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THE ARCHIVES
THE PRESBYTERIAN
CHURCH IN CANADA

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

THE MARITIME
PRESBYTERIAN.

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WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

FEB., 1888.

Literary Notices.

SCRIBNER'S MAGAZINE for February is to hand. Contents, "Mendelsshon's Letters to Moscheles," from manuscripts in possession of Felix Moscheles, with portraits and reproductions of drawings by Mendelsshon. "The Man at Arms" concluded from the January issue, a richly illustrated and most interesting and instructive article on how the world's battles were fought and won in earlier days. "Volcanoes" with illustrations shewing their causes and effects. "The Law and the Sabbath."—"What the Will Effects," with several short poems and two or three serial illustrated stories. Charles Scribner's Sons, New York. Price 25 cents monthly, \$3.00 per year.

We have received the first copy of a neat and interesting twelve page monthly called *Life and Work*, devoted more especially to the interests and work of the congregation of Erskine Church, Montreal. Editor, the Pastor, Rev. L. H. Jordan, assisted by Mr. Robert McConnell and a committee of the congregation. Price 50 cents per annum.

THE HOPE OF PAGANISM.

BY BISHOP R. S. FOSTER, D. D.

Christianity is confessedly the greatest power in the world. This is so politically, commercially, intellectually, and morally. There are other faiths, as Buddhism, with a more numerous following, but none with comparable power.

The powerful and ruling nations are Christian nations. The aggressive force, the elements of conquest and moulding influence—wealth, learning, enterprise, progress—are all in Christian hands.

It is a significant fact that the political power of Christendom dominates almost entire paganism, whilst one-third of paganism is under the absolute sway of Christian rulers.

All the forces of modern thought are Christian

The eyes of heathenism are turned to the centres of Christendom.

The heathen world, dissatisfied with its religion and civilization, not less than with its poverty and misery, is looking ward Christendom for help.

They are waiting for deliverance without knowing what it is they are waiting for.

Heathenism cowers and shrinks away in conscious weakness before Christian thought and Christian institutions.

Christian truth saturates the atmosphere of the globe,

The very essence of Christianity is that it reconstructs man and makes him a new creature. It not only recasts his ideas and practices, it resets his affections and will. It is a life. It is this fact, more than its external victories, that gives us the confidence that it will possess and remake the world.

THE MISSIONARY PROTESTANT CHURCH.

The Missionary Protestant Church, outside of Christendom, consists of the native converts who have given up their pagan rites and have embraced Christianity so far as to enroll themselves as pupils under its teaching. These converts are composed of adherents and communicants. There are about 1,000,000 of communicants, and 2,000,000 of adherents. These 3,000,000 are found in about the following proportions in different lands:

British Asia	800,000
Dutch Asia	200,000
China	100,000
Japan	50,000
Siam	3,000
Turkey	100,000
Persia	10,000
Australia	5,000
New Zealand	35,000
Polynesia	300,000
Micronesia	8,000
Melanesia	16,000
Greenland and Labrador	10,500
Indians in U. S. and Canada	150,000
West Indies	400,000
Mexico, Central and South America	150,000
Egypt and North Africa	8,000
West Africa	120,000
South Africa	250,000
East and Central Africa	5,500
Madagascar and other Islands	300,000
Total	3,021,000

I fear the newspapers more than a hundred thousand bayonets.—*Napoleon.*

THE MARITIME PRESBYTERIAN.

Vol. VIII.

FEBRUARY, 1888.

No. 2.

The Maritime Presbyterian.

A MONTHLY MAGAZINE DEVOTED TO MISSIONS.

Price, in advance, 25 cents per year in parcels of 4 and upwards to one address. Single copies 40 cents.

Subscriptions at a proportional rate may begin at any time but must end with December.

All receipts, after paying expenses, are for Missions. Paid to date \$400.

The Children's Record.

A MONTHLY MISSIONARY MAGAZINE FOR THE CHILDREN OF THE

Presbyterian Church in Canada.

Price, in advance, 15 cents per year in parcels of 5 and upwards, to one address. Single copies 20 cents.

Subscriptions at a proportional rate may begin at any time, but must end with December.

All receipts, after paying expenses, are for Missions. Paid to date, \$200.00.

All communications to be addressed to

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

The Annual meetings of most of our congregations have taken place, and all along the line there seems to be advance. The balance is getting to be oftener on the right side, and as a consequence there is generally more life and interest in all departments of the congregational work than when discouraged by debt. In proportion as Christian people discharge faithfully their duties in this regard, bringing "all the tithes into the storehouse," in that proportion will God fulfil his promise, "I will open the windows of heaven and pour you out a blessing."

