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

# The Maritime Presbyterian.

## CONTENTS.

PAGE.

State of the Funds	195
Assembly Notes	198
Tobacco,—A sermon by Dr. Talmage	202
Maitland	206

### PRESBYTERY MEETINGS:

Pictou; Halifax	206
The Mode of Baptism, by Roswell D. Hitchcock, D. D.	206
Ethiopian Jews	207
Associations	223
Work among Italian Soldiers	223
Preach the Gospel; Prince and Prisoners	223

### CHILDREN'S PRESBYTERIAN.

Make Somebody glad; New Guinea Gods	209
Letter from a Pastor; A new place for Prayer-meetings	210
Both sides of a Christian	211
A new Leaf, My mether's Bible	212

### THE TRINIDAD MISSION:

Letter from Miss Copeland	212
The Missionary Railroad; A Doctor's Story	213
Saying Amen to Jesus	214
Saved from Heathenism; As to Drunkenness; A Short Sermon	215
Thanksgiving Ann	216
What would Jesus do	219
Winning Souls,	220
Norwegians in Madagascar	221
The Gospel in France	222

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE BENT.

JULY, 1885.

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## LET IN THE SUNSHINE.

Some of us remember the old-fashioned parlour with curtains closed all the year except at Thanksgiving or possibly when the school-ma'am came in her regular turn of 'boarding round.' The consequence was a damp room in the house, and an element of depression and disease, which only the large proportion of outdoor life in the olden times could counteract.

The later generation is learning that not only ventilation but *sunshine* is essential to healthy living in the house. Sunlight and good air are as much food for body and soul as are the meat and grain and vegetables that we eat.

We are too niggardly of sunshine. It cannot be too freely used. There is no better physician than nature, no better doctor than sunlight. We use too little judgement in its enjoyment. It is the gift of God, and one of His great boons to men.

Open your windows. What if your carpets fade and other ornaments suffer? Your children in robust health are the noblest ornaments of the household.

Your own health is more consequence than all the bric-a-brac the world can gather. If either must be sacrificed, let it be rather the inanimate things which are merely the adornments, not the elements of human happiness.—*Sel.*

## TRAINING IN RESPONSIBILITY.

Infancy is the only time when it is natural or right to be exclusively recipient. Between this time and full maturity giving and taking should be wisely alternated until one becomes as essential to the happiness as the other. It is not kindness but cruelty to neglect this training, in selfishness which quickly bears ingratitude as one of its chief fruits. Children who are honoured by their parent's confidence, and accustomed to add their quota of assistance and to bear their share of self-sacrifice whenever the good of the family requires it, will rarely be guilty of ingratitude. They are not opposed to, but in quick sympathy with their parents, not because they are gifted with specially sympathetic natures or in any way superior to ordinary young people, but simply because they have been made sharers with their parents in the cares and hopes, the responsibilities and labours of the family.

# The Maritime Presbyterian.

VOL. V.

JULY 15th, 1885.

No. 7.

## STATE OF THE FUNDS, JULY 1st, 1885.

FOREIGN MISSIONS.	
Receipts to July 1st, 1885,	\$228 92
*Expenditure " " (including balance due May 1st, \$790.80)	\$3363 59
Bal. Due Treas. July 1st, '85	\$3134 67

DAYSPRING, AND MISSION SCHOOLS.	
Receipts to July 1st '85	\$39 44
Bal. due Treas. May 1st, \$1194 93	
*Expenditure to July 1st '85 \$1830 79	3025 72
Bal. due Treas.	\$3986 98

HOME MISSIONS.	
Bal. on hand May 1st,	\$400 00
Receipts to July 1st, 1885	\$12312 52 12
Expenditure " "	428 62
Bal. on hand	\$95 50

AUGUMENTATION,	
Bal. on hand May 1st, 1885	4546 19
Receipts to July 1st, 1885,	\$33432 4780 51
No Expenditure.	

COLLEGE.	
Receipts to July 1st, 1885,	5636 31 \$1428 00
Bal. due Treas May 1st, 1885	
Expenditure to July 1st " "	2500 50 8136 71
Bal. due Treas. " "	\$6653 71

AGED MINISTERS FUND	
Bal. on hand May 1st.	\$430 95
Receipts to July 1st.	31 50 463 45
Expenditure to July 1st.	478 50
Bal. due Treas.	\$ 16 05

RECEIPTS FOR THE MONTH OF APRIL.	
Foreign Missions	\$ 151 67
Dayspring and Mission Schools	31 28
Home Missions	117 12
Supplements	46 37
College	1157 50
Aged Ministers Fund	11 25
French Evangelization	26 25
	\$1521 64

P. G. MACGREGOR, Treasurer.

\*The explanation of the large Foreign Mission payments is that all the Trinidad payments have been made to the end of the year.

In raising money for the Augmentation last year in the Maritime Provinces, of 181 congregations, 130 equalled or exceeded the amount allotted to them, 36 more paid their allotments in part, and only 15 congregations, 10 of which were vacant, did nothing for the scheme.

There were two regulations adopted by the Assembly regarding the administration of the Augmentation Fund that will help to guard it still more carefully from paying grants where they are not absolutely needed. They are as follows :

1. That no grant be made to any congregation for the year beginning 1st April 1885, where arrears of salary are reported as due on the 31st December last, until such arrears shall have been paid; and that this action be reported to the General Assembly, with the recommendation that it be adopted as a permanent regulation for the scheme from year to year.

2. in view of exceptional circumstances in certain fields, as for instance, where there is not full work for a minister on account of the small number of families in the locality, or on account of the proximity of another congregation, or where there might be a re-arrangement of congregations so as to secure greater economy and efficiency in carrying on the work; the committee after correspondence with Presbyteries, shall have discretionary power to withhold aid, or to grant less than the full amount required to make the stipend \$750 and manse; and Presbyteries are instructed where, in their judgement, the circumstances require it, to make application for a reduced grant.

In consequence of the passing of the Sunday Rest in Austria, a notice appeared in all the Viennese newspapers on Saturday stating that for the future there will be no Monday morning edition, but that an afternoon issue will be published at two o'clock instead of the ordinary evening edition.

There was once a poor couple with such a large family that it was hard work to fill all the hungry little mouths. A rich neighbor offered to take one of the children and provide for it. Which should it be? To decide the matter the parents one night visited the little group as they lay sleeping. There was Willie, the eldest, their first born. They could not part with him. One after another they looked into the faces of the sleepers and decided that they could not part with that one, until they reached the baby, who needless to say, could not be spared.

The Presbyterian Church in Canada has by common consent a large family of Colleges. The hungry mouths are clamoring for food and don't get quite enough to satisfy hunger. Year after year the question arises why not close some of them and sell the buildings. This year the Assembly spent several sessions in looking over the family group and as each one in turn came under view, something in it, or about it; its professors, its alumni, its buildings, its age, its youth, appealed so strongly to the maternal heart that she could not let it go. So this year as last year she compromised the matter by appointing a committee to see if they could devise any way in which this could be done. And in the meantime she lovingly embraces her family and seeks to feed them for another year.

There are these points however to be noted.

1. Love makes labor light. And if we view aught our colleges as essential to the best progress of our church the burden will not be felt.

2. The whole burden of college education is a very trifling one. About eighteen cents per member is all that is required throughout the church. Some of course must give largely, because others can do little.

3. We often lose sight of the helpfulness of a college in any locality to the church in that locality. First, it is likely to draw some men to study for the ministry that otherwise might not do so.

And second, It supplies our home field with ministers in a way that foreign colleges would not do. The testimony of churches that send their students abroad is that a large proportion of these do not return. They come into contact during their college days with the needs of the church where they are studying. These needs are impressed upon them. They do not realize because not brought into such immediate contact with it the need of the church at home, they go to work where they have studied, and they are lost to the land of their birth. If we would prosper as a church we must foster our college in the Maritime Provinces.

—

The Senate of Canada, an irresponsible body, representing no one but themselves has prevented any advance in temperance legislation, and the Scott Act remains where it was last year. The time has come when some party must make Prohibition one of the planks of its platform, or as in the United States a Prohibition party will be formed that will at least hold the balance of power. In a free country, where the people rule, and where by sweeping majorities the Scott Act has been carried in most of the places that have tried it, the idea of enduring the tyranny of a rum oligarchy savours too much of the dark ages, to be endured.

In England the late government was defeated on the whiskey and beer question, and in Canada the will of the people has been defeated by the same agency. These things will but hasten the downfall of the evil. God will make the wrath of man to praise him.

—

Andover Seminary, the oldest congregational school of Divinity in the United States, once a firm defender of the orthodox faith, has abandoned the theology it was established to maintain, and now boldly avows that it teaches the 'New Theology', the hope of probation in the future life, etc. One strong argument

against the endowment of colleges is that they may come to teach error in place of the truth which their founders intended. This has proved true in the case of Andover.

The Home and Foreign Mission Boards of the Presbyterian church in the United States were deeply in debt at the close of the year. The Assembly appealed to the Church to pay it off. The following Sabbath Dr John Hall of Fifth Avenue, Presbyterian Church, New York, laid the matter before the congregation the following Sabbath, and the result was a collection amounting in all to \$15,000 for the debt.

Organs continue to create discord rather than harmony in the churches.

'In the free Assembly the organ question was again under discussion, but the 'heat' manifested in the debate was but moderate in comparison with former years, when the same subject was discussed. The motion to the effect that the churches who desire organs can have them, was carried by a majority of exactly 100—the figures being: for organs 166; against, 66.'

Among Irelands troubles too is the music question.

'The 16th annual debate in the Irish General Assembly, on the subject of instrumental music in the worship of God, was held on June 5th 1885. It was a day of contention and strife, of wild excitement, terminating almost in actual schism. At one time the large and determined party who oppose the organ in the churches, and believe it to be unscriptural and unauthorized, left the Assembly Hall. This was not done because of any action on the part of the Assembly, but because of an effort seemingly made, as was supposed by these excited brethren, to suppress all discussion. A deputation was sent from the Assembly to the absentees, and next day they appeared again in the Assembly and contented themselves with a protest, which was entered upon the Minutes. Then it was agreed to postpone all discussion to the next year, and the Assembly of 1886 will resume debate, and it may be, decide the question.'

Sir Alfred Lyall, Lieutenant Governor of the North-West Provinces, of India—than whom few persons have studied with greater care or higher ability—affirms that Brahminism is so far from dying, that 'more persons in India in the year became Brahminists than all the converts to all the other religions in India put together. This is accomplished by the gradual Brahminizing of the aboriginal, non-Aryan, and casteless tribes.' He instances the Ghurkhas of Nepal. Among the Santals a similar process is going on. Many Bheels have Brahminized. A tribe near Ajmeer, who had been forcibly made Mussulmans, have Brahminized. Elsewhere devotees and special pleaders have gained proselytes to Brahmanism.—*The Madras Mail.*

The Philadelphia Presbyterian speaking of high license and Prohibition says: It is every day more apparent that there is no compromise in this war. The rum interest will accept no restraint of law. It will have no compromise rule, for unlicensed rum is its policy and ruin will be its epitaph. Therefore decency will be compelled to array itself on the side of its extermination.

No man's life is wholly confined within the limits of his own living. Sometimes this familiar truth strikes one with all the freshness of surprise. The Sunday-school teacher hears that a sentence once spoken to a heedless boy has blossomed into that boy's life, and is now bearing a great harvest in a distant city. The writer pens a paragraph, and months later, takes up an Indian or Australian paper, to find that that paragraph has started a hot discussion in which the truth has been carried farther than he could otherwise have hoped for. When such facts as these come unexpectedly to the knowledge of the worker, he feels as if he himself had been working unconsciously in that distant city, or in that far-off land. And, after all, there is a share of the truth in the thought. A part of his life has indeed gone into that distant work, of which he now hears only incidentally; and that life is diffusing itself into wider channels of usefulness through many another life. There is cheer here for many an unknown laborer. You do not know in what distant fields your life is working; you do not know how far the light has been carried which was kindled at your flame.—*S. S. Times*

## ASSEMBLY NOTES.

The recent meeting of the General Assembly in Montreal was a good one ; good, in the numbers present, good, in the pleasant weather that lasted throughout the meeting, good, in the hearty kindness of the Presbyterians of Montreal, good, in the reports that were given in by the several agencies, of progress made during the year, good, in the absence of judicial cases that consume the time and good temper of Church Courts, good, in the earnest attention that was given from first to last to true church work, and good in the spirit at once earnest and forbearing that prevailed throughout. May good results follow it.

What might be called the business work of the assembly occupied chiefly the day sessions, while the evenings, when the public could more conveniently be present were of a more popular nature and were devoted to hearing reports and addresses on the great departments of our church work. On Wednesday evening, June 10th, the Assembly was opened by a missionary sermon from Dr. McLaren, retiring moderator, from the text which has been the motto at the head of the title page of the Maritime Presbyterian, since its first issue. This subject struck a good keynote. The following evening was devoted to Augmentation and Home Missions, Friday evening to Foreign Missions, Monday evening to the State of Religion and Temperance, Tuesday evening to French Evangelization, and Wednesday evening to Sabbath Schools.

## HOME MISSIONS.

Reports from the Maritime Synod show nearly 130 stations, or small settlements that depend for supply of preaching upon the Home Mission Board. These are for the most part so situated that two, three, four, or sometimes seven or eight, are grouped together and wrought by one catechist. During the present summer there are about fifty

student catechists laboring in the Synod of the Maritime Provinces.

