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

THE ARCHIVES

THE PRESBYTERIAN
CHURCH IN CANADA

THE MARITIME

PRESBYTERIAN.

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

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FEB., 1887.

Literary Notices.

THE PRESBYTERIAN REVIEW for January contains the following articles:—"The Relation of God to the World," by the late Dr. A. A. Hodge; "The Church of Ethiopia," by Prof. Schodde; "Rationalistic Criticisms of the Life of Christ," by Paul Van Dyke; "The Proposed School of Biblical Archaeology and Philology in the East," by H. W. Hulbert; "The Constitution of the Presbyterian Church in the United States of America," by Dr. Craven; "Classifications of the Parables," by Dr. Talbot W. Chambers; Editorial Notes; by Dr. Caven, on "College Confederation in Ontario," and by Dr. Patton on the late Dr. Hodge, and fifty-five pages of "Reviews of Recent Theological Literature." This number possesses a unique and touching interest in that the opening article is from the pen of the late Dr. A. A. Hodge, while toward the close is a short sketch of his life, *in memoriam*, by Dr. Patton. One of the ablest and best theologians of the day has been suddenly called to his rest and reward. The *Review* is published by Charles Scribner's Sons, 743-5 Broadway, New York, price \$3.00 per year, 80cts per number.

SCRIBNER'S MAGAZINE is a new candidate for favor, and seems to be a popular one from the immense sale that it has attained. The Jan. and Feb. issues have come to hand. There are several articles of great value, interspersed with the lighter, and to some, more attractive fare, both of short, and of serial, stories. Both issues deal somewhat largely with French history at its most exciting periods, by those who were eye witnesses of events. "Glimpses at the d'aries of Gouverneur Morris" give in an entertaining form a picture of social life and character in the Paris of the Revolution. The articles of greatest interest and value, however, are from the pen of E. B. Washburne, ex-Minister from the United States to France, entitled "Reminiscences of the Siege and Commune of Paris." Mr. Washburne was in Paris all through the exciting scenes of that exciting time, was intimate with many of the leading characters, and quotes largely from his diaries written under the impressions of the moment. One can almost fancy oneself an actor or at all events a spectator, so vivid and real do they appear as day after day they pass in succession across the page. The price

is \$3.00 per annum, or 25cts. per number, by Charles Scribner's Sons, New York.

THE WESTMINSTER TEACHER is one of the most compact, and for its size and price, one of the most comprehensive hand-books on the International Series of Sabbath School Lessons, that is published. Even for those who have larger and fuller works it is a very convenient handy book. Price 15cts. or by mail to any address, 18cts. Macgregor & Knight, Halifax.

THE HOLY LAND, that land which has been the centre of all God's dealings with men in revelation and redemption, that land where all the visible representatives of God to man have been made, that land where our Saviour lived and taught and died, that cradle of Christianity, is almost as destitute of a true knowledge of that Christ whose feet once trod its pathway, and whose touch and voice blessed its multitudes, as are the darkest lands of heathenism. A little, but very little, effort has been made by Protestant churches to give it the Gospel.

Two or three years ago the Free church established a mission at Tiberias on the shore of the Sea of Gallilee, and appointed to it Dr. Torrance, a medical missionary. His sister and another young lady have recently joined him, and propose to open a school at the same place. A considerable bequest has lately been left to the Free Church which will enable it to maintain another, and it is now proposed to send out an ordained missionary. And their call is: "The Holy Land, who will go."

Now, within sight, and almost within hearing of that Capernaum where Jesus lived and taught, and Bethsaida, and along those shores where waiting multitudes were fed by the Bread of Life as well as by the five loaves and two fishes, the same old gospel is heard once more. Amid all the changes of eighteen centuries it remains unchanged. If the multitude who lined the shore and listened to Jesus as He sat in the boat and taught, could awaken to listen to it they would find it still the same. May the multitudes now as of old listen and look and live. May that old land which has been so long a moral and spiritual waste rejoice and blossom as the Garden of the Lord, and be in the sight of God as it was in the sight of Moses when He viewed it from Nebo's top, indeed a goodly land.

THE MARITIME PRESBYTERIAN.

Vol. VII.

FEBRUARY, 1887.

No. 2.

STATE OF THE ACCTS. FEB. 1, 1887.

EASTERN SECTION.

FOREIGN MISSIONS.		
Receipts to Feb. 1st, 1887,		\$8050.37
Balance due Treas. May 1st, 1886,	\$ 710.04	
Expenditure to Feb. 1st, 1887,	12533.93	13303.57
Bal. due Treas., Feb. 1st, 1887		\$4053.20
DAYSRING AND MISSION SCHOOLS.		
Receipts to Feb. 1st, 1887,		\$1720.01
Balance due Treas. May 1st, 1886,	\$1310.50	
Expenditure to Feb. 1st, 1887,	2542.06	3352.05
Balance due	"	\$2126.04
HOME MISSIONS.		
Balance on hand May 1st, 1886,	\$ 32.05	
Receipts to Feb. 1st, 1887,	3033.23	\$3065.28
Expenditure to Feb. 1st, 1887,		3867.97
Balance due	"	\$ 302.09
AUGMENTATION FUND.		
Balance on hand May 1st, 1886,	\$4740.70	
Receipts to Feb. 1st, 1887,	3113.00	\$7350.69
Expenditure to		2173.34
Balance on hand	"	\$5681.35
COLLEGE FUND.		
Receipts to Feb. 1st, 1887,		\$6836.50
Balance due May 1st, 1886,	\$7447.08	
Expenditure to Feb. 1st, 1887,	\$424.85	15871.93
Balance due	"	\$ 9035.34
COLLEGE BURSARY.		
Receipts to Feb. 1st, 1887,		\$ 285.02
Balance due May 1st, 1886	\$ 360.47	
Expenditure to Feb. 1st, 1887	393.00	743.47
Balance due	"	\$ 457.55
AGED AND INFIRM MINISTER'S FUND.		
Balance on hand May 1st, 1886,	\$ 713.02	
Receipts to Feb. 1st, 1887	1133.02	\$1847.24
Expenditure to		1443.23
Bal. on hand,	"	\$ 403.96
RECEIPTS FOR THE MONTH OF DECEMBER.		
Foreign Missions,		\$1990.94
Dayspring, etc.,		663.01
Home Missions,		1062.01
Augmentation,		1271.20
College,		534.64
Bursary		150.31
Aged and infirm Minister's Fund,		406.41

The State of the Funds given above should be made a subject of careful, prayerful, study. The question with each one should be, "For what part of that deficit in Missions or in any other scheme am I responsible."

The Maritime Presbyterian.

A MONTHLY MAGAZINE DEVOTED TO MISSIONS.

Price, in advance, 25 cents per year in parcels of 4 and upwards to one address. Single copies 40 cents. Subscriptions at a proportional rate may begin at any time but must end with December.

All receipts after paying its own cost are given to missions. Amount already given \$350.

The Children's Record.

A MONTHLY MISSIONARY MAGAZINE FOR THE CHILDREN OF THE

Presbyterian Church in Canada.

Price, in advance, 15 cents per year in parcels of 5 and upwards, to one address. Single copies 30 cents. Subscriptions at a proportional rate may begin at any time, but must end with December.

All receipts, after paying its own cost, are given to Missions.—Amount already given, \$100.00. All communications to be addressed to

Rkv. E. Scott, New Glasgow, Nova Scotia.

Dr. Duff, one of the world's great missionaries, realizing in his own experience that the Caste system was one of the greatest barriers to Christian work in India, thought that if some of the people could be got away from that influence, if he had a small part of India set off by itself, the success of the work would be assured. In Trinidad we have what he longed to have, a little part of India removed from the Fatherland. There are in the island some forty or fifty thousand Hindoos who have lost caste for the most part. Taking food or drink from the dishes that others use and many such like things is loss of caste, and this they cannot avoid when they come to other lands. They have come to labor on the Estates for a number of years. Some of them remain, some return to India when their time has expired. The success which our mission has had in this small part of India set off by itself amply justifies Dr. Duff's prediction and wish.

Better than this there is another element in the work of which he never dreamed, and which calls for immediate occupation, not only of Trinidad but of

the other parts of the West Indies where the Hindoo laborers have come to live. It is this, that every Coolie who goes back to India as a Christian, is on a small scale, a missionary. Returning to their homes in different parts of India, with a knowledge of Christ they tell it to others around them, the power of superstition and error is thus weakened, the returned Christian Coolie becomes indirectly a help to the work there, and the mission in Trinidad which is extending to the other islands will thus in time become an important factor in the evangelization of India.

In Trinidad two new churches have been built during the past year, one at Tunapuna, Mr. Morton's district; and one at Couva, Mr. Wright's district. The cost of the former was about \$3,300, of which over \$2,000 has been paid, the larger part of it in Trinidad. The cost of the latter was \$2,500, of which about one-half has been paid, almost, if not all of it, being raised in the field. The amount of liberality that is developed in self-support is one of the cheering features of this most successful mission.

The proprietors and planters have always been generous friends. Government aid is another large item of revenue. It is given, not as a gratuity, but for work done, as result fees, a certain amount in certain schools for every child that is able to pass a prescribed examination.

The amounts received by the Missions from various sources last year are as follows:

From Canada	£1737, 19s. 7d.
“ Proprietors	735, 00 0
“ Native Church	343, 11 5
“ Donations	376, 9 9
“ Government	846, 8 6
“ Sundries	67, 7 7
Total	£4103, 16 10

This statement shows that while our Church has given only about \$8,400 to that field, there have come from other sources almost wholly on the island to help carry on the work, more than \$11400. In other words every dollar that we give to that field brings more than a dollar from other sources for our mission there.

The prospects in the New Hebrides are still unchanged. The French have evidently come to stay. Nearly three-quarters of a year has passed since under official proclamation from a ship of war, they established a French military post at a peaceful Christian settlement in Havanah Harbor, Efate. Mr. McDonald, the missionary there, says they have gone on building week day and Sunday as for permanent occupation. The French press both at home and in Noumea, the capital of New Caledonia, near the New Hebrides, claims that they have a perfect right there and mean to stay. In the diplomatic conferences with the British government on the matter they speak very plausibly, but their action in the light of all their past history speaks far more plainly.

As we look at the French occupation there is not much promise of good in the seeming ill. There is no doubt that in the meantime it will be a hindrance to the evangelization of the natives. In other places where the French have entered, they have invariably used their influence to hinder Protestant missions, sometimes by exiling the missionaries, sometimes by compelling all instruction to be given in the French language. While for a little they will be more cautious in the New Hebrides and perhaps even friendly, in order to quiet any fears and lessen the opposition to their presence, yet after a time when their occupation becomes not only an accomplished but an acknowledged fact, their customary policy will no doubt be pursued. Any attempts in this direction will be made very quietly and very gradually but none the less surely.

Then comes the question, can there any possible good come of it? There is no doubt that British occupation would be a blessing. One thing that the group needed was some kind of commerce. That could not be without law, and law could not be without a stable government by some power. Traders would not invest money in the islands so long as there was not the security of a strong government. The missionaries have often said that all they can do is Christianize the natives, but that so far as making a self-supporting civilized people or church was concerned that could not be done. They had no trade. There was nothing that they could do to.

better their condition. They would always remain like grown up children, needing to be cared for.

Can we hope for any such result from French occupation. There will be development in the way of commerce. Traders will settle on the islands. There will be ports of call for French steamers. The resources of the islands will be developed. They will be brought into close contact with the rest of the world. The influence for a time will be decidedly adverse to religion. Christianity instead of having to contend with simple savagery and idolatry, will have arrayed against it other forms of sin incident to more advanced civilization.

But what are the prospects for the future. The probabilities are, judging from the past, that the native races will die out, like the Indians of our own provinces, and the islands will be peopled by a stronger race. The population of Aneityum is only one-fourth of what it was forty years ago, and with the increase of settlers it will probably diminish still more rapidly. The result, however, with the final triumph of Christianity, must be a stronger race, a stronger church. Meantime, let us do our duty and leave results in the hands of Him who has permitted it, whose is the kingdom and the power.

A bright side to matters in the New Hebrides, is the extent to which the field is being overtaken. Santo, Malekula, and Ambrim, are the three largest islands of the group. Malekula and Ambrim have been recently occupied by the three new missionaries sent out by the Australasian churches, and Dr. Paton writes that he is authorized to offer appointments to two more men, to be supported by these same churches, so that the whole group is in a fair way of being speedily occupied, so far as the settlement of missionaries is concerned.

A correspondent writes as follows: "Enclosed you will find six dollars for forty copies of THE CHILDREN'S RECORD, in addition to those already sent. I am placing a copy in every family of this section of the congregation. I think I can do as much for Foreign Missions by using the money in this way as by giving it directly to the Foreign Mission Fund." The writer is not far astray. Part of the

money will go directly to the Foreign Mission Fund, as all profits of THE CHILDREN'S RECORD are devoted to Missions. The contributions of that section will be increased sufficiently to more than make up the balance, while over and above, there will be the greatest good of all, the benefit to the young people in these forty families.

Mention is made in another paragraph of the aid that our Missions in Trinidad receive from Government in the support of schools. We have similar reasons for gratitude in connection with the viceroy of India and his noble lady, the Earl and Countess of Dufferin, who were so favorably known in Canada. Several unpleasant hindrances to mission work there have been removed through his influence, and she is supporting several persons in America who are studying for mission work in India.

