of fruit, such as oranges, pine apples, guavas, cocoa nuts, grapes, peaches etc. But though nature has done so much to bless and beautify, sin has done much to blight and destroy, and

While every prospect pleases
Yet man is vile

The Western part of the island is inhabited chiefly by Chinese, while the East is peopled by wild savage tribes, and all until recently were living in heathenism.

In the Southern part of the Island missionaries from other churches have been laboring for some time and in the North is our own mission. There, Dr. Mackay, whom some of you have heard, has been laboring for fifteen years, and God has greatly blessed his work.

A few months since the French nation got into a quarrel with China and the French ships of war came to Tamsui where Mr. McKay lives, and fired upon the town. So angry were the heathen people at the French coming against them that they hated all foreigners, hated the christians because they had received the religion of foreigners, and destroyed some the little churches that had been built by Dr. McKay's converts in different places through the country.

Dr. and Mrs McKay, and Mr. and Mrs. Jameison, the other missionaries who were there, had to leave the island for a time,

and then the French would not allow them to go back to Formosa. During their absence the prospects were dark. It seemed that the mission work would be greatly injured.

But the cloud has passed away. The war has ceased for a time. Dr. McKay has returned, and although some of the chapels were destroyed by the heathen none of the converts have given up their faith, and the work is as promising as ever before.

The missionary has taken a long journey inland visiting the churches that had been already formed and preaching to those who were yet heathen.

In a recent letter he tells what he saw in that journey. He says, "I found five chapel buildings entirely destroyed."

At one place the mob had made a mock grave on the ruins and set up a tombstone of mud as if the christian religion had died and was buried. Dr. McKay and some of the converts stood on the grave and sang,

"I'm not ashamed to own my Lord"

while the people looked and wondered.

In some places the people came in crowds to get teeth pulled, for they have no dentists there and often suffer long from toothache. By thus helping them, he wins their confidence and they listen to him as he tells them the old, old, story which is new to them, the story of Jesus and His love.

Since coming back to Tamsui from that journey he has ordained two native ministers so that now we have two native Chinese missionaries in Formosa.

PETER AND PAUL TAKING A WALK.

Moody has a favorite anecdote in his talks on Bible study. It has already appeared several times in print, but many of our young readers have not seen it. It is as follows:—

When I was in London the last time, a solicitor—a lawyer—from Edinburgh, came down to London to spend a Sunday there. After I had got through preaching, and had gone back to my little room he came and said: "I was at Glasgow

to hear Dr. Bonar," I said, "I wish you would tell me what he preached about," and he went on and told me.

The subject was that passage in Galatians in which Paul tells of his going up to Jerusalem to see Peter. The Doctor, said my friend, just let his imagination loose a little in describing what took place between Paul and Peter.

He could imagine that one day Peter said, "Paul, will you take a walk to-day?" "Yes." So arm-in-arm they walk, talking about the kingdom of God.

A little while and they enter the Garden of Gethsemane, and Peter says, "There is the very spot where Christ prayed. John fell asleep there. James right there. I was right there asleep. I didn't know what he was passing through, though I had never seen Him so sorrowful. When I awoke, an angel stood right there (pointing out the place) and there was Christ, sweating great drops of blood, the blood running down His face—passing through that last agony."

The next day Peter turns to Paul and says, "Will you take another walk to-day?" That day they go out towards Calvary, and all at once Peter stops, and says: "There Paul; this is the very spot where His cross was. It isn't quite filled up yet. One bleeding thief was hanging there, and the other there. Mary stood right there, John there, and James there. I was on the outskirts of the crowd. I couldn't bear to get near Him that day. I couldn't catch a glimpse of His eye, but just looked on Him.

The next day Peter turns to Paul and says: "Paul, shan't we take another walk to-day?" "Yes I would be very glad." They go out toward Bethany, and suddenly Peter says; "There, Paul; this is the very last spot where I saw Him. We were talking with Him, and all at once I noticed His feet didn't touch the ground, and the last I ever saw of Him, He was up there in the air; and while I stood there, two men—might have been Moses and Elias, I didn't know—appeared and talked to us.

