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

THE MARITIME
PRESBYTERIAN.

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WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

DEC., 1888.

Literary Notices.

The *Presbyterian Review* for October has the following contents:

The Influence of Paganism on Post-Apostolic Christianity, by the Rev. G. T. Purves, D. D.

The Impeccability of Christ, by Prof. W. G. T. Shedd, D. D., L. L. D.

Charles Darwin's Religious Life: A Sketch in Spiritual Biography, by Prof. B. B. Warfield, D. D.

The Two Isaiahs, the Real and the Imaginary, by Principal G. C. M. Douglas, D. D.

Editorial Notes, General Synod of the Reformed (Dutch) Church, by the Rev. T. W. Chambers, D. D., L. L. D.; The Fourth General Presbyterian Council, by the Rev. W. G. Blaikie, D. D., L. L. D.; General Assembly of the Presbyterian Church in Canada, by Principal W. Caven, D. D.; General Conference on Foreign Missions, by Prof. C. A. Aiken, D. D.; The One Hundredth General Assembly, by Pres. F. L. Patton, D. D., L. L. D.; The Lambeth Conference, by Prof. C. A. Briggs, D. D.

Reviews of Recent Theological Literature. Price 80cts per. copy or \$3.00 per. annum.

SCRIBNER'S MAGAZINE for December is to hand with its usual variety of contents, and being the Xmas No is embellished by a gilded cover.

We clip the following from the prospectus for 1889.

"The publishers of SCRIBNER'S MAGAZINE aim to make it the most popular and enterprising of periodicals, while at all times preserving its high literary character. 25,000 new readers have been drawn to it during the past six months, and it closes its second year with a new impetus and an assured success."

"The *Railroad Articles* will be continued by several very striking papers. "A correspondence and collection of manuscript memoirs relating to J. F. Millet and a famous group of modern French painters will furnish the substance of several articles illustrated." "Many valuable *Literary Articles* will appear; a paper on Walter Scott's *Methods of Work*, illustrated from original MSS. Articles on Art subjects will be a feature. *Fishing Articles* describing sport in the best fishing grounds

will appear, as also *Illustrated Articles* of great variety, touching upon all manner of subjects, travel, biography, description, etc. In the list of scientific papers for the year will be an article by Professor John Trowbridge, upon the most recent developments and uses of Photography. Illustrated.

There will be a group of papers upon Electricity in its most recent applications, by eminent authorities. \$3.00 a year; 25 cents a number. CHARLES SCRIBNER'S SONS, 743-745 Broadway, N. Y.

A GOOD INVESTMENT.

Several winters ago a woman was coming out from some public building where the heavy doors swung back and made egress difficult. A street urchin sprang to the rescue, and, as he held open the door, she said "Thank you," and passed on.

"Cracky! d'ye hear that?" said the boy to a companion standing near.

"No; what?"

"Why, that lady in sealakin said 'thank ye, to the likes o' me.'"

Amused at the conversation, which she could not help overhearing, the lady turned round and said to him "It always pays to be polite, my boy; remember that."

Years passed away, and December last when doing her Christmas shopping this same woman received an exceptional courtesy from a clerk in Boston, which caused her to remark to a friend who was with her: "What a comfort to be civilly treated once in a while—though I don't know that I blame the clerks for being rude during the holiday trade."

The young man's quick ear caught the words, and he said: "Pardon me, madam, but you gave me my first lesson in politeness."

She looked at him in amazement, while he related the little forgotten incident, and told her that that simple "thank you" awakened his first ambition to be something in the world. He went the next morning and applied for a situation as office boy in the establishment where he was now an honored and trusted clerk.

Only two words, dropped into the treasury of street conversation, but they yielded returns of a certain kind more satisfactory than investments in stocks and bonds.—*Congregationalist*.

THE MARITIME PRESBYTERIAN.

Vol. VIII.

DEC., 1888.

No. 12

The Maritime Presbyterian.

A MONTHLY MAGAZINE DEVOTED TO MISSIONS.

Price, in advance, 25 cents per year in parcels of 4 and upwards to one address. Single copies 40 cents. Subscriptions at a proportional rate may begin at any time but must end with December. All receipts, after paying expenses, are for Missions. Paid to date \$400.

The Children's Record.

A MONTHLY MISSIONARY MAGAZINE FOR THE CHILDREN OF THE

Presbyterian Church in Canada.

Price, in advance, 15 cents per year in parcels of 5 and upwards, to one address. Single copies 30 cents. Subscriptions at a proportional rate may begin at any time, but must end with December. All receipts, after paying expenses, are for Missions. Paid to date, \$200.00.

All communications to be addressed to

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

This issue closes the eighth volume of the MARITIME. Thanks to the friends throughout the country who have so kindly aided in its circulation. Their reward and ours is the same, the consciousness that some good has been done by the million and a half of pages of good wholesome reading matter that it has carried abroad during the year.

A stray copy of the MARITIME not long since found its way to a poor, hardened, and apparently hopeless drunkard in Trinidad. A story in it of a little child who wanted to know what she could do for Jesus, touched his heart. "Here is a little child, said he, wanting to serve her Saviour and what have I done for Him all these years?" He became a changed man from that time and is still holding on in a better way.

The accounts of the MARITIME for the year have not been all made up, but all expenses will be paid and there will be a balance for the Foreign Mission Fund, how much can't yet be exactly known.

Please give early notification of the number required for the coming year.

Please send subscriptions by Post Office order or registered letter. Do not send postage stamps where it can be avoided, and then only in very small quantities. A Post Office order for any sum under four dollars only costs two cents.

For the coming year as well as the past, the MARITIME will be indebted for its circulation to the friends who so kindly act as agents in the different sections of the country. We trust that its readers will commend it to others and thus aid in increasing its circulation.

Mr. Morton writes "a friend here whose name is unknown has pledged the amount necessary to make an addition to the Tacarigua school house, part of the space to be for a reading room."

Such instances of generosity should both cheer and stimulate our church at home.

This is Miss Blackaddar's school and the generosity of the unknown donor will enable her to work to better advantage when she returns.

Mr. Morton is very anxious to get a new school house at St. Joseph. This is an important centre in an old Spanish town and a promising field for work. At present he is obliged to pay ten dollars per month rental for a building that is very unsuitable. Besides, if he had a new school house the school would at once go on the list of Government assisted schools which would be about twelve dollars per month additional, so that the new school house would be a richly paying investment.

The Government has given him a site in a valuable centre and now he awaits the money to build. Miss Blackaddar has been earnestly laboring during her furlough hoping that the collections at her meetings would so enrich the F. M. Treasury

that a grant could be made for the school house in addition to the ordinary estimates for the year.

NATIVE PASTORS IN TRINIDAD.

In connection with the appeal for a missionary for Couva there has been suggested the idea of appointing a native to that position.

The Foreign Mission Committee, the Mission Council of Trinidad, and the Presbytery of Trinidad, are of one opinion on the matter, and are fully convinced in view of all the circumstances, that the appointment of a missionary from home is the most economical, the best for the mission now, and the best for its future, in short as Mr. Grant puts it, "It appears to be imperative."

One general reason for this, apart from special reasons in the present vacant field, is the following: If natives were gradually appointed in the room of our home missionaries, and supported from home, the mission would continue a mission, wrought by native agency but dependent upon the Foreign Mission Board for appointments and for funds. Whereas if from time to time, a part of the field were set off by itself as a separate congregation with the privilege of calling its own pastor on condition of supporting him, or perhaps receiving for a time a small supplement, the mission would in course of time develop into a self sustaining, self governing native church just like our own at home. These native pastors would have a seat in Presbytery, and in all matters affecting the government and working of the church would occupy the same position as our ministers at home, and the missionaries in the field. The only difference would be that they would not have a voice or vote in the disposal of monies sent from the Foreign Mission Fund for carrying on the work in the various parts of the field. This would be left entirely with the missionaries whom we ourselves appoint.

Mr. Morton writes, "you may quote me freely as in favor of native pastors being settled over native congregations, consolidating a native church, but as opposed to their being appointed in the same way and to the same general position as evangelists from home." This plan has, after long experience in different fields, by different missionary societies, been found the best fitted to establish and develop a self working, self supporting, native church.

The F. M. Committee is still looking for a man for Couva. The planters in that field contribute nearly a thousand dollars a year to the mission, partly because they see the good that it does to their Coolie laborers, and partly because the missionary holds a service on Sabbath evening for the Scotch overseers, and thus we are enabled to have a missionary in the field working amongst the Indians and supported to a large extent by the planters. If there be not soon an appointment made there may be a risk of losing that sum which is now paid annually to the mission.

Mr. Morton and Mr. Grant have both been many years in the field. Hard work and the care of their different fields has told upon their strength, and as one of them has well said, what would Mr. McRae do alone if their strength were to fail them, with the care of the whole mission upon his shoulders.

Sample parcels of the MARITIME will be sent free to any address. Please send the names and addresses of some of your friends and have it introduced where it is not taken.

Mr. David Hind of Connecticut has recently given one million dollars to the American Missionary Association. When the rich began to realize that their millions and the poor that their mites are all the Lord's then will there be a more plenteous flow into His treasury, and the glad tidings will be spread all the more speedily to the ends of the earth.

This issue contains quite a variety of missionary letters. Some of them are extracts from private correspondence for which thanks are due to those who so kindly gave them. In some cases extracts have been made with considerable freedom but we trust that they have been made with sufficient care. Let it be remembered that these private letters were not intended by the writers for publication, and the responsibility for doing so must rest with us. Our only apology is that they seemed to be such as would be interesting to our readers and helpful to the Mission.

A SCOTCH SEAMAN ON MISSIONS.

A seaman, on returning home to Scotland, after a cruise to the Pacific, was asked, "Do you think the missionaries have done any good in the South Sea Islands?" "I tell you a fact which speaks for itself," said the sailor. "Last year I was wrecked on one of those islands, where I knew that eight years before a ship was wrecked and the crew murdered; and you may judge how I felt at the prospect before me—if not dashed to pieces on the rocks to survive for a more cruel death. When day broke we saw a number of canoes pulling for our ship, and we were prepared for the worst. Think of our joy and wonder when we saw the natives in English dress, and heard some of them talk in the English language. On that very island the next Sunday we heard the Gospel preached. I do not know what you think of missions, but I know what I do."

HOME MISSION BOARD.

The Home Mission Board met at Chalmers Hall, Halifax, on the 20th November.

Forty-three catechists were employed during the past summer, and reports were received from them all showing good work done and several of the fields had paid in full.

Fifteen probationers were asked for from the different Presbyteries but owing to scarcity of laborers all the applications could not be granted.

The St. John Presbytery last year had received \$1500 for the support of ordained missionaries. This year only \$750 was asked for. The decrease in the grant was owing to the fact that some of the mission stations had been placed on the Augmentation fund.

A grant of \$75 was made to a missionary who is to visit the lumber camps on the St. John River during the winter. This grant is for the purpose of purchasing religious literature to distribute among the lumbermen, and also to cover any incidental expenses that may arise.

\$300 was voted to assist the St. John Presbytery in supporting a Presbyterian missionary who shall visit the mission stations and explore new ground.

Steps are being taken to revive our cause at Grand Falls. A grant is to be made from the Home Mission Fund should a suitable agent be procured from the French Evangelization Board. Through increased railway accommodation a revival in trade is likely soon to take place at the Grand Falls.

During 1888 marked progress has been made and some of the Presbyteries made a decidedly good showing. Com.

WHY THE YOKE IS EASY.

Mark Guy Pearse tells us of an incident which occurred in connection with a sermon of his on Christ's invitation to the weary and heavy laden.

I had finished my sermon, when a good man came to me and said: "I wish I had known what you were going to preach about. I could have told you something."

"Well, my friend," I said, "it is very good of you. May I not have it still?"

"Do you know why his yoke is light, sir? If not, I think I can tell you."

"Well, because the good Lord helps us to carry it, I suppose."

"No, sir," he explained, shaking his head; "I think I know better than that. You see, when I was a boy at home, I used to drive the oxen in my father's yoke. And the yoke was never made to balance, sir, as you said." (I had referred to the Greek word. But how much better it was to know the real thing.)

He went on triumphantly: "Father's yokes were always made heavier on one side than the other. Then, you see, we would put a weak bullock in along side of a strong bullock, and the light end would come on the weak bullock, because the stronger one had the heavy part of it on his shoulder."

Then his face lit up as he said: "That is why the yoke is easy and the burden is light; because the Lord's yoke is made after the same pattern, and the heavy end is upon his shoulder."

So shall ye find rest to your soul.

New Hebrides.

LETTER FROM REV. J. W. MCKENZIE.

Erakor, Efate, July 16th, 1888.

My Dear Mr. Scott :

It is now over two months since we returned to our station. Between house-building, transcribing my translation, attending to the arrowroot and the work in general my time has been fully occupied.

With the exception of a short, but rather severe illness which Mrs. McKenzie had about a fortnight ago, our health has been excellent. We still feel very lonely without our boys, but having received good tidings from them very recently the trial is somewhat less severe.

We found the work going on satisfactorily. The house cleaning and white washing were over, having been faithfully done, and the premises in general were clean and tidy.