Remember that in less than three months will the accounts of the Church be closed for the current ecclesiastical year. Two thirds of the income of the Foreign Mission Fund remains yet to be made up. It will require a strong earnest effort on the part of all to meet the demands of our F. M. work, and make the accounts balance.

The year has been a good one in all our fields. The Lord is blessing our work, opening doors of usefulness and bidding us enter in.

The way in which our mission work in Trinidad affects India may be seen by reading Mr. Grant's letter, and the report from the Princetown school in this issue. Earnest and liberal Christian people leaving Trinidad and going back to their native India must be a factor in leavening the masses of that vast Empire with Christianity. A little leaven leaveneth the whole lump, and a loss to the mission in Trinidad may be a far greater gain to the Lord's kingdom in India.

J. W. S., a correspondent whose deeds are not behind his words, writes: I think a good way to do at the beginning of the year is to give so much per week or month for missions, and to do it, seeking to realize the honor of working for the glory of the Saviour's name.

The city of the Dominion farthest West on the Pacific Coast, containing a Kirk Congregation was Victoria, British Columbia; the town farthest East, on the Atlantic Coast, in a similar condition, was New Glasgow, Nova Scotia. A few weeks since, "St. Andrew's" Church, Victoria, joined the Union, and has called Rev. P. McF. McLeod, of Toronto, who has accepted their call. Since that "St. Andrew's" congregation, New Glasgow, by a majority of nearly two to one, declared in favor of Union. The farthest East and the farthest West seem to be moving in unison.

Four visitations were held by the Wallace Presbytery during the second week of the New Year, viz., at Linden, Pughwash, St. Matthews, Wallace, and New Annan; the pastoral charges of Rev. Messrs. Darragh, McKenzie, McKay and Quinn.

At all these places was there much to encourage, and ministers and people went their ways with good heart to the work of another year.

DEATH OF REV. R. C. MURRAY.

Nearly two years and a half since, Rev. R. Murray, a native of Pictou, went out to India in the service of the Western Section of the Church, and supported by the congregation of St. Paul's Church, Montreal.

About a year later Miss Charlotte Wilson, also of Pictou, went out to be his wife, and they were married in Bombay about the beginning of 1887. A few months since news came that she had died after but a few days of illness, and he was left alone, as before, but lonelier far, at his solitary work in the ancient city of Ujjain, one of the oldest, if not the oldest, city of India.

Now the wires flash the message that he has too rests from his labors. He died from sunstroke some time the second week in January.

Those who know them well knew that they both were lovely and pleasant in their lives, and in death they were scarce divided.

The Foreign Mission Committee, West, was in session when the telegram came with news of his death. They passed the following resolution which has been forwarded to us for publication.

"The Foreign Mission Committee having learned this day by cable of the sudden and entirely unlooked-for death of Rev. R. C. Murray of the Central India Mission, desire to record their sense of the loss sustained by the Mission and the Church in the removal, at such an early stage of his missionary life, of one who, by his gifts and graces, seemed peculiarly fitted for a career of fruitful service among the heathen. The sense of loss is to them intensified by the fact that his death followed so quickly that of his most estimable and devoted wife. The removal of two such members of the Mission staff at the very time when they seemed almost ready to enter efficiently on the great work upon which they had set their hearts, is a severe blow to the Mission, by which some of Christ's followers may be not a little cast down.

The Committee desire to record their conviction that, in this sore trial, there has been given to the Church no real ground for discouragement in her foreign work, but she has been incited to cling more closely to Him who holds the stars in His right hand, and has been called to trust more in the unchanging Head of the Church, who "must reign until all His enemies are put under His feet," and less in the changing human instruments which He employs to advance His cause.

The Committee feel deeply with the members of the Mission staff in Central India, under the great trial which has befallen them, and they earnestly hope that this dispensation of God's Providence may be much blessed to the missionaries; and that a sense of their common loss may draw them closer to each other and to their Divine Lord, and stimulate them to more entire consecration to His service.

The Committee desire very especially to express their deep sympathy with the family circles in Canada which have been so sorely bereaved, and they pray that as those sad tidings are carried to them, the abundant consolations of the gospel may be so richly poured into their hearts, that even in the midst of their sorrows they may rejoice that their loved ones were enabled to devote their lives to a cause dear to the heart of Christ, and were so soon counted worthy to enter into His glory.

THE CANADIAN MISSION TO CHINA.

The Western Section of the Church has entered a new field, the Province of Honan, in China. With a population of fifteen millions, three times that of the Dominion of Canada, that vast province has hitherto had but one missionary. Rev. Jonathan Goforth, who completed his studies last spring in Knox College, Toronto, has been appointed to that field, and with his wife left for his field of labor on the 19th of Jan. He is supported by the Students and Alumni of Knox College. The reason for his speedy departure is the terrible flood that has devastated the Province of Honan, in which it is estimated that three quarters of a million of people have perished, and millions more have been reduced to poverty.