In the Western Section of the church there are in all some 618 mission stations. Of these 318 are in Manitoba. These Home Mission fields both East and West are pretty well supplied during the summer by students, but one great problem for the church is the small supply of laborers during the winter season, when many of them have to be left vacant.

## AUGMENTATION.

In the Western Section this scheme has not been quite so successful as last year. The outlay for the year just closed was \$31,090, the income about \$27,600, while the number of congregations receiving aid was 159 as against 145 the previous year. In the East the income for the year was about \$11,000, the expenditure was at the rate of about \$9,600, for the nine months that the scheme was in operation, the number of congregations receiving aid under the new scheme being 46.

## FOREIGN MISSIONS.

The Foreign Mission night was a good one. The Reports for the year have their lights and shadows, but on the whole there has been good progress. In Formosa the French occupation did much to hinder the work, but that has come to an end. Dr. McKay has returned, and reports large numbers as having forsaken their idols. He has ordained two native pastors.

In India much difficulty has been experienced hitherto from the opposition of the native princes, but since Lord Dufferin became viceroy of India the effect of his influence has been felt, and the missionaries have much more freedom in carrying on their work.

In the new Hebrides there was a fear of French occupation but that has passed away.

Trinidad has its lights and shadows, the chief shadow being Mr. McLeod's

Illness and resignation of his charge.

One department of the Foreign Mission work in the West is the Mission to the Indians in the North West. They have several ordained missionaries laboring there, one of them a full blooded Indian two of them half breeds. It is worthy of special note that the tribes where the missionaries were laboring remained loyal all through the late rebellion, another testimony to the power of the gospel.

The reception of the Reports was moved by Rev. Dr. Wardrobe, of Guelph and seconded by D. C. Fraser of New Glasgow, N. S. after which Rev. Joseph Annand spoke of the work in the New Hebrides, whence he has recently returned on furlough, and asked for another missionary for the South Seas.

Rev. J. Fraser Campbell bade farewell to the Assembly as he expects to return in a few weeks to the East, and pleaded for more men for India. Rev. R. C. Murray who is sent out by the Western Section and supported by St. Pauls Church, Montreal, spoke for a short time. The large church was well filled, the spirit of the meeting good, and the addresses excellent.

#### TEMPERANCE.

The most excited and protracted setting of the whole assembly was that in which the subject of temperance was discussed. That around which the debate centred most was the Senate's mutilation of the Scott Act. At a late hour by an overwhelming majority the following resolutions were passed.

I. This Assembly reaffirms its deliverance of last year to the following effect:

1. That we regard the traffic in strong drink as one of the greatest hindrances to the progress of the kingdom of our Lord Jesus Christ.

2. That in view of the evils wrought by this scourge of our race, this Assembly would hail with gladness the utter extermination of the traffic in intoxicating liquor as a beverage, by the power of example, public opinion, and the strong

arm of the law.

3. That we rejoice at the wonderful advancement of temperance and prohibition sentiment throughout the world, and especially in our own land, and would recommend our people by voice, vote and example, and by all peaceful and righteous means, to work for the abolition of this great evil.

4. That we reassert our approval of the principle of the Canada Temperance Act of 1878, and recommend the adoption of said Act as the best available means for the legal suppression of the traffic.

II. Assembly records its emphatic protest against the recent action of the Senate of Canada in passing amendments to the Canada Temperance Act, calculated to destroy its usefulness, and that in the face of the popular will previously expressed in the manner provided by constitutional government; and hereby expresses the earnest hope that the House of Commons will reject said amendments, and consent to no change in the Act except in the direction of strengthening its prohibitory character and increasing the means of enforcing it.

III. Believing, as we do, that in this cause permanent success can only be attained by instilling proper principles into the minds of the young, the Assembly again enjoins all parents, pastors and Sabbath School teachers, to give due prominence to the training of the rising generation in the principles of temperance and prohibition.

IV. The Assembly again records its thankful recognition of the earnest efforts put forth by the Christian women of our land on behalf of this cause.

#### FRENCH EVANGELIZATION.

One of the slowest and most difficult departments of our work as a church is that of evangelizing the French Roman Catholics, but the work must be done. Our safety, in one sense, as a people, demand it, for the French Romanists of Quebec may be said to hold the balance of power largely in their hands, and if as a Dominion we are to be ruled from Quebec one of the most completely priest ridden countries in the world, then farewell liberty. In addition to this there is the obligation that rests upon the church to give all men the gospel in its purity. Though the progress is slow, it is sure

and steady, as will be seen by the following extract from the Report :

'It is now ten years since the Union of the Presbyterian Churches in Canada, when the Board of French Evangelization was instituted. Comparing the French work in 1875 of the several branches of the Churches then happily united, with the statistics in this report, we find the following :

	1875	1885
Fields worked . . . . .	8	33
Preaching Stations . . . . .	12	75
Church Buildings . . . . .	3	27
Ordained Missionaries	3	20
Unordained Missionaries and Teachers . . . . .	14	42
Families connected with the Churches . . . . .	200	1,091
Communicants connected with the Churches about . . . . .	220	1,138
Pupils attending Mission Schools . . . . .	190	707
Total Receipts . . . . .	\$6,459	\$28,735

During the past year alone nearly as large a number of French-speaking communicants were received into fellowship with our churches as the total number of communicants on the roll of the French church in 1875. To bring out the contrast more clearly, it ought to be borne in mind that during these ten years a considerable number of French-Canadian Protestant congregations have been organized, under former missionaries of our Board, in the United States, composed very largely of converts from our mission here ; and that many more of the converts from our church homes are in English-speaking congregations throughout the Dominion.

#### SABBATH SCHOOLS.

On this important branch of the Churches's work there were not complete returns from all the Presbyteries. Reports were received from 905 churches & stations, showing 977 S. Schools. From 928 stations no reports were received. The probable number of S. S. scholars is about 100,000. The probable contributions for missions about \$20,000. The great results of S. School work, the spiritual results, cannot be tabulated. Like much other work it will be known only 'when He cometh to make up His swells.'

Thus, evening after evening, were the great evangelistic agencies of our church discussed, and if the whole church could have been present, there would be a far deeper interest in the various departments of work for the coming year than ever in the past.

While the evenings were spent in discussing the fields of labor, the work done, the day sessions were devoted to examining the working apparatus of the various departments, and seeking to render it more effective. The same subjects were to some extent before the house but different phases of them.

#### COLLEGE CONSOLIDATION,

was a question that took considerable time. There is a feeling in some quarters that we have too many colleges, that a less number would do. But when the question comes in a practical form ; how many, and which of them shall be closed it is met with great practical difficulties. Each one seems so firmly rooted that when tried its removal appears impracticable. Last year a committee was appointed to see if any feasible plan could be devised. They brought in their report which was to the effect that consolidation of the colleges is at present impracticable. Some did not think so and a new committee was appointed to further consider the matter and report to next General Assembly.

One great need in our church is more laborers in the Home Mission field. During the summer these fields are pretty well supplied by student Catechists, but when these return to their studies during the winter many of the stations have to go without preaching. One remedy proposed at Assembly was to have a summer session in some of the colleges that some of the students might be left free for work in the Home Mission field during the winter. As Halifax College is by the sea, cooler and better adopted for summer study than those in the West it was agreed to refer the matter of a summer

session to the College Board in the Maritime Provinces for their consideration.

A joint committee of ten members five from the Maritime Provinces and five from the West were appointed to prepare a scheme for the unification of the Augmentation work, East and West, to report to next General Assembly.

The General Assembly was opened by a missionary sermon, and the evening of the day on which it closed was fittingly occupied by the ordination of Mr. R. C. Murray, a native of Pictou, to the mission field in India. The ordination took place in St Paul's Church. Mr. Barclay, the minister of St. Pauls, preached. Mr. Warden presided, Dr. McLaren addressed the missionary, and Prof. Forrest the people. Mr. Murray is supported in the mission field by St. Paul's congregation.

The opinion of Presbyteries on the three propositions sent down to them, with regard to the marriage question, were as follows :

1st. That the Mosaic law of incest is of permanent obligation and that marriage ought not to be within the degrees of consanguinity of affinity forbidden in the word.

To this proposition 27 Presbyteries assented, six expressed no opinion and five sent no returns.

2nd. That the proposition contained in clause 3, viz, 'A man may not marry any of his wife's kindred nearer in blood than he may of his own,' is, in the opinion of the committee, not sufficiently sustained by the authority of scripture.

To the above 13 Presbyteries assented, 9 dissented, 11 expressed no opinions, and 5 sent no returns.

3rd. That church discipline shall not be exercised in regard to marriage with a wife's sister, wife's aunt and wife's niece.

To this 36 Presbyteries assented, 6 dissented, 1 expressed no opinion, and 5 sent no returns.

After some discussion the whole matter by a vote of 36 to 23 was laid over till next Assembly.

The following plan for unification of the Foreign Mission work of the Church, was submitted to the Assembly by the Committee appointed for the purpose, and has been sent down to the Presbyteries for their opinion :—

1. All the Foreign Mission work of the Church shall be under the direction of a Committee, which shall be appointed by the General Assembly, and shall be designated the Foreign Mission Committee of the Presbyterian Church in Canada; said Committee to consist of two Divisions, called respectively, the Eastern Division and Western Division of the Foreign Mission Committee.

2. The Eastern Division shall consist of ten members, and the Western Division of twenty members.

3. The Conveners of the Eastern and Western Divisions shall be appointed by the General Assembly, and shall be Joint-Conveners of the Foreign Mission Committee.

4. The minutes of the meetings of each Division shall be printed, and sent to all the members of both Divisions.

5. There shall be one Fund, from which all the Foreign Mission Work of the Church shall be sustained.

6. In the meantime Dr. Reid shall act as Treasurer and Dr. McGregor as Sub-Treasurer.

7. The Committee shall meet at the call of the Convener previous to the meeting of the General Assembly, and at the place in which the Assembly is to meet.

8. The Committee shall, at its regular annual meeting, prepare a careful estimate of the amount required to carry on its work during the year in the several fields under its care, and shall submit to this estimate to the General Assembly.

9. The Committee shall, at its first annual meeting or at a meeting specially held for the purpose, draw up regulations regarding (a) the extension of Mission work and expenditure connected therewith, (b) the salaries and allowances of missionaries and teachers, (c) the outfit, furlough and passages of missionaries, (d) the support of disabled missionaries, (e) the maintenance of the widows and orphans of missionaries, and (f) such other regulations regarding missionary matters as may be deemed necessary.

10. The regulations now in force in the Missions of the Eastern and Western Sections shall remain in force until otherwise ordered by the Foreign Mission Committee.

11. The travelling expenses of mem-

bers of the Foreign Mission Committee, and other incidental expenses, shall be defrayed from the Foreign Mission Fund. So far however, as the annual meeting, which is held at the time of the Assembly, is concerned, the expenses of those members who may be delegates to the Assembly shall not be paid.

### TOBACCO.

PART OF DR. TALMAGE'S SERMON, PRRACH  
CHED SABBATH MORNING, MAY 17, 1885.

'Let the earth bring forth grass, the herb yielding seed.' --Gen. I : 11.

THE two first born of our earth were the grass-blade and the herb. They preceded the brute creation and the human family -- the grass for the animal creation, the herb for human service. The cattle came and took possession of their inheritance, the grass-blade; man came and took possession of his inheritance, the herb. We have the herb for food as in case of hunger, for narcotic as in case of sleeplessness, for anodyne as in case of paroxysm, for stimulant as when the pulses flag under the weight of disease. The enteric comes and takes the herb and compounds it for the cure of the body. Millions of people come and take the herb for ruinous physical and intellectual delights. The herb, which was divinely created, and for good purposes, has often been degraded for bad results.

There sprang up in Yucatan, Central America, an herb that has

### BEWITCHED THE WORLD

In the fifteenth century it crossed the Atlantic Ocean and captured Spain. Afterwards it captured Portugal. Then the French ambassadors took it to Paris, and it captured the French Empire. Then Walter Raleigh took it to London, and it captured Great Britain. Nicotiana, ascribed to that genus by the botanists, but we all know it is the exhilarating, elevating, emparadising, nerve-shattering, dyspepsia-breeding, health-destroying tobacco. I shall not in my remarks be offensively personal because you all use it, or nearly all! I know by experience how it soothes and rosesates the world, and kindles sociality, and I also know some of its baleful results. I was its slave, and by the Grace of God I have become its conqueror. Tens of thousands of people have been asking the question during the past two months, asking it with great pathos and great earnestness: 'Does the use of tobacco produce cancerous and oth-

er troubles? I shall not answer the question in regard to any particular case, but shall deal with the subject in a general way.

You say to me, 'Did God not create tobacco?' Yes. You say to me, 'Is not God good?' Yes. Well then, you say, 'If God is good and He created tobacco, He must have created it for some good purpose.' Yes, your logic is complete. But God created the common sense at the same time, by which we are able to know

### HOW TO USE A POISON

and how not to use it. God created that just as he created henbane and nux vomica and copperas and belladonna and all other poisons, whether directly created by Himself or extracted by man.