For this two of our women deserve special praise. One of them, Tourango, is a real mother in Israel. Along with her husband—a man whose equal in exemplary christian conduct I have not yet met amongst the natives—she has been living on our premises for about thirteen years, to do any work we may require of them, but chiefly to take charge of our premises in our absence. For years their house has been a home for Pango children who come here to attend school. The other Sian, is a fine young woman—the wife of Solomon who has charge of the children's school. Being naturally smart, and having had special advantages of which she has made good improvement, she is looked to by the rest of the women, and is generally foremost in any good cause. She has charge of the infant class in Sabbath School.

We found our poor natives burdened with a debt of three hundred francs, and making copra to pay it off. One of the young men had had his hand shattered with dynamite while trying to throw a charge of it into a shoal of fish. He was taken round to Hav. Harbour, to a French doctor, and had it amputated. For the operation the doctor charged the above sum.

We feel more attached than ever to our people for the kindness they have shown us since we returned. A few days ago I heard that some of our Erakor people were complaining that the other villages

did not give them an opportunity of bringing us a present of yams, as they kept our yam house full. The natives of Fila seem as if they wish to make up for all the unkindness and insults we had to endure from them before they were willing to listen to our message. Besides giving us several presents of yams, they have burnt two kilns of lime for the house. I am erecting there, cleared the site, split up palm trees for the roof, cut grass, or reeds rather for the thatch, brought them a considerable distance in canoes, put on the thatch and put a fence round the house, all gratis. They are much pleased that we are to spend a good part of our time amongst them.

What a contrast their appearance presented a few days ago when they were working at the fence, to what it was less than three years ago, when on the same spot they beat their drums and danced around them, naked, painted and feathered. Some of the drums are still standing inside the fence, part of them used for the fence.

The house is a neat building of two rooms. The frame cost, including flooring over thirty pounds. For forty dollars of this amount I am indebted to the W. F. M. Society of Green Hill. I have also to acknowledge a contribution of twenty dollars from the W. F. M. Society of Hopewell, which along with fifty dollars received some time ago from the W. F. M. Society of Durham, lessens very materially the sum our natives have to pay for the seats for their church.

Did not get to the Annual Meeting this year. It was a small one only five missionaries being present. I shall send you a copy of the minutes. Four, and perhaps five, mission families intend going to the Colonies at the end of, or during this year.

With our united kind regards,

I remain,

yours sincerely,

J. W. MCKENZIE.

Four good habits, Punctuality, Accuracy, Steadiness and Despatch. Without the first, time is wasted; without the second, mistakes, the most hurtful to our own credit and interest and that of others may be committed; without the third nothing can be well done; and without the fourth, opportunities of advantage are lost which are impossible to recall."

EXTRACT OF A PRIVATE LETTER
FROM REV. JOSEPH ANNAND.SANTO, NEW HEBRIDES,
June 17th, 1883.

I am thankful to be able to report our health good. My soiatica still makes itself felt almost continually but it has eased down so that I am never laid aside from work by it. Throughout the summer I have worked hard at manual labor and other duties. We are now getting fairly into harness here. For over two months I have been addressing the people briefly in their own tongue.

Our work among the natives is now quite interesting. Studying up their language gives pleasure. I am speaking to them on Sabbath now, but I am not by any means fluent yet. They understand however, what I say which is so far satisfactory. Two weeks ago I despatched to Sydney by a man of war, the manuscript of a first book. This I expect printed and returned by the "Dayspring" in October or November. It is not very elaborate only about 16 pages. We need very much a printing press in this end of the group. Sending away to Sydney everything we need printed is not only great delay, but expensive as well.

The people here as in all the other islands are very superstitious. They are very much afraid of spirits. There are quite a number of places near us that are believed to be haunted by evil spirits. We have never seen any of them yet. When I asked the people about them and how it would be with me if I disturbed any of their places of abode, they said, oh the spirits will not know you so they may not trouble you. I presume that they do not recognize us as we have not been molested by them unless they have entered into the pigs and so vent their anger upon us through them. Now, however, having got up a stone wall all around our premises the pigs are kept at bay, excepting one that jumps the fence like a dog.

The women seem afraid to come into the school house lest the spirits kill them. Certain customs prevail here that are interesting also. No man dare eat food cooked at a fire made for cooking the women's own food and vice versa. The women do most of the cooking but she has to make one fire for her husband's food and one for her own. None of the men dare eat any food cooked on our premises

nor even light their pipes at our fires. For me to eat any part of the food being eaten by them would surely bring the wrath of the spirits upon them. Though there is so much to be obtained in the way of keeping the spirits favor toward them yet I find nothing like any regular worshipping of these. They make no offerings no sacrifices, nor do they pray to them so far as I can yet learn.

LETTER FROM MRS. ANNAND.

SANTO, June 23rd, 1883.

My Dear Mrs. McCurdy:—

In regard to our health it has been good since Christmas. Mr. Annand still feels the Soiatica. I may say that he is ever free from it, but it has not been bad enough since the New Year set in to keep him from work.

The Lord is very good to us. We are enjoying many blessings. He has caused the people to be very friendly towards us. Whilst some others in the mission have been in great danger, we so far have felt quite safe. Of course we can never know when heathen people may turn around. They are so fickle.

Poor. Mr. and Mrs. Morton who were settled in Malekula last year just a week before we settled here have passed through a trying season. One of the natives who belonged to another village near the one where Mr. and Mrs. Morton live was angry with some one in the latter village, so he said

" I WILT KILL THE MISSIONARY. "

He came one evening with his gun to look for Mr. Morton. The blinds happened to be down that night. They had not been in the habit of putting them down but Mrs. Morton says that something prompted her to put them down that night, though Mr. Morton thought it useless. Of course they were neither of them aware of any danger. When the man could not see the missionary he went to a young man a servant of Mr. Morton, talked to him, got him off his guard, and shot him through the back. As soon as the poor lad was shot he ran to Mr. Morton, fell down at the door and soon died.

It was a great shock to Mrs. Morton. They have not lighted a light at night since. They have both suffered very much from fever. They were here at the meeting (of Synod) and have gone in the "Dayspring" as far South as Aniwa for a

changes. So you see the romance is not quite gone out of the New Hebrides yet.

WE HAVE TWO YOUNG MEN

staying with us just now. They are Santo men. The "Dayspring" brought them down from Sydney. One is from the South East of Santo, and has been away for nine years. The other one was taken away from his home when a little boy and has quite forgotten both his own language and the place from which he came. They can both read a little English and have some knowledge of the word of God. We would like that they would stay with us that we might make teachers of them. They assist a little now in teaching the letters. But we fear they will not remain very long but be off in some trading vessel.

I must now close as I have a great many letters to answer and the "Dayspring" may return any day for our mail.

Wishing you every blessing, and with our united kind regards

I remain,

Yours truly,

A. M. ANNAND.

Trinidad.

LETTER FROM MR. MORTON.

Permission has been kindly given to make some extracts from a private letter from Mr. Morton. We can only ask pardon if extracts have been made with too much freedom. The conviction that what has been selected will prove of interest and will help to deepen the interest of our church in our missionaries and our missions is our apology.

TUNAPUNA, Oct. 23rd 1888.

My Dear Father:—

When I wrote you in May I was sick, and I have continued unwell ever since. Not that I was in bed or altogether laid aside from working, only weak and weary nearly all the time. We took a change, eight miles to Arima where a merchant who generally lives in Port of Spain has a house (furnished) which he kindly gave us rent free. That did me good and a few weeks at the sea side helped still further, so that the Dr. considers me as on the fair way to regain my strength. I still have Asthma at night, but not so bad as formerly. I breathe through both lungs which I was not doing three months ago. But I

have to be very careful in doing my work. I dare not preach in the open air as formerly. That has to be done for me by catechists.

As to coming home last Spring I could not think of it. Couva was vacant, and I had work that nothing but the most urgent necessity would induce me to leave. I do not want to return next Spring, I would rather stay on for two or three years longer. But of course if my health is not restored I will come to Nova Scotia in the Spring.

I had a letter from Mr. McRae this morning and they are all well. Mr. Grant was here for a night last week. He is not looking strong but does not complain.

We have had a bad form of Dysentery, in some cases almost like Cholera. It cut down many, some of them people of prominence, but it seems now to have quite abated though there are still some new cases.

We are exceedingly anxious to hear of a missionary from home for Couva. Unless we get one it will derange our plans for the future of the mission. Native ministers should become the pastors of Native congregations, and these congregations should be taught to aim at self support. Then in time fewer men from home might serve. But with Mr. Grant and I past our vigour it would be a mistake to let the home element run down or be replaced by the native. When we get natives not into our places, but into their own appropriate places the future of the mission will be more solidly secured.

Your affectionate son,

JOHN MORTON.

WITHOUT DISTRACTIONS.

As the soul must be clean from sin, so it must be clear and free from distractions. The intent of our devotion is to welcome God to our hearts. Now where shall we entertain him if the rooms be full, thronged with cares and turbulent passions? The Spirit of God will not endure to be crowded up together with the world in our strait lodgings; a holy vacuity must make way for him in our bosoms. The divine pattern of devotion, in whom the Godhead dwelt bodily, retires in the mount to pray; he that carried heaven with him would even thus leave the world below him. Alas! how can we hope to mount up to heaven in our thoughts if we have the clogs of earthly cares hanging at our heels?—*Bishop Hall.*

LETTER FROM REV. K. J. GRANT.

SAN FERNANDO, Oct. 20th, 1888.

Dear Miss Blackadder:—

We see you are in labors abundant. Beware! You need rest before resuming work here if you would continue at your post. I know how easy it is to get committed to engagements and after making out a reasonable list say for two or three weeks. I know how liable additions are to be made to it, and dear friends at home are always so anxious to get information about the work.

Ragbir is preparing to visit St. Lucia under appointment of the Mission Council. On his return it is probable he will decide between Oropouche and St. Lucia. Oropouche is to be erected into a separate charge with the Stations of Russillac and Fyzabad, and to be placed in charge of a native pastor. I trust the day is near when several such congregations will be formed. It appears imperative that we have a home man in Couva.

Babu Lal Behari and I have just returned from a very interesting afternoon's work. The gospel is manifestly gaining ground on every hand. The attention is not so good as we would desire under the gospel message but the people are solemnized.

By ships just arrived from Calcutta nearly 200 who were here before have returned from India.

* * * *

All join me in kind greetings.

Yours sincerely,

K. J. GRANT.

LETTER FROM MRS. MORTON.

TUNAPUNA, TRINIDAD, B. W. I.

O. t. 16th, 1888.

My Dear Friends:—

If you have not been hearing from me so frequently of late you must excuse me. Our duties are always laborious, and Mr. Morton's health has not been good for some time past. It is quite impossible to rest at home, so when the schools closed for three weeks toward the end of August we ran away for a time to Gasparillo for rest and sea-bathing. We remained a month. Mr. Morton came up twice for the Sabbath services. He seems to be much better now, but the cough has not yet left him; last Sabbath he probably over-worked a little. He held a service at eight o'clock

at Caroni, another at St. Joseph at a quarter past nine, and then his Bible class and service at Tunapuna, concluding at a quarter to one. This would have been quite enough speaking for one day, but as there is no missionary at Couva he was obliged to travel there in the afternoon to preach in English in the evening. We hope soon to have a new missionary for Couva.

I have not very much that is new to tell you. Our school work is going on well; we have more children in school this year than ever. Two of our large boys have got employment in town, lately, as clerks in a large firm, and seem to be doing very well.

One day a Brahman came to our door and entreated us to be present at a dinner that he was to give on the following evening. We wished to be friendly so promised to go on condition that Mr. Morton should be allowed to read and speak to the people.

These dinners are a part of their religion, a great deal of money is spent upon them by poor people who some times go in debt to obtain it. As much as two barrels of flour are sometimes used for one dinner, besides quantities of rice and other things. Hundreds of people are fed, and the cooking, singing and beating of drums are kept up the whole night long.

It might occur to you that it must be difficult for poor people to provide for so many guests, but the accommodations are of the simplest. They sit on the ground in the open air and eat with their fingers from squares of plantain leaf instead of plates.

It was a lovely moonlight night that we went to the Brahman's feast. It was only seven o'clock but the large dew-drops were already sparkling on the grassy path that leads from our house to his. We found a great crowd gathered. Large pots were set ready for cooking and a number of people were preparing the food. Some were singing to the accompaniment of drums, others smoking and talking. The Brahman himself was doing all the worshipping. He and his little son were sitting on a mat in the midst of the crowd; before them was a bamboo frame prettily draped with pure white garlands of jasmine flowers; we wondered where they could have gathered so many. Inside the frame was a little image of his god. Small lamps burned around it; two or three men strung more flowers, or handed the articles neces-

sary for the worship which consisted only in certain little motions and acts being done according to rule, and certain Sanskrit words or sentences repeated at the proper times. If anything is omitted or not said or done at the exact time, or if a flower is put on the right hand when it should have been on the left the worship is said to be of no use. Sometimes the Brahman scattered a little rice, again he dipped a flower in cocoa nut oil and laid it down with great precision. What a substitute for the prayer and adoration with which the Christian religion teaches men to approach their God.