We have received a copy of a sermon by Rev. John Knox Wright, our missionary in Couva, Trinidad, on the Great Commission, "Go ye into all the world and preach the Gospel to every creature." It is terse and clear, shewing the need of the perishing, the suitability of the Gospel to that need, the responsibility that rests upon Christians in this regard and the grand results that have already been attained. Referring to one point he says; "Let us remember that the true consistent lives of Christians are a great power for preaching the Gospel. Lately a Brahmin in India who had been thoughtfully reading the Scriptures and comparing them with the books of his own religion, said to a missionary: "Ah Sahib we are finding you out. We are better than our books, but you Christians are worse than yours. If all Christians lived up to the teachings of their Scriptures, your religion would quickly spread over the world; no religion could stand in the way of it."

This issue is largely occupied with our Foreign Mission work. The Reports both from the New Hebrides and Trinidad will repay careful study. The members of our church should not only have a sympathy with missions generally but an intelligent knowledge of our own mission fields and the work there done.

A SERMON ON POLITICS.

"There is no power but of God. The powers that be are ordained of God."—Rom. 13: 1.

There is to be a General Election on the 22nd of February, and, as the Word of God is the only rule of faith and conduct, let us inquire in view of that event what it has to say as to the duty of the Christian citizen.

We will look *first*, at the truth taught in these verses, and *secondly*, at some lessons from it.

I. The Truth taught, viz., that
CIVIL GOVERNMENT IS A DIVINE INSTITUTION.

One of the grandest of all truths is, that *God Reigns*. The Lord is King. He reigns both by right and by might. Thine is the kingdom and the power.

But, though He gives commands as is His right, and though He has power to compel obedience to these commands without any other means, yet, as in the spread of the gospel, and the salvation of man, He is pleased to work by human agency, and to this end He has ordained civil government as one means of securing outward obedience to His laws.

The Queen might issue laws for her vast dominions, but if she did no more than that, there are multitudes of lawless subjects who would give no heed to her commands, and the Empire would be a scene of anarchy, unrest, and strife. There would be no safety, no peace. The law merely on paper would be no law. To secure obedience she has officers to execute her laws, governments within governments, down to that of the smallest district or village, and the law is enforced in all. This may serve to illustrate one aspect of the Government of God.

He is King among the nations. He has given His commands, His laws, and He does not choose, so far as man's relation to his fellow man is concerned, to use His Almighty power in compelling obedience to these laws. He leaves men free in that respect. A man may oppress, or wrong, or rob, his neighbor, and yet prosper in this world. And if God were to rest satisfied with merely giving laws, such as the fourth or sixth or eighth commandment, and were to do no more, reserving punishment for disobedience for the next life, what would be the result. Multitudes would not obey His laws. The world would be a scene of strife in which

might would make right. So long as a strong man armed could keep his house his goods would be in peace, but whenever a stronger than he would come, he would spoil his house. There could be neither righteousness, justice, nor peace upon earth. But the great law giver has devised a plan of securing obedience to his laws, in this world, so far as that law refers to the rights of our neighbors. He has established civil government, as a means of establishing and enforcing peace and justice and order among men, so that lawlessness may be restrained. "The law is not made for a righteous man but for the lawless and disobedient."

Just as our Queen, nominal head and law-giver of the Empire has governments and rulers in every part of that Empire, so the Great Ruler has governments in all parts of His dominion that we know. It is all one grand scale. We begin at the lowest and smallest, the government of some small village or town. Above that there is the government of the county. Then that of the province, over both county and town. Then the Dominion over all three. And lastly the British Government over all, the centre of authority for the Empire. Is that the highest? Nay, even as a government, it is but a part of the government of the King of the Universe. It is one grand ascending scale, and each step but a part of the one grand whole. "No power but of God. The powers that be are ordained of God."

Do that which is good, and the ruler "is the minister of God to thee for good." Do that which is evil and that same ruler "is a minister of God, an avenger for wrath to him that doeth evil." The great Ruler says "Thou shalt not kill," but if He had no means of enforcing that command in this world it would be much more of a dead letter than it is. He has instituted civil government for that purpose, to enforce obedience. Whoso sheddeth man's blood by man shall His blood be shed. He has thus sanctioned the right of men so protect themselves, and especially the weaker and helpless, from the strong and lawless. He has given the command, He has ordained powers, governments, to carry out that command. The law against murder on the statute book is not a mere human law; it is a Divine ordinance, and the ruler who enforces obedience to that law is "a minister

of God, an avenger for wrath to him that doeth evil." The same is true with regard to all laws referring to the seventh commandment and the eighth, all laws for the protection of the person, the property, the rights, or the life, of our neighbor, of all laws relating to blasphemy or Sabbath breaking, and the more fully the laws of any land are made and carried out after the model of Divine law, the more completely do these laws answer the purpose for which God instituted civil government among men.

But a question arises here that sometimes perplexes. Can those governments that are corrupt, that pass and carry out bad laws, be Divine institutions, and can those who make and enforce such laws be called God's ministers or servants? Yes. Just as there might be a very wise and righteous government at the head of the Empire, and under that a very corrupt one at Ottawa at the head of the Dominion, making many unjust laws; or in Halifax, at the head of this Province, or in Pictou at the head of this county, or in our Council room at the head of the town; doing much that the central government would not approve, yet over which they would not pretend to exercise arbitrary control: so, speaking with reverence, we have over all a King who reigns in righteousness. But the governments of the earth under Him may be very corrupt, doing much that he does not approve, and yet, although He has the power He does not choose to use that power to destroy them. But they are still His ministers. Read carefully the first seven verses of the thirteenth chapter of Romans, and remember that when Paul, speaking as he was borne along by the Holy Spirit, wrote these words and said "There is no power but of God. The powers that be are ordained of God." "The power is the minister of God, etc.," that Nero, one of the worst rulers the world ever saw, was seated on the throne of the Roman Empire.

Law is of God and law among men is but its echo, sometimes faint, sometimes clear and strong. Justice and judgment are the habitation of God's throne, and justice and judgment as commanded and enforced among men are but the reflection from that throne, sometimes very dim, as reflected from corrupt rulers, sometimes clearer and brighter as reflected from wise

and righteous ones, but all law having its source in God as all light in the Sun. True, His spiritual kingdom is not of this world, but this world rightfully belongs to His kingdom, and the time is coming when the kingdoms of this world shall become the kingdom of our Lord and of His Christ, when human laws shall be the exact reprint of the law of God, no longer blotted and blurred and dim, but fair as the sun, clear as the moon, and terrible only to the evil doer.

Then all the mighty kings of earth
Before Him down shall fall,
And all the nations of the world
Do service to Him shall.

Among the nations He shall judge,
His judgments, truth shall guide;
His sceptre shall protect the just
'And quell the sinner's pride.

II. SOME LESSONS TAUGHT BY THE FACT THAT CIVIL GOVERNMENT IS A DIVINE INSTITUTION.

1. Since the powers that be are ordained of God, *it is the duty of every man as in God's sight, to give obedience to these powers, to obey the laws of the land.*

To those who live under the absolute monarchy of Russia, that monarchy is the *servant of God*, for there is no power but of God, and as such, the Christian subject is to give it due respect and obedience, so long as it does not tell him to do what is wrong, or come between him and his duty to God. To those who live in Britain, with its limited monarchy, that government is God's ordinance, and the man who says, "I will not obey the laws, no one has a right to be king, government should be a republic," is sinning against God. To those living in the United States, in a republic, that government is an ordinance of God, its laws to be respected and obeyed so long as they do not conflict with the laws which come direct from God or interfere with duty to Him. The man who says, I will not obey because there is no king, is resisting the ordinance of God. What saith the word: "He that resisteth the power resisteth the ordinance of God. Wherefor ye must needs be in subjection, not only because of the wrath (of the rulers, and its consequent penalty) but also for conscience sake."

Disapproval of a law is no sufficient reason for disobeying it. So long as it

does not conflict with ones duty to God one is bound to obey it. "Ye must needs be in subjection, not only because of the wrath," not only because ye may suffer penalty, if ye disobey, "but also for conscience sake." If a man think that laws are capable of improvement, he is at liberty, yea, he is bound, to do what he can in a lawful way to make them better; but if he cannot succeed in a lawful way, and they do not interfere with his duty to God he is bound to obey them. A man may think that it is not right for a government to put a high tariff on bread, or other necessaries of life. Let him use his influence to bring about a change, if he will, but if he attempt to evade the law by smuggling these things into the country without paying duty, he is breaking the laws not only of man but of God. Ye must needs be in subjection not only because of the wrath but also for conscience sake. A man may think that a certain tax is unjust. Let him amend the law if he can, but if not, and the payment of it is not morally wrong, he is bound if he can, to pay it. He that resisteth the power, resisteth the ordinance of God. Ye must needs be in subjection for conscience sake. "For, for this cause" (*i. e.* for conscience sake) "pay ye tribute also; for they are ministers of God's service, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; and so, of all laws, that do not come between one's conscience and His God, fear to whom fear, honor to whom honor.

2. Since Civil Government is a Divine Institution. Since the powers that be are ordained of God for the good of man.

A necessary qualification for one who is to engage in the work of governing, who is to represent the power which is of God, who is to make and administer laws, is, that, in character and purpose, and aim, and effort, he be in harmony with God.

Law-makers and law-givers on earth, to be worthy of their place, must follow the great law-giver. They must be men after God's own heart. True, evil agents often carry out God's purposes. Concerning the crucifixion of Christ, Peter says to the rulers of the Jews: "Eam being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." The Great Ruler will carry out His plans

both by the aid of wicked men and in spite of them, as in the case of Pharaoh, yet it is needless to prove that when a Holy God makes an institution for the good of men, He wishes that institution to be managed according to His mind and will.

See the man Moses, the great law-giver of Israel. He was advised with regard to the choice of rulers on this wise: "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands and rulers of hundreds, and rulers of fifties, and rulers of tens. Paul in giving charge to Timothy, exhorts that "first of all, supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and for all in authority, that we may lead a quiet and peaceable life in all godliness and honesty."

It is very plain that as Government is God's ordinance it should not be left in the hands of godless men. Political life, or, as it is called, "politics," is sometimes spoken of, as if godliness and the functions of government, were utterly inconsistent. As if legislative halls were not the places for honest men; as if there were such a thing as being too straight-forward to be a ruler. True, Satan has, to a large extent, obtained control in this regard as well as others, and there is much of wickedness in high places, but that very thing makes the necessity for good men all the greater. The very selfishness and corruption that exists in connection with civil government is the strongest reason why these things should as speedily as possible be cast out, and government be more in accord with its Divine original. The Government of the Universe is quite consistent with holiness of character in the Great ruler of all, and only that man who aims at like holiness, justice, goodness, and truth, is worthy to represent the king of king in the powers which He has ordained among men.

III. Since Government is a Divine Institution, it follows, that

Every man who has intrusted to him a voice or vote in the appointment of a Government, is bound, in duty, to use that voice, or vote.

If we lived under an absolute monarchy, where we had no voice in choosing, where all we had to do was to obey, it would be our duty simply to obey, and if we saw

need, to work lawfully to bring about a better state of things.

We do live under an absolute monarchy but it is the monarchy of the people. They are the absolute rulers. From them there is no appeal to a higher court upon earth. It is no limited monarchy. What the people will is law. Every man who has a vote is a part of that monarchy, that government. In our land the power of the people is a power ordained of God and each voter is a part of that power. Every man is a ruler so far as his vote and influence extend.

Now, in this state of things, all cannot devote their time either to the making or carrying out of laws, and accordingly a few men are chosen representatives of the whole who shall devote their time more especially to this matter, while the body of the people devote their time to their ordinary callings in life. It is therefore, in the choosing of the men, that the governing work of the great mass of the people consists. Here are two men who are willing to go and devote their time as the representatives of a district, to make the laws for the people. The question with me then is: which of them holds my views? Which of them will rule in accordance with my mind? Having found this, I say to him, "go in my stead, do my work for me." I give my voice, my vote, to send him. If a majority are like minded, he is sent, our sentiments prevail. If a majority are of a different mind, another man is sent, and the laws are made as the majority of the people wish them made.

On the 22nd of February we have a general election, to choose those who, as our representatives, shall conduct for the next five years the government of our Dominion. Our part in the government of the country is limited to the act of casting our votes. If we neglect to do that part in the management of this Divine institution of civil government we neglect a duty which in our land God has laid upon us. Every man who has a vote is to that extent a part of the power, a part of the ordinance of God, and if, through carelessness or neglect, he does not use that vote, he is neglecting a trust which in our country God has committed to his keeping. He is burying his trust in a napkin.

Men sometimes say: "O, I do not take much interest in such matters; I leave that to those who have a taste for it. There is so much that is evil connected

with it. I have higher and better things to attend to. And sometimes, good men, from what they think a sense of duty, but certainly from a very mistaken sense, stand aloof and will have nothing to say in the government of their country, and think that in doing so they are standing on a higher level than do those who take part in that work. The man in such a position, instead of standing on a higher plane than his fellows is simply *shirking his duty*. The very fact that there is so much of evil in connection with powers and governments, while, on the one hand, it makes the work of having anything to do with it, more unpleasant, on the other hand makes the necessity, and therefore the duty, of doing so, if possible, more binding upon every man who has a voice.