Now, don't you think that literally took place? Nineteen hundred years have passed away, and we go to Jerusalem and try to find these spots; and do you tell me that while Paul was the guest of Peter he wouldn't take him and show him the very spot where the Lord and Master had gone away to Heaven! I haven't any doubts about it. And what we want is just to take the Scripture and make them real.

AN AFRICAN GIRL'S LETTER.

DEAR EDITOR,—I see a great many letters from boys and girls telling things about your wonderful country. I live in a country where we have always summer. Our hottest weather is just drawing to a close, then fierce tornadoes and then the rains set in, and it rains every day for months. I belong to the Kroo tribe, and have a broad blue-black mark down my forehead to denote my tribe. My mother was shot in a tribal war. I have been now three years with a missionary, Miss Sharp, and know English very well. I've read the history of the United States and have been through geography a number of times.

I want to tell the little boys and girls that I've have seen some things that they have not. Big elephants come down within thirty miles of the coast, and the woods abound in monkeys and parrots. Leopards sometimes come very close to us, and boa-constrictors come into town. My tribe, like all other tribes are heathen, but some of us have learned God and the Saviour of sinners. Bishop Taylor was here three weeks; we did like him so much. Some of the United States boys and girls send us some papers and books. It makes the world seem so large and grand when we can read and look at the pictures.

Monrovia, Africa. EMMA CORNING
In *New York Weekly Witness*,

WHAT ARE YOU GOOD FOR?

"Children," said Mr. Brown, "what is my watch good for!"

"To keep time," the children answered.

"But suppose it can't be made to keep good time, what is it good for?"

"It is good for nothing," they replied.

"And what is this pencil for?"

"To mark with," said the children.

"But suppose it has no lead, and will not mark, what is it good for?"

"Good for nothing."

"Well," said Mr. Brown, "what is the use of my knife?"

"To cut," answered the little ones.

"Suppose it has no blade," he asked again. "then what is the knife good for?"

"Good for nothing."

"Tell me now," said Mr. Brown, "what is a boy or girl good for? What is the chief end of man?"

"O, that's Catechism!" cried Harry Brown. "To Glorify God and enjoy Him forever." This is the chief end of man."

BIBLE WORDS ABOUT GIVING

A PORTION OF OUR SUBSTANCE TO THE WORK OF THE LORD.

1. God claims a portion of our substance.

And all the tithes of the land, *whether of the seed of the land, or of the fruit of the tree, is the Lord's it is holy unto the Lord.* —LEV. 27 : 30.

2. Withholding this claim is to rob God.

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. —MAL. 3 : 8.

3. Therefore the claim is to be attended to promptly.

And as soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine and oil, and honey, and of all the increase of the field; and the tithes of all the things brought they in abundantly. —2 Chron. 31 ; 5.

4. Worldly prosperity promised to those who honor God with their substance.

Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty and thy presses shall burst out with new wine. —PROV. 3 : 9, 10.

5. It is accepted according to what a man hath.

For if there be first a willing mind, *it is accepted according to that a man hath, and not according to that he hath not.* —2 Cor. 8 : 12.

6. It should be given willingly.

Every man according as he purposes in his heart, *so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver.* —2 Cor. 9 : 7.

7. —Does poverty or limited means excuse any one from giving to the Lord?

They shall not appear before the Lord empty: EVERY MAN SHALL GIVE as he is able, according to the blessing of the Lord thy God which he hath given thee. —DEUT. 16 : 17, 18.

8. Jacob's vow.

Of all that Thou shalt give me, I will surely give the tenth unto Thee. —GEN. 28 : 22.

Will you act on these principles?

TO THE READER.

BY A LAYMAN.

Will you not write your name under BIBLE WORDS ABOUT GIVING A PORTION

OF OUR SUBSTANCE to the work of the Lord? No matter what your income, nor from what source it comes. No how old you are, or how young. You receive something. Set aside one-tenth of it: try it for a year, any way. 'Can't afford it!' You can. You will make money by it; not only to spend for Christ, doing good, but you will have more money for your own use, if you do it. You cannot afford not to do it.