That it is a poison no man of common sense will deny. A case was reported where a little child lay upon its mother's lap and one drop fell from a pipe to the child's lip and it went into convulsions and into death. But you say, 'haven't people lived on in complete use of it to old age?' O yes just as I have seen inebriates seventy years old. In Boston, years ago, there was a meeting in which there were several centenarians, and they were giving their experience, and one centenarian said that he had lived over a hundred years, and that he ascribed it to the fact that he had refrained from the use of intoxicating liquors. Right after him another centenarian said he had lived over a hundred years, and he ascribed it to the fact that for the last fifty years he had hardly seen a sober moment. It is an amazing thing how many outrages men may commit upon their physical system and yet live on. In the case of the man of the jug he lived on because his body was pickled. In the case of the man of the pipe, he lived on because his body turned into smoked liver!

But are there no truths to be uttered in regard to this great evil? What is the advice to be given to the multitude of young people who hear me this day? What is the advice you are going to give to your children?

First of all, we must advise them to abstain from the use of tobacco because all the medical fraternity of the United States and Great Britain agree in ascribing to this habit terrific unhealth. The men whose lifetime work is the study of the science of health say so, and shall I set up my opinion against theirs? Dr. Agnew, Dr. Olcott, Dr. Barnes, Dr. Rush, Dr. Mott, Dr. Harvey, Dr. Hosack -- all

the doctors, allopathic, homœopathic, hydropathic, eclectic denounce the habit as

#### A MATTER OF UNHEALTH.

A distinguished physician declared he considered the use of tobacco caused seventy different styles of disease, and he says: "Of all the cases of cancer in the mouth that have come under my observation, almost in every case it has been ascribed to tobacco."

The united testimony of all physicians is that

#### IT DEPRESSES THE NERVOUS SYSTEM,

that it takes away twenty-five per cent. of the physical vigor of this generation, and that it goes on as the years multiply and, damaging this generation with accumulated curse, it strikes other centuries. And if it is so deleterious to the body, how much more destructive to the mind. An eminent physician, who was the superintendent of the insane asylum at Northampton, Mass., says; "Fully one half of the patients we get in our asylum have lost their intellect through the use of tobacco." If it is such a bad thing to injure the body, what a bad thing, what a worse thing it is to injure the mind, and any man of common sense knows that tobacco attacks the nervous system, and everybody knows that the nervous system attacks the mind.

Beside that all reformers will tell you that the use of tobacco creates an unnatural thirst, and it is

#### THE CAUSE OF DRUNKENNESS

in America to-day more than anything else. In all cases where you find men taking strong drink you find they use tobacco. There are men who use tobacco who do not use strong drink, but all who use strong drink use tobacco, and they show beyond controversy there is an affinity between the two products. There are reformers here to-day who will testify to you it is impossible for a man to reform from taking strong drink until he quits tobacco. In many of the cases where men have been reformed from strong drink and have gone back to their cups, they have testified that they first touched tobacco and then they surrendered to intoxicants.

I say in the presence of this assemblage to-day, in which there are many physicians—and they know that what I say is true on the subject—that the pathway to

the drunkard's hell is strewn thick with tobacco leaves. What has been

#### THE TESTIMONY

on this subject? Is this a mere statement of a preacher whose business it is to talk morals, or is the testimony of the world just as emphatic? What did Benjamin Franklin say? 'I never saw a well man in the exercise of common sense who would say that tobacco did him any good.' What did Thomas Jefferson say? Certainly he is good authority. He says in regard to the culture of tobacco, 'It is a culture productive of infinite wretchedness. What did Horace Greeley say of it? 'It is a profane stench.' What did Daniel Webster say of it? 'If those men must smoke, let them take the horse-shed!' One reason why the habit goes on from destruction to destruction is that so many

#### MINISTERS OF THE GOSPEL TAKE IT.

They smoke themselves into brouchitis, and then the dear people have to send them to Europe to get them restored from exhausting religious services! They smoke until the nervous system is shattered. They smoke themselves to death. I could mention the names of five distinguished clergymen who died of cancer in the mouth, and the doctor said, in every case, it was the result of tobacco. The tombstone of many a minister of religion has been covered all over with handsome eulogy, when if the true epitaph had been written it would have said: 'Here lies a man killed by too much cavendish!' They smoke until the world is blue, and their theology is blue, and everything is blue. How can a man stand in the pulpit and preach on the subject of temperance when he is indulging such a habit as that? I have seen

#### A CUSPADORE IN A PULPIT

into which the holy man dropped his end before he got up to read about 'blessed are the pure in heart,' and to read about the rolling of sin as a sweet morsel under the tongue, and to read about the unclean animals in Leviticus that chewed the cud.

About sixty-five years ago a student at Andover Theological Seminary graduated into the ministry. He had an eloquence and a magnetism which sent him to the front. Nothing could stand before him. But in a few months he was put

## IN AN INSANE ASYLUM,

and the physician said tobacco was the cause of the disaster. It was the custom in those days to give a portion of tobacco to every patient in the asylum. Nearly twenty years passed along, and that man was walking the floor of his cell in the asylum, when his reason returned, and he saw the situation, and he took the tobacco from his mouth and threw it against the iron gate of the place in which he was confined, and he said: 'What brought me here? What keeps me here? Tobacco! tobacco! God forgive me, God help me, and I will never use it again.' He was fully restored to reason, came forth, preached the Gospel of Christ for some ten years, and then went into everlasting blessedness.

There are ministers of religion now in this country who are dying by inches and they do not know what is the matter with them. They are being killed by tobacco. They are despoiling their influence through tobacco. They are malodorous with tobacco. I could give one paragraph of history, and that would be

## MY OWN EXPERIENCE.

It took ten cigars to make one sermon, and I got very nervous, and I awakened one day to see what an outrage I was committing upon my health by the use of tobacco. I was about to change settlement, and a generous tobaccoist of Philadelphia told me if I would come to Philadelphia and be his pastor he would give me all the cigars I wanted for nothing all the rest of my life. I halted. I said to myself, 'If I smoke more than I ought to now in these war times, and when my salary is small, what would I do if I had gratuitous and unlimited supply?' Then and there, twenty-four years ago, I quit once and forever. It made a new man of me. Much of the time the world looked blue before that because I was looking through tobacco smoke. Ever since the world has been full of sunshine, and though I have done as much work as any one of my age, God has blessed me, it seems to me, with the best health that a man ever had.

I say that no minister of religion can afford to smoke. Put in my hand all the money expended by Christian men in Brooklyn for tobacco, and I will support three orphan asylums as well and as grandly as the three great orphan asylums already established. Put in my hand the money spent by the Christians of Ameri-

ca for tobacco, and I will clothe, shelter, and feed all the suffering poor of the continent. The American church gives a million dollars a year for the salvation of the heathen, and American Christians smoke five million dollars' worth of tobacco. \*

I stand here to-day in the presence of a vast multitude of young people who are forming their habits. Between seventeen and twenty-five years of age a great many young men get on them habits in the use of tobacco that they never get over. Let me say to all my young friends.

## YOU CANNOT AFFORD TO SMOKE,

you cannot afford to chew. You either take very good tobacco, or you take very cheap tobacco. If it is cheap I will tell you why it is cheap. It is made of burdock, and lamp-black, and sawdust, and colt's-foot, and plaintain leaves, and fuller's earth, and salt, and alum and lime, and a little tobacco, and you cannot afford to put such a mess as that in your mouth. But if you use expensive tobacco, do you not think it would be better for you to take that amount of money which you are now expending for this herb, and which you will expend during the course of your life if you keep the habit up, and with it buy a splendid farm and make the afternoon and the evening of your life comfortable.

There are young men whose life is going out inch by inch from cigarettes. Now, do you not think it would be well for you to listen to the

## TESTIMONY OF A MERCHANT

of New York, who said this: 'In early life I smoked six cigars a day at six and a half cents each. They averaged that.

I thought to my-self one day, I'll just put aside all I consume in cigars and all I would consume if I keep on in the habit, and I'll see what it will come to by compound interest.' And he gives this tremendous statistic: 'Last July completed thirty-nine years since, by the grace of God, I was emancipated from the filthy habit, and the saving amounted to the enormous sum of \$29,102.03 by compound interest. We lived in the city, but the children, who had learned something of the enjoyment of country life from their annual visits to their grandparents lodged for a home among the green fields. I found a very pleasant place in the country for sale. The cigar money came into requisition, and I found

it amounted to a sufficient sum to purchase the place, and it is mine. Now, boys, you take your choice. Smoking without a home, or a home without smoking.' This is common sense as well as religion.

I must say a word to my friends who smoke the best tobacco, and who could stop at any time. What is

#### YOUR CHRISTIAN INFLUENCE

in this respect? What is your influence upon young men? Do you not think it would be better for you to exercise a little self-denial? People wondered why *George Briggs, Governor of Massachusetts*, wore a cravat but no collar 'Oh,' they said 'it is an absurd eccentricity.' This was

#### THE HISTORY OF THE CRAVAT

without any collar. For many years before he had been talking with an inebriate, trying to persuade him to give up the habit of drinking, and he said to the inebriate, 'Your habit is entirely unnecessary.' 'Ah!' replied the inebriate, 'we do a great many things that are not necessary. It isn't necessary that you should have that collar.' 'Well,' said Mr. Briggs, 'I'll never wear a collar again if you will stop drinking.' 'Agreed,' said the other. They joined hands in a pledge that they kept for twenty years—kept until death. That is magnificent. That is gospel, practical Gospel, worthy of *George Briggs*, worthy of you. Self-denial for others. Subtraction from our advantage that there may be an addition to somebody else's advantage.

\*This must be a misprint, the whole annual tobacco bill of the United States is six hundred million of dollars.

There are a great many things in the Old Testament history that appear to us in these days very strange. By way of illustration, the Central Presbyterian says: We wonder why Abraham in Egypt commanded Sarai to pass as his sister. But if we had lived during the times of Twelfth Egyptian Dynasty, it would not have struck us as remarkable. An ancient papyrus in the Berlin Museum represents that at that period the wife and children of a foreigner entering Egypt were confiscated, and became the property of the Pharaoh, which thus incidentally illustrates the accuracy of the Pentateuch.

#### THE TRINIDAD MISSION.

Letter from Rev. K. J. Grant.

*For the Maritime Presbyterian.*

Saufernando, June 16th 1885.

Dear Mr. Scott:—

On Tuesday the 10th, in response to memorial submitted to Presbytery by Mr. Wright, having the signatures of about 30 Scotch people chiefly young men, managers, engineers, and overseers on Sugar plantations, the Presbytery of Trinidad met at Couva to erect memorialists into a congregation. Mr. Aitken successor to Mr. Falcouer preached. The services were deeply impressive. We were all glad of heart, and the intelligence of our proceedings will probably gladden many hearts far away from us. Christian life in those in authority, must necessarily influence favourably the heathen laboring under them. Will not prayer ascend that each member of this new congregation may be a lively stone in the spiritual house. Mr. Wright who will have charge of this congregation in addition to his other work is to be congratulated in having been the instrument in drawing the memorialists into this bond of union. May the Lord command the blessing.

Yours Sincerely,  
K. J. GRANT.

#### PARTINGS.

Partings are minor deaths. When the train of cars has rolled away, or the great steamship faded from our sight, our loved ones are, in regard to personal presence, as far removed from us as if the churchyard clay had already rattled on their coffin-lids. Yet we are strong and hopeful, believing that all goes well with them, and that a week—a month—a year will bring them back to us, perhaps with even a fuller life than ever before. Why should we not be as strong and hopeful in bearing that other separation, when our loved ones depart to be with Christ, in that Major parting which we call death? We know that, separated from us by the river of death, they live a fuller and happier life than if they were separated from us by only a continent or an ocean. And no railway or steamship company's schedule is, to the Christian, so sure a promise of reunion as these words of Writ: 'Them also that are fallen asleep in Jesus will God bring with Him.—S. S. Times.

## MAITLAND.

On the 21st June 1803 Rev. Alex Dick was ordained over the congregation of Douglas. His labours were arduous scattered over a district of country 40 miles in length. Eighty-two years have now passed away since Mr. Dick was settled and his ordination was the first held in the Maritime Provinces. Many changes have taken place in the history of Presbyterianism in that portion of Hants County. What comprised the congregation of Douglas now forms five congregations and five different ministers have been ordained at Maitland since Mr. Dick's death.

His successor was the Rev. J. S. Crowe who was ordained in 1816 and during his ministry the Maitland congregations celebrated his Jubilee on the 3rd October 1856. On the 11th Sept. 1869 he passed to his rest aged 85 and in the 55th year of his ministry. About three years after his settlement the communion roll was nearly doubled and in 1833 a Methodist circuit was formed. In 1856 a new congregation was erected over which Rev. John Currie was ordained in 1857. At this time the weekly offering system was adopted and in one year the contributions rose from \$12 up to \$360. The stream of liberty increased rapidly and has ever continued to flow abundantly. Under the zealous pastorates of the younger men: Revs. L. G. McNeil and T. C. Jack the same steady growth has been witnessed. Though the bounds of the congregation have of late been lessened a good deal yet there are now almost as many communicants as there were 40 years ago when it was 22 miles long.

Eighty-two years has wrought many changes and impresses many important lessons.—Com.

## PRESBYTERY MEETINGS.

## PICTOU PRESBYTERY.

The Presbytery of Pictou met at New Glasgow on the 7th inst.

There was present, besides the Moderator, Mr. A. McL. Sinclair, Messrs. D. B. Blair, A. McLean, E. A. McCurdy, J. F. Forbes, R. Cumming, E. Scott, A. M. McLeod and J. L. George, Ministers, and D. McDonald and G. W. Underwood, ruling elders.

Rev. A. Brown was also present as a corresponding member.