Seeing that there would be no opportunity for Mr. Morton to read or address the people we did not remain long; no one seemed to notice our presence beyond the usual salaam from those who recognized us. We sat under the projecting roof of a little cottage to avoid the falling dew, and then slipped quietly away. Soon after the Brahman's little son was sent to our school, and he is still attending regularly.

The Hindu books say that there are three hundred and thirty three millions of gods and goddesses, or, perhaps it might give you a more correct idea to tell you that their many gods and goddesses are believed to have at different times manifested themselves in that number of different forms. The religious Hindu chooses for himself the particular gods to whom he will pay most respect and devotion; the same god in different forms is supposed to possess different kinds and degrees of power, and this leads to endless disputes among the different sects who exalt their own favored deity at the expense of the rest.

Truly yours,

SARAH E. MORTON.

EXTRACTS OF LETTERS FROM
SOME OF THE NATIVES IN
TRINIDAD.

Miss Blackadder has kindly permitted the following extracts of letters from some of the natives in Trinidad. One is from Annie Mewa, a lame orphan girl whom Miss Blackadder kept with her for some years, the other from Julamsingh a teacher in Miss Blackadder's school in Tacarigua.

FROM ANNIE MEWA.

PRINCETOWN, Sep. 14, 1888.

My Dear Miss Blackadder :—

I hope you are enjoying good health at

home. I am longing to see you once more. I hear you weigh one hundred pounds. I hope you will weigh more when you return.

I am so sorry that people are dying in such numbers, every day there is a funeral, it is fearful.

I have a class in Sunday school of seven girls, all can read their Bibles well. They learn well, and I am glad I can help others when so much has been done for me.

I spend every Sunday with Mrs. McRae, they think if I had a cripples chair I could get about, without always asking people to lend a horse, a mule, or a donkey.

Please bring me some apples.

You will be sorry to hear that Mr. Freeman is dead, he fell from a mule. Come home soon or all your old friends will be dead. We join in love to you, baby sends you many kisses.

Yours with love,

ANNIE MEWA.

FROM JULAM SINGH.

TRINIDAD, TACARIGNA, Sep. 25, 1888.

Dear Miss Blackadder :—

I received your letter on the 10th September, 1888. I and family are all well at present, praise the Lord. Madam told us about Miss Agnes and Mr. Arthur, she told us that Miss Agnes was sick for a week with fever, but Mr. Arthur was all right.

* * * * *

Now I want to tell you a little about our school, our school has been largened and the playground is much better than before. It is surrounded with crotns and and it does look so lovely now, that if you see it now you wont believe it is the same school what was before. I am still teaching on and Miss Faiff is getting on pretty well. Our average has not been the same as yours for the children are all away, some in the woods, some in the field, some have been taken away as monitors, some have removed here and there.

I now conclude my letter with saying salaam to you and your friends.

I remain yours truly,

JULAM SINGH.

REPORT OF OUR MISSION IN ST. LUCIA.

[For the Maritime :—

TUNAPUNA, TRINIDAD.

I forward herewith part of a letter received from Mr. Cropper in reference to Mission work in St. Lucia. I omit merely the part taken up with details of the accounts for the first half of the year which will be laid before the Mission Council. The question of a missionary for St. Lucia raised in the last sentence is as difficult as it is important. Out of 2300 East Indians in St. Lucia 327 have just returned to India. The localities where the East Indians reside are isolated, and the roads laborious. These are some of the difficulties. On the other hand the people are accessible, and it is a pity that any of them should return to India untaught and unchristianized. The matter is much in our thoughts and desires, and prayer opens many a closed door.

JOHN MORTON.

ST. LUCIA, Oct. 12th, 1888.

TO THE MISSION COUNCIL IN TRINIDAD.

The year opened with the three schools, Crown-Lands, Mabouya and Roseau in full operation. In April, Sadaphal who was in charge of the Mabouya school was brought to Castries to visit an unfortunate countryman from Crown-Lands who had cruelly murdered his reputed wife, and awaited his trial for the offence. He was sentenced to death and was executed.

Though at first indifferent to the pleading and prayers of our Catechist this man gradually came to listen to his teaching, and ultimately, renouncing his false deities and the sinful presumption that he was justified in taking the life of the wife whom he charged with unfaithfulness, he confessed the Saviour and sought from Him mercy and the cleansing of the awful stain he had brought upon his soul. Let us hope that this was not the confession of the lips only, but the expression of the sorrowful repentance of the heart, which, we know, will not, even if made at the last moment, be despised.

A creole teacher was temporarily placed at Mabouya, and Sadaphal paid a visit to the estates in the other parts of the island on which Coolies are settled. It was determined that Sadaphal should be set free

from the charge of a school and should devote his whole time to the Catechist work, and the Creole master was retained at Mabouya until you could engage and send up another Indian from Trinidad. But this teacher was not successful with the young Indians. They all left the school, and I was obliged to close it, though there were many Creole children in attendance. It remained closed till near the end of May when a teacher having been sent up from Trinidad, Allahdua was placed in charge. Owing to painful news received, Allahdua obtained leave to visit his family in Trinidad and the school was again closed after being opened for one week only. Another teacher having resigned Allahdua was, on his return, sent back to Roseau. But I am glad to add that I have obtained a teacher from St. Vincent who arrived yesterday, and I hope to have the Mabouya school again opened on Monday next the 23rd day.

John Paul, a Creole, was in charge of the Crown-Lands school when the year opened, but was transferred to Roseau in May, when a young Indian teacher was sent up from Trinidad, whom, for many reasons, it was deemed best to place at Crown-Lands under the care of Sadaphal. Shortly after his change, Paul resigned and I had to seek the teacher whom I have just told you has arrived from St. Vincent.

The difficulties our teachers have to contend with are many, and I am pleased to record here my satisfaction with their conduct, and the efforts they are making for the good of their fellows. I think I can fairly say that progress has been made in the Crown-Lands and Roseau schools, and I trust they will occupy as good, if not a better place, among the other schools of the Colony at the next examination which is to be held next month, as was occupied by Crown-Lands last year.

The Christian work among the adults also progresses. Five copies of the Bible in Hindustani have recently been purchased, a copy of the New Testament, and a copy of the 11 vol. of the Old Testament besides many tracts and story books. Sales would be very much larger, but the number of adults who can read is very small. I earnestly hope the time is not far distant when we shall have a missionary resident among us.

Yours sincerely,

J. B. CROPPER.

LETTER FROM PERSIA.

[Forwarded for the Mariner:—

We have received for publication the following interesting letter written by Miss Montgomery a native of P. E. Island, and now a missionary in Persia.

HAMADAN, April 14th 1888.

Dr. John Gillespie:—

REV. AND DEAR SIR,

Unlike last year the first Spring month brought real Spring weather to Hamadan, so warm with no snow and very little rain, but with April has come genial showers giving promise of plenty in the land this year.

The month has found all the workers in their respective places, and all departments of the work seem to be opening and widening, and daily increasing in interest. Our work among the Armenians is steady quiet work, instructing the children, striving to train them to be good noble Christians, teaching those who have professed Protestantism the way of God more perfectly; but the present time seems to offer remarkable opportunities for work among Mussulmans. You have heard in former letters how they were attending the Sabbath services, and this continued till the last Sabbath of March. On that day we were surprised to find the lower part of church packed with men and boys as closely as they could stand, and the gallery was as full of women. Mr. Hawkes spoke from the text, "Lie not one to another" an admonition specially suitable for a congregation of Persians, for because of lying this land would mourn if there were any left truthful enough to lay it to heart.

After the service a young man came and spoke to Mr. Hawkes bringing his brother whom he introduced as A TERRIBLE LIAR.

I verily believe the boy might have returned the compliment without adding the least to his former reputation. They do not appear to be able to understand a person always speaking the truth, and those who become acquainted with us seem to think it the most wonderful thing they can say of us, that we will not lie even in fun.

The following Friday we had just such a crowd at our prayer meeting. Such a sight as it was! Our double room was filled with women as closely as they could sit on the floor, with dirty half clothed children wedged in between. None of

them know how to listen, not even how to keep still, and each one is ready to resent even with blows the least intrusion by a neighbour on the space she occupies. You may be sure it is no easy matter to keep such an audience quiet enough to conduct the meeting. Mrs. Hawkes talked to them in Persian, and during that time they kept comparatively quiet, but they could not understand that it was necessary for them to refrain from talking when prayer was being offered.

Of course we know that they must learn as children from the very first, and do not mind the trouble, but it makes us sad that our Christian women do not exhibit the spirit we would like to see shown by them. Their quiet orderly prayer meeting is disturbed, no doubt, and they do not seem to have self denial enough, or love enough for the souls of their less favoured sisters to put up with this much inconvenience for their good. As they still continue to come, we have considered holding a separate meeting for Moslem women, but there would be more likelihood of trouble arising if there were a religious meeting held specially for them, than if they are just allowed to come in to our regular service.

Strange it will be if things are allowed to go on so quietly with us if so many of these people are allowed to attend the services without some effort being made to prevent them from coming within reach of the good news. All we can do is to work diligently while the day lasts.

The Mussulman feast begins the 21st of March, and the two following weeks are observed as holidays by all classes. The members of the Station have been making social visits and have been able to make more than in former years. My sister and I have made in the last four weeks fifty-five visits in families representing all classes from the highest in church and state to the home of the beggar who gathers alms by the roadside, and by all we have been gladly received. How we would rejoice could we but feel that it is for the sake of the message we bring that we are welcomed, but we must be content to work slowly here and by gathering out the stones of prejudice make ready a people prepared to receive the truth.

The second Sabbath of April was our communion. The daily services during the week were well attended, and Sabbath morning the church was more than ever filled to overflowing. In the afternoon,

two children were baptized, and four new members admitted to the church on profession of their faith. Among those was one of our larger school girls. Raaha Shimon was also greatly encouraged by having his room filled with Jews at the Saturday service the week before their Passover. The friendly advance made by the household of Moollah Rabbi—the highest dignitary among the Jews—surprised us much. All the members of the Station were invited to call on him, and this seemed to astonish the whole community.

This week Mirza Salid, Mr. Terril, and a colporteur have left for a tour to Dolatabad and the villages South of Hamadan expecting to be absent six weeks. Baron Abraham of whom you have heard from us, and who joined the church here a year ago is in Dolatabad in business with his elder brother. This brother has been giving him much trouble on account of his religion. Among other things he took his Bible and Testament from him threatening to burn them, and there being no Christian society there these were his only comfort. He was forced to go to a Jew and borrow a Bible which he kept hidden to read in secret. So long as he remained an Infidel his friends in the Old Armenian church found no fault with him, but as soon as he became a true follower of Christ and endeavours to live as such their enmity is manifested. We think it may be that God is permitting his way to be so hedged with thorns in order that he may leave the business in which he is and take up more direct work for the Master for which he is well fitted.

The teacher who went to Scannah did not send very cheering reports of his reception there by the Jews. However it was decided that he remain. He had received the promise of some scholars after the feast so we hope that the work may be well started by the time Mr and Mrs. Hawkes reach there, as they intend leaving on their tour next week.

The work in the Faith-Hubbard School has been going on as usual. Our Armenian teacher was unable to work for a while, and among our girls also we have had some sickness, all of which adds a little to our work as well as makes trouble for Dr. Alexander. We have received one more boarder this month, making thirty now under our care.

Before my sister dismissed her classes of

Mussulman boys for their vacation, she had some closing exercises for them, examining them in what they had learned and distributing prizes. Some friends were present, and expressed themselves pleased and very grateful for what had been done for the boys. One of these Mussulman pupils is translating a little book into Persian "The Bible in Two Words, Jesus Christ" which she intends to have printed. For those who have a will to work there is plenty to do here. May we all be faithful in making the best use of every opportunity afforded us of sowing the seed that may at last yield a rich harvest to the glory and praise of God.

On behalf of the Station,
very respectfully yours

CHARLOTTE G. MONTGOMERY.

MISSION SCHOOLS IN MADAGASCAR.

The *Chronicle* of the London Missionary Society has an interesting article on the elementary schools as organized and carried on by the agents of that society in Madagascar. The growth of these schools has been extraordinary. Twenty-five years ago they numbered seven, with 365 scholars; in 1886 they numbered 1,005, with 102,747 scholars. Some of these schools, however, are under the care of the Friends' Foreign Mission, which co-operates heartily with the London Society. The several provinces are divided into districts, and each district has a meeting house, used both as a church and school-house. Most of them are built of adobe, with thatched roof, and are very plain buildings, with mud floor. The school outfit consists of a few lesson sheets and text books for the teacher's use. The pupils, however, provide themselves with a primer, a copy of the New Testament, the native Christian newspaper, a catechism, grammar, and geography. There are six standards according to which these schools are regularly examined by their superintendents. The teachers are supported in part by the natives. The object of these schools is to teach the children to read the Bible and in this they succeed, and so these schools become the chief auxiliary to the direct preaching of the Gospel. The coming generation of the Malagasy will have as a foundation not only an ability to read the Scriptures, but also a fair knowledge of Gospel truth.

THE RELIGIOUS STATE OF FRANCE AND THE McALL MISSION.

BY REV. R. M. SAILLENS, PARIS, FRANCE.