"Leave such matters to the world. I have higher things to think about!" What if Christ had said that when Satan thrust himself into this world, brought it under His influence, and was driving it to ruin! Fancy the Saviour of men saying:

"I have higher things to attend to. These multitudes of the Heavenly Host are continually singing their songs of praise. There is purity and holiness, gladness and glory, here. I will not leave these holy exercises and go out and down into the arena of strife and sin to seek to overthrow the Dominion of the evil one. I am safe. I am engaged in higher, holier, work. All that is spiritual is here. Let Satan manage the affairs of the world." If He had taken that stand what would have been the result in this world, not to speak of the hereafter. For an answer look to the places and the works where Satan has control. Look to heathenism, with its abominations and cruelties; the killing of infants; the burning of widows; the leaving to a lingering death of the weak and the aged; the killing and eating of captives; the vice, the sin, the misery and woe; the dark places of the earth full of the habitations of horrid cruelty. It is hard to imagine what would have been the result even in this world had the Saviour said, "Satan has had so much control in human affairs that I will have no hand in them."

No such thing did He. He came and took up the work; entered into the conflict. It brought Him into contact with sin. It brought Him under suffering for sin, but He shrank not from it. Into the thick of the strife he thrust Himself, to

redeem the world from such control, to bring it into subjection to Himself, to establish a government of righteousness and peace, instead of a tyranny of strife and sin; and at that He continued until He could say, "I have finished the work which thou gavest me to do." And if any man sees the affairs of men under the dominion of Satan; if he sees evil having a controlling influence in the country and folds his hands saying "It is such an unclean business that I am not going to meddle with it, I will have no part in it,"—he is not following in the footsteps of His Master. If these institutions of Divine appointment are unclean it is a man's duty so far as he is able, to make them clean.

Take, as an illustration, temperance legislation. Are the laws in any country such as favor that traffic, which is one of the greatest hindrances to the well-being and happiness of millions, and one of the greatest obstacles to the spread of the Kingdom of Christ. Does the liquor influence in legislative halls, or in the country at large, tend to perpetuate such laws? Does God give me, as a voter in that country, a voice in its government? And do I neglect to use that voice, or do I say, there is so much of evil at work that I will have nothing to do with it? Am I not guilty of criminal neglect? Does not every suffering, shivering, starving, wife or child in the drunkard's home cry out against me for not doing what I may to help them, by casting my vote against any, of any party, who may have used their position and influence to defend and sustain the traffic, and for not doing what I can to place in power men whom I think will use that power to help put into operation the temperance laws that we have, and, as they are able, give us better ones.

The Christian citizen is bound in fulfilment of his duty to his fellow-citizens and to his God to take an active part in the struggle for the suppression of evil. He is morally bound to actively support men and measures that will most tend to lessen the sum of human ill, and, in this particular, to send representatives to the legislature of his country, who will honestly try to check the tide of intemperance; not men who will use temperance or prohibition for a mere party cry to ride into power, whose acts and lives may shew that it is with them not a matter of conviction but one of policy; and who, while openly professing to be in favor of temperance

legislation, will in secret allow it to be made of no effect; but men whose pure, consistent, temperate, lives, are an earnest that they will do what they can for the suppression of this colossal curse, and as builders in the rising temple of temperance legislation, will faithfully and earnestly work, until the top stone shall be brought with shoutings of Grace, Grace unto it; and PROMITTION in letters of light shall gild the pages of our Statute Books.

But the sphere of legislation is not confined to Temperance. Its duties are legion. The same principles, however, apply to all parts of it, and if there be any other evil that may seem to be sapping the foundations of morality, and truth, and righteousness, in any quarter, in connection with civil government, the duty of every man who would be a faithful follower of the Saviour, is to use the power which God has given him as a voter, in putting down all abuses of whatever sort in connection with this Divine institution, in fashioning human laws into the likeness of that stone statute book given from God on Sinai, and in choosing as law makers and executors, whether Municipal, Provincial, or Dominion, men who make that statute book the law of their lives.

There may be times when the path of duty seems difficult, when the choice, whether between men, or between the platforms of different parties, seems not a choice between evil and good, but a choice of evils, but if there be a choice, the Christian citizen is bound to make that choice, choosing the better part, and striving earnestly to make it more worthy of his support. In doing so, he is using his vote and his influence, in opposing that which to him seems the greater evil. The Christian citizen must do the best he can with the best he can get and ever seek to make it better, and the man, who through carelessness or affected superiority to such matters, stays idly at home on the 22nd of February, is not doing his duty to his country or his God. There may be circumstances which at times will justify such a course, but they are very rare.

4. As civil government is a Divine Institution, and the powers that be are ordained of God, and in our land every voter is part of that power,

Every citizen should not only exercise his power as a part of God's ordinance, but

should do so as a sacred duty, as done unto God and not unto man.

Consider first what this *excludes* and secondly what it *includes*.

It *excludes* both the giving and the taking of bribes in any shape or form, direct or indirect.

The man who takes a bribe sells his birthright for a mess of pottage. He abuses the trust which God has committed to his keeping for the benefit of his country, and perverts it to his own selfish ends.

The man who gives a bribe is no better. He is a partner in the guilt. He is the wilful means of leading the other into sin. He is doing something to lower instead of elevate the world; something that helps to bring it into subjection to self and sin and covetousness. He thus prostitutes the ordinance of God, and makes it a means of advancing Satan's kingdom.

It *excludes* all *compulsion* or *restraint*. We speak of lands and times where men could not worship as they pleased, when they were persecuted for conscience sake, and compelled to worship as others willed or suffer pains and penalties. Compelling a man, over whom one may have power, to vote in a certain way, is exactly the same. Civil government and the church are both Divine institutions. The Christian citizen is as much bound to be faithful to his trust in the one as the other, and the man who attempts to interfere in any way with the faithful conscientious discharge of a fellow man's duty to his God is a persecutor.

It *excludes* mere party strife, and puts in its place, principle. It is true that principles are carried out by means of party governments, but the party should be regarded only as the agent for carrying into effect the principle, and should be supported only as it proves itself the best fitted for that purpose.

It *includes*, that a man should seek to realize that the ballot is a trust committed to him for the benefit of his country, his fellow man, and for the Glory of God.

It *includes*, that a man should seek intelligently to inform himself of the questions at issue and the men to be chosen.

It *includes*, that men should earnestly seek direction from God as to their duty, that the one prayer should be, "Lord, what wilt Thou have me to do."

HOW HE FOUND GOD.

More than a hundred years have passed since a young lad in England, who belonged to a pious family, but was himself far from God, was to find God by a strange means. He had been the child of many prayers, but to all the entreaties of his pious mother and others, he answered by inwardly resolving not to become a Christian.

In the good providence of God, however, it happened to his mother and himself to be on a visit to Ireland, and on the Lord's Day they went to a place when a good man was going to preach. This good man was that day very earnest in his sermon; he put the question to the unsaved, present, whether they would give themselves to Christ or remain rebels! Every time the preacher repeated the question, the young man said in his own heart, "I will not yield, I will not yield." His heart was hardened against God's grace. And at the close of the sermon it seemed to be harder than ever it had been. But when the sermon was finished, the minister gave out a hymn. It begins:

"Come ye sinners, poor and wretched,
Weak and wounded, sick and sore."

The congregation, stirred by the earnest sermon, sung the hymn with their whole heart, and what the sermon could not do, the singing of the hymn did. It broke the hard, unyielding heart. It forced a way into the very centre of the heart: It was the voice of God calling him through the hundreds of voices that day praising God. His pride, his hardness of heart, everything that stood in his way to God, gave way. And that very day the son who was in the far land found God, and gave himself to be a loyal soldier for God forevermore. And he lived to be himself an honored preacher of the Gospel, and the writer of a hymn that has opened the way to God in a thousand hearts. He was Augustus Toplady, the author of the great hymn,

"Rock of ages, cleft for me,
Let me hide myself in thee."

Chinese school-children turn their backs on the teacher when they recite. There is no questioning of children in the Chinese schools; the little fellows simply learn a thing by heart, and go up and repeat it, with their faces turned from the black-board and the teacher.

THE F. M. COMMITTEE, E. D.

The Foreign Mission Committee, Eastern Division, met in United Church, New Glasgow, on Tuesday, 9th inst.

The principal business was the consideration of the Reports, Accounts, and Estimates, from Trinidad, for 1887. The Reports shew good work done during the past year. The estimates for the coming year as submitted by the Mission Council were passed, and the sums asked for schools, etc., for the current year were granted.

Fifty pounds was granted for a catechist to labor in the island of St. Lucia, to be expended on condition that one hundred pounds be given by the government there for the support of two schools. The latter sum has been recommended by the Governor and will likely be given.

The reports of Messrs. Robertson and Mackenzie were received, shewing very gratifying progress during the preceding year. Mr. Robertson's was given in a previous number of this paper, and Mr. Mackenzie's is in the present issue.

The Committee on Rules and Regulations submitted an interim report, which was received, and the matter remitted to them again.

Quite a number of items of business occupying a lengthy sederunt was disposed of.

A new aid to Home Missions has been tried in the Presbytery of St. John, N. B. Rev. T. F. Fotheringham, of St. John, has prepared and published an Atlas of the Presbytery. It has 13 maps and every congregation, mission station, church, road, cross road, river and stream is marked. There is, besides, much valuable information as to the work of the Presbytery. It will prove an excellent help. Price 50 cents.

An addition to the historical literature of the Presbyterian Church in Canada, which is now passing through the press, is "A History of the Scotch Presbyterian Church," St. Gabriel St., Montreal, by the Pastor, Rev. R. Campbell, M. A. This is the oldest Presbyterian congregation in Montreal and one of the oldest in the Dominion. Its centenary was celebrated not long since. The volume will give much information not only regarding the ecclesiastical but that which was closely

linked with it, the early civil, history of Montreal, and judging from the advance sheets will be prized not only by those more immediately interested but throughout the church.

TRANSIENT TROUBLES.

If you would keep a book and every day put down the things that worry you and see what becomes of them it would be a benefit to you. You allow a thing to annoy you just as you allow a fly to settle on you and plague you, and you lose your temper and you justify yourself in being thrown off your balance by causes which you do not trace. But if you would see what it was that threw you off your balance and put it down in your little book, and follow it out and see what becomes of it, you would see what a fool you were in the matter. The art of forgetting is a blessed art, but the art of overlooking is quite as important. And if we should take time to write down the origin, progress and outcome of a few of our troubles it would make us ashamed of the fuss we made over them, and we should be glad to drop such things and bury them at once in eternal forgetfulness. Life is too short to be worn out in petty worries, frettings, hatreds and vexations. Let us think only on whatsoever things are pure and lovely and gentle and of good report. —Sel.

The following passage from one of Mr. Moody's recent talks is characteristic of the practical evangelist:

"How sudden death comes (referring to the death of Mr. Vanderbilt). Life is a vast funeral procession. We are here just long enough to speak to each other, and march on to the grave. But I would have you know that you can get eternal life (making a clutch at the air) just as quick as death can get you.

"That thief on the cross, he wasn't saved by works, was he? He had a spike through both hands, he couldn't work for salvation. And a nail through both feet; he couldn't walk to Christ for salvation, even if it was to be had that way. But there was no spike through his heart, he could believe."

Every road which leads to a throne is delightful, were it bristling with thorns; every road which leads to a precipice is frightful, were it covered with roses. —Fenelon.

NOT SELF, BUT CHRIST.

There is more pulp than pluck in a great deal of what passes for piety. It is an audacious attempt to get a free ride to heaven in a drawing-room car, with plenty of select company and good fare on the road. "Will Dr. A—— be in his pulpit to-day? Will the music be up to the mark? Is it likely to clear off? Then I'll try to go to church to-day." With such a soliloquy on Sabbath morning, how much grace is there likely to be left after the wear and tear of the week?

The piety that Christ smiles upon is a piety that will stand a pinch and face a storm; that would rather eat an honest crust than fare sumptuously on unholy gains; that gladly gives up its couch of ease to sally off on its mission among the outcasts; that sets its Puritan face like a flint against fashionable sins. We talk glibly about "taking up a cross," but a cross is intended for somebody's crucifixion. On Calvary's Cross we know full well who bled away his precious life. On our cross, *self* is to be the victim. Paul the heroic was emphasizing this fact when he commanded Christians to mortify their members which are upon the earth. The American Revision of the New Testament hits the sense of this passage more accurately:—"Put to death your own members," &c. Loyalty to Christ often demands the plucking out of the right eye and the amputation of the right arm. The sublime glory of Abraham's offering really was that he was willing to thrust the knife through the very heart of *self*. O it is not the taking up; it is the giving up that makes a strong, athletic, heroic Christian.—*Dr. T. L. Cuyler.*

CARD PLAYING AT HOME.

Playing cards for "pastime" or as an "innocent amusement" soon becomes a passion, and when once fixed a man will forego home, family, business and pleasure, and suffer the loss of his all for the exciting scenes of the card table.

That accomplished writer, the late Dr. Holland, of Springfield, Mass., said: "I have all my days had a card-playing community open to my observation, and I am yet unable to believe that, which is the universal resort of the starved in soul and intellect, which has never in any way linked to itself tender, elevating or beautiful associations—the tendency of which

is to unduly absorb the attention from more weighty matters, can recommend itself to the favor of Christ's disciples. The presence of culture and genius may embellish, but can never dignify it."

"I have this moment," said Dr. Holland, "ringing in my ears the dying injunction of my father's early friend, 'keep your son from cards. Over them I have murdered time and lost heaven.'" Fathers and mothers keep your sons from cards in the "home circle." What must a good angel think of a mother at a prayer-meeting asking prayers for the conversion of her son, whom she allowed to remain at home playing cards for "pastime!"—*Christian Advocate.*

THE FRAGRANT LIFE.

A while ago I found an exquisite fable in an old musty volume, and it is worth recalling.

Here stands an old oak with its great, brawny arms, and which storm and tempest have only rooted more firmly in the earth; just beneath on a turfy knoll grew a little violet.