There was not much business of public interest.

Mr. J. F. Forbes was elected moder-

ator, and Mr. E. A. McCurdy Clerk for the ensuing year.

Moderation in a Call was granted to the congregation of Knox Church, Pictou, and Mr. Scott was appointed to moderate on the 20th inst., at 11 o'clock.

Mr. Nelson having declined the Call from Stellarton, it was set aside.

As no reports were received from the congregations of Green Hill and West River, relating to their action on proposed union with Salt Springs, and as no commissioners appeared, it is expected that reports will be received and commissioners heard at the adjourned meeting on the 28th inst.

Agreed to hold the next regular meeting at Antigonish on the first Tuesday of September, at 2 o'clock in the afternoon, and also to hold an adjourned meeting, in the meantime, in the Lecture Room of the United Church, New Glasgow, on the 28th inst., at 9 30 o'clock, A. M.

E. A. McCURDY, Clerk.

## HALIFAX PRESBYTERY.

This Presbytery met in Chalmer's Church on Tuesday, June 23rd.

The meeting was held to receive the report of Rev. E. McNab relative to moderation in a call at Windsor. Mr. McNab reported that the call came out in favor of Rev. T. A. Nelson, and that it was not only cordial and unanimous, but enthusiastic. Of 185 names on the roll 188 signed the call—those not subscribing being out of reach. The adherents also subscribed promptly and in unusually large numbers. Messrs. Blanchard and Douglas appeared as Commissioners to support the call, and their statements were wholly satisfactory to the Presbytery. The call was sustained and placed in Mr. Nelson's hands and accepted by him. His induction was appointed to take place on Tuesday, July 14th, 7.30 p. m., Dr. Burns to preach, Mr. Simpson to address the minister, and Mr. McPherson the people.

## THE MODE OF BAPTISM.

Roswell D. Kitchcock D. D., President of Union Theological Seminary, New York, in the course of his class lectures, touches upon this subject in the following words:

I should be quite willing to let the matter rest on two passages; Matt. xvi. 2, Mark vii. 3, 4. In speaking of the Jew-

ish custom of washing before eating, Matthew uses the word *upto*, and speaks of it as a washing of the 'hands'; while Mark uses *baptizo* in speaking of the same custom. When Orientals come in from the street to a meal, they do not bathe all over; they simply have water poured over their hands by a servant. *Baptizo* does not mean 'dip.' It *never* means 'dip' as a primary and dominant sense. The three stages of the word are 'to merse'; 'to lave or bathe'; 'to bathe symbolically.' Now suppose Church historians say 'Yet nevertheless Christian baptism as a matter of fact was by dipping,' I say, Gentlemen what is your proof? Take the instances of baptism in the New Testament, and see if it is at all probable that 3000 men were dipped in Jerusalem in one day. Take the road on which the Eunuch almost certainly travelled, and ask yourselves whether he was probably dipped on that journey. Take the case of the jailor at Phillippi; was it probable that he was dipped that night in the precincts of the jail?

Go outside of the New Testament: Clement gives you no comfort. The *Didache* upsets the whole thing. It uses the word baptism in just the sense for which we contend. It says, for instance, you may baptize by *pouring*. Now how are you going to 'dip' by pouring?

Then take the Monumental testimony: Fresco in the Catacomb of Saint Callistus (200 A. D., according to De Rossi); Baptismat Font at Ephesus; Ravenna Mosaic, 5th century; Greek Fountains in Palestine. These all point not to submersion, as you go back; but it looks clearly as though deeper water was provided for as time went on.

If you ask 'How do you account for immersion, if it is not Apostolic?' I answer, How do you account for Episcopacy, if it is not Apostolic? Simply as an historical development.

All I contend for is that the idea of immersion exclusively is not in the Word, and that immersion exclusively is not in early Church History.

If any man says that dipping was 'the' primitive mode, I shall have to contradict him. If he will let me substitute 'a' for 'the,' we shall have no quarrel. It was a primitive mode—not necessarily the original mode, that it was so an unproved assertion.

The whole thing in a nutshell is this: *Baptismos* is generic; it is purification in any one of several ways: by sprinkling, by pouring, or by immersion (see Heb. vi. 2, ix. 10). The earliest representation we have (Fresco in St. Callistus) in-

dicates that the rite was then administered, in some cases at least, by standing in the water and having water poured over the head.

Confusion has arisen from the careless use of 'dip' in the secondary sense by lexicographers and others, as a sufficient rendering of *baptizo*, making it equivalent to 'immerse.' Now *dip* and *merse* are not equivalent terms in the primary sense of 'dip' This is the key to the whole thing. I do not mean to question the conscientiousness of scholars. I remember the words of Coleridge: 'Until you understand a man's ignorance, presume yourself ignorant of his understanding' But I must say that to write a word down, and to put 'dip' and 'immerse,' and 'plunge' in one line as its equivalents, seems to me not scholarly.

### ETHIOPIAN JEWS.

One of the strangest peoples with whom missionary enterprise has to do are the Falashas, of Ethiopia. They are black Jews, about two hundred thousand in number, living west of Jordan, who have as their holy writings the Old Testament in an Ethiopic version, and who still rigidly adhere to the Mosaic ceremonies and laws. Undoubtedly they are not of pure Jewish descent, although to some extent they are the children of Jewish immigrants, who, in the time of the great Dispersion, settled in Abyssinia and married wives of that nation—something not strange, as the Ethiopians are Semitic in nationality and language.

A prominent German writer thinks that they are mostly the descendants of early Abyssinian proselytes—i. e. people who early, and before the introduction of Christianity, accepted the Mosaic system of religion, and who did not, like the majority of the Abyssinian people in the third century, adopt Christianity, but clung to their old faith. Their religious literature does not seem to be very extensive. Halvey, the French Orientalist, published, a few years ago, a collection of their liturgical formulas in Hebrew translation, entitled *Les prieres des Falashas*.

Missionary attempts were made among these peculiar people by the Jesuits as early as the seventeenth century, but with little success, and the recent endeavors of the Basle Evangelical Society have also been without tangible results. Twenty-five years ago, when Dr. Stern first visited the highlands of East Africa, there was scarcely a Falasha who did not look upon Christianity as a superstition, and upon Christians as idolaters? but to-day

there are between eight and nine hundred converts to Christianity in connection with the Mission of the London Society for Promoting Christianity amongst the Jews.—*Miss. News.*

#### Asia.

Dr. Happer's first decade in China resulted in 1 conversion; second decade, 20 conversions; third decade, 60 conversions; and fourth decade, 600 conversions.

Extra Sunday afternoon performances are now the fashion in the native theatres of Calcutta. These places are inflicting serious moral injury on the half-controlled Bengalee youths of the city.

'A complete list of the Christian missions in China gives 387 men, and 420 women missionaries, 1,311 native helpers, and 24,607 communicants. They are connected with sixteen British, four Continental, and thirteen American societies.'

But what are these among so many? About one man and one woman to a million, or native helper to about 250,000, one of 10,000 a professed Christian. The work is only well begun. How loud and urgent the cry of their need—"Come over and help us!"

#### Britain.

At a gathering of the Salvation Army at London, General Booth announced the intended establishment of a Salvation Navy, a steam yacht having already been presented towards this fleet.

Statistics of the Free Church of Scotland show that that body has added over 2,800 to its membership during the year, and that its income for the same time has been £621,728. It has now a membership of 322,000.

The Presbyterian Church of England has now in the field twenty-five missionaries and a communion roll of three thousand members. In 1859 there were in connection with the Church in China only two stations and one hundred communicants. Now they have four hundred miles up and down the coast, with two hundred miles west and inland from it, covered with stations—one hundred churches and stations served by their missionaries.

#### United States.

It is stated that absolute prohibition prevails in nearly one hundred countries

of Georgia, and partial prohibition in a few more countries leaving only 22 of the 138 countries in the State untouched by the temperance agitation.

"Princeton Theological Seminary carries off the honour of contributing the largest number of missionaries to the Foreign field. The year has been exceptional with all the United States Church schools save this eldest of the number. Thus of eleven graduates who offer themselves for the Foreign field, ten are from Princeton, where weekly meetings in the interest of the cause have been held."

More Jews have joined the Prussian Protestant Church during the last four, than in the previous eight years.

#### Europe.

A Romish priest in a small town in the interior of Sicily, who has gathered about him 350 persons to whom he teaches evangelical doctrines, has invited the Waldensian pastor of a neighboring city to visit him.

"The Moravians are models of missionary sacrifice and heroism. Small as their numbers are (13,000) they have seventeen mission fields, 323 missionaries with 1,500 native assistants, and over 80,000 natives under instruction; 215 mission schools, teachers and 17,000 pupils. It costs to run this work \$250,000 annually. This money is not all given by them, but the example of their liberality has stirred up liberal-minded disciples to aid them by their contributions. Yet out of their poverty they do give an average of \$5.19 a member! nearly three times what any other denomination gives."—*Hom. Monthly.*

The rate of giving in the Presbyterian Church in Canada for all the schemes last year was but \$1.53 per number, and for Foreign Missions ONLY THIRTY-FIVE CENTS. Should not the zeal of our poorer brethren 'provoke' us to greater liberality? For their remains much of the world yet to be won for Christ, and our Church with 288,330 members is working in but five fields, has only nineteen missionaries, and less than one hundred native helpers. Let us not despise the day of small things, but let us not imagine that we are doing all we can or ought. Has the Lord done more for the Moravians than for our Presbyterians?—*Pres. Review.*

# THE Children's Presbyterian.

## MAKE SOMEBODY GLAD.

On life's rugged road  
 As we journey each day,  
 Far, far more of sunshine  
 Would brighten the way.  
 If, forgetful of self  
 And our troubles we had  
 The will, and would try  
 To make other hearts glad.

Though of the world's wealth  
 We have little in store,  
 And labour to keep  
 Grim want from the door,  
 With a hand that is kind  
 And a heart that is true,  
 To make others glad  
 There is much we may do.

A word kindly spoken,  
 A smile or a tear,  
 Though seeming but trifles,  
 Full often may cheer.  
 Each day to our lives  
 Some treasure would add,  
 To be conscious that we  
 Had made somebody glad.

At the Meeting of General Assembly in Montreal a large gathering of S. S. children was held on Sabbath afternoon at which addresses were given. Mr. Annand spoke of the New Hebrides and other's of other fields.

Mr. R. C. Murray, a young man who is going out to India as a missionary told the following story to shew how much good a little child might do. He said,

"In a town called New Glasgow, away down in Nova Scotia lived an aged minister. At one time he was feeling very much discouraged. He went to a house where was a little girl. Taking her on his knee he asked her if she prayed, and what she said.

She replied, yes, and repeated the Lord's prayer, then that little hymn-

Gentle Jesus meek and mild,  
 Look upon a little child,  
 Pity my simplicity,  
 Suffer me to come to Thee.

God bless papa and mamma, and bless *Mr. Walker.*" Mr. Walker was the minister himself. His heart filled. Here was the little child praying for him every day. How it cheered him. He was never so discouraged after that when he felt that little children prayed for him.

## WHAT GOD SAYS OF MY SINS IF I TRUST IN JESUS.

Blotted out	Isa. xl.iii. 25
Borne by another	1 Pet. ii. 24
Cast behind God's back	Isa. xxxviii. 17
Cast into the depths of the sea	Mic. vii. 19
Covered	Rom. iv. 17
Finished	Dan. ix. 24
Forgiven	Col. ii. 13
Made an end of	Dan. ix. 24
Not beheld	Num. xxiii. 21
Not imputed	Rom. iv. 8
Not remembered	Heb. viii. 12
Pardoned	Mic. vii. 18
Passed away	Zech. iii. 4
Purged	Heb. i. 3
Put away	Heb. ix. 26
Remitted	Acts x. 43
Removed	Psa. ciii. 12
Subdued	Mic. vii. 19
Sought for and not found	Jer. l. 20
Washed away with blood	I John i. 7
Taken away	Isa. vi. 7

— *Ralph W. Us.*

The following analysis of a collection at a missionary meeting, which we clip from an exchange, shows the necessity of plainer and more persistent preaching from the 'Word of the Lord' by Haggai the prophet (ch. ii., 8). There were 600 present and the collection was composed of \$2,  $\frac{3}{4}$ , 17 quarters, 27 ten, 66 five, 11 three and 3 wo-cent pieces, AND 288 CENTS. And yet the Lord has laid no special claim to the *Copper!*

## LETTER FROM A PASTOR

Dear Children :—

You are all somewhat interested in our Evangelization Scheme, and especially in the Point Aux Trembles Schools. Four years ago our General Assembly purchased these mission schools from the French Canadian Missionary Society. They are situated nine miles east of Montreal, and consist of two buildings, one for boys and the other for girls. You will be glad to hear that the last session was the most successful one in the history of the institution for the past 40 years. The attendance was large and the spiritual results have been great.

Last year nearly 300 sought admission. So large a number could not be accommodated. Only 122 were received and the pupils ranged in age from 13 to 28 years. Three came from Protestant families, the remainder were either from the homes of Roman Catholics or converts from Roman Catholics. You will be pleased to hear that so many are attending the Point Aux Tremble's school and receiving a good education. It is still better to hear that knowledge of higher things being imparted, and that the truths of the Bible are being impressed. The Holy Spirit was working last winter, and quite a number have given their hearts to Jesus. Thirty two publicly confessed Christ, and a weekly prayer meeting conducted by the pupils was kept up during the session. Fruit is thus appearing and our prayers and contributions on behalf of this mission are not in vain.