In the great famine in China a few years since the missionaries were among the foremost in distributing food among the perishing. They thus gained the confidence of the people, and the gospel made progress in the famine districts as never before.

Mr. Goforth is anxious to be upon the field as soon as possible to help the sufferers and thus win an entrance to their hearts.

Mr. Goforth is to be followed in a few months by Rev. Dr. Smith, a medical missionary to be supported by the students and Alumni of Queen's College, Kingston.

FLOOD IN HONAN, CHINA.

Honan, China, which is of such deep interest to us now as one of the mission fields of our Church, has been the scene of one of the most fearful calamities in the world's history. It is probable that not since the deluge has any fatality resulted in such loss of life. We copy the following, as cabled from Shanghai by the special correspondent of the *London Standard*, regarding the fearful loss of life in China from the overflow of the Hoang Ho river and of the awful famine now threatened.

"About one-sixth of the entire area of the Garden of China, as Ho Nan is styled, is now converted into a vast lake with here and there a pagoda top or the gable of some higher wall rising over the ever increasing waters to mark the site of what were a short time ago prosperous cities of many thousand inhabitants. The rest of the country is over-run with wretched refugees who were fortunate enough to escape with their lives, though with naught else. In hundreds of instances men who three moons ago were men of wealth today sit gazing on the inland sea stunned and hungry, stupid and dejected, without a rag to wear or a morsel of food to eat.

The inundations commenced a little distance from Kafung-Fu, one of the largest cities of the province, and in one instant some four miles of solid embankment of stone, brick, sand and clay were swept away with innumerable moles and fascines. In the districts of Ching Chow and Chen Chow no less than three thousand large villages are stated to have been engulfed in a very few moments and scarcely any of their ill-fated people had time to save themselves as the breach occurred in the night time.

An extent of country much larger than the whole principality of Wales and much more thickly populated is now a raging sea and all the inhabitants are either drowned or have fled. The people so terribly visited cannot number far short of the whole population of Ireland as the province includes about 25,000,000 inhabitants with an area of 65,000 square miles and the waters of the river now cover between eight and ten thousand square miles.

The accounts published in the native and foreign papers and in the *Pekin Gazette* reveal most horrible sufferings undergone by the survivors who are perish-

ing of famine. In hundreds of instances when the waters rushed into the cities sweeping walls, houses, and everything down before them the people refused to stir and met their death with that wonderful indifference which characterizes the Chinese.

According to the best authorities the loss of life will be numbered by hundreds of thousands, while there are millions of starving people who are now depending for subsistence upon the charity of others."

It may not be amiss to describe how such a flood by a river is possible. In some of the rivers of India and China the sand and earth carried down from far inland, fills up the river beds as they flow slowly across vast flat tracts of country. As the channels thus fill up the water will naturally flow out in all directions over the surrounding country. To prevent this dykes are built along the banks. As the river bed fills the dykes are raised until in some cases the river beds are above the level of the country on either side. It will readily be seen how the giving way of the dyke with such a river as the Hoang Ho at full flood would cause the wreck and ruin described above.

¶ Let us give thanks to God for the land in which we live where such horrors come not.

The little gathering of Presbyterians at Mulgrave is moving energetically in building a church. Although few they have subscribed about \$800, and it is expected that the coming summer will see a neat Presbyterian Church adorning the West side as well as the East side of the beautiful Strait of Canso.

Mr. Molson, a wealthy Montreal man recently offered \$10,000 to the Art School in that city, on condition that it should be kept open on Sabbath. In this new way does mammon seek to break down the barriers of the Sabbath. By a narrow vote the offer was declined.

Rev. J. M. Allan has demitted his charge in Grove Church, Richmond, Halifax, and has gone to Scotland.

Rev. C. B. Pitblado has accepted the call to San Francisco.

New Hebrides.

MINUTES OF THE NEW HEBRIDES MISSION SYNOD.

MISSION HOUSE, AMBRIM,
May 20th, 1887.

1. The New Hebrides Mission Synod met this day and was duly constituted. Present Revs. W. Watt, H. A. Robertson, J. W. McKenzie, J. Annand, J. H. Laurie, R. M. Fraser, and C. Murray. After devotional exercises the Moderator, Mr. Laurie, addressed the Synod, taking as the subject of his remarks, John 20: 21.

2. Mr. Fraser was appointed Moderator for the ensuing year.

3. Messrs. Mackenzie and Annand were appointed to assist the Moderator and Clerk in arranging the order of business.

21st May, 1887.

The first hour of the sederunt was spent in devotional exercises.