"Are you not ashamed of yourself," said the oak, one day, "when you look up at me, you little thing down there, when you see how large I am and how small you are, how wide my branches spread and how little space you occupy? You will very soon be dead and gone, but I live for centuries, and then my wood will make a mighty ship that will float over the great deep."

But the violet was happy and content. It had no lofty, ambitious thoughts, but was quite satisfied with its lot.

"We are both," replied the violet, "where God placed us, and He has given us both something. He has given you strength and me sweetness, and I offer Him back my fragrance and am thankful. True, I may soon die and be forgotten, but I am well content. I have lived fragrant, and I hope to die fragrant, and this is all I desire."—*Selected.*

It is well that our people throughout the church should remember that after the current month there are but two months to the close of the accounts, that whatever is done this year in the way of supporting the schemes of the church must be done quickly.

New Hebrides.

REPORT OF REV. J. W. MACKENZIE TO THE
FOREIGN MISSION COMMITTEE OF THE
PRESBYTERIAN CHURCH IN CANADA,
E. D.

In presenting our annual report to the Board, we desire to express gratitude to God for His great goodness to us as a family during another year. For the most part we have enjoyed continued good health, and nothing has been permitted to hinder our work. We had what might be called a hurricane about the middle of April, but it was not of sufficient force to cause much damage either to our premises or to the natives plantations. At some of the villages the death rate has been high, but at others they have enjoyed better health than usual.

About the beginning of June a dark cloud began to gather over us. We were notified by the French that they had established a military post on our island, and we were daily expecting to hear that they had annexed the group. So far, however, they have not done so. What the future may result in we know not, but the thought that "the Lord reigneth" keeps us from being over-anxious. The work is His, and He has all power in heaven and on earth.

In addition to our regular work we have undertaken to teach our children of foreigners. Three of them are children of a Malay who lives near us; the fourth, who has lately come, is a half caste, whose father has a cobra station on one of these islands. At present it is difficult work instructing them, as they only understand and speak broken English. But we are doing so merely out of a sense of duty, as otherwise they would grow up in ignorance. They are smart, interesting children, but know nothing of the simplest truths of the gospel; and although their surroundings may be anything but favorable, we hope to sow in their young hearts seeds which will grow up and bear fruit in after years.

The most important event at this village is the erection of a new church, the frame of which—50 ft. x 28 ft.—was purchased in Sydney, and brought down in the *Dayspring*. It cost about a hundred pounds sterling, (£100). Of this sum the natives themselves have contributed fifty pounds sterling, (£50) in money. The

other fifty have been made up from the proceeds of arrowroot, and four contributions sent us from Nova Scotia, to be used as we thought best, viz., \$25.00 from the Ladies' Helping Hand Society, of James' Church, New Glasgow; \$25.00 from the U. & M. Society of Truro; \$20.00 from the W. F. M. Society of Salem Church, Green Hill, and \$20.00 from a friend. All the work, which in money value would be considerably over another hundred pounds, is gratis. We have also paid out of the proceeds of arrow-root, thirty-two pounds (£32.00) to defray the cost of printing the Gospel by John, and we have a balance left of thirty-four pounds, fifteen shillings and sixpence (£34, 15s. 6d.) which I am passing over to Miss Macgregor, in other words asking her to keep this amount out of my salary for next year, towards refunding you for the sum paid to Rev. Dr. Steel for the land here. The balance we hope to send you in due time.

PROGRESS OF THE WORK.

The usual Sabbath and week day services and schools have been kept up regularly. For the present, however, the schools have been discontinued, having no proper place to meet in. My class of young men continue with unabated interest. Several of them can now read intelligently any part of the "Peep of Day," and translate without much difficulty a chapter in the Gospels or in any of the historical books of the Bible. These I have been sending out to the nearer villages to conduct the Wednesday evening prayer meetings. My object in doing so is twofold, that they may gain experience in speaking, and that they may impart the instruction they receive in Bible history during the week. Two of them, the most advanced, relieve us very much in the children's school, and they will be able, I trust, to take sole charge of it before long.

The friends in Erskine Church, Montreal, who have been contributing towards the support of these young men, have acted most generously. Some months ago they forwarded the last payment promised, and along with it an additional twenty-five pounds, three shillings and two pence (£25, 3s, 2d). The letter accompanying it says: "The balance £25, 3s. 2d) is what was over from the subscriptions paid in, which you can devote to any purpose you desire."

At Eratap and Pango there is nothing special to report, as the work has been going on much as formerly. At Bufa, the chief and one or two others who were so long opposed to the Gospel, have lately joined us. The death rate has been high there, and several having moved away to other Christian villages, the population is now small. Some months ago they built a small church. At Fila we have had an addition of over eighty. They are now building a commodious, substantial lime church. There are still a few who have not joined us, but they are very friendly, and are gradually coming in. The sacred woman, who in the days of heathenism exerted such an influence on her own as well as on other villages, died a few days ago. She became friendly, but never attended church. In fact none of our natives are willing to do so until they have given up all connection with heathenism. In this the Efatense are, I believe, unique.

Tankaroa, the new village formed by those who moved from the mountains, has had an addition of about sixty. Over a hundred have moved there since the village was formed, some two years ago. Their old villages, twenty in number, have all been deserted. It is an immense advantage having them in one place, as they were living so scattered, perhaps a dozen in one village, six in another, two in another, and so on; and many of their villages were miles apart, the paths to which were almost impassible. A short time ago they finished a very neat, comfortable reed church. Others are still joining them from away inland.

The Quehi people, so long hostile, are now so far friendly as to allow our teachers to visit them. Uoruntubau, the only other heathen village of any size on our side of the island, is in a fair way to be won for Christ. They have expressed their willingness to receive as teacher a man who is now attending the candidate's class, his wife being a native of their village.

I intended giving full statistics, but the "Dayspring" has arrived for our mail.

Number professedly Christians	500
“ Christian marriages during year	13
“ who gave up heathenism	140
“ children attending schools	90
“ church members in good standing	129

J. W. MCKENZIE.

Erakor Efate, Aug. 13, '86.

Trinidad.

REV. JOHN MORTON'S

NINETEENTH ANNUAL REPORT OF MISSION WORK IN TRINIDAD, BEING THE FIFTH YEAR IN THE NEW DISTRICT OF TUNAPUNA.

SCHOOLS.—The attendance at the schools in this district for 1886 was:

	ON ROLL.			Avg. Daily.
	Boys.	Girls.	Total.	
Tunapuna	43	12	55	35
Tacarigua	59	33	92	67
Arouca	36	12	48	35
Orange Grove	18	17	35	25
Total	156	74	230	162

A grant of \$300 from the Women's Foreign Mission Society of Canada, Western Section, enabled us to open afternoon classes for Hindi and Religious Instruction, at Macoya Estate, taught by William Raguath, where the average was 12; and at Red Hill, taught by Imambakhsh, which had an average of 20. As a balance of \$148.12 remains from that grant the work will be continued during the coming year.

Miss Hilton, on account of ill health, retired from Tunapuna school and returned to Nova Scotia in May. Miss Semple was taken ill in September and after being laid aside for more than a month left for Nova Scotia, October 18th. Mr. Thompson took charge of Tunapuna school, and Mr. White of Tacarigua. Arouca school continues to be taught by John G. Dharm, and Orange Grove (voluntarily) by Miss Morton. All these schools have done good work during the year, and some of them have done excellently well.

SUNDAY SCHOOLS had the following attendance: Tunapuna, 37; Tacarigua, 81; Arouca, 19; Orange Grove, 26; Red Hill, 22; Total, 185. A system of uniform weekly Scripture Lessons was followed during the year. In this way 25 lessons from the Gospels and 15 from Genesis were gone over and the key text of each committed. The system worked well, and while it left the more intelligent teachers to a large extent free, it set before all a definite lesson to be taught, and on the previous Saturday the native teachers and monitors were themselves instructed in the subject. One new Hindi Hymn was

committed each month and the children taught to sing it to an appropriate Indian tune. This helped to keep up the interest and diligence of both teachers and children; and the advantage of it was easily seen when the children of the different schools met together as they did at the opening of our new church.

CATECHIST'S WORK.—Ajodhya has been my Catechist for the greater part of the year. He is a man past middle age, without family ties, and knowing very little English. He is, however, familiar with Hindi. His work was to visit hospitals, Estates, and villages, and to itinerate among the outlying settlements. This last can be best done by a native catechist, who can sleep among his countrymen, hold meetings, and teach them to sing sometimes till far into the night, when he finds them interested. Ajodhya in taking the circuits allotted to him was often absent for days. There is no doubt that men of his class can be most useful in such work. Geoffray Subaru, a carpenter, besides assisting in two Sunday schools, also occasionally engaged in catechist work, and took Sabbath services for Mr. Hendrie and myself when we were on duty elsewhere. His wife, Fanny, also taught in two Sunday schools and was engaged several afternoons each week as Bible woman.

My own Work consisted of a Bible Class and three Services on Sabbath, with all that is implied in attention to schools, the sick, personal visitation, and out-door Services during the week. In the school and Sunday school work, the singing, and in work among the women Mrs. MORRISON rendered her usual assistance.

In November I was absent twenty days on a visit to St. Lucia, where I baptized 10 adults and 9 children, a special report of which has already been presented.

The BAPTISMS at Tunapuna for 1886 were nine, 4 adults and 5 children. The MARRIAGES were 5; and the number of COMMUNICANTS in good standing is 20.

NEW CHURCH.—Last year I reported that \$1,550 had been subscribed for a church at Tunapuna, and made a proposal as to a Sinking Fund to meet the necessary balance. As that proposal was agreed to by the Foreign Mission Board, preparation was duly made, and on August 11th a contract was entered into with Messrs. Turnbull, Stewart & Co., to erect the proposed building for \$3,000, the levelling of

the ground and the cartage of materials to be paid for by us. The church is 38 feet by 50 feet, with a vestry room 12ft. square. It is built on the same plan as that at Princetown with some slight modifications. It is of pitch pine throughout, on concrete foundations, and painted in and out. The contractors, old and tried friends of our mission, completed the work, through their builder, McGregor Brown, on time, and in a most satisfactory manner. When arranging the date at which they might be able to complete the work it was noticed that the first Sunday in December was the 5th of the month, the date of my ordination twenty-five years ago, the date also of our hurricane, and almost shipwreck, nineteen years ago when first coming to Trinidad as missionaries. The contract was accordingly drawn, to be completed December 1st; and December 5th our church was opened with appropriate services in which Revs. K. J. Grant and J. K. Wright took part. The detailed accounts show that the total cost was \$3,501.82; namely, contract for building \$3,000, forty settees, \$153.02; land for road and road-making, levelling foundation and fence, \$125.31; and cartage, \$23.49. This last item merely represents the wages of carter, as the gentlemen on the neighboring Estates, in the most generous way, supplied all the mules and carts necessary, thus saving much time, trouble and expense; for which kindness, cordial thanks are hereby tendered. The detailed statement of income for this object shows that I received:

Donations in Trinidad and Great Britain	\$1354.50
Donations from Canada (special)	195.42
Collection at Dedication of church	97.82
From For. Mis. Fund, Canada (sinking fund)	240.00
Amount saved on Ordinary Revenue for 1886	188.10
Total	\$2075.84
Balance to be met by donations and by Sinking Fund	1225.98

Ill health compelled REV. JOHN HENDRIE to leave St. Joseph for Scotland in August. His work has been carried on by the help of G. Subaru, Akbarali, and latterly of Jos. Annajee, who has been transferred from Princetown. Atten-

dance at St. Joseph School on roll 42; average, £0. Caroni School on roll 34; average, £5.

Respectfully submitted,

JOHN MORTON.

REV. K. J. GRANT'S

SIXTEENTH ANNUAL REPORT OF MISSION WORK IN SAN FERNANDO.

In health and comfort we have labored, and now close another year of Mission life. Two schools were transferred to Government a year ago, but in each we have had one of our Christian workers drawing the allowance given by the Government to a monitor, and these men, before the hour for school work, gave daily religious instruction, and at both places the Sabbath services have been regularly maintained. These schools no longer appear on our lists, and, in consequence, the number of Indian children under instruction is apparently reduced. Further, other two schools have been closed through hard times. Little change has been made in the ordinary work of our country schools. Not so, however, in San Fernando. Here we have laid plans for the elevation of the school.

Your Missionaries have always attached great importance to native helpers. Some on the list have proved invaluable. Ten years ago the Mission Council considered what means could be adopted for their training. About that time a young minister indicated his willingness to your Board to go to Trinidad if this special work was assigned to him. As no agent had been appointed, each Missionary did his best in his own sphere. More than two years ago Mr. McLeod being too weak for general work, was appointed here and with the approval of your Board, to do what his strength might enable him in this department. He visited our districts in turn as he had strength.

Observing at the close of last year that he must shortly desist from all work, I resolved to make an effort specially in the interests of my own district. From the country schools I selected a few deserving and advanced young people, most of whom had done duty as monitors, and gave them quarters and arranged for their food on the Mission premises, their parents engaging to do the best they could to support them.

Only a few weeks had elapsed when a

remittance of 60 dollars came to hand from a few ladies in Toronto to aid deserving young people who wished to attend school and yet had not the means of support. This gift so opportune was entirely unexpected. It would appear that the plans and the means necessary to carry them into effect were of one agent. Nine came from country stations and two from Grenada, and these were classed with the more advanced Indian boys in the school here, and a few gentlemen's sons whose tuition fees materially helped the finances of the school. Extra lessons were given them by myself in Latin, not so much to make them Latin scholars as to improve their knowledge of English. I usually spent an hour and a half with them daily, always aiming at giving oral instruction on some subject outside their regular lessons. From Miss Copeland they received special lessons in English Composition, Geometry and Algebra, and I may add, Music; From Lal Behari, Hindustani and Bible instruction, which consisted largely in tracing the Divine intimations in the unfoldings of Redemption. In all these branches the progress of the pupils was satisfactory.