Now it requires a good deal of money to meet the expenses of these schools but liberal ones have given a good deal. At the end of the year a balance of \$275.11 remained on hand. The average cost of a pupil is \$50 per term. Several pupils are supported by Sabbath schools and private individuals. In the Maritime Provinces eight schools and three individuals render assistance in this way. A particular pupil is assigned to the giver or givers of a scholarship to whom reports as to progress made are forwarded. This will tend to deeper interest.

In working for Jesus we like to see results. Where good is being done it encourages us. What is there then to show for the toil and means spent in this work. Paul you know may plant and Apollos water, but God giveth the increase. Results then we must leave with God, and not be too anxious about the work that we perform. Fruit however has ap-

peared and is still appearing. Two young men are now ready to be licensed who were pupils in these schools. Several also in attendance purpose studying for the ministry, and three are engaged as catechists. Others are being trained as teachers, and are not a few going to other lands, and exert an influence for good upon those with whom they come in contact. Before leaving the school, each scholar is provided with a new Bible, and some tracts, which they are to read to parents, or give among neighbors. Each one can then perform some missionary work during vacation.

When you think of what is being done in this branch of the church's work feel thankful for what God has wrought. Remember there are many French speaking children in our Dominion needing the true light. Pray for them, and help to send them the glad tidings of salvation.

D.

#### A NEW PLACE FOR PRAYER MEETINGS.

Many years ago I met with an account of an eminent clergyman of New England the president of one of our northern colleges. In his last illness, disease clouded his reason, his religious faith failed him, and he fell into a profound melancholy.

The 'unpardonable sin' lay heavy on his conscience. He told his friends that he was going to Hell. He had sinned away his day of grace, and no other place in the universe was fit for him, or he fit for it. It was useless to reason with a mind which had none. At last one of his clerical brethren said to him substantially: 'Well, Dr. A——, it may be true. Doubtless some fearful examples of hypocrisy must be held up as a warning to the universe, and you may be one of them. You had better lay your plans for it and think what you will do in hell. You would not like to be taken by surprise and not know what to do with yourself. How will you fill up the time there?' 'I would start a prayermeeting at once.' In a moment his faith righted itself. He saw that any place in the universe, where he could be conscious of God's presence, and where a contrite sinner could have the will to pray, could not be Hell to him. He died in peace. It was a new version of the Psalmist's thought: 'If I make my bed in Hell, behold, thou art there!'—

*Prof. Austin Phelps,*

## BOTH SIDES OF THE CHRISTIAN.

BY REV. THEODORE L. CUYLER.

There is a beautiful symmetry in yonder maple-tree which I see from my window ; no limb obtrudes so far from the outer line of foliage as to disturb the equiboise of the tree ; a mathematician could hardly have given it a more perfect balance. In Christian character symmetry is equally important as an element of both beauty and usefulness. There are two sides in a well-devoted Christian. There is what may be called the *Martha-side*, which is occupied in benevolent activities—in giving, teaching, toiling, and other diffusive methods. Some good people rather overdo this side, and neglect the *Mary-side*, which consists in self-study, reading, meditation, and heart-communion with their Master. They are incessantly on the go, in a round of constant excitement ; and there is a tendency to noise, haste, and general superficiality. Shallow brooks often raise a racket ; the still streams that run deep do not soon run dry. A life of zealous activity requires constant replenishing. The busiest and most benevolent Martha should often take Mary's place at the dear Master's feet, both to learn His will and to be filled with his spirit.

If a bucket is to be filled from a rain-spout, the right place for that bucket is under the stream until it is full. We all exhaust our supplies of grace pretty soon, and must be constantly replenished if we would be filled unto all the fulness of God. The New Testament does not tell us much about Paul's quiet hours or private devotions. The sojourn in Arabia, the time spent over his tent needle, and the confinement in several prisons, may have afforded him ample opportunities for meditation. Such a life of out-flow must have required constant inflow. He must have had close fellowship with his Lord, deep heart-study, and a perpetual soul filling, or else he never could have stood the hard strain and the heavy drain of his public achievements. The mighty men, like Augustine, Luther, Pascal, Bunyan, Edwards, and Wesley—the effective women, like Elizabeth Fry and Mary Lyon—have drawn their supplies of strength from secret communion with the Divine Fountain-head. At the feet of Jesus all these powerful Christians were little children. Abiding in Him, they drew the vital sap, and yielded the rich revenue of fruit.

Every Christian requires repose and recruiting. No healthy believer can afford

to live in a perpetual whirl. Daniel needed to have an "Olivet" in his chamber amid the roar and revelry of Babylon ; and William Wilberforce, the busiest philanthropist of his age, tells us that he was forced often to withdraw from the distracting bustle in order to keep body, mind, and soul in a wholesome condition. In large towns the temptations to incessant motion are very great ; the opportunities for thinking, praying, and resting are proportionately few. A beloved and honoured friend, whose name is as widely known as his beneficence, secured his feeding-time and filling-time by giving a good hour to private devotions every morning. The result was that he kept his balance, and never degenerated into a noisy enthusiast, or fell off into a disheartened pessimist. At seventy-five he possessed the alert and ardent hopefulness of a boy : as the admirable new revision of the 92nd Psalm has it, he "brought forth fruit in old age ; he was full of sap and green." There was one side of him which the world saw, but there was another side of him which saw God. We should all look vastly better to the eye of the world, if our own eyes were oftener tuned in humble, steadfast study of our Divine Teacher and Exemplar. He is the highest style of Christian who is perpetually flowing out, because he is perpetually filling up ; who is as strong on the side towards God as on the side towards his fellow-men ; and who keeps his balance between external activities and internal intercourse with his Master.

In response to a stirring appeal by Mr. S. T. Comber, six of Mr. Spurgeon's students have offered themselves for service on the Congo.

Three new Quaker missionaries are reported to have arrived safely at the capital of Madagascar, and a second doctor has been appointed to assist Dr. Fox in the medical mission there.

Many new chapels in connection with the work of the London Missionary Society in Madagascar were built last year. A marked result of the aggression of France was to deepen the spiritual life of the people, leading them to fuller reliance on God. Regular religious services were kept up among the soldiers at the seat of war by evangelists and preachers in the camps.

## TRINIDAD MISSION.

## Letter from Miss Copeland.

The following letter though old is interesting, and we gladly give it, though at this late date.

San Fernando, Trinidad,  
Dec. 26th, 1884.

Dear Dr. McGregor :—

On the 12th inst., Miss Hilton and I arrived in Port of Spain after a passage of sixteen days from New York. The weather was stormy during the first week, but Captain Fraser of the Bermuda, and all with whom we had to do on board, treated us so kindly that we felt we were with good friends. In Port of Spain, Mr. and Mrs. Falconer received us, took care of us, and on the following day put us on the train for our respective destinations. I arrived two or three days too early as Mr. Grant's family were not occupying their new house and were in one room in the yard, but they took me in amid warmest greetings, and the little ones with whom I parted a few weeks previous in Pictou, ran to me with open arms.

It is the Christmas season now, but how difficult for one just from Nova Scotia to realize it, windows open, mosquitoes buzzing around, and although dressed in July attire, find the heat very oppressive. We are getting a peep into tropical life, and I have bottled up a centipede of unusual length that was captured in my room in the new house. All were astonished at its early call, after meeting such a creature you move more carefully.

I attended the examination which closed the school work for a year. There were about eighty children present, many of them were from five to seven years of age, just beginners, but several were from twelve to fourteen, and were quite advanced. I look forward to the work with pleasure, I believe I will like it very much. A few evenings ago Mrs. Grant invited in about sixty young men and women who had been educated in this school. Some are really handsome, but we meet in them the same variety of feature and expression as at home. They are pleasant, intelligent and fond of music. I have seen some of the children in the country too, their advantages are not so great. I went with Mr. Grant to an Estate a few evenings ago. When we drove up among the labourers' houses, a number of smiling bright-eyed little children gathered around at once, all making their salam in the most respect-

ful way. I then realized how needful clothing for these little ones is, and how much the mission may be served by the needlework done at home.

Wishing you compliments of the season.

I remain,  
Yours respectfully,  
Tissie Copeland.

## A NEW LEAF.

Harry Wilde says he has 'turned over a new leaf.' His teacher thinks he has and his mother knows he has. 'The boys,' Harry's old companions, laugh a little, and say, 'Just wait a while and you'll see!'

What has Harry done?

He has smoked his last cigarette; he has bought his last sensational story-book in earnest; he has turned his back on the "fast" boys, and says to them in a manly way, when they want him to join them in some of their old-time wicked fun, "I can't go into that with you, boys!"

At home he is a different boy. There is no more teasing to spend his evenings on the street; no more slamming of doors when he is not allowed to have his own way; no more sour looks and lagging footsteps when required to obey.

Just this:—A looking glass was held up before Harry's eyes; in it he saw himself a selfish, conceited, wilful boy, on the road to ruin. The sight startled him, as well it might. He did not shut his eyes, as he might have done, but he looked long enough to see that he was fast getting to bear the likeness of one of Satan's boys, and he said, 'This won't do; I must be one of God's boys.'

Harry soon found that he could not change one of his evil ways so he was obliged to let God make the change in him; and it is indeed a great change.

Harry had chosen the "good part." Will you, dear boy? Will you, dear girl?—S. S. Advocate.

## "MY MOTHER'S BIBLE."

"What is the meaning of this?" said a minister, coming into a house and taking up a tattered copy of part of the Scriptures. "I don't like to see God's word used so," for, indeed, the book had been torn right in two.

'O, sir,' said the owner of the half Bible, 'don't scold till you hear how it came to be thus. This was my mother's Bible; and when she died I couldn't part with it; and my brother could not part with it;

and we just cut it in two; and *his* half has been the power of God unto salvation to *his* soul; and *my* half the power of God unto salvation to *mine*."

What a change came over the good man's countenance after this more than satisfactory explanation! And he left more than ever convinced that there is a mighty transforming power in God's word.

#### A DOCTOR'S STORY.

"You know nothing about intemperance," said a noted physician. "I could write volumes that would amaze you."

"Write one," I said.

"It would be a breach of honor. A physician, like a Romish priest, may not betray the confessional." After a moment he added:—Our profession takes us into homes. And lives and hearts that seem all bright and happy are often dark and miserable from sickness of the soul."

"There must be some scenes that it would be proper for you to tell me," I urged; "please think of some."

"I was called to see the wife of a distinguished gentleman. Her husband sat by her bed fanning her, a lovely bouquet of flowers was on the stand by her side. Two little girls were playing quietly in the room. It was a charming picture of love and devotion."

"My wife fell down stairs," said her husband, "and I fear has hurt herself seriously."

"I examined her shoulder. It was swollen and almost black, and one rib was broken."

"How do you find her? asked her husband, anxiously.

"I will ask the question, if you please, 'How did you so injure yourself?'"

"I fell on the stairway."

"I hesitated. I was not in a paddy shanty, but in the house of a well-known and unstained man. I re-examined her side.

"When did she fall? I asked.

"Last night," he said, after a second's pause and a glance at her.

"My resolve was taken.

"Please show me the place on the stairs where she struck?" I said to the husband, rising and going out. He followed me.

"I was not with her when she fell," he said.

"The injury was *not* from a fall, and it was *not* done last night. Never try to deceive a doctor."

"She begged me not to tell you the

truth."

"Then get get another physician I said.

"I will tell you the whole truth. Night before last I had been out to dinner."

"I saw your brilliant speech in the paper. Was it wine inspired?"

"Partly. Most after-dinner speeches are to a degree. I came home excited by the fine dinner, wit, wisdom, and wine of the evening, and went, not to bed, but to the closet and drank heavily. My wife heard me and came down, hoping to coax me up stairs, as she had done many times. But she was too late. My reason and manhood were gone, and I pounded her and left her. She tried to follow me, but fell on the stairs. After a time she crawled, she says, up stairs, and went into the nursery and slept with the little girls. I slept late, and woke with a fierce headache, and went out at once, thinking no breakfast and the outdoor air would clear my brain for my morning engagements. I please you my honor I had forgotten I struck my wife. When I came back last night I found her suffering; but she would not permit a physician should be sent for lest it should disgrace me. I think she really tries to believe that she hurt herself, more or less, when she fell. And with an honest quiver of the chin he added, 'She is an angel, and wine is a devil.'

"What are wine bibbers?"

"Own children of their father. Is my wife seriously hurt?"

"I cannot tell yet. I fear she is."

"More absolute, untiring devotion no man ever gave her while she lived and suffered. When her noble, true, loving heart ceased to throb he was inconsolable. His love and devotion were the theme of every lip, and the Providence that so afflicted him was called 'strange' in a tone of semi-censure! On her tomb is cut the 'beloved wife!' He has gone to her now, in that land of *no license*."

"No one but myself ever knew the truth."—*National Tem Advocate*.