Sounds strange! Possibly it does; but not stranger than that you can do more work in a year, working six days in the week than if you work seven. Thousands, tens of thousands, have tried it—are trying it and their testimony is uniform as to its benefits.

It pays! Pays in spiritual blessings; pays in temporal prosperity; pays in happiness; pays in embraced opportunities for usefulness and doing good; pays in a higher, deeper, broader, happier Christian experience; pays in every good sense.

'Don't know your exact income!' You know approximately. You know what you have now: tithe that. *Do it now!*

You know what you receive to-day—this week. Make the start. Take the first step. Light will come as you need it. You have your father's promises: take Him at His Word. They include temporal as well as spiritual blessings.

Test them by saying 'I WILL.'

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A REMARKABLE INCIDENT.

Miss Jessie A. Purple writes on John's college, Shanghai:—

"We are very content, but quiet here at St. John's. The only dissipation we have indulged in for months was that of driving in to Shanghai to hear the debate on Miracles. 'Our Mr. Yen' was one of the speakers, and was too thoroughly in earnest to receive the frequent applause which the large audience was anxious to give him. He assured them that if the miracles were left out of the Bible they might as well go back to Confucianism. When interrupted with hearty cheers, he turned to his hearers and with sober, almost anxious countenance, assured them that they were discussing a serious question that night. I wish you could have heard him, ay, have seen him, as he stood there on the platform in his Chinese dress, a perfect Chinaman, speaking to an English audience in their own tongue and pleading with them for their own religion—a sight not often seen in any land.

An immense Buddhist temple, burned twenty years ago, is being rebuilt at Kioto. It is of the most expensive wood and will cost more than three million dollars, raised entirely by voluntary contributions. More than a ton of large ropes, made of their own hair, contributed by the women of Japan, will be used to haul the timbers for the temple to their places. This temple is to be a Mecca for the faithful all over the empire.

A member of a church in the interior of Japan, when asked about their minister, replied, 'We have no minister. All the seventy members of our church are ministers, both men and women.'

UNCONSCIOUS INFLUENCE.

Let the light of the morning cease and return no more; let the hour of morning come and bring with it no dawn; the outeries of the horror stricken world fill the air and make darkness audible. The beasts go wild and frantic at the loss of the sun. The vegetable growths turn pale and die. A chill creeps on, and frosty winds begin to howl across the freezing earth. Colder, and yet colder, is the night. At length the vital blood of all creatures stops, congealed. Down goes the frost toward the earth's centre. The heart of the sea is frozen; nay, the earthquakes are themselves frozen in, under their fiery caverns. The very globe itself too, and all the fellow-planets that have lost their sun, are become

mere balls of ice, swinging silent in the darkness. But the light which revisits us in the silence of the morning makes no shock or scar. It would not wake an infant in his cradle. But yet it perpetually new creates the world, securing it each morning, as a prey, from night and chaos. So the Christian is a light, even the light of the world; and we must not think that because he shines insensibly or silently, as a mere luminous object, he is therefore powerless.—*Scl.*

OLD FACES IN NEW MASKS.

Is the title under which Mr. William J. Potter, one of the editors of the *Index*, tells his fellows in the Free Religious Association that they are duping themselves by supposing that great sounding words must conceal under them some new and grand truths. The new phrases only cover old things. He says:—"Auguste Comte's Positivism had his forerunner in Confucius. Agnosticism is a new word, but is a new word for a very old thing. In its essential principles it was the system of Buddha, and the basis of the Buddhist religion." He ridicules the modern propensity, so fashionable, to coin new words and formulas for old ideas. "The egoistic and altruistic dispositions' are the grandiloquent phrases under which ethical writers speak of our old familiar acquaintances, 'self love' and 'neighbor-love.' Many honest and not at all ignorant people are led to suppose that, under these new and uncouth words, some before unheard-of system of ethics is announced—some 'wonderful improvements' in theories of conduct. But strip off the finery of the new phraseology, and below the disguise may be readily detected the old and simple Hebrew precept—'Thou shalt love thy neighbor as thyself.'