I. The position occupied by France during the last three centuries in the religious world is one of peculiar interest. France was before the Reformation, the stronghold of the Papacy, "the eldest daughter of the Church." It was here that the movement of the Crusades originated; here, also, that the monkish orders, for the most part, were created and had their greater success. From this fair land the Holy See drew the larger part of its revenue. It is no wonder, therefore, that when the "heresy" broke out, the Church put forth her most strenuous efforts to retain France in her obedience. She spared nothing in the endeavor, and she succeeded, by the acuteness and cruelty of a pope's niece, Catherine de Medicis, and of her wretched sons. But she succeeded only in a measure. Protestantism was vanquished, but not destroyed, as it was in Spain, Italy and Flanders. It remained as a thorn in the flesh of kings and popes; it remained as a leaven, which silently but surely worked the whole nation into a new spirit; it remained as a check upon the clergy, which was never able to recover its former power in this country, and has ever been obliged to watch over its own members, the ignorance and immorality of whom were proverbial before the Reformation.

The action of Protestantism has been more direct still. In the bosom of the Roman Catholic Church movements have been produced which owed their origin to the influence of the gospel. Such men as Pascal, Arnaud and Fenelon could not have arisen in a land wholly given up to popish rule. Unconsciously to themselves the Jansenists were the timid, but true, successors of the Reformers. Pascal wrote his *Pensees* and his *Provinciales* by the light which the Huguenot martyrs had kindled.

Another result of the French Reformation was the Revolution of 1789. That great event might be defined: *the fruit of Protestant seed fallen in Papist soil*. There was in it a strange association of the spirit of liberty with the spirit of fanaticism as if Loyola and Voltaire had combined in the effort. Jacobinism is the name which history has given to that monstrous combination. But all that was good in the

glorious and dramatic movement can be traced back to the gospel influence. The father of the Revolution, Jean Jacques Rousseau, whose writings did more than any others to prepare and inspire it, was a Protestant. The man who began to sound the alarm, and was the first to set his timid hand against the old edifice, Necker, was also a Protestant. Alas! that Protestantism should have been so weakly represented! Who knows what the Revolution would have brought forth if the Protestant churches had then been faithful and courageous, and, claiming for themselves the honor of having originated the movement, had claimed also the privilege of leading it onward!

In another respect, also, France stands apart from other Latin nations. She has been closely allied with the Protestant world by her theology and by the ties of blood. Scotland, Switzerland and America are in a great measure the daughters of Calvin. Huguenots and Puritans are almost synonymous terms. No nation, except the Jewish people, has sent out so many of her sons to all parts of the earth to become a blessing wherever they have been. France has, by the Revocation of the Edict of Nantes, impoverished herself for many long ages; but her poverty has made the riches of the world.

For all these reasons this country deserves love and compassion. She is not Protestant, and yet Protestants must feel that she is somewhat their mother. She is not Romish, for her Romish neighbors dread her liberal and revolutionary spirit. To sum up in a few words: France has, three centuries ago, rejected evangelical Christianity, but she has retained a taste of it, which makes her uneasy and restless forever. Yes, this is the cause of her constant agitation, so singular in a race which is remarkable for its natural patience and fondness of routine. She has seen the light, and unconsciously gropes in the dark, longing to see it again.

II. There have always been some attempts made by the French churches to evangelize their own people, especially during the last sixty years. A blessed revival of religion, which took place toward the year 1830, resulted in the formation of several native societies and agencies for general evangelization. The English Methodists, at the same epoch, sent over to France some devoted men, among whom was Mr. Cook, whose name became a by-

word in the south of France. The Baptists of America also were drawn toward France. They sent a missionary, Mr. Willard, who formed half a dozen native evangelists, each of whom has been working with some success. The Baptist churches which were thus created are now about twelve in number, with a membership of eight or nine hundred, all made up of former Roman Catholics. They still retain their connection with the American Baptist Missionary Union.

But the success of those societies and agencies was greatly hampered by the want of liberty, or even toleration. The Methodist evangelists in the south of France, and the Baptists of the north, were constantly prosecuted and fined for holding meetings, for distributing books, etc., etc. Some of the noble pioneers of those times were sent to prison more than once. Their converts shared in the reproach and persecution which they endured. They did not hold large and public meetings, but were bound by the law to meet only in private houses, and with no more than twenty people. Their reports, if they wrote any, could only speak of weary tramping from village to village, from farm to farm; of a soul being converted here and there. Honor to those, our worthy predecessors! Much of the fruit which we gather to-day is due to their patient, ignored, silent sowing, in suffering and in tears.

But 1870 brought us, after the dark hours of defeat and shame, the glorious sunrise of liberty. In a marvelous and unexpected way the Lord sent us the help which we needed to make good that golden opportunity. No one should have thought that an English pastor, who had passed middle life, and who spoke French but imperfectly, would become the most successful evangelist of France in these times. And yet, no doubt, Mr. R. W. McAll had been prepared by God Himself, and his whole previous course as an architect, and then as a minister, was only God's training for this, his special life's work.

When, on Sunday, January 17, 1872, Mr. McAll opened a little shop in one of the streets of Belleville, for the preaching of the gospel—in answer to the urgent appeal which had come to him from an *ouvrier*; he could not possibly foresee what a large tree would grow from this little root. But he came in a most propitious time, when the ground, recently arrowed

by the terrible plow of foreign and civil war, was ready for the seed of peace and hope; he came, not with a new panacea, not with some grand scheme of social regeneration, but with the old remedy which had never been applied, with the old gospel, so new to those poor people! His aim was not great in men's opinion: he came not to save a nation, but to save souls.

Three principles, at the outset, were adopted by him, and have never ceased to be at the basis of this mission. Their combination is, we believe, the cause of its success.

The first one is: *Nothing but Christ.* Christ and Him crucified is the only attraction, the only theme, the only aim. No paid choir, no high-flown rhetoric, no scientific or literary entertainments, are used to draw the people together. "Conferences sur l'Évangile" are the words painted in large letters on the outside of the halls. It would have been easy to gather very large audiences by other means, but it would have been impossible to retain them. The Church cannot compete with the world on the world's own ground; David is very clumsy (and what a blessing he should be so!) in Saul's armor. There are in Paris plenty of concert halls. Ours are gospel halls; they are never opened for another purpose than to make known, by word or by song, the love of God through Jesus Christ.

The second principle on which this Mission is built is *Catholicity*. On its platforms ministers and members of all denominations are equally at home. Each church has a right to claim the Mission as her own. We recognize the right and proclaim the duty of every Christian to preach the gospel, and we offer him an opportunity to do it. The Mission chooses its agents without any regard to their ecclesiastical tenets, but solely on account of their evangelistic powers.

This principle has secured for us the hearty co-operation of every true minister and every true church of Christ in France. The Reformed, the Free Church, the Methodists, and the Baptists, have vied with each other in offering their help, in wishing us success. And it has secured also the sympathy of the Christian world at large. It has not been one of the least results of this Mission, that it has brought together Christian men and women whom ecclesiastical prejudice kept hitherto sep-

arate. We have seen, more than once, on the platform of one of our humble halls, clergymen of the Church of England—yea, even deans and bishops—side by side with Quakers and dissenters.

The last fundamental principle of this Mission is what I will term, for want of a better word, its *lay character*. Ministers are laymen, and laymen are ministers, when they speak in the McAll Mission. Both are witnesses of the same blessed fact. The people would not accept any other kind of preaching: they will leave the room if they are not interested, though a doctor of divinity may be speaking, and will applaud a workingman who takes their hearts by his words.

I firmly believe that the success of the McAll Mission is due, under God, to the adoption and carrying out of the three principles which we have thus briefly defined.

III. The word *success* has again come under my pen. I hasten to explain what it means.

In a country like this, success means small things in appearance. Everything has to be done, and as the most important part of the edifice is the foundation, which is never seen, so the most important part of our work lies in the preparation of the conscience and the heart—the first having slept so long that it is dead.

Peter's success was great when, in a single day, he led 3,000 to Christ from among the worshippers of Jerusalem. But Paul's success was as great, and the importance of his work for the world at large was perhaps greater, when for two long years he spoke in "the school of one Tyrannus," in the heathen city of Ephesus—and yet, in all probability, those two years' efforts brought to Christ a comparatively small number of converts.

The McAll Mission numbers at present 25 stations, or mission halls, in Paris; 11 in the immediate suburbs and 79 in the provinces, making a total number of 115. Some of these are opened every night, but the greater number are used only on Sunday, and two or three times during the week. Adults' and children's meetings, Bible classes and mothers' meetings, dispensaries, young men's associations, all these and other methods of work are carried on.

The aggregate attendance during last year, in the 17,000 meetings which have been held, has been 1,114,233. The num-

ber of people who are under gospel influence through these mission halls, who attend more or less regularly and may be said to be favorably disposed—people who formerly were freethinkers and indifferent to their religious interests—can be safely estimated at 50,000.

But these figures only represent the superficial results of the work. Among those thousands, many hundreds have truly accepted Christ as their Redeemer. In every one of those 115 mission halls, the visitor will see, generally sitting on the front rows of chairs, people remarkable by their cheerful countenance, the tidiness of their dress, though they be poor, and the true home feeling which they evidently have. Who are these? The scoffers, the careless, the evil-doers of yesterday. And these are not the only ones. In the splendid halls above, many are singing the praises of the Lamb, who learned, sitting once on these same chairs, to love the music of His name. If space allowed, we could tell many a touching story. We could speak of lives renewed, homes made happy, deaths that have been made victorious.

Yes, the work has been encouraging, and continues to be so. But we have now come to a point where, in order to secure the results which have been acquired, and to make this mission a greater power for good, a new and important step must be taken.

The converts must be cared for. Gospel meetings, Bible-classes, and *societes fraternelles* do not any more suffice them. The Lord has instituted ordinances, by which the members of His body are to be visibly united to Him and to each other; no human institution can take the place of the Church. Experience has shown that the converts (as a rule) will not join the existing Protestant churches. Many of them shun the very name of Protestant, which the past wars of religion have made very unpopular in some parts of the country. The mode of worship adapted in most of the old churches is cold and solemn; it contrasts with the simplicity and homeliness of the McAll meetings. This seems to be a case in which, according to our Lord's teaching, new wine cannot be put into old bottles.

And yet the converts are there, remaining in a state of spiritual infancy, having scarcely any influence on the masses which if they were formed into a body, they

might draw to themselves more easily than we can. Our own conscience presses us on the matter. Many generals have lost their conquests by advancing in the enemy's country without securing the land behind them by strong garrisons. We are anxious, in order to go forward, to establish a solid basis of operation. But how shall it be done without touching the principle of ecclesiastical neutrality, which has, hitherto, been one of the causes of success? After much prayer and consideration, the following order has been adopted, and has begun to be put in operation:

A Christian church will be organized in every station where there is a sufficient number of converts. The hall, however, will not cease to be opened to the general public, and no change will be made in its aspect which would give it an ecclesiastical appearance.

Each church will be placed under the care of a minister of one denomination or other. That minister may be, at the same time, the pastor of one of the older churches; in that case the mission church will be an annex of his own. But it will not always be so, and the directors of the mission may themselves appoint, in agreement with the denominational bodies, a minister whose time and strength will wholly belong to the mission, either as evangelist or as pastor of the newly formed flock.

It is expected that every denomination, either by their individual members or by their missionary associations, will help to support these small churches until they are able to support themselves so that the McAll Mission, as such, will continue to give its whole energies, and to spend its whole resources, in carrying the gospel to places which, as yet, have been untouched.

The scheme has been submitted to our friends and has met with their approbation. One or two of our halls in Paris have already been appropriated to different denominations: one of the largest and most successful, Salle Baltimore, on Boulevard Bonne Nouvelle, is on the point of becoming the center of a Reformed congregation, with a young pastor attached to it who has already been working several years with us as an evangelist. One of the Free Churches, with her pastor, Rev. A. Fisch, at her head, has voted to give up her present locality and to adopt as her chapel one of our mission halls, sharing

the rent and expenses with us. Our Methodist brethren also desire to enter into the scheme, and in their last visit to this country the Rev. A. J. Gordon, D. D., and A. M. Murdock, D. D., President and Secretary of the Baptist Missionary Union, have cordially accepted an arrangement by which one of the McAll missionaries will become the pastor of a Baptist church to be formed in one of the halls of the Mission.

This plan has seemed to us the only one by which we could meet the requirements of our converts without founding a new sect. These churches will be nurseries. Elementary teaching, such as they could not get elsewhere, will be given them. Their organization will be very simple. But as they will grow in numbers and develop in knowledge, it is expected that they will unite more and more closely with the several denominations with which they will be connected, while retaining a filial regard for the mission from which they will have sprung. A brotherly feeling will also bind them together; having the same origin, the minor points on which they will differ will not suffice to create antagonism between them. This will be a new fact in the history of Missions.

And something more may be expected. These churches, formed of converts from Romanism, will draw to them their former coreligionists. Evangelists will rise from among them—men better acquainted than we Protestants are, with the language that the people want to hear. And these missionary churches, infusing as it were new blood in the veins of the old French Protestantism, may, by the blessing of God, become in the coming storms the refuge of every true heart, the hope and the salvation of France.