#### THE MISSIONARY RAILROAD.

While in Cincinnati, at the late meeting of the General Assembly, I stepped into the dry goods store of Shillito & Co., one feature of which arrested my attention at once. Overhead I saw a tiny railroad with a track slightly descending, or rather many tracks running in all directions. Upon these were little balls of the size of an orange, running this way and that in apparent confusion, but I

noticed that they all finally arrived at the desk of the cashier. They were, in fact, little cars of spherical boxes containing the cash which has been deposited in them by clerks in different parts of the store. I might call them 'cash boys'; they moved by their own weight and required no attention, and each conveyed its contents most faithfully to their destination. It occurred to me that this is a pretty good illustration of the way in which money is now sent all over the world for missionary objects. Just as each clerk in that store deposits his money in one of those little balls, closes it up and sends it on its errands, sure that it will not lose its way, so a boy or girl in the Sunday school deposits the penny or the dime, assured that it will follow its course until it reaches far off India or China, possibly in the form of a Bible or a tract. Sometimes, however, the accumulation of these little gifts rises in more substantial and imposing structures. For example, last year some thousands of children contributed toward the building of a hospital in Laos. No one saw the little invisible railroad tracks running all over the country and across the sea, and through the sultry lowlands of Siam, but could they finish Chieng Mai they would find that their gifts had already reached their destination, where like so many tiny bricks they are to be built into a noble refuge in which the sick and suffering will receive healing for the body and comfort for the soul.

Do not forget this railroad. It has more branches and connections than the most complex railroad system in our country. It is the royal road of the Redeemer and His Kingdom. It is invisible, and so is His Kingdom invisible, a spiritual kingdom that shall one day fill the whole earth. Take stock by all means in this invisible railroad.—*For. Mis.*

DEAR CHILDREN.—Some of your cents and dimes, when you put them into this invisible railroad, run over the sea, to support the Dayspring, which carries the gospel from island to island in the New Hebrides carries missionaries and takes them their supplies of food, clothing, letters, papers, etc., from year to year. Some more of your little gifts run in these invisible railroads to Trinidad, and, by supporting teachers and supplying books, there, about two thousand little children are learning of a Saviour's love.

#### SAYING AMEN TO JESUS.

"Lionel, get your Bible and card, and read your Scripture portion," called mother, as she drew her work table closer to her side, and turned up the lamp.

"All right, mother," said Lionel, although he was deep in an interesting book; and, taking his Bible from his drawer, and seating himself by his mother's side he commenced reading aloud to her. And then they had one of their pleasant talks together—talks which seemed to Lionel to bring God and Christ and Heaven so very close to him, and to help him to understand how it was his mother's face looked always calm, and sweet, and beautiful.

By and by they got to talking about faith, and mother asked Lionel what faith was. Lionel thought gravely for a time, and then said:

"Of course, mother, it is the same as 'believing' and 'trusting.' I wish you would put it plainer, though, for sometimes I get so puzzled over the words, and think—and think—until I hardly know whether I do or don't believe in Jesus."

"A little child once defined faith as 'just saying "Amen" to Jesus,' Lionel," answered his mother, watching him with her tenderest smile, "and I think that is a very plain way of putting it. When Jesus hung on the cross for our sins He said, 'It is finished.' You and I who believe He died there for our sins say 'Amen' to that. God raised Him from the dead, and tells us He is well pleased with all who look to His dear Son for salvation. Let us say 'Amen' to that. He tells us there is 'no condemnation to them who are in Christ Jesus,' and we gladly answer 'Amen.'; It does not matter whether He bids us take up the Cross, or share His joy—whether He bids us to follow Him on earth, or to serve Him in heaven—whatever He says to us we believe and say 'Amen' to. It seems to me that our lives ought to be one long 'Amen' to all God's promises.

"I like that thought, mother," said Lionel. "It is easy to say 'Amen' to all God's love, but not so easy to say 'Amen' to all God's will, I think."

"You are right, my boy, and now run off to bed."

"O! wait a bit, mother: its only nine, and I am not a bit tired," urged the boy.

"My darling," said his mother, as she closed his book and kissed his brow, "God's will for you is obedience to your mother's wishes. I know you don't always find it easy to say 'Amen' to them,

but try to do so cheerfully and willingly."

"Mother! you've caught me," cried Lionel, as he threw his arms round her neck for a good night kiss, "but I'll really try."

Young reader, have you said "Amen" to the call and promises of Jesus? Have you heard his voice, saying, "Come unto Me," and have you said, "Lord, I come?"

And if you have come to Him is your life saying "Amen" to his will, however that will crosses your plans, and pleasures, and wishes?—*Epis Recorder.*

### SAVED FROM HEATHENISM.

*For the Children's Presbyterian.*

On board the Day Spring as one of the boat's crew there is a man who lately came out of heathenism and professed Christ. A few years ago he carried sacred earth in a bamboo bottle, the people thought he had wonderful powers and the chiefs wished to bind and imprison him, but were afraid. Mr. Laurie, missionary at Aneityum often talked to him but his appeals had no effect. At length he was laid low with a deadly fever. After a time he recovered and seemed impressed. Having some knowledge of the Bible and being able to read and write he wished to profess Christ and renounce his heathen habits. Last October he was baptized and took his seat at the Lord's Table. Let such facts encourage you to aid our self denying missionaries in their noble work.

Thirty-three years ago the Sacrament of the Lord's Supper was dispensed for the first time to 13 persons on the island of Aneityum. The services were conducted in three languages, Aneiteumese, Samoan and English. This was the first Christian Church formed among a new branch of the human family, the Papuan race. Now there are 200 communicants in Mr. Annands station and over 800 members in good standing in the whole mission. What hath God wrought and how much reason we still have to thank Him and take courage for the future.

### AS TO DRUNKENNESS.

Do you know, children, that the most terrible evil in all the world is drunkenness; that it causes more woe and wickedness than all the other evils combined? It ends in poverty, misery, shame, and death. Yet its beginnings lie in the beautiful, sparkling wine; the innocent,

apparently harmless, sweet cider. Wine has been compared to a serpent which glides so quietly through the grass that you never suspect its approach, nor fear its coming, until its deadly fang has stung you, and there is no hope. Little children as soon as they can write, should sign the pledge, for if they never touch cider, nor beer, nor wine, there is no danger of their ever being drunkards.—A little boy happened to be near the gallows where a young man was to be hung. As he stood there, the sheriff said to the man who was to die, "You have only five minutes to live; if you have anything to say, speak now." The young man burst into tears and said, "I have to die! I had only one little brother; he had beautiful blue eyes and flaxen hair, and I loved him; but one day I got drunk, and coming home found him gathering berries in the garden, and I became angry without cause, and killed him with one blow with the rake. Drink has done it. It has ruined me. I have but one word more to say—never, never, never touch anything that can intoxicate." The young man died, but the boy went home and signed the pledge.

### A SHORT SERMON.

You are the architects of your own fortune. Rely upon your own strength of body and soul. Take for your motto, Self-Reliance, Honesty and Industry. For your star, Faith, Perseverance and Pluck, and inscribe on your banner, 'Be just and fear not.' Don't take too much advice: keep at the helm and steer your own ship. Strike out. Think well of yourself. Fire above the mark you intend to hit. Assume your position. Don't practice humility, you can't get above your level—water don't run up hill—put potatoes in a cart over a rough road and small potatoes will go to the bottom. Energy invisible—determination with a right motive—are the levers which move the world. The sure art of commanding is to take a fair share of the work. Civility costs nothing and buys everything. Don't drink. Don't smoke. Don't chew. Don't swear. Don't gamble. Don't lie. Don't steal. Don't deceive. Don't tattle. Be polite. Be generous. Be kind. Study hard. Play hard. Be in earnest. Be self-reliant. Read good books. Love your fellow-man as well as God. Love your country and obey the laws. Love truth. Always do what your conscience tells you to be a duty and leave the consequences with God.—*Sel*

## THANKSGIVING ANN.

In the kitchen doorway, underneath its arch of swaying vines and dependent purple clusters, the old woman sat, tired and warm, vigorously fanning her face with her calico apron. It was a dark face, surmounted by a turban, and wearing, just now, a look of troubled thoughtfulness not quite in accordance with her name—a name oddly acquired from an old church anthem that she used to sing somewhat on this wise;

'Thanksgivin' an'—

'Johnny, don't play dar in de water, chile !

'Thanksgivin' an'—

'Run away now, Susie, darlie !

'Thanksgivin' an'—

'Takes care o' dat bressed baby ! Here's some gingerbread for him.

'Thanksgivin' an' de voice o' melody.'

You laugh ! But looking after all these little things was her work, her duty; and she spent the intervals in singing praise. Do many of us make better use of our spare moments ?

So the children called her Thanksgiving Ann: her other name was forgotten, and Thanksgiving Ann she would be now unto the end of her days. How many these days had already been no one knew. She had lived with Mr. and Mrs. Allyn for years, whether as mistress or servant of the establishment they could scarcely tell: they only knew she was invaluable. She had taken a grandmotherly guardianship of all the children, and had a voice in most matters that concerned the father and mother, while in the culinary department she reigned supreme.

The early breakfast was over. She had bestowed usual care upon it, because an agent of the Bible Society, visiting some of the country places for contributions, was to partake of it with them. But while she was busy with a fine batch of delicate waffles, the gentleman had pleaded an appointment, and, taking hasty leave of his host and hostess, had departed unobserved from the kitchen window; and Thanksgiving Ann's 'Bible money' was still in her pocket.

'Didn't ask me, nor give me no chance Just's if, 'cause a pussion's old an' colo-

ed, dey didn't owe de Lord nuffin; an' wouldn't pay it if dey did, she murmured, when the state of the case became known.

However, Silas, the long-limbed, untiring and shrewd, who regarded the old woman with a curious mixture of patronage and veneration, had volunteered to run after the vanished guest, and 'catch him if he is anywhere this side of Chainy, and even while Thanksgiving sat in the doorway, the messenger returned apparently unwearied in his chase.

'Wa—ll, I came up with him—told ye I would give him the three dollars. He seemed kind of flustered to have missed such a nugget, and he said 'twas a generous jonation—equal to your masters's, which proves,' said Silas, shutting one eye, and appearing to survey the object meditatively with the other, 'that some folks can do as much good just off-hand as some other folks can with no end of pinchin' an' screwin' beforehand.'

'Think it proves dat folks dat don't have no great mount, can do as much in a good cause by thinkin' 'bout it a little aforehand, as other folks will dat has more, and puts der hands in der pockets when de time comes. I believe in systematics 'bout such things, I doea,' and with an energetic bob of her head, by way of emphasiaizing her words, old Thanksgiving walked into the house.

'Thanksgivin' and de voice o' melody.'

she began in her high, weird voice; but the word died on her lips—her heart was too burdened to sing.

'Only three dollars out'n all her 'bundance !' she murmured to herself 'Well mebbly I oughtn't to judge; but then I don't judge, I knows. Course I knows when I see here all de times, and sees de good clo'es, and de carriage, an de murrics, an de fine times—folks, an hosses, an tables all provided for, an de Lord of glory lef' to take what happen when de time comes, on no preparation at all ! Sure 'nough. He don't need der help. All de world is His; and He send clo'es to His naked, an bread to His hungry, an Bibles to His heathen, if dey don't give a cent; but dea dey're pinchin' an starvin' der own dear souls. Well—'taint my soul ! but I loves em, an dey're missin' a great blessing.'

These friends, so beloved, paid little attention to the old woman's opinion upon what she called 'systematics in givin'.

'The idea of counting up one's income, and setting aside a fixed portion of it for

charity, and then calling only what remained one's own, makes our religion seem arbitrary and exacting; it is like a tax," said Mrs. Allyn, one day; and I think such a view of it ought, by all means, to be avoided. I like to give freely and gladly of what I have when the time comes."

"If ye aint give so freely an gladly for Miss Susie's new necklaces an yer own new dresses dat ye don't have much when der time comes," interposed Thanksgiving Ann.

"I think one gives with a more free and generous feeling in that way," pursued the lady, without seeming to heed the interruption. "Money laid aside beforehand has only a sense of duty and not much feeling about it; besides, what difference can it make, so long as one does give what they can when there is a call?"

"I wouldn't like to be provided for dat way," declared Thanksgiving. "Was, once, when I was a slave, fore I was de Lord's free woman. Ye see, I was a young no-count gal, not worf thinkin' 'bout; so my ole massa he lei' me to take what happened when de time come. An' sometimes I happened to get a dress an' someimes a pair of ole shoes; an' sometimes I didn't happen to get nuffin, an' den I went barefoot; an' dat's just de way—"

"Why, Thanksgiving, that's not reverent!" exclaimed Mrs. Allyn, shocked at the comparison.

"Jist what I thought, didn't treat me with no kind of reverence," answered Thanksgiving.

"Well, to go back to the original subject, all these things are mere matters of opinion. One person likes one way best; another person another," said the lady snowingly, as she walked from the room.

"Pears to me it's a matter of which way de Massa likes best," observed the old woman, settling her turban. "But there was no one to hear her comment, and affairs followed their accustomed routine. Meanwhile, out of her own little store, she carefully laid aside one-eighth. 'Cause if dem Israelites was tol' to give one-tenth, I'd like to frow in a little more, for good measure. Talk 'bout it's bein like a tax to put some a-way for such things! Clare! I get studyin' what each dollar must do, till I get 'em so loadened up wid prayin's an' thinkin's dat I mos' believe dey weigh double when dey does go.

'O de Lamb! de lovin' Lamb!  
De Lamb of Calvary!  
De Lamb dat was slain, an' lives again,  
An' intercedos for me."

And now another call had come. "Came, unfortunately, at a time when we wore rather short," Mrs. Allyn said regretfully. "However, we gave all we could," she added. "I hope it will do good, and I wish it were five times as much."

Old Thanksgiving shook her head over that cheerful dismissal of the subject. She shook it many times that morning, and seemed intensely thoughtful, as she moved slowly about her work.