HE MUST HAVE ALL.

Most people think if they keep all the best rooms in their hearts swept and garnished for Christ that they may keep a little chamber in their heart's wall for Belial on his occasional visits, or a three-legged stool for him in the heart's counting house, or a corner for him in the heart's scullery, where he may lick the dishes. It won't do! You must cleanse the house of him, as you would of the plague, to the last spot. You must be resolved that all you are shall be God's.—*John Ruskin.*

ALL SEEN AT LAST.

It is not too much to think that when God shall have made up His jewels, and the number of the elect shall be complete. He will make it a part of their happiness to look back from the height of heaven upon all their winding track, and to see that every step has been ordered in infinite love; that their sorest trials have been merciful; that their freest choices have been links in God's chain of purpose; that their very sins have been overruled for good. And if this shall appear amazing in the history of an individual, how shall it shine resplendent in the nations of them that are saved, when ten thousand times ten thousand intermingling and entangled lives shall visibly accord with one infinite plan and centre in one sovereign purpose. The great end of creation and providence and grace in God's own glory.
—*Dr. J. W. Alexander.*

ALONE WITH GOD.

In every instance the man who prevails in prayer is the man who is alone with God as he prays; Abraham leaves Sarah behind when he pleads with Him for Sodom; and if he fails, it is because he ceases to ask before God ceases to grant. Moses is by himself beside the bush in the wilderness. Joshua is alone when the Lord comes to him as an armed man. Gideon and Jephthah are by themselves when commissioned to save Israel. Once does Elijah raise a child from the dead, and Elisha does the same, and in each case not even the mothers come in, while the prophet, alone with God, asks and receives.

So of Ezekiel, so of Daniel.

Although others are present, Saul, journeying to Damascus, is alone with Christ after that He breaks upon him. Cornelius is praying by himself when the angel flashes upon his solitude; nor is any one with Peter upon the housetop when he is prepared to go to the Gentiles for the first time. One John is alone in the wilderness, another John is by himself in Patmos, when nearest God. It is when alone under his fig-tree, in prayer, that Jesus sees Nathaniel. All religious biography, our own closet communion and success with God, show what Christ means, when, as if it were the only way to pray, he says, 'And thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.'—*H. W. Mass M. Baker.*

THE CHRISTIAN'S HERITAGE.

Rich is the Christian's heritage. Child of God, child by creation, child by adoption and grace, instinct with His breath, the very breath of life. How wisely, how tenderly, in this beautiful earth (the home He has given us), in the revelations of nature and in the revelations of His Word, has He provided for all our need, so that there is nothing wanting but the reconciled will, the sense of His loving presence all the way, to give peace and rest here—and 'in the hereafter' more than we can think. And, for that, we need but take Him at His word: 'Through the waters, through the rivers, the fire, I will be with thee' 'I, even I, am the Lord, and beside Me there is no Saviour.'

Why do we fail to thus take Him at His word, and rest 'quiet from the fear of evil'? Want of faith, 'little faith'; but 'if any lack, let him ask of God.' Oh! wondrous love, given the sweet word of promise, given the faith to trust the promise. Aye, even more tender pleading with wayward children: 'Put Me in remembrance, let us plead together.' Put him in remembrance of what? Of His own gracious word of promise? Verily, of His own love, unfathomable, unsearchable, Creator, Redeemer, Sanctifier. Of what else? There is none beside, and there is nothing else that we may declare, that 'we may be justified.'

'Ah! how passing knowledge is this love of God.' Life here is far too short, there must need be eternity to search out, to show forth the wonder and the glory of the love of God 'in that while we were yet sinners Christ died for the ungodly.'

LIFE.

We walk here, as it were, in the crypts of life; at times from the great cathedral above us we can hear the organ and the chanting of the choir; we see the light stream through the open door when some friend goes up before us; and shall we fear to mount the narrow staircase of the grave, that leads us out of this uncertain twilight into the serene mansions of the life eternal?—*Longfellow.*

Ill that God blesses is our good,
And unblest good is ill;
And all is right that seems most wrong,
If it be His dear will.—*P. W. Faber.*