A WORKING-MAN'S TIN BOX.

One of the most touching incidents in my ministry occurred the other day.

I was visiting a poor man who was also sick. He has a wife and several children; and owing to the state of his health his wages, during the last year or two, have been most irregular. After speaking of their temporal affairs, promising to do something for them, I led the conversation into more spiritual matters, a request made by the man for baptism enabling me quiet naturally to do so. It elicited a most affecting story.

The man told me how, more than a year ago, he felt a strong desire, which became a kind of inward demand upon him, to do something for Christ. He set himself to try and find out what he was to do. He read the New Testament twice over, but could not feel a distinct call to any special duty. Then he read the Old Testament three times, with the light, as he himself expressed it, cast on it by Jesus Christ; and the third time he was arrested at Malachi iii. 8. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." He was specially arrested by the promise in the tenth verse, and the conditions attached to it: "Bring ye all the tithes into the storehouse . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing."

Here he felt was the call of duty clear at last. Poor man though he was, he had kept back what was due to God, and therefore he could not claim the blessing. It sent him, he said, back to Jacob's dream, in which Jacob purposes to give a tenth to God, if Jehovah will give him food to eat and raiment to put on, and will bring him again to his father's house in peace. And he reasoned—not bad reasoning either—"if God accepted what Jacob proposed to give—for the tenth was his own proposal—he will accept what I, a poor man, may be able to lay by from week to week." He bought a little "tin box," and week by week he put into it what he could, sometimes more, sometimes less, but always something; and he testifies that any Saturday evening it was omitted, he was sure the week following to be "pulled up" by his conscience, and to get no rest till he had given the Lord his portion. He had much illness during the year, and was often off work, and receiving no regular pay; but even "out of his poverty" he found some "mite" for the Lord's box.

With tears in his eyes he took out the box—which, of course, had never been opened—and begged me to take it, and apply its contents to Christ's cause in any way I chose. when I got home and broke open the little tin box, I found—in all kinds of coins from half-pence up to shillings—fourteen shillings and ninepence halfpenny!

That was what a poor man had been able to give out of his poverty to the Lord! I should mention that he asked me to make

any use I liked of the incident, provided I would never mention his name; for he said very truly, "It would take the bloom of the whole thing." He felt it to be his duty to tell me, for he wished me to apply his "givings" to some purpose; and he thought that perhaps the story of what he had been able to do might lead other workmen to "go and do likewise." He spoke most earnestly about this. He said truly that if every working man were to set aside a portion of his wages in that way—and, of course, those who receive regular wages could do it much more easily than he—the cause of Christ would never be in want, and the spread of the Gospel would go on apace. He also said he felt it was the most practical way in which a working-man, or any man, could test his love to Christ, and that his love had always made the sacrifice of a portion of his earnings a delight.

This appeal from a working man may well come home to all of us. When we see what a poor man can do for Christ out of his poverty, we well may take shame to ourselves when we think how small have been our sacrifices for the Master. I trust that many who may read this incident will feel their hearts touched by what he himself desired me to call "the story of a workingman's tin box."
—*Free Church Monthly.*

KIND WORDS ALWAYS BEST.

Fannie lived in a large city, and while she had been taught to be kind to poor, unfortunate people, she was unlike some little girls, for she remembered what she had been taught. One day she saw on the street a poorly dressed Irish girl, with a homely face, looking anxiously at the houses. Every person to whom she spoke either shook their heads, or did not trouble themselves to do that. When she reached Fannie, she asked, politely, "Can you tell me where number 874 is, miss?" "Let me see," said Fannie brightly. "This is number ten. It is a long way to 874, and you have to turn twice; but I am going nearly there, and will show you."

Fannie thinks she never will forget the happy look which made the face of her companion almost pretty, when she said, "Indeed, I do thank ye, miss, an' I wish that every folks carried as pleasant a tongue in their heads."

GAMBLING.

BY REV. EDWARD M. DEEMS, WESTMINSTER PRESBYTERIAN CHURCH, NEW YORK.

Abhor that which is evil—Rom. xii, 9.

One glory of the Gospel is that it gives men principles of life rather than rules; and a man with one true principle concerning anything has an incalculable advantage over a man with a thousand specific rules concerning that same thing. The text is a case in point. It gives us the principle of abhorrence of everything that is evil, rather than a catalogue of evils to be hated. And so it touches the matter of gambling, calling upon men to abhor it.

Now gambling in our land and day is an evil, gigantic, horrid, wide-spread. If that which injures one's self, and injures one's fellow-men, and is contrary to nature and the laws of God, is evil, then gambling is such. In proof of this consider:

1. The definition of the practice. "Strictly speaking, gambling may be understood as gambling in its worst sense, and as implying professional play for a money stake, by men, who are unscrupulous adepts at so called games of chance." Thus the dictionary. But in its wider meaning it includes all those methods of trying to obtain money which depend not on labor, nor on giving approximate value for approximate value, nor on gift, but on an event unknown to one or both parties, the event depending on chance, as on a throw of dice. Thus defined, gambling includes buying prize packages of goods, raffling, grab-bags, lotteries, betting on horse races, etc., and speculating on any kind of stock "on a margin."

We instantly recognize a practice of youth and age; of man and woman, of low groggery loafers and the would be aristocracy of society. The evil of the thing is seen in its countenance. And the worst of it is that it is confined to no one section of the globe, but is blighting bodies and souls in every land. It has been carefully estimated that the gambling exchange throughout Christendom amounts to about \$123,100,000,000 worth of specie in one year.

2. Besides showing on its face that it is evil we urge that it is such because it is contrary to the course of nature. The natural course of things is for a man to pay his neighbour money or work for what he

gets from him; but the gambler gets something for nothing. Gifts and bequests are not the same, for they are exceptional and pass from one person to another voluntarily and gladly.

3. Still further, this practice is evil because it injures the gambler himself, whether he wins or loses. He injures himself if he loses because he is less influential for good in the community, though the loss of his property. He also injures himself if he wins, because of the time which he has consumed without benefiting either himself or his neighbour. He also hurts himself because his habit introduces into his life and then develops many personal vices, conspicuous among which are deceitfulness, idleness and cruelty or inhumanity. History affords the proof and illustrations of this statement. Let us take time to emphasize one of these vices of the gambler, inhumanity: Sir Horace Walpole tells of a man who dropped dead at the door of White's Club in London. Several club men who were gamblers immediately commenced to bet, some that he was dead and others that he would revive. It was proposed to bleed him, but the inhuman beings who had bet that he was dead objected that such a proceeding would affect the fairness of the wager. Oh, how hard the gambler's heart becomes! who can deny that a habit which begets such monstrous vice is an awful evil because it injures the gambler himself?

4. Yet again, gambling is an evil because it injures the gambler's fellow-men. It is impossible for a man to hurt himself and suffer alone. Society is so constituted that wife, or child, or father or mother or friend or somebody must suffer when any man suffers or does wrong. So if the gambler wins he gets his neighbor's property unnaturally. If his neighbor wins he is lured on to the way of vice.

In many cases, too, the gambler's nearest and dearest ones, who are dependent on him, have to go without food and proper raiment, to say nothing of the comforts of life, in order that he may gratify his evil passion in this direction. The gambler also puts a stumbling-block in the way of his neighbor's efforts toward right character and a true life. Seeing you indulge in this practice he indulges in it and goes to ruin. In all these and other ways the gambler hurts his neighbor and so his habit is an evil.

5. Gambling is an evil because, also, it

is bad in its associations. While some good people ignorantly attend the races and other places where the chief business is betting, and some who falsely call themselves ladies and gentlemen may be seen at such resorts, yet the refined and respectable people of this community, as a class, understand that those who go into betting circles go where the associations are not respectable and elevating but the opposite, vulgar and degrading.

6. Finally the evil nature of gambling is proven by the fact that it *insults God*. How so? By rejecting either carelessly or defiantly, the principle which God in mercy and wisdom has given to men in the language of the text "Abhor that which is evil." The man who gambles refuses to do this; but does exactly the opposite, he loves that which is evil. How earnestly should all men and women who have at heart the well-being of their fellow men, how earnestly should all Christians, all churches, set their faces against this evil in every form.

HELP THE MAN AT THE HELM.

Sailing down the St. Lawrence Rapids, the most important man on the vessel is the man at the wheel. The Governor-General may be on board, and the President of the United States, and any number of distinguished visitors from England; but when you are about to take the great jump at Lachine, if you look at anybody, you always look up at the brave fellows at the wheel. They are the most important men for the time being. At this season of the year the men at the wheel have a hard time on our island seas. The weather is cold and the winds are often high, blinding snow-storms often occur, the lights are out, some of the courses are not very well known, and there are rocks and shoals and fogs, and dangers of many kinds. Every passenger on board wishes well to the brave man at the wheel. Every passenger on board that ought not to be thrown overboard like Jonah would help the man at the wheel if he needed help.

A congregation may be compared to a vessel on one of our inland seas. The men at the helm are the elder, the manager, the Sabbath school superintendent, and the choir leader. The pastor is captain, and has a kind of general supervision of the vessel, his principal business being to attend to the spiritual wants of his pas-

sengers.

Years ago, when the country was new and the congregational ship was not well officered, the captain had to do all the work. He had to be captain and first-mate and second mate and purser and wheels-man and cook and cabin-boy and deck-hand. Some of the old captains could do everything fairly well. The Church should be very thankful that it had such captains. Sometimes they are blamed for running the ship themselves; but had they not done so she would have gone to pieces on the rocks of *Unorganization*, or stranded on the sands of *Incapacity*. In most congregations at the present time it is better that the captains should not do much steering. Some fine congregational ships are sent on the rocks and well nigh dashed to pieces because the captain persists in working at the wheel when he should be preparing spiritual food for the passengers. It is right and proper that the captain should consult with the wheelsmen occasionally about the course they are following, the rate of speed at which they are running, the general condition of the vessel, the number and condition of the passengers, and other matters of that kind; but a wise captain will be very careful about taking hold of the wheel himself. Congregational ships have been known to rear up and throw a captain clean out of the wheel-house when he persisted in steering against the will of the passengers and crew. Steering a large congregational ship through storms, near rocks, over quicksands, past headlands and other dangerous places is a very responsible business, and should be left mainly to the men whose business it is to steer. In the Presbyterian Church the wheelsman in spiritual matter is

THE ELDER.

Usually he is a good, safe man, and can steer his vessel around a point, over a quicksand, or past a rock about as well as any ecclesiastical wheelsman in the world. An examination of the facts will show that in countries in which the elder has steered the vessel, religion has taken a deeper and more lasting hold upon the people than in any other. There are some painful exceptions, of course; exceptions in which the elders themselves by stupidity, or incapacity, or perhaps something worse, have sent the ship on the rocks, but these exceptions are rare. And it should be re-

membered that the elder has to steer his ship past some very difficult and dangerous places. The rocks of *Indifference* lie along the whole course. The shoals of *Worldiness* are found everywhere. The headlands of *Hypocrisy*, *Dishonesty*, *Envy*, *Pride*, *Jealousy*, *Anger*, are continually in the way. Some of the passengers are cranks, and one lively crank can disturb five hundred peaceful passengers. Sometimes there is a little dynamite on board, and sailing a vessel containing dynamite is always a risky business. The passengers should always help this man at the wheel. They put him there. He could not have gone there had they not elected him, and if they are men of honour and Christian spirit they will help him in every possible way.

The wheelsman in financial matter is

THE DEACON AND MANAGER.

His business is to keep the vessel off the rocks of *Insolvency* and sail her into the heaven of *Financial Prosperity*. His course is often a difficult one to sail on. Sometimes he has to sail on the shoal of *Hard Times* for two or three years continuously. The rocks of *Penuriousness* lie along the whole course. Perhaps the worst obstacle the financial wheelsman ever finds is to sail safely around *One Cent Point*. There is only one worse place on the course, and that is *No Cent Point*. There is also a ledge of rocks called the *Dead Head Range* that is very dangerous. Still, notwithstanding all the difficulties that the financial wheelsman meets with, he rarely, if ever, wrecks his vessel. Sometimes she gets into a squall. Sometimes she goes very slowly. Sometimes she even goes back a little. Sometimes she seems fairly stuck, but it is a well-known fact that the Presbyterian congregational ship hardly ever goes to pieces. Some of these vessels have gone through very heavy financial storms; but they have all, or very nearly all, got safely through. Courage, faith and a fair amount of skill on the part of the financial wheelmen can bring any congregational ship safely through. We have seen some ships of this class down until there was nothing above water but the masthead; have seen some over on their beam-ends, have seen them in every kind of storm, but they all came right again. All the passengers should help the man at the financial wheel. About the best help they can give him is

to pay their fare promptly. The man at the Sabbath school wheel is

THE SUPERINTENDENT.

If he is a good, efficient officer and is surrounded by a good crew he usually has a fairly smooth course to sail on. There are two or three rocks, however, that he can scarcely keep his vessel off at times. There is the rock of *Irregular Attendance* on the part of some of the crew, and the rock of *Indifference* on the part of the people. Financial shoals at times trouble him a little, especially when he wishes to make some repairs; but on the whole the officer at the Sabbath school helm, if a competent man, usually has smooth and pleasant sailing.