4. Messrs. Milne, Macdonald, Michelson, Gray, and Dr. Gunn were absent, but sent reasons for their absence, which were read.

5. Messrs. Morton and Leggatt, duly accredited missionaries from the Presbyterian Church of Victoria, and Mr. Landels, duly accredited missionary from the Presbyterian Church of New South Wales, were present and were cordially welcomed by the Synod. The Moderator called upon Mr. Robertson to engage in prayer, thanking God for this large accession to their numbers, and imploring His blessing upon these brethren and their wives. The Moderator and brethren gave them the right hand of fellowship and welcomed them as fellow-laborers in the New Hebrides.

6. A letter was read from Mr. Macdonald resigning the clerkship of Synod. His resignation was accepted.

7. Mr. Watt was appointed Clerk.

8. As it was necessary for Mr. Murray in his circumstances to be absent from his station, the Synod appointed Messrs. Watt and Mackenzie to look after his interests in the mission field and also the interests of the Presbyterian Church of New Zealand.

9. The Synod having entered on the subject of the settlement of Mr. Annand and the three new missionaries, appointed all its members a committee to draw up a

minute on the subject, to be submitted at next sederunt.

23rd May, 1887.

10. The committee appointed, minute 9 gave in their Report. The Report was not sustained.

11. Agreed, that Messrs. Robertson, McKenzie and Fraser be appointed a deputation to assist in the settlement of Messrs. Annand and Landels,—

That as soon as possible after the close of the Synod meetings the *Cairndhu* proceed to Santo and Malo and visit around them under the direction of the missionaries on board,—

That should both or either of the missionaries seeking a settlement fail to find a suitable opening on Santo or Malo, the *Cairndhu* visit such other island or islands as the missionaries on board may direct; and in the event of no suitable opening being found the deputation make such temporary arrangements as they may deem advisable,—

That the deputation having signified to the Captain that the work for which they were appointed is completed, the *Cairndhu* proceed to Sydney, calling at Erakor and Erromanga if necessary.

12. Agreed—That Messrs. Watt and Laurie be appointed a deputation to assist Messrs. Morton and Leggatt,—

That as soon as possible after the close of the Synod meetings the *Dayspring* proceed to Malekula and visit around it under the direction of the missionaries on board,—

That should both or either of the missionaries seeking a settlement fail to find a suitable opening on Malekula, the *Dayspring* visit such other island or islands as the missionaries on board may direct, and in the event of no suitable opening being found the deputation make such temporary arrangements as they may deem necessary,—

That the deputation having signified to the Captain that the work for which they were appointed is completed, the *Dayspring* proceed to Sydney, calling at Sakau, Tongoa, Emae (Salua, Sesake and Vaitini) Matoso (weather permitting), Nguna, Havannah Harbour, Erakor, Dillon's Bay, Port Resolution (weather permitting), Aniwa, Weasisi, Futuna and Anelgauhau, returning again to Aniwa, Port Resolution (if not previously visited), Kwimera, Aname and Anolgauhau if necessary.

13. That as soon after its arrival in Sydney as it can be got ready for sea, the *Dayspring* leave there for the New Hebrides, calling on her way North at all the stations occupied by missionaries and such stations occupied by teachers as the missionaries in charge of them may require, Portinia Bay to be visited before proceeding to Dillons Bay. That it remain three days at the most northerly station,—that on its way South to Anelgauhau it call at all the stations occupied by missionaries and teachers as above, visiting Weasisi before calling at Aniwa, —that from Anelgauhau it proceed to Sydney, and remain there or proceed to South Australia as the *Dayspring* Board may direct.

14. Next Annual Meeting of Synod was appointed to be held at the most northerly station which is suitable.

15. The *Dayspring* was appointed to leave Sydney on the 1st of April, 1888, for Anelgauhau,—that from Anelgauhau it proceed North calling at all the stations occupied by missionaries and teachers, as directed in minute 13, landing goods and mails and collecting the missionaries for the Synod meeting.

16. Read a letter from Rev. Jas. Lyall, Convener Foreign Mission Committee of the Presbyterian Church of South Australia, requesting that the *Dayspring* visit Adelaide at the end of this year; the Synod having considered the matter, agreed to offer no objection to its being sent there by the *Dayspring* Board on the understanding that the terms of the request be complied with and the *Dayspring* be not detained in Adelaide longer than a fortnight or thereabout.

17. Read a letter from Rev. A. Hardie, Convener Heathen Mission Committee of the Presbyterian Church of Victoria, requesting that in view of what Victoria has done in the way of obtaining and maintaining the *Dayspring*, as well as in obtaining money for the new vessel, the headquarters be changed from Sydney to Melbourne, for at least five years. The Synod whilst acknowledging its great indebtedness to the Church in Victoria, does not consider that the change proposed is, at least in present circumstances, practicable; for, as the Church in Victoria is aware, the *Dayspring* cannot overtake the work in the islands at present, whilst the voyage to Melbourne would involve considerable extra sailing every trip.