Two weeks ago our Governor, Sir Wm. Robinson, attended by the Administrator of Tobago, the Hon. T. A. Finlayson, and the Private Secretary, visited our school, and examined it in the presence of the Mayor of the town, the managers of the school, and a large number of ladies and gentlemen, also the parents of the children. We were glad also to have Mr. Wright, Mr. and Mrs. McRae, Miss Blackadder, and Miss Archibald with us. A day later His Excellency returned our Visitor's Book, and from pleasant remarks recorded in it, I take the following:

"The impression I left the school with was that the Mission was doing a great work. . . . I consider that Mr. Grant and his clerical and lay-helpers are entitled to the highest praise for their devotion to this educational and evangelizing work, and I most sincerely hope that their labors may be crowned with tangible and substantial success."

These young people are even now valuable helpers. Several meetings are conducted by them. There are services at eleven stations outside of San Fernando every Sabbath, besides the small groups gathered for worship in scores of places. The opening of work in Grenada and

St. Lucia increases the necessity for greater attention to training work here. I am happy to state that this district has given two agents to Grenada and one to St. Lucia. A second in St. Lucia, though in Government service, has received honorable mention as a Christian worker. In June, Lal Behari went to St. Lucia to visit Sadaphal who had suffered much from fever. He remained there 25 days preaching daily. Returning he remained 15 days in Grenada, and during his stay 17 were baptised by the Rev. James Muir of the Church of Scotland.

A few weeks ago three Christian Indians came here from Grenada to see our work. Babu Lal Behari conducted them to all the Mission districts, and they left us apparently resolved to do their utmost to extend the work in their own island.

BUILDINGS.—Our church which has been in building 14 years (twice the time taken by Solomon to build the Temple) had the open gothics under the eaves filled in with glass this year, a ceiling, too, added, by which the comfort and appearance are much improved. Gradual improvements are not without advantages to those who effect them.

The church at Oropouche has been seated.

A new school house at Rusillac has been erected.

The school house here has been enlarged, refitted and fairly supplied with necessary equipments.

School Roll, 720; average attendance, 484; baptisms, 50 adults, 46 children, total, 96; communicants in good standing, 173; Marriages, 11.

Contributions from native church, (1st) For salary, \$620; (2nd) Other objects, \$543.36; Total, \$1263.36.

Fees collected in San Fernando school, charged in general account to sundries, \$215.64.

I must not omit to make mention of a Lecture delivered here by Sir John Gorrie, Chief Justice, subject, *Memories of Many Lands*, from which we realized nearly sixty dollars.

We have much to cheer and comfort us in our work. One of our young men, having been appointed interpreter in the Court here, used his first earnings in erecting a gateway to the church, consisting of two massive octagonal stone pillars and an iron gate.

In day school, Sunday school, and

evangelistic work, such is the readiness of others as well as paid agents to co-operate, that I have great cause for thankfulness. I will not particularise, as my omissions would certainly do injustice to some one. Our financial report indicates the liberal support of proprietors, notwithstanding the long continued depression in the sugar industry, and also the large number of friends who have remembered us. They have our best thanks.

We also thank the ladies of Chipman, N. B., of Pictou, New Glasgow, and Halifax, who have sent us mission goods, books, papers, etc. These gifts are most helpful, and with gratitude to Him who controls all hearts, and who has hitherto helped us, I most respectfully submit this my Sixteenth Report.

K. J. GRANT.

LETTER FROM REV. J. K. WRIGHT.

COUVA, TRINIDAD, Dec. 9, 1886.

Dear Mr. Scott:—We had a meeting in California on the last Sabbath of November, an account of which may not be uninteresting to your readers.

A few Mussalmans some time ago professed conversion and were baptized. These were subjected to a good deal of hostile attention by their people. Keen discussions took place. Lately a goldsmith from Demerara settled in the neighborhood. He is an ardent Mohammedan and a shrewd, keen reasoner. He immediately took the lead in these discussions with the converts, and they seemed to get the worst of it. They came to me asking that I should seek an interview with these people. I said, let them move first. If they want a talk let them say so. On November 21st some four or five Mohammedans came to church, and after service one stood up and said that they came with a request that I should meet with their people for a talk on religion. I answered that on the Sabbath following, at 7 o'clock in the morning, I would meet them at any place in the village they might appoint.

An open space about the middle of the village was chosen. I was pretty well on time, and found about 150 people gathered. I said that I did not propose entering into a wrangle with them. They must select one man to speak for the crowd, and I would engage that none of my people would speak except it should

be necessary to ask the catechist to interpret a technical word used on one side or on the other.

The goldsmith was selected, and we took seats in the midst of the people. The following is a brief summary of the conversation between missionary and goldsmith:

Goldsmith.—Now, Sahib, begin.

Missionary.—O, no. I was invited here to answer questions. I may ask some after a little.

G.—Is God spiritual or corporeal?

M.—Spiritual.

G.—Is it possible that He should take a form?

M.—Yes, for He has done so.

G.—But is it thinkable?

M.—Very much more so than that any man should declare himself capable of defining the limits of possibility in God.

G.—You believe that Jesus was the Son of God?

M.—Yes.

G.—The gospel says that he was son of Joseph.

M.—Where?

G.—John 1: 45.

M.—True, but you observe that these words are quoted as the statement of Philip, and further on in the same chapter you find words of Nathaniel. Kindly read them.

G.—(Reads.) “Nathaniel answered and saith unto him: Rabbi, thou art the son of God; thou art the king of Israel.”

M.—Very well; put the two together. Which statement best agrees with the full teaching of the whole gospel? If you insist that the quotation of the words of Philip commits the gospel to the declaration that Jesus was the son of Joseph, then you must agree that the Koran teaches that Mohamed was an impostor, for again and again it quotes the words of infidels to this effect.

G.—Well, let that go. Have you any questions?

M.—Yes, but beware how you answer lest you snare yourself. I wish also that the people on both sides should mark questions and answers.

G.—Go on.

M.—Are Jesus and Mohamed equal?

G.—No.

M.—You all hear that. Now, are the religions of Jesus and Mohamed antagonistic or confirmatory?

G.—Antagonistic?

M.—Take up your copy of the Koran, find the places I name, and see if I read correctly. (Reads.) “We believe in God and that which hath been sent down unto us, and that which hath been sent down unto Abraham and Ismael and Isaac and Jacob and the tribes, and that which was delivered unto Moses and Jesus and that which was delivered unto the prophets from their Lord. We make no distinction between any of them and to God we are resigned.—(“Sura i Baqr.”)—Three other passages to the same effect. What say you now? Do you adhere to your answer to my questions?”

G.—No, Sahib. I was wrong. What is written is true.

M.—Well, then, Jesus and Mohamed were true prophets?

G.—Yes.

M.—Mohamed spoke only the truth?

G.—Yes.

M.—He confirms Jesus and His words?

G.—Yes.

M.—Then the words of Jesus are all true upon the authority of Mohamed?

G.—Yes.

M.—(Reads.) “I and my Father are one.” “Believe me that I am in the Father and the Father in me.” etc., etc. You have admitted already that these words are the true words of a true prophet. You must admit the divinity of Christ or declare that Mohamed told a lie when he attested the truthfulness of Jesus of Nazareth.

G.—But God is only one.

M.—There is but one God, but there is a Trinity in the unity.

G.—But this is absurd. How can it be?

M.—The Koran indicates a plurality just as clearly as the Bible does. (Crowd, No! no! That's false.)

G.—Sahib, you make a mistake.

M.—Turn to Sura i Ambrya. (Reads.) And remember her who preserved her virginity, and into whom we breathed of our spirit, ordaining her and her son for a sign unto all creatures.” Have I read correctly?

G.—Yes, Sahib.

M.—Who speaks?

G.—God.

M.—Then who is it that is called “Our Spirit?” (No answer.)

M.—Behold then your boast of absolute unity. The difference is simply this. The Bible teaches a Trinity, the Koran teaches

a duality.

G.—But we cannot understand this.

M.—Lay aside prejudice and ask guidance of God, and though you may never see all the "how" and "why" and "wherefore," you will have light and knowledge.

It was now 9-30 o'clock. About a score followed us to church, and sat very quietly and attentively through the service. This sketch shows two things:

1st. That these people have opinions of their own which from their very nature must die hard. They have their minds made up upon many things. They are hard to reach.

2nd. There is hope in the fact that they are willing to discuss and reason over their time-hardened opinions.

May we not hope that there may good result from that Sabbath morning's talk? God grant it for His own sake.

J. K. WRIGHT.

LETTER FROM REV. K. J. GRANT.

SAN FERNANDO, Dec. 20, '86.

Dear Mr. Scott:—Let me tell you of an interview that Babu Lal Bihari and I had with an intelligent Hindoo yesterday. He reads his language, has done a large business in the shopkeeper's line, is wise in his generation, and yet, how deep the darkness that covers his soul.

After the usual salam, I asked him, do you yet see how suitable Jesus is to be your Saviour? He replied, all religions are good; God is one, you worship him in one way, and I in another. We pointed out the suitableness of Christ to the sinner, and to the manifest proofs that he gave that he was the true incarnation of God, in opposition to the many false incarnations believed in by Hindoos. Said he, the impurities and crimes alleged against our incarnations and deotas are not sinful in them—they are Almighty and can do whatever they please and yet remain undefiled. The Sun's rays, said he, are not contaminated by contact with the foulest substances; nor the flame whether it consumes the sweet incense or human flesh; nor the waters of the sacred Ganges though bearing on its bosom the soil of India; and in like manner the deotas of India are pure whatever impurities they may touch. And much more in the same line was added. We did not, however, point out the defects in

his illustration, and he, we think, saw too how impossible for an intelligent, moral agent to originate and find pleasure in immoral acts, if the source of these acts was pure.

Further, he said, it is my fortune to be a Hindoo, just as it is yours to be a Christian, and if God intended that I should be a Christian, I would not have been born a Hindoo. The time of my birth, the length of my life and all the ups and downs in it are fixed, and it is vain for me to choose to alter them. We asked him, why then have you come to Trinidad, why have you left the calling of your own caste and taken up the work of another caste, &c., &c. Wise in his generation, but a fool towards God.

His jotishi or astrologer, guided by the Brahmical almanac, divined that our friend would live 84 years, and that his eldest son would live 48 years. We asked, are you quite satisfied that your years will be 84 and 48 respectively, not more and not less? Oh no, he replied, sin may shorten our years, or meritorious deeds may lengthen them. With this convenient loop hole it would be difficult to falsify the fortune-teller.

We preached Christ to him as we had scores of times before, and then turned to others but not without indications that he has some faith in the triumphing of Christianity, for said he, you will get my children but don't take them till I am laid in the grave—let me not see the dishonor on my name, on my family nor on my noble caste. How helpless is man with such men—how essential the power of the Spirit.

Yours faithfully,

K. J. GRANT.

MISSION WORK IN ST. LUCIA.

BY REV. J. MORTON.

LETTER. II.

On the western side of St. Lucia, almost under the shadow of the lofty Pitons, lies the village of Sonfriere. The odour of the neighboring sulphur springs is not unfrequently wafted about its roughly paved streets, at eventide. Here John Allahdua, one of my first Lere village school boys, is interpreter and hospital dispenser. It was that in part which drew me to Sonfriere. We had not met for four years and it was a great mutual pleasure to meet again. French (patois) is spoken

everywhere in St. Lucia, and Allahdua's little children all speak it.

Every hour of the time at our disposal was mapped out for work, play and sleep. Mr. Arthur Palmer, a young man in government service, went with me to Ruby Estate—a most picturesque spot, shut in by hills, with a delightful outlook over the Caribbean Sea. The people gathered on the lawn on the front of the proprietor's dwelling, and after praise and prayer, were addressed, by myself, Allahdua, and Jageshwar, interpreter at Castries, and one of Mr. Grant's boys, who was present. Questions were asked and some objections raised, and I was much gratified to see with what readiness and tact both these young men could present gospel truth.

To one objector who said that he believed in Jesus, but he had been initiated in In lia and therefore could not be baptized, Allahdua said, "You believed in a god who was sinful and impure and were initiated in his name. You now know and admit that such a god cannot save you. You have therefore to decide whether you will accept of Jesus who can save and be openly his disciple by baptism, or sink between two boats. Be in earnest about deliverance from sin and you will soon get over this stumbling block. A thirsty man easily decides between an empty and a full cup."

At Malgretout Estate to which Mr. Palmer also conducted me, our meeting was held in the boiling house at close o' day. The people were working day's work and were late in getting home. There was no time to change their clothes and wet as they were from showers of rain and covered with silt, they gathered in—a goodly number—to listen to what the strange Sahib had to say. Hymns were dispensed with, and there was but one short prayer. The story of man's sin and God's mercy in Christ Jesus was told as pointedly and lovingly as we were able. There was close attention till we could no longer see each others faces. They were urged to ponder deeply over these things, to pray to God for light and to listen attentively to Allahdua when he would come, from time to time to teach them. Thus we endeavored, on behalf of those who sent us, to sow the good seed.

"Oh what will the harvest be!"