THE MUSICAL WHEELSMAN

generally has the most critical course to steer over. His most difficult task is to keep off *Old Tune Point*, and not run his vessel on *Innovation Rock*. The passage between *Old Tune Point* and *Innovation Rock* is narrow and difficult. Very few wheelmen are skilful enough to go through without bumping against one or other. *Organ Point* is also a difficult one to sail around safely. *Hymn Book Shoal* is also a dangerous place. Several fine vessels have been well nigh wrecked on *Organ Point* and *Hymn Book Shoal*. If the water around these places were dredged the bodies of many musical wheelmen and of some ministers might come to the surface.

Moral: Help the men at the wheel. Do you suppose the Lord will ever reward a man for doing nothing but finding fault with the men at the wheel? NEVER!—*Knoxonian in Can. Pres.*

BAY OF ISLANDS NEWFOUNDLAND.

For several years Bay of Islands has been occupied as a mission station in connection with the Presbyterian Church. Different laborers have been sent to the field and gospel ordinances have been more or less regularly dispensed, yet the station has never risen to a congregation. This has been owing to decrease in population.

About 15 years ago quite a revival in trade took place in this locality which caused an influx of population. Large quantities of lumber and fish were exported to Sligo, Ireland, and the tide of

prosperity seemed to flow in. About this time attention was directed to the spiritual destitution of the Bay of Islands and as several Presbyterian families from Nova Scotia and Bay Chaleur had settled, it was thought an effort should be made to effect some organization.

Accordingly in the Spring of 1876 Mr. D. F. Creelman was sent to labor as a catechist. Mr. Creelman after a successful summer's work returned to Nova Scotia in September and gave a cheering and encouraging report of the field. In December he again returned after being set apart as an ordained missionary and succeed in collecting \$870 towards the erection of a church and for school purposes. Steps were at once taken to build the church and it was duly opened in December 1877. It is a neat building seating 115, and costing \$700. A manse was also built in the following year for \$1300.

A congregation was now organized with two ruling elders and consisted of 53 families. There were also 33 families who though not Presbyterian did something in the way of support. The Lord's Supper was dispensed and for the first time sixteen persons commemorated the Saviour's death.

During the four following years thirty more were added thus making a steady increase in the communion roll.

At the time of Mr. Creelman's settlement a salary of \$750 was guaranteed and it was made up from three different sources. The people were to contribute \$400 toward his support, the Presbytery of Newfoundland to raise \$150 and the deficiency to be made up by the Home Mission Board.

After a few years of successful labor the health of the missionary failing he returned to Nova Scotia and was shortly after settled at Shelburne but his labors on earth soon ceased. During the latter part of his ministry at Bay of Islands a good deal of poverty prevailed, and several of the supporters of the mission removed to other lands.

Three different students then occupied the ground viz. Messrs. J. D. McFarlane, Frank Coffin and W. J. McKenzie.

Then for three long years no supply was sent, and for eight years the Sacrament of the Lords' Supper was not dispensed. During the failure in the fishery and lumber trade several Presbyterian families removed from the place. A large mill is

still in operation employing some thirty or forty men. Fishing has also improved somewhat, though as yet there is no increase in the population.

During the past summer Mr. D. McD. Clarke labored here as a catechist, but has now returned to Pine Hill to prosecute his studies for the winter. The little flock again enjoyed the privilege this season of partaking of the Lords Supper dispensed by Rev. F. Simpson.

What may yet be done for this struggling mission station remains for the Presbytery of Newfoundland to consider. The efforts of the Home Mission Board to supply such destitute localities should be backed up by liberal contributions.

D.

CHRIST'S NEED OF US.

BY REV. THEODORE L. CUYLER.

That we need the Lord Jesus Christ is a religious axiom that certainly no Christian will dispute. But it is equally true that in order to the fulfilment of His glorious scheme of the world's redemption, He needs all of us who profess to be His people. Jesus Christ is our Proprietor; all that we pretend to own is only a lease from Him, and to be used not for self, but in His service. We do not even own ourselves "in fee simple." We are bought with the price of Christ's precious atoning blood; therefore are to glorify Him with our bodies and our souls, our time, our money, and our influence.

There is a side light thrown upon this important truth by the little incident that occurred before our Lord's remarkable entry into Jerusalem. He sends two of His disciples into the village of Bethphage with certain explicit instructions. "Go your way into the village over against you; in the which, as ye enter, ye shall find a colt tied whereon no man ever yet sat; loose him and bring him." Their omniscient Master predicts not only just where the beast will be found, but that they will be asked "Why do ye loose the colt?" The sufficient answer was to be "The Lord hath need of him." That was the claim which they were to present. Sagacious old Matthew Henry (the prince of practical commentators) remarks that our Saviour "went to sea in a borrowed boat, rode on a borrowed colt, and was buried in a borrowed sepulchre." It seems presumptuous to dissent from any of Henry's bright ex-

pressions; but there is an important sense in which our Lord never "borrowed" anything. He had supreme ownership. The Father had given *all* things into His hands. He owned the sea, and commanded it to be quiet at His bidding; He put even the fish in the sea under tribute when He told Peter to go and get one with a half-shekel in its mouth. He owned the trees, and smote a fig-tree with perpetual barrenness when it was playing impostor. He owned the temple, and scourged out the sacrilegious hucksters who were turning it into a house of merchandise. That ass's colt was really Christ's property; He required it for His own use, and was only asserting His sovereign claim when He said that He "had need" of it.

Jesus Christ describes Himself under the figure of a Shepherd coming to seek and to save His wandering sheep. That the poor forlorn vagrants needed the Shepherd's restoring love, and needed to be brought back and fed and sheltered, is very true. It is equally true that the divine Shepherd hath need of His flock; His infinite heart of love could only be satisfied by their recovery. A sick child requires a mother's care, but still more does the mother's heart require the darling of her love. If Heaven would not be Heaven to us, were Jesus not there, neither would it be such a Heaven as Jesus desires, if a multitude of redeemed souls were not there also to chant His praise. Reverently he said that the glorified Redeemer needs us in His many mansions; or else He could not "see of the travail of His soul and be satisfied." That was the joy set before Him, for which he endured the cross and bore all its shame and agonies.

The true idea which every Christian should keep in mind, is that he does not own himself. Christ owns us, and has a perfect right to put us just where he chooses, and to demand of us just what He wants. He has a right to the firstlings of the flock, to the brightest sons and daughters of our families. The best brains and highest culture are none too good for His service. If His pulpits and His mission-fields *need* them, then in God's name let them not be confiscated to mere money-making, or office-seeking, or earthly ambitions of any kind. What we call our property really belongs to Christ; we only surrender to Him His own when we pour it into His treasury. Jesus has the

first claim—a claim to the best, and is not to be put off with the candle-ends and the cheese-parings. Is this great principle acknowledged by those church-members who squander their thousands on fine houses and equipage, and then dribble out stingily what "they can afford" (!) to Him who has purchased for them an eternal salvation? Ah, let such remember that they cannot afford to rob their loving Master of what is His own. It is no sin to have money, but it is a sin to let money have us. If we put the chest of gold on our own shoulders it may crush us into selfishness and ruin; if we put it under our feet, it may lift us up to usefulness and the smile of our approving Lord. How much of my time and money and talents does Jesus Christ *need*? That is the way that Christians should look at the matter.

This supreme ownership by Jesus Christ allows Him to take away from us whatever He will, and when He will. A beloved and eloquent young minister, a Summerfield, a McCheyne, a Nott, a Dudley Tyng, is called away to heaven, and a bereaved church wonders why they are bereft. "The Lord hath need of them" somewhere else. That is enough. Our bright son sickens and dies; our lovely daughter droops away and vanishes from our arms. Why is this? we cry out in our agony. The Master was only taking His own; let us open not our mouths, for He did it. He *needed to do it*; there was a divine purpose of wisdom to be served; God's dealings are often great mysteries, but they are never mistakes. He puts His own where He needs them most. He gives us the discipline that we most require. Then, good friends, if our divine Lord once had *need* of a little bit of a beast in Jerusalem, let us comfort ourselves with the thought that He puts honor on such humble creatures as we are when He condescends to use us or ours for His blessed service.

"What a wonderful sense of peace comes to those who, far from human friends and in the midst of desolation, realize the truth of the Master's words, "Lo, I am with you always! There are certain phases of religious experiences which we cannot know until we find the presence of the Redeemer in an apparently empty world."

HYMN OF THE FOURTEENTH CENTURY.

Fighting the battle of life
 With a weary heart and head,
 For in the midst of the strife
 The banners of joy are fled !
 Fled and gone out of sight,
 When I thought they were so near, —
 And the murmur of hope this night
 Is dying away on mine ear.

Fighting alone to-night, —
 With not even a stander-by.
 To cheer me on in the fight,
 Or to hear me when I cry ;
 Only the Lord can hear,
 Only the Lord can see
 The struggle within, how dark and drear,
 Though quiet the outside be.

Lord, I would fain lie still
 And quiet, behind my shield ;
 But make me to know thy will,
 For fear I should ever yield.
 Even as now my hands'
 So doth my folded will
 Lie waiting thy commands
 Without one anxious thrill.

But as with sudden pain
 My hands unfold and clasp,
 So doth my will stand up again
 And taketh its old firm grasp.
 Nothing but perfect trust,
 And love of thy perfect will,
 Can raise me out of the dust,
 And bid my fears lie still.

O Lord, thou hidest thy face,
 And the battle-clouds prevail !
 Oh, grant me thy sweet grace,
 That I may not utterly fail !
 Fighting alone to-night,
 With what a beating heart ;
 Lord Jesus, in the fight,
 Oh, stand not thou apart !

SEIZING OPPORTUNITIES.

BY REV. THEODORE L. CUYLER.

In the margin of the Revised Version, the expression "redeeming the time" is very accurately rendered "buying up the opportunity." The word *time* is vague and indefinite. But *opportunity* signifies what we call the "nick of time," the favourable moments for doing what ought to be done. Therefore, such a man as

Paul, who was always a minute-man in duty, exhorts his fellow-Christians to seize and secure their opportunities.

This is the secret of success in worldly affairs. The First Napoleon, whose brain always counted for an hundred thousand man, used to say "There is a crisis in almost every battle—a ten or fifteen minutes on which the fate of the battle depends. To gain these is victory; to lose them is defeat." What is true of military encounters, is certainly true in the moral conflicts of life. There are pivot-occasions on which the greatest interests are hinged. Strike when the iron is hot; ten minutes of sharp strokes then are worth days of tiresome hammering when the metal has grown cold.

The children of light ought to be as wise in serving their Master, as the children of this world are in serving self or Mammon. The great Apostle, whose common-sense was as conspicuous as his zeal, urges upon his brethren, "As we have therefore opportunity, let us do good unto all men." Paul never lost his chance; he always struck when the iron was hot. In the prison of Philippi, a chance was given him to direct an awakened sinner to the Saviour; at Lystra a chance was given him to heal a cripple, and thus arrest the eyes and hearts of the multitude; in the presence of Felix and of Agrippa he was permitted to speak the right word at the right moment to two lordly sinners on their tribunals. He seized the opportunities and made the most of them, Philip did the same with the treasurer of Queen Candace when he fell in with him on the road to Gaza. They both copied their Divine Master, who never let slip the opportunity to utter the word of wisdom or to do the deed of love.

This is the secret of success with the most efficient winners of souls. Hewitson the zealous Scotch minister, passes a poor woman, who in her doorway is holding her infant in her arms; he pleasantly accosts her, and says to her "I hope that your soul is equally safe in the arms of Jesus." His friend, Robert Murray McCheyne, passes through an iron-fername, says to a workman who has opened a furnace door, "My friend, does that terrible flame remind you of anything? Such words in season, kindly spoken, strike and stick. Thousands of souls have been converted by single sentences, uttered at the right nick of time. That model Christian

worker, **Harlan Page**, was on the look-out for opportunities; he made it a rule never to hold a conversation with any one without saying something to profit their souls, and he never did it in a rude or impertinent way either. It was no wonder that he was able to identify over one hundred cases of conversions wrought by his faithful instrumentality. The Leyden jar of his godly zeal emitted a spark to every one with whom he came in contact. I fear that we pastors and Sunday-school teachers are not always as alert as we ought to be in speaking the word in season to the parishioner or the scholar whom God puts within our reach, or in laying hold of them when they are susceptible of spiritual influence. The spectres that we ought most to dread are the ghosts of *lost opportunities*.

Nor is it only to God's people that the solemn admonition comes to "buy up their opportunity"; it bears just as strongly upon the unconverted. My friend, if you are finally lost, it will not be God's fault; it will not be because the Blessed Spirit never strove with you; it will not be because you never had the chance to become a follower of Christ; it will be the result of flinging away all the precious opportunities for your salvation. He that is *often* reproved and *often* invited and often almost persuaded to accept Christ, and yet hardens the heart, "shall suddenly be cut off, and that without remedy." Do you want another chance to secure the prize of everlasting life? you have it now, to-day, this moment. To turn towards Christ may be the work or the act of an instant. To-morrow is not yours; and if you lose this opportunity, what assurance have you that the Saviour you have so often rejected will ever give you another? Among all the memories that will haunt the world of woe, none will be more tormenting than the memory of lost opportunities.