"Spouse I needn't fret 'bout other folks' duty—dat ain't none o' my business; yas 'tis too, 'cause dey's good to me, an' I loves 'em. 'Tain't like's if dey didn't call darselves His, neither."

Mr. Allyn brought in a basket of beautiful peaches, the first of the season, and placed them on the table by her side.

"Aren't those fine, Thanksgiving? Let the children have a few, if you think best; but give them to us for dinner."

"Sartn, I'll give you all dar is," she responded, surveying the fruit.

Presently came the pattering of several pairs of small feet; bright eyes espied the basket, and immediately arose a cry "O, how nice! Thanksgiving Ann, may I have one?"

"And I?"

"And I, too?"

"Help yourselves, dearies," answered the old woman, composedly, never turning to see how often, or to what extent her injunction was obeyed. She was seated in the doorway again, busy sewing on a calico apron. She still sat there when, near the dinner hour, Mrs. Allyn passed through the kitchen, and a little surprised at its coolness and quietness at that hour, asked wonderingly:

"What has happened, thanksgiving? Haven't decided upon a fast, have you?"

"No, honey; thought I'd give ye what I happened to have when de time come," said thanksgiving Ann, coolly holding up her apron to measure its length.

It seemed a little odd, Mrs. Allyn thought. But then old thanksgiving needed no oversight; she liked her little surprises now and then, too; and doubtless she had something all planned and in course of preparation; so the lady went her way, more than half expecting an especially tempting board because of her cook's apparent carelessness that day.

But when dinner-hour arrived, both

master and mistress scanned the table with wide-open eyes of astonishment, so plain and meagre were its contents, so unlike any dinner that had ever before been served in that house.

'What has happened my dear?' asked gentleman, turning to his wife.

'Dat's all de col' meat dar was—sorry I didn't have no more,' she said, half apologetically.

'But I sent home a choice roast this morning,' began Mr. Allyn, wondering-ly; 'and you have no potatoes, neither—no vegetables of any kind!'

'Laws, yes! But den a body has to think about it a good while aforehand to get a roast cooked, an' just the same with 'taters; an' I thought I'd give ye what I happened to have when de time come, and I didn't happen to have much of nuffin. 'Clare! I forgot de bread!' and trotting away, she returned with a plate of cold corn cake.

'No bread!' murmured Mrs. Allyn.

'No, honey; used it all up for toast dis mornin'.' Alight have made biscuit or muffins, if I had planned for em long enough; but dat kind o' makes a body feel's if dey had to do it, an' I wanted to get dinner for yer all o' my warm feein's when de time come.'

'When a man has provided bountifully for his household, it seems as if he might expect to enjoy a small share of it himself, even if the preparation does require a little trouble,' remarked Mr. Allyn impatiently; but still too bewildered at such an unprecedented state of affairs to be thoroughly indignant.

'Cur'us how things make a body think o, Bible verses,' said Thanksgiving, musingly, 'Dar's dat one, 'bout 'Who giveth us all things richly to enjoy'; an' 'What shall I render to de Lord for all his benefits to'ard me.' Dar! I didn't put on dem peaches.'

'Has Thanksgiving suddenly lost her senses?' questioned the gentleman, as the door closed after her.

'I suspect there is a 'method in her madness,' replied his wife, a faint smile crossing her lips.

The old woman returned with the basket, sadly despoiled of its morning contents; but she composedly bestowed the remainder in a fruit-dish.

'Dat's all! De children eat a good many, an' dey was used up one way, an' nother. I'as sorry dar ain't no more; but I hopes y'll joy what dar is, an' I wishes 'twas five times as much.'

A look of sudden intelligence flashed into Mr. Allyn's eyes; he bit his lips for a moment, and then asked quietly:

'Couldn't you have laid aside some for us, Thanksgiving?'

'Wall, dar now! s'pose I could,' said the old servant, relenting at the tone; 'b'lieve I will, next time. Allers kind o' thought de folks things belonged to had de beat right to 'em; but I'd heard givin' whatever happened to be on hand was so much freer an' lovin'er a way o' servin' dem ye love best, dat I thought I'd try it. But it does 'pear's if dey fared slim an' I spects I'll go back to de ole plan o' systematic.'

'Do you see, George?' questioned the wife when they were again alone.

'Yes, I see. An object lesson, with a vengeance!'

'And if she should be right, and our careless giving seem anything like this?' pursued Mrs. Allyn, with a troubled face.

'She is right, Fanny; it doesn't take much argument to show that. We call Christ our King and Master; believe that every blessing we have in this world is His direct gift; and all our hopes for the world to come are in Him. We profess to be not our own, but His; to be journeying towards His royal city; and that His service is our chief business here; and yet, strangely enough, we provide lavishly for our own appareling, entertainment and ease, and apportion nothing for the interests of His kingdom, or the forwarding of His work; but leave that to any chance-pence that may happen to be left after all our wants and fancies are gratified. It doesn't seem very like faithful or loving service,' Mr. Allyn answered, gravely, 'I have been thinking in that direction occasionally, lately, but have been too indolent, careless or selfish to come to a decision and make any change.'

There was a long talk over that dinner-table—indeed, it did not furnish opportunity for much other employment; and that afternoon the husband and wife together examined into their expenses and income, and set apart a certain portion as sacred unto their Lord—doing it somewhat after Thanksgiving's plan of 'good measure.' To do this, they found, required the giving up of some needless indulgences—a few accustomed luxuries. But a cause never grows less dear on account of the sacrifice we make for it, and as these two scanned the various fields of labor, in deciding what to bestow here and what there, they awoke to a new appreciation of the magnitude and glory of the work, and a new interest in its success—the beginning of that blessing, pronounced upon those who 'sow because all waters.'

Mrs. Allyn told Thanksgiving of their new arrangement, and concluded, laughingly, though the tears stood in her eyes :

'And now, I suppose, you are satisfied ?

'It's 'mazin' glad,' said Thanksgiving, looking up brightly ; 'but *satisfied*—dat's a long, deep word ; an' de Bible says it will be when we 'awake in His likeness.'

'Wall, now, I don't profess none o' these kind o' things,' said Silas, standing on one foot, and swinging the other, 'but I don't mind tellin ye that I think your way's right, an' I don't b'lieve nobody ever lost nothin' by what they give to God ; 'cause He's pretty certain to pay it back with compound interest to them, you see ; but I don't s'pose you'd call that a right good motive ; would you ?

'Not de best, Silas ; not de best ? but it don't make folk love de Lord any de least, 'cause He's a good paymaster, and keeps His word. People dat starts in givin' to de Lord wid dat kind o' motives soon outgrows 'em—it soon gits to be payin' rad'er dan givin'.'

'Wa'll ye see, folks don't always feel right,' observed Silas, dropping dexterously on the other foot.

'No, they don't. When ebery body feels right, an' does right, dat'll be de millennium. Does yer know dar's a prophesy 'bout de time when even de belis of de horses shall hab 'holiness to de Lord, on 'em ? Dont know what dat means, 'less 'tis dat de rich folks' carriages behind de hosses shall be goin' on His ar-rands, an' carryin', part of de time, 'de least of dese His brederin.' Guess de lovin' 'll have got so strong den, dar'll be no thinkin' 'bout payin', said the old woman, musingly. 'Well, I's glad of de faint streak of dat day dat's come to dis house !'

And she went in, with her old song up on her lips :

'Thankgivin' an' de voice o' melody.'

Note.—About three years ago, a young lady in West Virginia sent to THE CHRISTIAN GIVER an old newspaper containing Thanksgiving Ann, asking whether the editor cared to use it, and asking for its return to her, in case he did not. One half of it was used in one number of the paper, and the remainder was printed in the next number. Then from the type as it stood, 1,000 copies were printed and sent out. Soon the call for it led to its being electrotyped, and 2,000 additional copies were printed. Mr. Thomas Kane,

of Chicago, asked the privilege of circulating it with his tracts, and in less than two years has distributed more than 300,000 copies, in addition to what were sent out by *The Christian Giver*.

#### WHAT WOULD JESUS DO ?

*Leaving us an example, that ye should follow his steps.*—1 Pet. ii, 11

When the morning paints the skies,  
And the birds their songs renew,  
Let me from my slumbers rise,  
Saying, What would Jesus do ?

Countless mercies from above  
• Day by day my pathway strew ;  
Is it much to bless thy love ?  
Father, what would Jesus do ?

When I ply my daily task,  
And the round of toil pursues,  
Let me often brightly ask,  
What, my soul, would Jesus do ?

Would the foe my heart beguile,  
Whispering thoughts and words untrue ;  
Let me to his subject wile  
Answer, What would Jesus do ?

When the clouds of sorrow hide  
Mirth and sunshine from my view,  
Let me, clinging to thy side,  
Ponder, What would Jesus do ?

Only let thy love, O God,  
Fill my spirit through and through ;  
Treading where my Saviour trod,  
Breathing, What would Jesus do ?  
—*Bickersteth*.

#### YOUR BOY'S COMPANIONS

See that your boys have good associates. A mother is quick to observe ; she can judge the kind of companions her boys have by their behaviour in the house when the boys bring them home, and if she knows they are not all she would wish will advise and admonish they are not good. Better let them have a few good companions than many who are 'hail fellows well met.' A father has more opportunities for observing the outside life of the boys than the mother, and should spare a few minutes of his surplus time to inquire into the outside life of his boys just entering into life. A well-regulated household depends as much upon the conduct of the father as of the mother. Command your children's respect from their infancy and you will always have it through life.

## WINNING SOULS.

## INCIDENTS OF THE WORK OF DR. MALAN.

The following account of the life of Dr. Casar Malan of Geneva is given by his friend Ostertag.

A company were returning to Geneva on a steamboat. It was 'full of strangers of every kind.' While Ostertag was enjoying conversation with friends, he perceived that Malan had just seated himself by the side of a foreign lady, and had, in the most courteous manner, exchanged a few words with her. The conversation became increasingly animated. In her features there appeared by turns the expression of surprise or the smile of contempt. Her face reddened and paled alternately. Evidently she was a prey to the conflict of opposite sentiments. Frequently might she have been seen speaking and gesticulating in great excitement. It might have been conjectured that she was seeking to defend herself against unjust attacks. Then she set herself to listen attentively, silently, with her eyes bent down. By degrees these intervals of silence became more frequent. At length she gave up speaking entirely. Malan on the other hand, appeared to grow increasingly serious and in earnest, and more and more confident of success. Tears were soon seen coursing one another down her cheeks, while she applied her handkerchief to her eyes.

'For a long time,' Ostertag continues, 'I watched this scene, from a distance, with the liveliest interest; for it was plain that Malan was seeking to bring that soul to Christ. Had I not already heard him spoken of as one not only filled with the most ardent zeal to gain hearts over to the kingdom of God, but as one possessing, moreover, an extraordinary aptitude for winning souls? Many and many a glorious instance could I recall, going far back, of what God had thus wrought by his means. I had heard how, during his walks, in the diligence, at hotels, and among people of every class, he had been enabled at times to fix in the heart, by a single word, an arrow incapable of being extricated. And now, for the first time, I saw him at this work. Whilst the rest of us were scattered about doing nothing,—looking about us, and chatting on subjects more or less trifling—he was preaching the gospel with indefatigable zeal and ardent love.'

Ostertag adds, 'About half an hour afterwards, as I was standing by a young German of my acquaintance, Malan passed close to me and whispered in my ear,

'Another soul gained over to the Lord.' A quarter of an hour afterwards, while I was in the same place, and just as a young theologian from the north of Germany joined us, he passed again, touched me on the shoulder, and said in a low voice—'Preach the gospel—sound the trumpet! Through the whole of my journey after that—indeed, through all my after-life—that sentence has resounded in my ears, and never did I faithfully obey it and repent of doing so.'

Mr. Sankey, at one of his meetings in England, related, the following:

'At a gathering in the west end of London, the Rev. Casar Malan found himself seated by a young lady. In the course of conversation he asked her if she were a Christian. She turned upon him, and somewhat sharply replied: 'That's a subject I don't care to have discussed here this evening!' 'Well,' said Mr. Malan, with inimitable sweetness of manner, 'I will not persist in speaking of it, but I shall pray that you may give your heart to Christ, and become a useful worker for Him.' A fortnight afterwards they met again, and this time the young lady approached the minister with marked courtesy, and said: 'The question asked me the other evening has abided with me ever since, and caused me very great trouble. I have been trying in vain in all directions to find the Saviour and I come to ask you to help me to find Him. I am sorry for the way in which I previously spoke to you, and now come for help.' Mr. Malan answered her, 'Come to Him just as you are. 'But will He receive me just as I am, and now?' 'Oh, yes,' said Mr. Malan, 'gladly will He do so!' They then knelt down together and prayed, and she soon experienced the holy joy of a full forgiveness through the blood of Christ. The young lady's name was Charlotte Elliot, and to her the whole church is indebted for the pathetic hymn, commencing.

'Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou bid'st me come to Thee,  
O Lamb of God, I come.'

Dr. Malan, the distinguished pastor of Geneva, was a guest of the family at the time this took place, the anniversary of his first visit to the family was ever observed as a festive day with its members, and for forty years—or, indeed, to the close of his life—he maintained a correspondence with Charlotte which proved to be a great blessing to her. Dr. Malan

was a skilful physician of souls, and the remedy which he brought to bear on this despondent spirit was the simple remedy of entire trust in the very words of God. Miss Elliot's tastes were literary, and, up to this time, she had given much attention to the poets and best English authors, but, following her friend's advice, she laid aside for a time desultory reading and began the study of the Word, the glory of which every day dawned more and more on her soul.