18. Read letters from Rev. Jas. Cosh, *Dayspring* Board, Rev. A. Hardie, Convener Heathen Mis. Com. of the Presbyterian Church of Victoria, and Rev. J. G. Patton, anent the proposed new vessel; the Synod after hearing the letters read, and the opinions of the various members, appointed a committee of the whole house to consider the matter more fully and report at next sederunt.

20. Messrs. McKenzie, Annand and Morton were appointed a committee to consider the reports of stations to be submitted, and to report at a future sederunt.

24th May, 1887.

22. The committee appointed (minute 18) to consider the matter of the proposed new vessel, reported as follows:

(Then follows a lengthy report which the Synod adopted as its finding, in which preference is expressed for a new and larger vessel with steam power, as the present *Dayspring* is inadequate to the needs of the mission, and the money for a new vessel has been collected and is lying in Australia.—ED. MARITIME.)

23. Mr. McKenzie asked permission on behalf of himself and Mr. McDonald to get an edition of the New Testament printed in the Efatese language, at the expense of the British and Foreign Bible Society. Leave was granted to proceed with the work as soon as convenient.

24. Mr. McDonald requested permission for himself and family to proceed to Melbourne in December, and return in April, 1888. Permission was granted. Mr. McKenzie was appointed to take charge of his station during his absence.

25. Mr. Gray requested permission for himself and family to proceed to Adelaide in December, taking with them one or two natives, and return in October 1888. Permission was granted. Mr. Watt was appointed to take charge of his station during his absence.

26. Mr. Fraser requested permission to proceed by the *Cairndhu* to Sydney and return immediately by the *Dayspring*. Permission was granted.

27. Members who had granted passages to natives reported the same; their action was approved of.

28. A letter was read from the Rev. Mr. Langham, of the Wesleyan Missionary Society at Fiji, offering to provide a teacher for Santo who would accompany some natives of that island about to return home.

The Synod cordially than'ts Mr. Lingham for his kind offer, and informs him that missionaries are about to be settled on Santo who will willingly take charge of any such teacher sent in terms of his letter.

25th May, 1887.

29. The committee appointed (minute 20) to prepare a minute upon the reports of stations, submitted the following minute which was received and adopted at the finding of the Synod.

In consequence of the exceedingly wet and unhealthy summer some of the mission families suffered rather severely from fever and other illnesses, and at Erakor a loved child was called away. However, by the blessing of God and the return of the cooler season the health of those who have been suffering has been greatly improved, so that now nearly all are able to discharge the duties devolving upon them.

It is very gratifying to find that steady progress has characterized the work throughout, although more marked on some islands than on others.

The following items are worthy of mention, viz.—Superstition has apparently decreased, heathen villages have received teachers, services have been conducted in new districts, the Christian party has been strengthened by accessions from the heathen, and there has been increased liberality on the part of the converts.

The foregoing facts combined with this, that Mr. Annand, formerly of Aneityum, also three new missionaries, are about to open new stations on heathen islands, are a guarantee to us that the Lord is not forsaking His cause in this field, which fills us with gratitude for the past and hopefulness for the future.

30. Private minute.

31. The following sums, for the year ending Dec. 1887, were granted to brethren for their teachers from the Native Teachers Fund :

	£	s.	d.
Rev. J. H. Lawrie	15		
Dr. Gunn	19	10	
Rev. W. Watt, for Aniwa	16		
“ D. Macdonald	21		
“ R. M. Fraser	23	5	
“ J. W. McKenzie, for Ambrim	3		
“ A. Morton	4		
“ J. D. Landels	4		

£105 15

32. Dr. Steele is hereby authorized to draw the sum of £41 *stg.* from the Native Teachers' Fund of the Presbyterian Church of Victoria, being the amount of the sums drawn for teachers laboring under missionaries connected with that Church.

33. Read a letter from Mr. Gray asking the sanction of Synod for the conveyance of copra and other goods to and from Sydney in connection with a proposed limited liability company. The Synod refused its sanction, deeming the scheme impracticable.

34. The Synod desires to convey its hearty thanks to the *Dayspring* Board for its ready compliance with the request of the Synod to secure additional means for bringing to the islands the supplies and building materials necessary for the new missionaries this year, as well as providing accommodation for their settlement.

35. It is with feelings of deepest emotion that the Synod would place on record its expression of heartfelt sympathy for their beloved brother, Rev. C. Murray, of Ambrim, in the severe affliction with which God in His providence has visited him, and also with his relations, as well as the Church he represents in these islands.