"Of all sad words uttered by tongue or pen, The saddest are these, *it might have been.*"

LOOK OUT WHERE YOU LEAN.

The quiet converse of a social was recently interrupted by the startling words for the moment "Look out where you lean!" One of the number was leaning back towards an apparent support which was movable, and would have left the incautious man to a dangerous fall. The

timely warning, which was a very natural and simple thing, lingered in memory with a deep, moral significance, gathering around it admonitions from the Word of God, and illustrations from human experience. And how clearly, respecting theological speculations, personal experience, and security, the living Christian of evangelical faith alone can consistently and confidently send forth the solemn caution. For should his support fail, all other resting-places of unbelief remain; but in contrast, if these yield to the hastening test, the fall is inevitable and hopeless. "Look out where you lean!" is the voice of heavenly solicitude from the skies repeated by manifold voices of earth to the wakeful conscience of the heirs of immortality amid the ruins of sin, in a world of probation. "Lean not to thine own understanding," because unenlightened by the spirit of God, however intensely may shine the light of human science, it will substitute congenial doubts and pleasant dreams for everlasting verities. A thoughtful man who is not peaceful resting upon the "Rock of Ages," ought to recognize the peril, conscious as he must be that the pride of the natural heart and selfish desires, with an aversion to holiness, all draw him with tremendous power away from that rest for the meek and lowly, and give thrilling force to the warning which comes from three worlds, and has been so often despairingly felt by the dying: "Look out where you lean!"—*Sel.*

"THE BAR," AT SEA.

The receipts of the bar on a first-class foreign steamer out of this port for Europe will amount, it is said, to three or four thousand dollars every trip. This will give some idea of the amount of drinking done in the week the ship is at sea by the passengers. There is too much of a disposition to make the voyage a spree if not a drunken debauch. Whether it is the enforced idleness of the trip or the "out for a holiday feeling," it is hard to say, but there is no doubt about it that drinking to excess is the one dissipation at sea that needs restraint. Gambling is bad enough, but the spectacle of a majority of the men on board more or less "full" is fast becoming a nuisance to quiet people who loathe drunkenness and cannot escape the sight of it at sea.—*N. Y. Marine Journal.*

SPEAK KINDLY.

The human heart ; O ! who can tell
It's wanderings day by day !
It's strivings either good or ill
Along life's narrow way.

Its many struggles, when all good
Has seemed to hide away,
And evil ever present—near,
Is tempting night and day.

O ; be not first to cast a slur,
Or think an unkind thought.
Be generous, noble minded, true,
With loving kindness fraught.

Add not one pang to hearts that now
Are breaking neath their woe ;
But speak some cheering, helpful word,
And grace and mercy show.

The time may come, if not just now,
Your heart will have its share
Of sorrow, trial, keen unrest,
And ills that lives oft wear.

And then how sweet the kindly tone
Will cheer your aching heart.
The balm that only those can give,
Whose words contain no smart.

M.

THREE IMPORTANT FACTS.

A man sat reading the Bible. As he read, the Holy Spirit applied the Word to His soul, convicting him of sin. Turning to his wife, he said,—

"Wife if this book's true, WE ARE LOST!"

As he still "searched the Scriptures," fresh light broke in upon his mind, when he exclaimed,—

"Wife, if this book's true, WE MAY BE SAVED!"

A short time longer he studied the Word of God, and then, with joyful surprise, he said,—

"Wife, if this book's true, WE MAY BE SAVED NOW!"

Reader, of you and me, and the whole human race, it may be said, "We are lost." We are lost in sin. We have lost all spiritual life, being "dead in trespasses and sins." We are children of disobedience, "enemies of God in our mind by wicked works," having no desire to obey and honour Him. We have lost the fear of God's displeasure, and His threatenings to punish obstinate sinners; we have lost

all claim to God's mercy, and it is only because of the long-suffering of "the God of patience" that we are not yet finally lost. All this God makes known to us in His Word, and we are shut up to the fact that we are lost.

But "WE MAY BE SAVED." This is the Gospel message. Jesus Christ is the Author of salvation to all them that obey Him. He came "to seek and to save that which was lost." He gave Himself a ransom for all, that He might redeem us from all iniquity. He is "able to save to the uttermost." He saves from guilt and pollution of sin, and from its power and dominion, making His people "free from sin." He is the only Saviour; "neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." And "WE MAY BE SAVED NOW." God's salvation is an immediate salvation. It is ready for your acceptance. "The gift of God is eternal life, through Jesus Christ our Lord," and it is offered to you in the Gospel, without money and without price. "Behold, now is the accepted time; behold, now is the day of salvation."

Reader, are you saved? If not, you may be saved, and YOU MAY BE SAVED NOW.—*Gospel Trumpet.*

MY LAMP.

"Thy word is a lamp unto my feet," said the Psalmist of old. You want your lamp to burn as brightly as possible. You trim the wick, you wash, dry and polish the glass chimney; you keep the shade clean. Let the dust gather and the smoke make its sooty deposit, and the wick become crisp and hard and black, and the light upon the open way is flickering and weak. The lamp is your friend, but you must take good care of it. It will treat you as you treat it. The figure may be homely, but it is true. What the Bible brings to you will depend in large measure upon what you bring to it. You may have a crumb, or a loaf, or a granary full of bursting, just as you choose. There is gold on its surface, there are jewels in its mines, there are royal pearls in its depths. All are not equally equipped for its study; but every one of us can do his utmost in its patient loving study, and no labours will bring a surer or a richer reward.—*Dr. Behrends.*

EMPEROR WILLIAM AND THE POPE.

The results of the Emperor's visit to Rome beyond a doubt have been a blow to the hopes of the Vatican. The semi-official press here, having been instructed to maintain a judicious silence ignores the Vatican. Dissatisfaction, anger, and discontent of the Clericals break out in the *Germania* and other Catholic organs. It is admitted that the Emperor used the utmost tact in his interview with the Pope State. But authentic advices from Rome, which are accepted as accurate by both official and Catholic circles state that the Pope forced from Emperor William the declaration that Germany could not encourage Papal aspirations without endangering the present *entente* with a friendly Government. From a member of the imperial attendants it became known that Emperor William, while telling King Humbert how the Pope had insisted upon talking on the question of Rome, said, "I had to destroy his illusion, and it was done effectually."

The Vatican does not rest submissive or in active. Cardinal Rampolla, besides instructing the bishops to renew the agitation for sympathy with the Pope, has prepared a statement explaining that his Holiness only consented to receive the Emperor after obtaining a formal declaration that the visit did not imply any recognition of the incorporation of Rome with Italy.—*Central Pres.*

AN OLD PRAYER.

Rev. D. B. Blair sends us the following which will be of interest, to some of our ministers as they recall their college days, to some of our young people who can exercise their gifts on the Latin, and, to some of our Christian people as they breathe the words and spirit of the old Professor's prayer.—Ed.

Professor Pillans was wont to begin the weekly exercises of the Humanity class in the University of Edinburgh with a beautiful Latin prayer, which was well known to all who attended his class. The following is a copy of this prayer, the words of it having been procured from the retentive memory of the Rev. Dr. Cairns of Berwick, who attended the Latin class in 1834-5 and 1836-7. It was printed at Edinburgh on the 8th April, 1864, together with an English translation.

THE PRAYER.

"Deus Optime, Maxime, gratias Tibi quam maximas et agimus et habemus, quod vitam nostram tam caducam, et tot tantisque periculis quotidie obnoxiam, in hodiernum usque diem benigne produxisti! Da nobis, Sancte Pater, ut nunc, et quicquid postea temporis intra hos muros una commorabimur, omnibus eximiis animi dotibus ingenua juvenutis in dies augeatur; et quum ad vitæ munera capessenda se quisque accinxerit, sibi ipsis honori, et amicis utilitati, reiçue publicæ emolumento esse possint; tandemque hoc vitæ curriculo, tam brevi, rite et ex præceptis Tuis feliciter peracto, Tecum in coelis vitam sempiterna fruamur per Filium Tuum Sanctum, Jesum Christum. Amen."

TRANSLATION.

"O God, Best and Greatest of beings, we do express to Thee the fervent gratitude which we feel for having mercifully spared our life, fleeting as it is, and daily exposed to so many and great dangers, up till this present time! Grant, O Holy Father, that now and henceforth, while we remain together within these walls, the ingenuous youth may daily advance in every excellent mental endowment; and when they shall gird themselves to discharge the duties of active life, may it be to their own credit, to the advantage of their friends, and to the profit of their country; and finally at the close of a happy life, spent, as we ought, in accordance with Thy commandments, may we enjoy eternal life with Thee in heaven through Thy Holy Son, Jesus Christ, Amen."

D. B. B.

BIBLE IN SUNDAY SCHOOL.

A lesson paper is a poor substitute for the Bible in a Sunday-School class; yet there are many Sunday-schools where the lesson for the day is read by both teachers and scholars from the lesson paper instead of from the Bible, in the opening exercises of the school. Bibles were never used in the Sunday-school as generally as they are to-day, but they ought to be used even more generally than at present. It is for every superintendent to secure the use of Bibles in his Sunday-schools to the full extent that he deems desirable. He can compass that if he will.—*Sunday-school Times.*

JOY OVER THE PRODIGAL.

BY REV. W. P. BREED, D. D.

As there is joy in heaven over every sinner that repenteth, so sometimes there is in the Christian home a joy that is unspeakable and full of glory over the conversion of another member of the household. This is not the case in every home at the conversion of a member of the flock. In some instances such an event produces intense chagrin and burning indignation. A father in one of our interior towns took up the family Bible and tore out the leaf containing the record of his daughter's birth and threw it into the fire in furious wrath over her conversion to God. A family I well knew consists of several brothers and one sister, a handsome, attractive, well-educated young woman, who had been for long the life of their gay, worldly revelries. And when the Spirit of God touched that daughter's heart and drew her to the communion table, the mother declared, with a flashing eye, that she had rather have followed her daughter to the grave! But very different are the emotions that swell in the Christian household when one of the precious flock is added to the Lord.

One Sabbath morning there sat before me in the congregation of the West Spruce Street church a tall, finely proportioned man, a Major-General in the national army, retired for life on full pay for magnificent service rendered the civil war. After service in the church he followed me into the study and we talked over the scenes and incident of other days. Well I remembered the communion Sabbath many years before when to him, as a youth, I have given the right hand of fellowship in the church, and welcomed him to the table of the Lord. His father was then in the South in quest of health, and the tidings reached that father that his son had publicly pledged himself to Christ at his holy table he wrote that he was so overjoyed that he hardly knew where he was. He walked the house, he went out into the fields and wandered up and down in a kind of ecstasy of holy delight. The heavens looked brighter to him, the song of the birds was sweeter. His heart overflowed with gratitude to the Holy Spirit who had drawn that young heart to the cross. Yes, there is sometimes joy and gladness among the saints on earth over one sinner that repenteth.

A SUICIDE PREVENTED.

A Piedmontese nobleman related the following incident in his experience: "I was weary of life, and after a day such as few have known, and none would wish to remember, was lounging along the street to the river, when I felt a sudden check; I turned and beheld a little boy, who caught the skirt of my coat in his anxiety to solicit my notice, whose look and manner were irresistible. Not less was the lesson he had learned, 'There are six of us, and we are dying for food.'

"Why should not I, said I to myself, relieve this wretched family? I have the means, and it will not delay me many minutes. But what if it does? The scene of misery he conducted me to, I cannot describe; I threw them my purse, and their burst of gratitude overcame me. It filled my eyes, it went as cordial to my heart. I will call again to-morrow, I said. Fool that I was, to think of leaving a world where so much pleasure was to be had, and so cheaply."—*Arvine's Cyclopaedia*.

MOTHERS, SPEAK LOW.

I know some houses, well built and handsomely furnished, where it is not pleasant to be even a visitor. Sharp angry tones resound through them from morning to night, and the influence is as contagious as measles, and much more to be dreaded in a household. The children catch it, and it lasts for life, an incurable disease. A friend has a neighbour within hearing of her house, when doors and windows are open, and even Poll Parrot has caught the tune and delights in screaming and scolding. until she has been sent into the country to improve her habit. Children catch cross tones quicker than parrots. Where mother sets the example, you will scarcely hear a pleasant word among the children in their plays with each other. Yet the discipline of such a family is always weak and irregular. The children expect just so much scolding before they do anything they are bid; while in many a home, where the *low firm tone of the mother*, or a decided look of her steady eye, is *law*, they never think of disobedience, either in or out of sight.

Oh, mothers, it is worth a great deal to cultivate that "excellent thing in a woman," a *low sweet voice*. If you are ever so much tired by the mischievous or

wilful pranks of the little ones, *speak low*. It will be a great help to you to even try to be patient and cheerful, if you cannot wholly succeed. Anger makes you wretched, and your children also. Impatient, angry tones never did the heart good, but plenty of evil. You cannot have the excuse for them that they lighten your burdens: they make them only ten times heavier. For your own sake, as well as your children's sake, learn to speak low. They will remember that tone when your head is under the willows. So, too, would they remember a harsh and angry voice. Which legacy will you leave to your children?—*Kindergarten Magazine*.