Charlotte Elliot had an invalid friend in Dublin, Ireland—Miss Kiernan. She was the successful editor of the *Christian Remembrancer*, an annual volume of texts, enriched and illustrated by careful selections and original poems, all designed to minister to the higher life. This lady on her death-bed expressed a desire to Miss Elliot that she would take up her work and carry on the *Yearly Remembrancer*. She did so, and in complying with her request added a number of her own poems and among these—'Just as I am!' Thus quietly even anonymously, this wonderful hymn began its career then which no one has so many seals of the divine approval in the recent times of refreshing with which the Church has been visited from on high. Many a heart has been touched by it. Many a one has rejoiced in its light. One English lady was so struck with it when yet floating about anonymously, that she had it printed as a leaflet for the benefit of anxious inquirers with no idea of its authorship. It curiously happened while Miss Elliot was at Torquay, England, under the care of an eminent physician, that he one morning placed the leaflet in her hand, saying he was sure he would like it. Great was the surprise of both parties—she in recognizing her own hymn, and he in seeing the author! Perhaps there is no hymn in the language which reveals more clearly the way of salvation, and probably no one has led more souls to Christ and has been more blessed in raising up those that are bowed down and carrying them forward into the glorious liberty of the children of God.

Just as I am without one plea,  
But that Thy blood was shed for me,  
And that thou bid'st me come to Thee,  
O Lamb of God, I come!

Just as I am, and waiting not  
To rid my soul of one dark blot,  
To Thee whose blood can cleanse each  
spot,  
O Lamb of God, I come!

Just as I am, though tossed about,  
With many a conflict, many a doubt,  
Fightings and fears within, without,  
O Lamb of God, I come!

Just as I am, poor, wretched, blind;  
Sight, riches, healing of the mind,  
Yea, all I need in thee to find,  
O Lamb of God, I come!

#### THE NORWEGIANS IN MADAGASCAR.

Norwegian missionaries have made remarkable progress in Madagascar, and have conducted their work in a perfectly friendly attitude towards the London Missionary Society's agents.

The first missionaries arrived in 1867. They chose the province of Betsileo. They planted their first station at Betafo, where the land proprietor granted them a suitable sight for their chapel, and where among a people related to the Hovas, they found willing hearers. Two other stations were established in 1869, one a place of frequent resort on account of its thermal springs.

So far the missionaries had worked under the charter of the London missionaries, not deeming it expedient to ask for a special permission from the Government, for fear it might be accompanied by some inconvenient conditions. It appeared expedient to secure a standing at the capital; and a central representative station was accordingly established there, under an arrangement with the London missionaries that no proselyting work should be conducted from it. After the arrival of Lars Dahle, the present superintendent of the mission, in 1870, a school for women and girls, and a training-school for catechists were established in connection with this station.

In 1872, permission was given by the Government to build a church in the capital. This step had become necessary on account of the number of the Norwegian converts who resorted from their stations to Antananarivo, and because the enemies of their work reported in the provinces that they were hostile to the Government, and were, therefore, not permitted to hold service there. The church was dedicated in 1874 as the Church of Cloven Rock, in the presence of seventeen Norwegian missionaries laboring in Madagascar, and the representatives of the Government and of the Evangelical Missionary Societies engaged there. The girls' school was converted into a parish school three years after its foundation, and a similar school was started for boys.

which also served as a preparatory school for the theological seminary; and orphanages for boys and girls were opened shortly afterward. These steps were followed by the provision of a mission press; and a seminary for teachers was opened to Maçinandreina in 1878.

The missions have enjoyed a very rapid growth since 1881, which has hardly been sensibly interrupted by the French aggressions; while in the years 1879-1880 the number of pupils instructed in the Norwegian schools rose from 3000 to 5000, the number grew from 1880 to 1883 to 35,000, of whom 30,000 were regular attendants. The necessity of providing teachers to meet this rapid increase of pupils, led to the opening of a second training-school, and to the introduction of more than 500 'day' or 'hour' teachers—that is, teachers competent to give instruction in any special branches.

The medical practice of the mission has been large and successful. During two years Dr. Guldberg in Antananarivo treated 14,000 patients and performed many operations. Last year the mission returned thirty-four Sakalava Christians, and sixty pupils in the schools. At present only one missionary is laboring in the Sakalava stations, his associate having returned to Norway on a temporary leave.

Credit is claimed for this mission for having been the means of putting an end to the slave trade of the Sakalava coast, of which Tullear, its principal seaport, has been an active centre. The central mission reported at the beginning of 1884 4861 members, 1307 catechumens, and 38,000 members of congregations. These are distributed over sixteen stations, in connection with which are 211 houses of worship.

The Norwegian brethren hold an intermediate and impartial position as between the Episcopal and the Independent missionaries; and on the strength of it, Superintendent Dahle has proposed a conference of all the missionary societies laboring on the Island, which it is hoped may be arranged as soon as a few preliminaries, insisted upon by the London Missionary Society, are settled.—*Sel.*

The enemies of the Church of Rome, or perhaps we ought to say, the enemies of the Romish priests in France, have not yet brought their warfare to a close. They have expelled the religious orders, they have dismissed the chaplains of the hospitals, they have purged the public schools of emblems of religion, and have banished the clerical professors.

## THE GOSPEL IN FRANCE.

The outlook is dark but also bright. Apparently infidelity is increasing in France. The recognition of God is being banished everywhere. To be a 'Republican' you must be an infidel; to be a good Republican you must be an 'Atheist.' And yet there is a strange movement among the population towards the Gospel. The great success of Mr. McAll's work is sufficient proof of this. France is sick of the papacy, and the priests are hated by the dense populations of the great towns. If we can show a Christianity which appeals to their sense and reason, they will eagerly accept it. Their quarrel is with the spurious Christianity which has the name of Romanism. French people, although nominally 'infidel,' are not irreligious. We therefore take hope for the future. Especially have we hope for the success of the form of Christianity which we term Methodism. Its life and spirit and earnestness are exactly in accord with the life and spirit and earnestness of French people. Only let us present 'the revival,' (for such is real Methodism) in its old form, and French people will welcome it.—*Extract from Report of Evangelistic Mission in Paris.*

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## ASSOCIATIONS.

BY MINNIE E. KENNY.

Memory is indissolubly connected with the law of association. Our thoughts do not succeed each other at random, defaultory and unconnected as they some times seem. They are closely related and if we lay hold of one link we can gain possession of the whole chain of thought.

Not only mental things can call up the past by this wonderful law of association, but external objects also possess this power in a high degree. A past experience that has been well nigh forgotten can instantly be revived if we come into contact with any thing associated with that experience.

It is this power of association that makes home a sacred place. The young spirit has exhaled the fragrance of its own joy there, and like the faint sweetness that clings to some old, long since exhausted phial of oriental perfume, it can never pass away. The very air was hallowed with memories of tender words that moulded it into music, and the very sunshine is made brighter by the glory of childhood's sunny days.

But it was not merely for the sake of vivifying our feelings of pain and pleasure that we are endowed with this strange power of association. God has ordained that it shall oftentimes become a means of awakening conscience that would otherwise have slumbered.

George McDonald, in his story of "Robert Falconer," relates a well-authenticated incident of a notorious convict in an English colony having been led to reform his ways through going one day in to a church where the matting in the aisle was the same pattern as that in the little church where he had worshipped with his mother when a boy.

A strange thing to effect such a change, perhaps, you think. Yes, but let us trace the backward course of his thoughts as the sight of the matting recalled his earliest associations.

He was again an innocent, pure-hearted boy, sitting beside his mother in the little village church. Through the open window he caught glimpses of the blue sky with white clouds scudding across it, and the waving arms of the green trees; he caught again the faint, subtle odor of the sprig of lavender his mother always carried; he heard the sweet, familiar hymns, and during the sermon, which perhaps was a little beyond the full comprehension of his childish mind, he

studied the intricacies of the pattern in the matting that covered the aisle. Then he recalled that mother's loving prayers with and for him; her earnest pleadings returned to him as if she even now stood beside him, and whispered them in his ear with the lips that death had long since set his seal upon. All this had the familiar pattern of the matting brought back to him, and can we wonder that he longed to return to the innocence of his boyhood and put away from him the sin-stained life he was now leading.

Day by day we are forming new associations—associations that will link our present to our future by a chain that cannot be severed. What are these associations to be? Are they to bring sorrow or joy in the days that are to come?—*Early Days.*

## WORK AMONG ITALIAN SOLDIERS.

Speaking of the work conducted by Signor Cappellini, among Italian soldiers, the *London Christian* says: "We have received a further statement prepared by a lately appointed committee, the English representatives are admiral Fishbourne and Mr. J. E. Matheison, of Mildmay. It is earnestly desired to provide a suitable building for the purpose of Signor Cappellini's Military church. In supporting an appeal on this behalf the Committee say: During thirteen years of unremitting and zealous labor by the evangelist, more than 1,000 soldiers have left the Church of Rome, and have been admitted as members of the Evangelical Military church. Yet this fact, important as it is, only represents a part of the work which has been accomplished, and of its far-reaching influence. When Signor Cappellini preaches to a hundred soldiers he is making known the gospel to the representatives of a hundred different towns and villages, who, when their three years' term of service has expired, return to their homes in all part of Italy, taking the Holy Scriptures with them. Centres of evangelization have thus actually been originated in several localities on the mainland, as well as in Sicily and Sardinia."

A pious Calvinist replied to an Arminian, who objected to the doctrine of the perseverance of the saints, and who said, "If I believe that doctrine, and was sure that I was a converted man, I would take my full of sin." "How much sin," replied the other, "do you think it would take to fill a true Christian to his own satisfaction."

## PREACH THE GOSPEL.

The other day a dear little girl with the softest of yellow curls and the sweetest of rosy faces, lifted her blue eyes and looked into mine, while she said, 'Won't you please tell me about Jesus when He was on the earth?'

So I told her one story after another, and at last the beautiful words of our Saviour, just before His ascension, when He told His disciples to 'go into all the world and preach the Gospel to every creature.'

Didn't you say that all the people who loved Jesus were his disciples? she said, looking a little puzzled.

Yes, dear

And the people that love Him now are His disciples too, then?

Yes, certainly they are.

But they don't all do as Jesus told them, do they, or else there wouldn't be so many little heathen children. Why do they not tell everybody about Jesus, when He is so good, and told them to?

Why, dear, I do not know, I said slowly. How could I tell the dear child, with her simple faith and love, that I was afraid it was because they did not care enough for the Lord to heed His command and obey it!

I should think they would, she said, and then lifting her eyes up towards the sky, 'Oh, I guess that Jesus is looking down from heaven to see if they are telling other people about Him, and I wonder what He thinks when He sees they don't do as He told them to. Don't you believe He thinks they don't really love Him?'

Dear child, I answered, I am afraid that He does think so, indeed.

Then I thought within myself of the Saviour's agony in the garden and on the cross; of the love and yearning in His tender heart for the souls of men; of His sympathy with their sorrow, and the great price which he paid for their redemption.

Then of His command to them to spread His name throughout all the earth, and the promise that His presence should be with them all through their times and labour for His sake; and I said in my heart:

Oh little one, your words are true, for it is but the slightest proof we can give of our love and allegiance to Christ, when we obey His command and tell to those around us the joy we have found in believing; and, as one of the hearers of God's Word, extend to them the invitation to come, where He shall give

them rest; and can we say that we love Him, and will He own us as His disciples, if selfish even in spiritual things, we do not share with others, the joy which is ours?—*Can. Pres.*

## PRINCE AND PRISONERS.

A great English prince on one occasion went to visit a famous king of Spain. The prince was taken down to the galleys to see the men who were chained to the oars, and doomed to be slaves for life. The king of Spain promised in honor of the prince's visit that he would set free any one of these men that the prince might choose. So the prince went to one prisoner and said: 'My poor fellow, I am sorry to see you in this plight, how came you here?' Ah! sire, he answered, false witness gave evidence against me I am suffering wrongfully. Indeed! said the prince, and passed on to the next man. My poor fellow, I am sorry to see you here; how did it happen? Sire, I certainly did wrong, but not to any great extent. I ought not to be here. Indeed! said the prince, and he went on to others who told him similar tales. At last he came to one prisoner who said: 'Sire, I am often thankful that I am here; for I am sorry to own that if I had received my due I should have been executed. I am certainly guilty of all that was laid to my charge, and my severest punishment is just. The prince replied wittily to him: 'It is a pity that such a guilty wretch as you should be chained among these innocent men, and therefore I will set you free. You smile, and well you may. How you will smile if Jesus does the same for you! Assuredly this is the manner of Him; he passes by those who think highly of themselves, and looks upon those who are self-condemned and plead guilty before God. He came not to call the righteous, but sinners to repentance.—*Rev. C. H. Spurgeon.*

The Congregational Club, of New York, has been discussing the question of liturgical services. Dr. Charles S. Robinson, of the Memorial Presbyterian Church, was called upon for an opinion and said; 'I am surprised,' said he, 'to hear our old Puritan ministers getting into this state of Episcopal security. I never knew a working pastor in a Presbyterian church to desire a liturgy as an aid in his work. It seems to me to come entirely from theory and the Professors in Theological Seminaries, and to mean a lethargy instead of a liturgy.'