St. Lucia has a ridge of mountains like a back bone, and from it collaterals run-

ning down like ribs, east and west to the sea. The Morne is one of these ridges. It separates Castries' valley from the Cul de Sac. Another separates Cal de Sac from Roseau Valley. These ridges run down to the sea in bluffs, thus quite shutting in the valleys, so that to get from one to another you have to ride over the intervening ridges. To save time and some of this toilsome work Mr. Cropper met me in a boat off the mouth of Roseau valley and took me on shore from the little steamer.

It was early in the day and we had a gathering of all who were not at work at Coolie Town, before 11 o'clock, the usual breakfast hour. As many of these were not well, and the ground was wet, we arranged them under a gallery about 40 feet long by 7 feet wide, and I paced up and down in front, carrying an umbrella to protect myself from the blazing sun. Under such circumstances it is hard to secure silence. I therefore began by telling the women who sat by themselves that the Indian men had a wicked proverb to the effect that, women never could keep silence; and I wanted them to prove that proverb false. Turning to the men I said that if the women were quiet and they were not, I would tell it, to their shame, at Crown Lands and Denmy. All were unusually quiet. I did not intend to sing as I had so much speaking in the open air, but one man urged me to sing a particular hymn, repeating the chorus of it. When asked how he knew that I could sing it, he replied: "Oh you sang it in the Castries Hospital about three years ago when I was sick there." That was when we were passing by steamer on our way to Nova Scotia.

At the close of the meeting all asked that a teacher be sent to live among them. We hurried on to Mont D'or, about half a mile away, and gathered the people as soon as they had eaten their breakfast. The gallery plan had suited so well that it was again adopted, and with more comfort, as the sun was clouded. Roseau was our next place of meeting where by the courtesy of the manager the people were allowed an extra hour for breakfast. A long flight of stone steps leading up to the manager's house formed the body of our church and was well packed, others sat or stood as they could find accommodation. It was high noon and a cloudless sky, and there was no shelter. Perspiration

streamed from every pore; but the people listened very attentively, urged me to sing two hymns, and joined in the request that a fellow-countryman should be sent to Roseau Valley as their teacher. Mr. Cropper and I returned to Castries by boat, discussing by the way, the work of the day, the prospect for the future, and the left breast of a fowl—left from breakfast.

Saturday, Nov. 13th, we rode over Bara Bara mountain, down Mabouya Valley, and on to Dennery Village. On Sunday we held our first meeting in the Dennery hospital, between six and seven o'clock, a. m. A three mile ride brought us to La Caze, the central sugar factory in the Mabouya Valley. Here a door step was our pulpit, and on account of the dampness of the ground the people stood all the time. The head-man of the Estate, from whose door step we preached, seems very intelligent and one likely to assist any teacher or Christian worker who might be sent.

The road to the next Estate was in places so bad that we had to hold up our feet to keep them out of the mud. Mr. Cropper's horse fell and threw him. Still we pressed on and were rewarded by a good gathering of people, to whom I preached from the friendly shelter of a cook-shed. When we reached the last Estate, the people who knew of our coming, gathered in a few moments. A grassy slope, somewhat shaded by the manager's house, served for a place of audience, and I preached from the open window, which was elevated a few feet. My great regret was that the time was so short. Nothing could be done but sow the seed and leave it to God. Here are three Estates within two miles, shut out from all the world to a very considerable extent—the people lonely and easily moved by a word of sympathy—but no school for the children, no agency to enlighten, cheer and bless the toiling men and women. And their petition is: "Send us a teacher." Shall they ask in vain?

We had eaten nothing since 6-15 a. m. Well meant offers of brandy and water were again declined. To cross Bara Bara fasting were needless martyrdom, if it could be avoided; so we insinuated a craving for milk and eggs, and were kindly furnished with more than was asked or expected, in the strength of which we returned to Castries refreshed, and before

dark were out on the ocean homeward bound.

We had called on His Honor, the Administrator of the Government, twice, and were glad to know that our good ship carried somewhere in her mail bags a despatch from him to the Governor-in-Chief, proposing a grant of £50 stg. per annum for two new schools, one at Roseau, and another in Mabouya Valley. 'Before this reaches your readers they will probably have heard of an application for £50 stg. per annum from Canada to provide a catechist. I think I hear some one say: "You have surely grown bold to ask so much when the Foreign Mission Fund is in debt!" No doubt of that. But the case is urgent. These people all intend to return to India, and whatever is to be done must be done quickly, or, so far as we are concerned, left forever undone. Those going back to India as Christians may become a leaven for the mass of heathenism there. It may not yet be too late to keep some of them in St. Lucia. At any rate the responsibility of deciding about that £50 is yours. We have sent on the application and shall await with interest the result.

JOHN MORTON.

Tunapuna, Dec. 8, 1886.

SOUL PROSPERITY.

Three things are essential to the prosperity of the soul—nutrition, environment and engagement. There is a temptation to give attention merely to one of these to the neglect of the others; but proper nourishment, association and activity are required for both body and soul. Have we a healthy appetite? Can we say with the Psalmist, "How sweet are Thy words unto my taste; yea, sweeter than honey to my mouth?" Is there an increasing sensibility of the presence of God, walking with him as did Enoch? Does the heart go out to him with loving confidence? Is there an increasing solicitude to do his will, a deepening interest in God's desire for the salvation of the world, showing itself in some particular activity? It is just as we are able to answer these three questions that we may understand whether or not we are fulfilling the end of our redemption.—*Rev. W. Stewart, Chedburne, Abc'd.en.*

TOBOGGANING.

BY REV. THEODORE L. CUYLER.

Facilis descensus toboggani! A new word this for a new style of winter amusement. The custom of "coasting" is as old as our American civilization, and probably the sons of Miles Standish and Bradford and Brewster, rode down "Burial Hill" at Plymouth on a hand-sled. From our Canadian neighbors we have imported a new method of doing the thing. When nature has provided no hills, the toboggan-clubs construct one of timber, and then arrayed in picturesque caps and belts, tunics and leggins, they spin merrily down the artificial slope on low sleds, which are constructed like the Irishman's stone wall, that "when it tumbled over was higher than when it stood up." A very pretty and exhilarating sport is tobogganing, and it does not seem to be falling, like the roller-skate business, into the hands of the devil. Benny Franklin drew some memorable morals from paying too dear once for a whistle; and in like manner I am reminded of several other things, when I see the merry crowd coasting down their snow-slides.

I notice that they all start slowly at the top of the hill. That is just the way that Harry Tipplecup began with his champagne glass. He felt some twinges when he swallowed his first glass of wine at a party; but he had tried another before he left the parlors, for a stylish friend asked him to drink with him, and so gave a push to the toboggan. Harry saw plenty of ale and Bourbon on the tables of the businessmen at the restaurant where he took his daily lunch. Some called for it to "help digestion," and he soon fancied that it helped his also. The subtle appetite increased so rapidly, that last year his employer said to him: "Harry, I cannot have a book-keeper in my store who has to go out three or four times a day for his dram, and who is not fit to go home to his family at night. I must discharge you." The poor fellow had very little idea when he started his toboggan so merrily that he would so soon lose all control of it, and be capsized with his bloated face and empty pocket into ruin. The danger with him now is that instead of a total abstinence pledge, he will drink all the harder to "drown his troubles."

Two other acquaintances of mine are about as thoroughly wrecked as Harry is,

but their down-hill slide began at the card-table over what they called "a small stake just for fun." The insidious gambling mania soon got them into pool-rooms and betting, and the poisonous company which haunts the sporting resorts. One of them has lost his situation in a bank for handling the money too freely; the other is dependent for his daily bread on the old father whom he is disgracing. Satan ices that toboggan-slide of gambling now-a-days with such seductive and slippery devices, that not only heedless youths, but many a speculator and stock-broker and dabbler in risky business-ventures, find themselves capsized before they dream of it. To get something for little or nothing, is the seductive bait that starts every gambler—I don't care under what name it is practised—on the down-grade to destruction.

I am reminded just now of a young couple who set off on the same toboggan—and a gaily trimmed one it was, too—a few short years ago. The young man fell in love, which is all very well, provided that (as Dr. "Rab" Brown says) he picks himself up at once, and looks around to see how the land lies. But the girl who bewitched him knew more about "society" than sense. They started off with plenty of jewellery and opera-tickets, and took a room in a fashionable "family-hotel." The last time I saw the seedy-looking husband, he came to me for a loan; high life had driven him to borrowing, until nobody would lend to him, and to-day the toboggan of extravagance has landed him and his dowdy wife and two babies in a cheap "flat" in a by-street. They have had their fast and jolly ride down hill; now they are beginning to walk up. May God give them wisdom for the hard pull! Extravagance is a sin, like the love of drink, which is not easy to break off.

But it is not only among the votaries of this world that certain kinds of tobogganing have come into vogue. The fashion has crept into the Church. Here is a certain man who in his plainer days was regular at the devotional meetings, and useful in the Sunday-school. Prosperity brought with it a finer and more expensive style of living, a round of social entertainments and amusements, with an occasional dip into the theatre, and a thorough slavery to the "lust of the eye and the pride of life." That brother is a backslider. His costly toboggan is carrying him away from

not only his church duties, but from his spirituality and usefulness and peace of conscience. He is paying dearly for his ride. One of these days God in mercy to that brother's soul may give him a terrible upset, and then he will learn that the love of this world bringeth a snare, and that it is "an evil thing and a bitter to forsake" his Lord and Saviour. We doubt whether there was ever a time when the spirit of self-indulgence and worldly conformity, was organizing more toboggan-clubs among church-members than at present; and when they get started on the smooth runners of fashion, they do go down hill in their religious life at a tremendous pace. There is no sin in wealth, or in a fine house, or in social enjoyments, as long as a Christian holds Christ and honors Christ in them all: but if they carry the Christian away from his Lord and Master, they become the "temptation and the snare which drown men in perdition," and which pierce the soul through with many sorrows.

I hope that none of my readers will make the stupid blunder of supposing that I am condemning the innocent wintry sport which furnishes the text of this article. As I look at the merry groups starting off on the slippery slide, they suggest to me (as many another innocent thing did to the Great Teacher) some profitable truths which may bring forth fruit. This world is full of slippery places, and we all have need to be constantly crying "O Lord, hold me up!" And when we venture wilfully to start our toboggan in the direction of loose doctrines in the pulpit, or loose practices in business, or in home life, or in our religious life, we start on a downward track, in which it is not easy to stop. At the end of the swift slide are broken characters and broken hearts.

MY OLD SERMONS.

BY THE LATE REV. ALBERT BARNES.

My hair had begun to turn gray. My sight had so failed that I could not read what I had written in my earlier years. Old age was coming upon me, and I was admonished that I must at no distant period pass away, and be seen no more among the living. I should no more be seen in my familiar walks; I should no more again enter the dwellings of my people, to speak to them of the Saviour and of heaven; to

gather the children around me, and to try to interest them in the old pastor, and thus to interest them in religion itself; I should no longer endeavor to minister consolation to those that mourn, and to the sick and the dying; I should no more enter my pulpit—to me the most attractive and sacred place on earth—and seek to persuade men to turn to God.

What shall be done with my old sermons? In a long pastorate—for I had spent my ministry mainly among the same people—they had accumulated on my hands, and I could number them by hundreds. They were becoming almost useless to myself, and soon they would be so. What should be done with them? Old sermons are among the most useless of all kinds of lumber when the man that wrote them is dead, and there is nothing that it is more difficult to dispose of. They are not like old newspapers, useful to the grocer; the family of an old pastor does not like to burn them; they cannot be used again by those who come after him; no bookseller will print them, and no one would buy them if they were printed. What would probably become of mine when I am dead? My people, though they had heard them with some degree of interest, would regard them as of no value if they were distributed among them, and what *would* be done with them? I could not doubt they would be likely to lie in some dusty corner in some old garret encumbering the world, until moths and mice should consume the yellow leaves, and at last, tired with seeing them, some duster and sweeper of the garret would resolve to get them out of the way, and commit the fragments of what had cost me so much labor and prayer, to the flames.

My sermons had been written with great care, and many of them were ready for the press. I had folded and ruled my paper; I had with my own hands stitched them together with as much skill as a bookbinder would have done. Nay, I had actually employed a bookbinder to prepare little sermon-books of suitable size, and with a suitable cover, and had valued myself on the neatness of my manuscript—for that portion of my audience that occupied the galleries could look down upon my sermon as I carefully laid it on the open Bible—and I had a conscious pride in the feeling that my sermon was in entire keeping with the other arrangements in the sanctuary.

But what should be done with them now? I resolved to burn them, and thus to save all trouble to my friends when I should have gone to my long resting-place. I took a day for the purpose, and I committed them in instalments of a dozen or more to the flames. I watched them as they were slowly consumed. They were not martyrs, for they could not feel the flame, but it was a kind of martyrdom of myself. The end of life was really coming. The beginning of the end was near. I saw them slowly consume, "into smoke consume away."

THE MASTER'S WORKMANSHIP.

BY REV. THEODORE L. CUYLER.

There is a homely Scotch proverb that "Fools and bairns should never see any piece of work until it is done." This would be a very apt quotation for an artist whose picture was criticised unjustly while yet on the easel. It is equally apt for those who are given to censorious criticisms of genuine Christians. Looking out over a congregation of disciples gathered at a communion-table, a captious cynic might exclaim, "So these are 'Christ's workmanship created anew unto good works,' are they? Well, they are very imperfect specimens, as I can testify from what I know about some of them." To such a carping critic we would reply: Suppose that you went into a melodeon-manufactory, where the saws were buzzing, and the shavings flying, and the wires were being twisted, and you should ask to see a melodeon. The master-workman would probably inform you that it was a manufactory, and not a ware-room for the sale of finished instruments; he might quote the Scottish proverb very pertinently. This world is only the workshop for the fashioning of Christian character. The Divine Master has not yet completed His processes upon any living soul. "Not that I am already made perfect," was glorious Paul's honest confession before he was taken up to the exhibition-room on high.