HOW SOULS ARE SAVED.

A dying publican's wife in England, recently gave the following encouraging testimony, as narrated by the evangelist who visited her. He says: "I was asked to go to a public house in Nottingham and see the landlord's wife, who was dying. I found her rejoicing in Christ as her Saviour. I asked her how she had found the Lord. 'Reading that,' she replied, handing me a torn piece of newspaper containing an extract from one of Spurgeon's sermons, which extract had been the means of her conversion, 'Where did you get this newspaper from?' I asked. She answered: 'It was wrapped round a parcel which was sent me from Australia.' Talk about the hidden life of a good seed! Think of that—a sermon preached in London, conveyed to America, an extract reprinted in a newspaper there, the paper sent to Australia, a part torn off (as we should say, accidentally), for the parcel dispatched to England, and after all its wanderings, conveying the message of salvation to that woman's soul. God's word shall not return unto him void."

SAFE AND WATCHING FOR OTHERS.

A friend told me that he was visiting a lighthouse lately, and said to the keeper: "Are you not afraid to live here? It is a dreadful place to be constantly in."

"No," replied the man. "I am not afraid. We never think of ourselves here."

"Never think of yourselves! How is that?"

The reply was a good one: "We know

that we are perfectly safe, and only think of having our lights burning brightly and keeping the reflector clear, that those in danger may be saved."

Christians are safe in a house built on a rock which cannot be moved by the wildest storm, and in the spirit of holy unselfishness they should let their light gleam across the dark waves of sin, that imperilled ones may be guided into the harbor of heaven.

DEVELOPMENT.

A few men develop suddenly and grandly. Sometimes a boy, who seemed to have no thoughts beyond his childish plays and preparatory studies, passes through a dark night of disaster; his father may be stricken down by sickness or death, or the financial resources of his family may be swept away. In a single night he puts away childish things, and becomes a man among men. But generally development is of slow growth. This is especially the case with Christian workers. It requires time to gain the confidence of their fellow-men, and such confidence has much to do with their usefulness. They must convince those to whom they speak that they are sent of God, and this conviction can be wrought only by consistent and continued godliness in their lives. "Rome was not built in a day." Those who would be skilled workmen for Christ, have need of patience as well as industry.—*United Presbyterian*.

WHAT PROHIBITION DOES.

The Topeka *Capital* estimates that Kansas has saved not less than \$12,000,000 since her prohibitory law went into effect.

Topeka, Kansas, has more churches than any city of the same size in the country, and has not a single saloon or drinking place. There were four years ago 140 saloons in the city, and before the whiskey element could be convinced that "prohibition would prohibit," over \$25,000 in fines were collected from saloon-keepers for violations of the law, and over thirty of them served terms in the county jail.—*Phil. Pres.*

There are now eight mission vessels cruising in the North Sea, each a combination of church, chapel, temperance hall and dispensary.

THE MIRACLES OF CHRIST.

The Gospel miracles are not only interesting as narratives, but are valuable as conveying moral and spiritual lessons. They confirm the missions of the Saviour, and are typical and illustrative of His grace.

They show the sinner's need, and encourage his exercise of faith. "These are written, that ye might believe that Jesus is the Christ the Son of God; and that, believing, ye might have life through His name" (John xx. 31).

They exhibit the power of Christ; for all nature is seen obeying His Word, evil spirits do homage at His feet, and the invisible world is subject to His authority. The whole of the miracles are a convincing evidence of His Divinity. He as easily cast a legion as He did one evil spirit. There was no more difficulty with Him in healing the man who had been afflicted thirty and eight years, than if he had been diseased only as many hours. He as readily raised Lazarus after corruption had commenced, as if the spirit had only just left the body.

The miracles equally show the compassion of Christ. The objects of His grace were always the miserable, and every appeal to His grace was answered at once. The cures He wrought were without delay, without money, without pain, without fail.

Thus they supply ground of confidence in Jesus as the Son of God and the Saviour of the world, and present Him to our view as worthy of our affection and highest reverence.

Go, then, to Him with all your spiritual disease, and find that He is able, and willing, and waiting to heal you.

THEM THAT KNOW ME I WILL KNOW.

BUT THEY THAT DESPISE ME SHALL BE LIGHTLY ESTEEMED.

The national blasphemer, Mr. Ingersoll, is losing caste politically. About all he has left now to distinguish him is his blasphemy and coarseness. He was sat upon at the Republican National Convention which met in Chicago in June, and when the rumor reached Minnesota that he was to be sent to boom the Republican nominees in the present campaign prominent men of the party in St. Paul were appalled at the prospect of fighting the Democrats,

with this moral corpse on their hands. They sent a protest to the National Committee in which they said:—"As Christian citizens of a Christian commonwealth, pledged to the support of religious principles and institutions, and also as loyal Republicans earnestly desirous for the success of the party, we wish to protest most vigorously against the appearance here of Mr. Ingersoll as a representative of Republican Ideas." We have seen the statement in some of the dailies that he is going to Indiana. This will turn the State for the Democrats, and the party will find that even the heat of politics will not so debauch the consciences of men that they will follow in the wake of the blasphemer, the destroyer of the foundation of good society and the corruptor of youth by breaking down all barriers of Christian and moral principle between them and wrong-doing.—*Phil. Pres.*

A GOOD CUSTOM DYING OUT.

The excellent custom of having the children and young people of our Church commit portions of Scripture and hymns to memory seems to have utterly died out. It is true they are asked for the golden text at Sabbath-school, but even that is rarely ever thoroughly committed. It is more often read from the lesson paper. Some people discourage the practice, claiming that the child should not be filled with what it cannot understand and digest, etc. This is certainly a mistake. We fully believe the former custom of having children commit portions of the Bible, and choice hymns of the Church, to be wholesome mental discipline, as well as spiritually profitable. The youthful mind, stored with divine truth so tersely expressed in the English Bible, has a storehouse of comfort to draw from in time of need. These verses are the weapons of the Holy Spirit to combat Satan. Should misfortune or sickness overtake an individual whose mind is stored with this precious truth, how comforting to have such to mediate upon, when perhaps his strength will not allow a friend to read to him! A man is frequently in situations where he has no reading, no one to converse with, nothing but his own thoughts. How happy if, like David, he can have the truth of God to meditate upon in the watches of the night!—*Sel.*

THE WAY TO SUCCEED.

A certain man, who is very rich now, was very poor when he was a boy. When asked how he got his riches, he said: "My father taught me never to play till my work was finished, and never to spend money till I had earned it. If I had an hour's work in the day, I must do that the first thing, and in an hour. And after this I was allowed to play; and then I could play with much more pleasure than if I had the thought of an unfinished task before my mind. I early formed the habit of doing everything in time, and it soon became easy to do so. It is to this I owe my prosperity."

"ONLY."

Only a stray sunbeam? Yet it cheered a wretched abode—gladdened a stricken heart.

Only a gentle breeze? It fanned aching brows, cheered many hearts by its gentle touch.

Only a frown? But it left a sad void in the child's heart—quivering lip and tearful eyes.

Only a smile? But how it cheered the broken heart, engendered hope and cast a halo of light around the sick-bed.

Only a word of encouragement, a single word? It gave the drooping spirit new life and led to victory.—*Kind Words.*

PROGRESS OF MISSIONS.

For long years there existed but three versions of the Holy Scriptures. To-day they may be read in 350 of the many tongues that are spoken. In 1804 there were in the world only 5,000,000 Bibles, in 1880 there were in the hands of humankind 160,000,000 copies of the sacred Word. At the beginning of our century the way of life could be studied by but one fifth of the world's population, now it is translated into languages that make it accessible to nine-tenths of the inhabitants of the world. Protestants occupy over 500 separate fields. In them they have more than 20,000 mission stations, supplied with no less than 40,000 missionaries. Five hundred thousand heathen children attend Christian schools. One million communicants are enrolled in congregations gathered from among the heathen. Two million stated hearers are nominally adherents of the evangelical faith. Of the 1,433,000,000 that people the world, 135,000,000 are

Protestant Christians. The area of the habitable globe is computed at 52,000,000 square miles; of these 18,000,000 square miles are under Greek and Roman Catholic dominion; 20,000,000 square miles under Mohammedan and Pagan governments, and 14,000,000 square miles under Protestant rule.—*Christian-at-Work.*

SIN'S SNARE.

The dogbane sets a trap for flies which is very ingenious and successful: "Allured by the honey in the nectary of the expanded blossom, the instant the trunk is protruded to feed upon it, the filaments close, and, catching the fly by the extremity of the proboscis, detain the poor prisoner writhing in protracted struggles until released by death—a death apparently occasioned by exhaustion alone; then the filaments relax, and the body falls to the ground."

What a striking illustration of the trap which sins of sensuality set for the soul? Conscious of their power, they affect no concealment. The honey is exposed, but a sign is plainly written over the forbidden pleasure, "Beware." No sinner can plead ignorance of danger. Every sin of the flesh that allures to ruin is plainly labelled "dangerous." The poor, helpless insect held to its death by the snare set with seductive sweetness, is a picture of the struggling soul, battling for escape, but held a prisoner by the very sin which allures it.

PREVENTING INFANT MARRIAGES IN INDIA.

"An important event has recently occurred in India, and one that will have a most favorable bearing upon the social condition of the people of that vast empire. The Princes of Rajpootana have voluntarily abolished throughout their dominions the custom of infant marriages. This custom is one of the saddest and most productive of misery of any prevailing in India, and the present regulation is that in the future no girls shall be married under the age of fourteen, no boy under the age of eighteen, unless, prior to the adoption of this law, a contract of marriage had been entered into. These Princes of Rajpootana hold the highest rank in Hindu society, and apart from the authority which they have in their own dominions, the example set by them will have wide influence throughout the whole of India.

HEREDITARY DEGENERACY.

The evil of strong drink would be of comparatively small magnitude if only those addicted to its use were involved in the deplorable consequences. The editor of the *Northwestern Lancet*, in a suggestive article on "The Medical Aspect of Inebriety," says: "The close relationship of insanity, epilepsy, and inebriety is strongly shown by the remarkable manner in which, through heredity, one form of disease may pass into another, as where drunkenness in one generation is followed by epilepsy or insanity in the succeeding generations." It is this inevitable nerve or brain deterioration on the part of those of a previous generation who indulged in alcoholic beverages, and became parents, which undoubtedly would, if careful investigation should be made, account for the presence therein of many at the present time of those by whom our insane asylums and hospitals are over-crowded. The drink evil involves not only those immediately connected with the drinker here and now, but leaves a fearful legacy of suffering and incompetency to future generations. — *N. Y. Temperance Advocate*.

CHRISTIAN CONDUCT.

Oftentime a young Christian may be puzzled about how he should act as a Christian. I have this much to say—one who is very anxious to do God's will and is prayerful and reads his Bible daily, is not often troubled by this question. We must take it for granted that everybody who is a Christian wants to do the will of Christ.

The New Testament furnishes general rules for Christian conduct. The whole law is, love to God and love to man. This comprehends everything. We give some rules founded on the Scriptures:

1. Do nothing if you doubt its being right: "Whatsoever is not of faith is sin."
2. If there is something you want to do which would do you no harm, but might lead a weaker brother into wrong, dare not do it. "Wherefore, if meat make my brother so offend I will eat no flesh while the world standeth."
3. Do not place yourself in a false position. "Abstain from all appearance of evil."
4. Do nothing in thought, word, or deed, on which you can not ask God's blessing. "Whatsoever ye do in word or

deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him."

TOO CHEAP.

A preacher of the gospel had gone down into a coal mine during the noon hour, to tell the miners of that grace and truth which came by Jesus Christ. After telling them the simple story of God's love to lost sinners—man's state and God's remedy—a full and free salvation offered—the time came for the men to resume work, and the preacher came back to the shaft to ascend to the world again. Meeting the foreman, he asked him what he thought of God's way of salvation. The man replied: "Oh, it is too cheap. I cannot believe in such a religion as that."

Without an immediate answer to this remark, the preacher asked: "How do you get out of this place?"

"Simply by getting into the cage," was the reply.

"And does it take long to get to the top?"

"Oh, no; only a few seconds."

"Well, that is very easy and simple: but do you not need to help raise yourself?" said the preacher.

"Of course not," replied the miner. "As I have said you have nothing to do but get into the cage."

"But how about the people who sunk the shaft, and perfected all this arrangement? Was there much labor or expense about it?"

"Indeed, yes; that was a laborious and expensive work; the shaft is eighteen hundred feet deep, and it was sunk at a great cost to the proprietor; but it is our only way out, and without it we should never be able to get to the surface."

"Just so. And when God's Word tells you that whosoever believeth in the Son of God hath everlasting life, you at once say, 'Too cheap, too cheap!'—forgetting that God's work to bring you and others out of the pit of destruction and death was accomplished at a vast cost, the price being the death of his own Son."

"To gain from Holy Scripture all that it is adapted to impart, one must be penetrated by it through constant reading. Its words should be imprinted on the memory, because it is by them that the Holy Spirit speaks to the soul."