36. Mr. Lawrie was appointed to write the Annual report of the *Dayspring*, receive and forward for publication the reports of stations for the year, and also write the teachers report.

37. Read a letter from Rev. Dr. Inglis proposing the establishment of a Sanatorium on Futuna. The Synod deem the scheme impracticable.

38. Mr. Watt asked permission of Synod to apply to his Church for the sum of £18. 10/, being expense incurred in repairing his boat. Permission was granted.

39. The Synod would bring under the notice of the Free Church of Scotland the fact that for several years they have only had two missionaries laboring in these islands, whereas we were led to expect that they would undertake the support of three; we therefore urge upon them in the present exigencies of the mission the extreme desirability of their sending out a third laborer.

40. Read a letter from Mr. Martin, Aneityum, requesting a passage to Sydney per *Cairndhu* or *Dayspring*. Permission was granted him to proceed per *Dayspring*.

26th May, 1887.

The Moderator delivered a suitable closing address reviewing briefly God's dealings with us as a Mission during the past year, the trials we have been called upon to endure and the progress we have made, and asking the Synod's attention to the words of the Apostle Paul, "Finally my brethren be strong in the Lord and in the power of his might." Eph. 6: 10. After which the Synod engaged in devotional exercises.

The present annual session was declared closed and the Synod adjourned to meet next year at the most northerly station which is suitable.

Closed with the benediction.

(Signed) ROBERT M. FRASER,
Moderator.

" W. WATT, Clerk.

In the month of December a Sabbath-school was organized on Coburg Road, Halifax. The school is small in its beginnings but is much needed in the locality. Mr. J. S. Smith is Superintendent, and is assisted by three others. A weekly prayer-meeting is also held. This is the opening up of a new mission station in the South end of Halifax City. A mission church is needed. Who will move in the matter.—Com.

At the last meeting of the Halifax Presbytery a petition was presented from Moose land Gold Diggings, signed by 40 persons, asking for some supply of preaching. During the past 6 years no labourer has been visiting this locality. They are now to be placed under the care of the Sheet Harbor session, and Rev. S. Rosborough was appointed to visit the field and make arrangements for future supply.

The congregation of Mabou, C. B., is one of the most spirited and energetic in the Church. They have been a length of time vacant, they are in an isolated position, their numbers are not large, yet last June they decided to build a church, which is now neatly finished. It will seat about 270, and cost \$3300.

A visitation of the Guys River and Milford congregation was held on the 31st Jan. Rev. T. C. Jack preached at the former place and Rev. T. H. Murray at the latter. There was raised by the congregation during the year 1887, for the schemes of the church and benevolent purposes \$413.75.

The call for laborers in the Church seems to grow greater instead of less. At the last meeting of the sub-committee of the Home Mission Board there were only four probationers, and thirty-two vacancies requiring supply. More boys and young men wanted to study for the ministry.

Church accommodation is being provided for our young people who go West. A new Church of which Rev. Mr. Chisholm, a Pictou man, is pastor, was recently opened at Kamloops, the head centre of the great ranching districts of British Columbia.

Rev. Mr. Christie a short time ago opened up a station at Sackville, near Bedford. A fortnightly service is given and the meetings are well attended. A Presbyterian Church is now talked of and is much needed in this locality. Aid should be given this new and struggling section.—Com.

Middle Musquodoboit congregation at their last annual meeting added \$50 to the Pastor's salary. They have now reached the minimum \$750 and a Manse.

The Presbytery of Truro meets at Onslow on March 30th, and holds a conference on Sabbath Schools at 7.30 on the evening of the same day.

Received two dollars from "Friend," Pictou Landing, for Mr. Gibson's schools, Trinidad.

Pure religion and undefiled is "ministering," not the other thing, "being ministered unto." It is handing over the morning paper to another for first perusal. It is vacating a pleasant seat by the fire for one who comes in chilled. It is giving the most restful arm-chair or sofa corner for one who is weary. It is "moving up" in the pew to let the new comer sit down by the entrance. It is rising from your place to darken the blind when the sun's rays stream in too brightly upon some face in the circle. It is giving up your own comfort and convenience every time for the comfort and convenience of another. This is at once true courtesy and real Christianity.—The Rev. A. L. Stone.

Trinidad.

LETTER FROM REV. K. J. GRANT.

[For the Maritime.

SAN FERNANDO, Dec. 30, 1887.

Dear Mr. Scott:

Our Annual Reports will be mailed to the Board next week.