(2.) Consider, in the second place, what materials Christ has to use—poor, fallen human nature, damaged, defaced, and disfigured horribly by sin. In addition to the universal depravity and loss of the divine image, look at the special weakness and wickedness of every Christian at that table where the Holy Spirit began His

work. One has inherited a violent temper, which requires constant "douchings" of divine grace to put out its angry flames. "Before I was converted," said an eminent minister, "I wonder how anybody could live in the house with me." Another was plagued with unruly sensual passions; another with suspiciousness and envy; another was given to self-indulgent indolence, and still another to shameful covetousness. To add to the difficulties, all the surroundings of this world's atmosphere tend to make what is bad still worse. Yet out of such materials the Redeemer undertakes to build what shall yet grow into a holy temple of the Lord! If every church-member were called to answer: Has your character undergone no improvement since you gave your heart to Christ? there is not one but would respond "The best part of me is what Christ has already made, and the worst part is that which I would not let Him make."

Conversion is a new birth of the soul, and Jesus is the source of the new life. But all births are followed by a spiritual infancy and childhood. In most young converts, the first pulse-beat is that of a baby; the blade of grace is very small, but if the genuine life is there, Christ will take care of it. No infant Moses is left to be drowned among the bulrushes. Let no sincere convert be discouraged, or aim at an unhealthy precocity. Oaks do not shoot up like asparagus. A solid godly character is seldom reared in a month or a single year; it took three-score years and ten for the Master-Workman to build Charles Hodge and William E. Dodge. The wretched mistake of too many young Christians, is to imagine that they are finished off when they unite with the Church. Instead of that, they have only just been taken into Christ's manufactory. If created anew unto good works, the good works are to be wrought out in prayer and patience, year after year.

Some of the evidences that Christ has commenced His gracious workmanship, seem to be these: The Conscience acquires vigor and regulating power, like the "governor" in a steam-engine. The Will, instead of asserting itself stubbornly and sinfully, works in submissive harmony with God. The perceptions of truth grow clearer as the mind's eye gets to be more single in studying Christ's pattern. Above all the love of Jesus becomes the mainspring of power; He is the inward fire that

propels all activities and deeds of love to our fellow-men. The tree must be known by these fruits; the statue by these beauties; the watch by its true running to the movements of the sun. If a person after uniting with Christ's Church is just as selfish, just as resentful, just as frivolous, or impure or covetous, and worldly as he was before, then Christ's hand has never touched that individual. Under the veneer or the varnish of a false profession, lies the worm-eaten timber yet. The Master's work *no man can counterfeit*.

The single purpose which the Divine Builder or artificer has in view, and which we must keep in view, is the production of a strong, sweet, pure, and Christly character. Before our eyes He places the pattern; now let us work up to it. We cannot finish character by wholesale on sacrament Sundays, or by a single leap of good resolution. Character is built like yonder Bridge-piers, by laying one stone upon another. That is a glorious week's work in which you or I can mend one fault, or put in a single solid act for Jesus or for the salvation of one soul. Nothing must be overlooked, nothing scrimped, nothing slighted. "I don't see any improvement in this statue since I was here last," remarked a visitor to Michael Angelo in his studio. "Don't you?" replied the artist, "I have put a new furrow into the brow, and another fine line about the mouth." "Yes, yes, I see that, but they are trifles." "That is true," said Angelo, "but it is these trifles which make perfection, and *perfection is no trifle*." Nothing is small, brethren, that either mars or makes the character by which this sharp-eyed world forms its judgment of Christianity. A manufactory is known by its products; are we intently and watchfully and conscientiously careful to recommend our Master by daily good works?

One thought one. If we are Christ's workmanship, we must let Him use His own tools in His own way. Ah, how much chiselling we require! And how deep and sharp the chisel sometimes cuts! The Kohinoor diamond was not very slightly when first brought to London; it had to be sent over to Holland for a skilled polisher to grind it, and to make brilliant its thousand flashing facets. If such creatures as you and I are ever to be set in the diadem of our King, then, in heaven's name, let us not draw back from any file of affliction or chisel of discipline

that is needed for our perfecting. Eternity will show a wonderful exhibition of the Master's workmanship. Then let us consecrate ourselves to holy co-operation with Him; Christ working *at us and on us*, and we are working evermore *for Christ!* Keep your eye on the Pattern.

"It is better to weave the pattern of life
With a bright and a golden filling;
To do Christ's work with a ready hand
And a heart that's always willing;

"Than to snap the frail and delicate thread
Of our Christian lives asunder,
And then blame heaven for the tangled web,
And sit and grieve and wonder.

"Better to weave the warp and the wool
With the pattern of Christ's own choosing,
Winning the palm and the tuneful harp
And the crown, with no fear of losing.

"Then alike in the shade and in the sun
Let the shuttles of life fly fleetly:
And the Master's words '*Well, faithfully done,*'
Will fall on us daily and sweetly."

"AND THE DOOR WAS SHUT."

Alas! some were shut out. While the bridegroom tarried they had been sleeping, and when at length he came they were not ready. They did not *mean* to miss the marriage feast; but they did. At the last moment they were really in earnest. Having discovered that all was not right, they went about, first to one and then to another, in search of the needed oil; but "while they went to buy, the bridegroom came, . . . and the door was shut." When at length they found themselves outside, careless ease and sleep were banished forever, and they prayed in terrible earnest, "Lord, Lord, open to us!" But it was of no avail. "He answered, and said, 'Verily, I say unto you, I know you not.'"

Is this a meaningless parable? Verily, no! It was spoken by the Lord Jesus Christ, and there will assuredly be those who will find themselves in the unexpected but terrible position of those foolish virgins. Reader, what if thou shouldst be among the number?

Not long since, I set out with the intention of catching a certain train. Having reached the neighborhood of the station, and finding there was a little time to spare, I turned aside to make a small pur-

chase, and then leisurely walked up the approach to the station. I entered the waiting-room, and under the impression that there was still at least a minute till the time of starting, I turned to the time bill on the wall for some information which I wanted. Everything in the waiting-room and the station was unusually quiet, and tended to confirm the impression that there was still time enough. But mine was mistaken confidence, for in an instant the door was closed and—I missed the train. I will remember that the sting of disappointment was not so much the fact that I missed the train, or that I was so nearly catching it, but the reflection that I was in time enough if I had not lingered so carelessly on the way. And who can portray the stinging remorse of the lost, from this land of Bibles and gospel light, remembering through an unending eternity how they frittered away the time when they might have been saved—till it was too late?

Dear reader, if still unsaved, let me plead with you to delay no longer. Remember, your soul is of priceless value, and you need to be washed in the blood of Christ. The door of salvation has been wide open these many years, but none can say how soon it may be closed. Depend upon it, we have reached the Saturday evening of this world's history, and the Bridegroom is at hand. God is calling, the Spirit is striving, Christ is waiting, preachers are warning, friends are praying, and conscience is echoing. What if after all you should find yourself among the lost, outside—and forever? God help you to come to Christ, and to come just now.
—*Sci.*

SET APART FOREVER.

Miss Havergal wrote the following golden sentences: "I know that whatsoever God doeth, it shall be forever. For the Lord is our keeper, and he is the almighty and the everlasting God, with whom is no variableness, neither shadow of turning. He will never change His mind about keeping us, and no man is able to pluck us out of His hand. He that keepeth us will not slumber. Once having undertaken His vineyard, He will keep it night and day till all the days and nights are over and we know the full meaning of the salvation ready to be revealed in the last time, unto which we are kept by His power. And then, for ever with Him,

passing from the gracious keeping by faith for this little while to the glorious keeping in His presence for all eternity. Forever fulfilling the object for which He formed us and chose us, we showing forth His praise and He showing the exceeding riches of His grace in his kindness toward us in the ages to come. He for us and we for Him forever. O how little we can grasp this! Yet this is the fruition of being kept for Jesus.

"Set apart to love Him,
And His love to know,
Not to waste affection
On a passing show;
Called to give Him life and heart,
Called to pour the hidden treasure
That none other claims to measure,
Into His beloved hand thrice blessed set apart.

"Set apart forever
For Himself alone!
Now we see our calling
Gloriously shown,
Owning with no secret dread,
This our holy separation,
Now the crown of consecration
Of the Lord our God shall rest upon our willing head."

THE ELEVENTH HOUR.

"The thief on the cross was saved at the eleventh hour, you know." This is often said to us by those who are "putting off." It is quite true that one thief was saved at the eleventh hour; but it is equally true that the other thief was lost at the same hour. People do not take account of this. But even keeping the lost thief out of sight, we see nothing in the case of the one who was saved to encourage delay. He was *late* certainly; but there is no evidence to show that he had ever *put off* salvation. On the other hand, the probability is, from the circumstances of his wild life, that he never before had the *chance* of rejecting Christ. That marks a mighty difference between him and so many in our very midst who are from day to day shutting the Son of God out of their hearts.

A correspondent of the *Religious Herald* says: "I once saw a card having on one side the picture of a robber pointing a pistol at the head of a traveller, and saying, 'Your money or your life!' On the other side was the picture of a barkeeper handing a glass of liquor to a young man, and saying, 'Your money and your life.' At the top of the card was written, 'Which is the worse?'"

ENGLISH CHURCH MISSIONS IN THE NORTHWEST AMERICA.

"While our own Church is putting forth earnest efforts for the Indians of the Northwest it is a satisfaction to know of the efforts put forth by other churches in the same direction. The following is by a Massachusetts minister in the *Missionary Herald*.—Ed.

A most soul-stirring map is that of Northwest America, published in the annual report of the English Church Missionary Society. It is redolent of missionary consecration and holy zeal. The idea of that country which we as school-children gained from our geographies is in its main features correct, and yet in that cold, uninviting wilderness learned and devout men have, without ostentation, been doing a noble work for the glory of God.

In 1849 Bishop Anderson was consecrated the first bishop of Rupert's Land, and thereby was set over a diocese perhaps the most extensive, and certainly the most uninviting, on the face of the earth. But the work has gone steadily on and the results are such as to bring cheer to every Christian heart. The one diocese has been divided into six. The natives now living who have submitted to baptism are over 12,000, while the communicants number 1,400, and these may be regarded as but the first fruits of the work of education and evangelization.

One of the most noticeable features of the last annual reports from this region is their indirect testimony to the financial and political value of missions. This is shown by the loyalty of the native Christian Indians during the recent rebellion in that region. In all the dioceses affected by this trouble, the Christian Indians remained loyal, even, in some instances, at the cost of great suffering to themselves. At Assisippi, in the diocese of Saskatchewan, many of the loyal Indians were compelled for three months to hide in the forests, "without ammunition to hunt with, without tea to drink, and with very little food to eat." The loyalty of these Indians must have been worth to the government all the money these missions have cost.

In spite of its difficulties this appears to be an encouraging field. The natives, as a rule, seem susceptible to the truth. One missionary, writing from a point within

the Arctic Circle, tells his experience with an Indian hunting-party. A long time had passed since they had seen a Christian teacher, and they received him with joy. He stayed with them so long that their provisions began to run short, for they gave no time to hunting while he was with them. Still they were unwilling for him to go. They told him to stay with them and never mind their being hungry. On one occasion, while another missionary was speaking of the Saviour's love, a chief rose and said: "I lay up these words in my heart. That is the Saviour I have longed for to save my soul." And the field is encouraging in that the natives are for the most part zealous in imparting the truth they have received, to others. There is quite a number of native Indian clergy, and of those who are not clergy one report says: "Our Christian natives take every means to instil the means of grace into the hearts of their brethren."

Although there have been many changes for the better during the past forty years, the work is still one that can be carried forward only at the cost of immense labor and self-denial. The episcopal journeys of the bishops are always difficult and dangerous and often of great length. The report says of Bishop Pompas, of the diocese of McKenzie River, that "his successive letters come from places hundreds and even thousands of miles apart." And sometimes there are cases of heroic suffering among the missionaries. At the remotest station in the last-named diocese, the Rev. Vincent C. Sim died recently by sickness produced by want of sufficient food, he having denied himself in order to feed the Indians around him during the rigors of an Arctic winter. Such tales of Christian self-denial call to mind the early ages of the Church.

One of the best things this report brings us is an illustration of practical Christian union. The mission at Churchill, on Hudson's Bay, had an iron church, but was in sore need of a mission-house, there being no materials in that remote and inhospitable spot. This need has been met in a remarkable manner. Members of the Presbyterian churches in Ottawa saw opportunity to convey the material to its destination on a vessel commissioned by the government to survey the bay, and they, as a free and spontaneous gift to the mission, forwarded all the material necessary for a mission-house.

Thus quietly, patiently, harmoniously, this noble work is being carried on. God bless this missionary society! God bless these missionaries!"

SALOON PREACHING.

Rev. W. H. Rankin is known as the "Colorado Cowboy Evangelist." He has invaded the very haunts of the reckless cowboys of Colorado with his intrepid calls to Christ. Many times has his bold and fervid utterances, and calm and dauntless bearing in the cause of his Master, quelled the fierce tumult of reckless whiskey-fueled passion, and won him the ear and respect of the wild rider of the cattle ranges.

As an instance of the power and intrepidity of this frontier evangelist, not long since he appeared at a certain isolated village in Colorado, calling sinners to repentance. He had no lack of field for his exertions, for the place was notorious as the chosen resort of as wild, dissipated, and reckless cowboys as ever crazed themselves on bad whiskey, or rode a bronche into a saloon. The evangelist of the border was in his element. Choosing the principal saloon in the place as the temple of worship he entered it one evening when it was rife with whiskey-laden breaths and alive with the voice of profanity.

Making his way in the place, he boldly mounted a chair, and launched upon the reeking air the pure precepts of the Divine Nazarene. At first his wild audience was too much taken by surprise to make any characteristic demonstration, but as they realized what was taking place the "wild and wooly capabilities" of the assembly suddenly developed themselves, and a perfect pandemonium broke loose. The preacher was proffered brimming tumblers of whiskey, from all quarters foul and loud epithets assailed his ears, while above all sounded the cheerful crack of the ready revolver, as the heavily armed cowboys strove to frighten the daring preacher by a general fusillade out of the windows and through the roof. Finally several of the wild riders mounted their horses and rode them into the saloon, firing their pistols promiscuously as they came. But they had mistaken their man. The intrepid evangelist was of the stuff heroes and martyrs boast, and his voice rose loud and clear above the sound of oath and pistol shots, as he told them "that they were wasting time and ammunition; that he had come to stay, and proposed to do it."

Struck with admiration of his pluck, the cowboys suddenly grew quiet, and when three cheers were proposed for "the plucky parson," they were given with a will. The next thing was a proposition to hear him preach. This was also eagerly seconded, and

the work of transforming the saloon into a church began at once. Beer kegs were ranged along the walls, and on these were placed planks. Here the cowboys ranged themselves, a most decorous and attentive assemblage. The sermon was preached, and to-day in that little frontier village, beyond almost the outskirts of civilization, there is a Presbyterian church with forty members in regular standing.—*Presbyterian Home Missionary*

Prohibition in Providence, R. I., for the last six months of 1886, reduced the arrests for drunkenness from 2,457 in the corresponding period of the previous year to 1,452. The police officers of that city say that the decrease of crime is in about the same ratio. Prohibition has certainly done some good in Providence.

The saloon is going. Of the seventeen cities of Massachusetts which held elections lately thirteen voted "no license." Fall River, New Bedford, Haverhill, Gloucester, Springfield, Waltham, Northampton, Brockton and Cambridge, all of which voted for license last year, have this year joined the ranks of temperance cities.

The financial report of the Holy See shows receipts of \$1,200,000, of which \$900,000 were derived from revenues on the invested capital of the Papacy. There will be a deficit of \$300,000 for the coming year. From Peter's Pence collections during the past year only \$300,000 were received, making a proportion of one-seventh of a cent for each Catholic in the world.

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

In ten years more than thirty thousand people embraced Christianity in the Samoan Islands. It is thought there are not more than twenty houses in the whole group where there is not a Bible and family worship.

Not prosperity, but adversity, commonly quickens and intensifies faith. It is when all else seems to fail that God's loving control stands out as unfaillingly sure.

He that hath no bridle on his tongue hath no grace in his heart.—*St. Jerome.*

THE GOVERNOR'S VISIT TO THE SAN FERNANDO SCHOOLS.

The importance attached to our mission schools as an evangelizing agency among the more than 40,000 Hindi speaking people of Trinidad, is seen in the fact that the Governor, attended by other distinguished gentlemen, has more than once attended and taken part in the annual examinations in the different districts. Last year he visited Mr. Morton's district, this year Mr. Grant's.

The *San Fernando Gazette* devotes nearly two columns to an account of the visit of Sir Wm. Robinson and others, on Dec. 16, to the school in San Fernando, taught by Miss Copeland, from Pictou, with the assistance of Indian teachers and monitors.

At the station the Governor and friends were met by the Mayor of San Fernando and other gentlemen. After a little they proceeded to the mission church which was well filled by the 150 pupils and friends of the mission. For quite a time the examination continued, many of the pupils shewing remarkable quickness and proficiency.

At the close a little Coolie lad, 10 years of age, stepped forward and read the following address:

"May it please Your Excellency,—We have been chosen by our fellow scholars, to offer you on their behalf a hearty welcome, on this your first visit to our School. We know that other schools have been honored by your visits, and teachers and pupils have been stimulated by your kind and cheering words: hence we longed to see you, and now having this privilege our hearts are made glad. We love our school very much, and hope we try to profit by our advantages. We thank Your Excellency for coming to-day and would express the hope that you may long live as our Governor, and that we may again be honored by your visits.

"We wish Your Excellency, Lady Robinson and family every happiness."

To this the Governor replied in a most admirable address, from which we select a few sentences:

Mr. Grant, Ladies and Gentlemen:

"I am very much obliged to you all for the cordial welcome which you have given to me, and to you boys and girls for the address you have presented to me. Although this is my first visit to this school, I may tell you that I have been to the Tacarigua school, and I recognize, with great pleasure the good and

sacred work which this Mission is doing, there and here.

* * * * *

"Now from the way in which you have conducted yourselves this morning, have answered questions, and have passed your examinations, I am enabled to say you have done well, so far as your mental attainments your music, writing and arithmetic go—but there is one thing I cannot ascertain. You are sent to school not only to be intelligent boys and girls, but good boys and girls. What I want to know is whether you do your duty to God and to your fellow creatures. This does not mean going to church, or saying a number of prayers, or knowing hymns or Bible stories. These things are necessary of course, but religion is more than that. It is a religion of the heart and not of the lips you should aim at. A religion which must result in purity of thought, word, and deed, and above all, in truthfulness and honesty.

* * * * *

"Boys and girls, life, usefully, properly, and humbly lived is a great and noble calling. If as Mr. Grant said you are some of you to be evangelizers, your life will be full of opportunities of doing good. What can be a better occupation than that? Our Saviour went about doing good, careless of himself, but very careful for those he came in contact with. There is a living example for you. Boys and girls I advise you so to live in this school as to prepare yourselves for an honorable and useful existence as men and women. I would say more than this. Don't strive for any position or for any influence except that which will come to you naturally as good honest men and citizens and good girls and wives. With regard to what Mr. Grant said about evangelizing, let me remind you that there are many thousands, nearly 4,000 persons I believe, in this Colony who do not know the English language. Amongst them I regret to say there are many who are steeped in poverty, vice, and perhaps crime. Well, go amongst them—sympathise with them, aid them, don't say "You are wicked and ignorant and I know more than you do," but teach them and lead them by precept and example to rise to better things. Be you the leaven to leaven the whole lump, and be it yours to show them how to improve their mode of living here, and how to reach out to the hope of immortality hereafter."

A cordial vote of thanks was given to His Excellency whose visit and cheering words and the deeper interest that will be created in the Mission will prove very helpful to those who are engaged in the work. As a church we have cause for

gratitude to God for giving us such missionaries and workers, such a Governor, such substantial aid from proprietors and planters, such abundant success in leading old and young from lives of heathen darkness to a knowledge of the Saviour.

DESCRIPTION OF GRACE.

The Bread of Life seeking the hungry.
The Living Water seeking the thirsty.
The Garments of Salvation seeking the naked.

Truth seeking the liar.
Rest seeking the weary.
Light seeking the darkness.
Pardon seeking the guilty.
Mercy seeking the wretched.
Life seeking death.

—Henry Moorhouse.

“THE CHIEF AMONG TEN THOUSAND.”

Among ten thousand kings, Christ is the one anointed King, the King of kings; among ten thousand lords, the one Lord over all, the Lord of lords; among ten thousand leaders, the one “Leader and Commander of the people.” Among ten thousand captains in the Lord’s hosts, He is the one Captain of salvation; among ten thousand conquerors, with palms in their hands, the one Conqueror over sin, death, and hell.

Among ten thousand holy ones, Christ is the Holy One of God; among ten thousand shepherds, He is the Good Shepherd, the Chief Shepherd, the Great Shepherd of the sheep. Among ten thousand priests unto God, He is the one High Priest, consecrated for evermore; among ten thousand prophets, He is the one Prophet, “of whom Moses spake.” Among ten thousand first-born in the general assembly, He is the one First-born of the Father; among ten thousand born out of death, He is the First-born from the dead. Among ten thousand risen ones, He is the Resurrection; among ten thousand living, He is the Life.

Among ten thousand names in heaven and on earth, His is the one Name by which men must be saved. Among ten thousand physicians, He is the Physician of the sick for whom there was no healer; among ten thousand delivers, He is the Deliverer of the lost. Among ten thousand meek and lowly, He is the meek and

lowly One; among ten thousand valiant ones, He stood alone in the breach on the day of battle. Among ten thousand mourners, He is “the Man of sorrows;” among ten thousand joyful souls, He is anointed with the oil of gladness above his fellows. Among ten thousand stars, He is the Sun shining in his strength; among ten thousand trees of righteousness, He is the one True Vine.—*Moody Stuart.*

AN AWFUL DEATH.

“SEEK YE THE LORD WHILE HE MAY BE FOUND.”

Salvation is *of the Lord*; and let me entreat you only to read Proverbs i: 24-33, dear reader, and you will surely acknowledge, if you own the Bible to be the word of God, that he who trifles with God plays a terrible game, which, unless arrested, will end in his irretrievable and eternal ruin. A writer records the following incident in his own experience, which illustrates what I desire to impress upon the readers of this paper:

“I once attended, on his dying bed, a man whose early history had given promise of better things, but whose goodness was as the morning cloud and the early dew. As I entered the room, he fixed his eyes upon me with a fearful expression, and in the spirit (almost in the language) of the Gardarene demoniac, exclaimed, ‘Why are you come to torment me?’ I replied, ‘I am not come to torment you; I am come to tell you that there is mercy—mercy yet, and mercy even for you!’ He raised his arm with vehemence, and said, ‘No mercy for me! no mercy for me! no mercy for me! I have sinned through all; I have despised all; I am dying, and I am damned!’ His arm fell, and he apparently ceased to breathe. I thought him dead, but was mistaken; there still was life, and even consciousness. Fetching a long-drawn breath, as if for some desperate effort, and covering his face, with the evident intention of concealing the agony which was written there, he uttered the most painful, the most awful groan I ever heard, and then expired.”

May many who read this solemn account be warned by it to escape for their lives, seeking salvation through the precious blood of Christ. “Oh, that they were wise, that they understood this, that they would consider their latter end.”—Deut. xxxiii: 29.—*Sel.*

BUSINESS AND RELIGION.

A wealthy, irreligious shrewd business man in Illinois was approached by a member of the church of Christ for a subscription towards building a meeting-house. He cheerfully put down his name for two hundred dollars, and then remarked, "I give that as a good business investment. I would rather give two hundred dollars every year than not to have the gospel preached in this community."

"How is that?" he was asked. "You do not pay any heed to the gospel. Why are you interested in having it preached?" "O," he replied, "I live here with my family, and my property is around here; without the influence of Christianity the condition of society would soon become such that neither property nor life would be safe. I would not be willing to live in any community where the gospel was not preached!"

These views of a hard-headed man of the world are confirmed by all experience. Christianity is the salt of the earth. Only the utterly abandoned would be content to live where its influence had ceased to be felt.

WORKING CHRISTIANS.

Learn to be working Christians. "Be ye doers of the Word, and not hearers only, deceiving your own selves." It is very striking to see the selfishness of Christians. Are there none of you who know what it is to be selfish in your Christianity? You have seen a selfish child go into a secret place to enjoy some delicious morsel undisturbed by his companions. So it is with some Christians. They feed upon Christ and forgiveness; but do it alone, and all for themselves. Are there not some of you who can enjoy being a Christian, while your dearest friend is not, and yet you will not speak to him? See here, you have got work to do. When Christ found you, he said, "Go to work in my vineyard." What were you hired for, if it was not to spread salvation? What blessed for! O my Christian friends! how little you live as though you were the servants of Christ! How much idle talk you have! This is not like a good servant. How many things you have to do for yourself! How few for Christ and his people! This is not like a servant. — *McCheyne*.

FAMILY RELIGION.

Fathers, you are the heads of happy families to-day. All that I ask is, that you will make them happier still — happy, not only in your love, but in the love of God the Saviour, happy for time and through eternity. The happiest family will not always be so. The most smiling circle will be in tears some day. All that I ask is, that you will secure, for yourself and your children, a friend in that blessed Redeemer who will wipe all tears from all faces. Your families may soon be scattered, and familiar voices may cease to echo within your walls. They may go, each to his own, and some of them may go far away. O, see to it that the God of Bethel goes with them, that they may set up an altar, even on a distant shore, and sing the Lord's song in that foreign land. — *Sel.*

FOLLOW THOU ME.

Dear follow-Christian, by the loving hand of our God we have been led forward through another year, and time in its rapid flight has brought us so much the nearer to that blessed moment when we shall see Jesus, and be like Him; and when the trials of the wilderness will be over, and all our hopes shall be exchanged for the eternal presence of Him "whom having not seen we love," in whose light we shall forever dwell.

Let us start this year, with the words of the Lord Jesus to Peter as our motto, "Follow thou Me." The Lord sets *Himself* before us as our great example, *Himself* in all His walk here below as the obedient One, in His delight in the law of the Lord, in His meekness and gentleness under all the malignant hatred of men and devils, in His communion with the Father, and in His faithfulness as the servant of God. Oh, what an excellence we see in Him! what matchless perfection! every thought and word according to the will of God! He sets *Himself* thus before us as the One upon whom our eye is to be set, on whom our heart and affections are to be fixed, and in whom all our hopes are to be centered; and as our eye and heart are single and true to Him, we shall, like Him, be always doing the things that please the Father. Dear reader, seek to be that servant to whom the Lord shall be able to say, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." — *J. E. Hawkins*.