Last year I told you of a lecturers delivered by the Chief Justice, in our church. This year when much was said about the best way of celebrating the Jubilee of the Queen, I resolved to arrange for a few lectures for the general good, and we had them delivered to packed houses. The Attorney General delivered the first, "Fifty years under the Crown." Mr. McCarthy, government Analyst and Commissioner to the London Exhibition last year, delivered the second, subject, "The Exhibition." It is now published and for general use in all the schools. The third by Mr. Wharton, a young barrister, "Progress and inventions during the last fifty years."

We employed this wet season the method of employing good, intelligent, faithful men, to give us their evenings after their task was finished, for the purpose of giving them instruction. We are well pleased with the results, but now for a time in the crop or harvest season we shall have to discontinue that method.

In the year we had 129 baptisms, and the Communion roll shows a gain of 73. It now stands, the roll being purged, 243.

Adults receive baptism on a profession of their faith in Christ, but rarely do we admit to the Communion until a further probation, growth in knowledge and continuance in well doing being the requirements.

Our wealthiest, most liberal and zealous family in Oropouche, the Bennys, with Teolaksingh and his family, left for India in September. They yearned to see their country and friends. We trust they may return. Joseph Benny gave promise, I may say, above all the youths of our mission, of being a valuable helper, and I feel confident that he will be useful wherever he may be situated. Their annual contributions were about

EIGHTY DOLLARS.

They had a draft mule which they prized highly, and being desirous of aiding us they gave us the mule before leaving.

This was a seasonable and valuable gift, and will be of great service to us in our work.

Last Sabbath a man applied for baptism for himself and family. Let me tell

WHAT LED HIM TO APPLY.

He suffered much from an ulcer in his foot. He had frequently heard what Jesus had done and one day he said to a Christian countryman at the same station, "If Jesus Christ will relieve my sufferings and make me well, I will be one of his disciples."

The man to whom he spoke replied—"Jesus did very much greater things than this which you seek, and you should trust him for what he has done. At the same time, we are allowed to tell him our troubles"—and with these words proposed that they should pray together. They did pray and the ulcered foot is well.

The poor man was convinced that there was some connection between prayer to Jesus and his recovery and he now asks to be baptized. Of course his idea of Christ and Christianity would be a poor foundation to build upon, but in whatever way men are led to think about Christianity we are always thankful when they come as inquirers, and now that he has begun to inquire into the religion of Jesus, we hope that he may be led to him and that by and by we may see the way clear to granting his request.

Faithfully yours,

K. J. GRANT.

THE MISSION SCHOOL AT PRINCESTOWN.

Miss Semple in reporting from the school in Princetown, Trinidad, for the year just closed, writes:

"In looking at the history of the past year we cannot be too thankful to God. * * * My health, that seemed so uncertain some months ago, has been quite restored, and I feel about as vigorous to-day as when I first landed in Trinidad. I cannot present a full report of the Princetown school for the past year, as I have had charge of it for six months only. I remember how very important a place this school has had in the records of the past, and although I am not privileged to record any remarkable or extensive movement among the pupils towards the Truth, I think I may humbly

assert that the good work goes surely and hopefully on.

During the year 232 children have been enrolled in this school, but in no month has the number on the roll exceeded 150. Of those who have left the school, some are married, some have gone to work, others have gone to India with their parents, whilst two have gone to their long home. We cannot, alas! always speak hopefully of those who thus pass through our schools, as many have never given evidence of a saving interest in Christ, but may we not humbly trust that the seed faithfully and prayerfully sown in the youthful heart may yet spring up and bear fruit.

On the subject of Education I have little new to report. The school is conducted much on the plan of former years. The first hour in the morning is given to devotional exercises, and I must here note the fact that a very deep interest has been manifested within the last six or seven weeks in the study of God's word, and we look prayerfully for results.

We have added to our list of studies four new branches, Analysis, Algebra, Geometry and Hindi. The progress in Hindi has been very marked. I have a class of 14 reading nicely in the New Testament, who began with me in the alphabet. Another class of 12 reading in the Second Book. Our progress was considerably retarded for want of books, but a fresh supply from India in November met our wants.

One of the most pleasing features of our work is the increasing number of girls who are coming into school; and are they not the hope of the nation? Give us Christian praying mothers then we have an influence for good that no others can wield.

My principal assistant in the school is a Creole lad named Mackenzie. He had charge of the infant department. He is a faithful young man and did his part well.

In addition to the day school work, we have an evening class, two nights in the week, conducted by Mr. Macrae and myself. It is composed of young men of some promise. The number in attendance is from 10 to 12. The branches taught are Grammar, Geography, History, Arithmetic, Algebra, Geometrical and Music.

It is also to us, a great source of pleasure and gratitude to God to see so many of our young people turning out regularly to our evening religious services. Some-

time, indeed, they form the greater part of the audience. In order to reach the young more effectually Sabbath-schools are carried on in different sections of the Field with encouraging results. Three of our boys have lately presented themselves for baptism, and this we trust is a *first fruits* of the harvest we shall yet enjoy. The teaching of the young, we believe, is the most important agency in the work to which our Church is committed in Trinidad. If she addresses them from all sides of their complex nature, she will guide them into her fold, and into the fold of Jesus Christ.

Faithfully submitted,
AGNES A. SEMPLE.

THE TRAINING OF CHILDREN.

BY REV. JOHN MORTON, MISSIONARY IN TRINIDAD.

For the Maritime.

"And ye fathers provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."—Eph. vi: 4.

In the previous verses obedience is commanded to children and authority is given to parents. As the authority of teachers is derived from parents either by expressed or implied gift, what applies to the one is to be taken as applicable also to the other. Parents and teachers have authority over children. Our text guards against the abuse of that authority. This is our first point.

Parental authority should be exercised with loving reasonableness. "Provoke not your children to wrath."

CHILDREN HAVE RIGHTS

that should not be overlooked. There is a certain respect due even to a child. Who has not some time, in a moment of irritation, sinned in that respect, and provoked some little one to wrath? Authority over children may be strained. It may be made too personal and too despotic. Commands may be given that are unreasonable, and punishments enforced that are exasperating, provoking to a feeling of anger under injustice suffered, rather than awakening regret for wrong committed. Unimportant and needless restrictions that crush all freedom and buoyancy out of the young life are of this nature. Discipline and order there should be—firmness in all matters of right and wrong—no laxity of principle—no indifference where sin and evil are concerned, yet

no enforcing authority for its own sake in mere trifles. Reasons cannot always be given, but even young children may wisely be told the reason for many commands, and as children grow older authority merge gently and imperceptibly into trusty counsel.

Not only the commands given, but the spirit and tone with which they are given may stir up rebellion in the heart of a child. Our text contemplates this danger—recognizes it as an evil to be guarded against by parents, and hence the injunction, "Provoke not your children to wrath. There is perhaps nothing so provoking as an exacting, unreasonable and fault-finding spirit, and neither man, woman nor child can help being provoked to anger under any system that makes life a tread-mill and man or child a slave.

Where the discipline is provoking the instruction must fail of its proper fruits, and hence this text sets this down as first to be attended to. Be loving, be reasonable. Understand and respect your children. Awaken in them higher motives than the fear of you and of the rod. Gain if possible their love and respect. Guard by all means against what can only provoke them to wrath.

Even in school and in secular duties this is very important; but in the matter of religious instruction, whether at home or in the Sunday School, it is all important. Religious lessons may be imposed, and religious duties enforced in a spirit that, so far as the child is concerned, drives religion out of both the lesson and the duty. To teach the religion of Christ aright to children we must have the meekness and gentleness of Christ, and impress and teach more even by the Spirit we breathe than by the doctrines taught.

It would be easy to enlarge on this topic. But too many words might only cause you to lose sight of the solemn warning contained in the pointed words of the Apostle. They are words for parents and teachers to ponder well—words too often passed over as if they had no meaning—no application—no part to play in pastoral teaching, or practical religion. Ye who build on Paul's theology, ye who admire his zeal and fidelity, consider here his plea for childhood—his claim of respect and consideration for the young. Hasten not on to the "nurture and admonition" of which he speaks till you have learned the meaning and the lesson of these words

that might fitly be written over every nursery and school-room in the land, "Provoke not your children to wrath."

In opposition to such a course as would thus warp and mar the minds of the children the Apostle, in the second place, enjoins that they are so be brought up, tended, or cultured "in the nurture and admonition of the Lord."

Nurture may be taken as nourishment, that is the supply of all that is needed to make them grow in health, vigor and fruitfulness. Every living thing needs nourishment. In the cultivation of the land the nourishment of the plant is the chief concern. The selection of rich soil and the application of fertilizers point to that directly; but tillage and weeding have the very same object in view—to let water and air pass through the soil, and the roots spread far and near to gather nourishment, and to prevent the weeds from taking away a share of the air, dew, and nourishment from the plant. It is the same with animals. There is a direct supply of nourishment, and there are means taken to prevent waste and injury.

SO THE CHILD,

as an immortal spirit, needs nourishment or nurture as well as admonition, warning or advice to guard against loss or injury.

Plants hunger and thirst and they drink in by every rootlet and every leaf supplies of the nourishment provided. Hunger and thirst is the normal condition of every healthy animal, and the same is true of a child in its mental and spiritual nature, and it is of that higher nature our text speaks. The mind of the child seeks food, and education whether secular or religious, to be successful, must furnish some definite mental nurture to the child.

It need not be strong meat, but it must not be chaff that you give the little ones. It should of course be suited to various ages; but the point now insisted on is that it should be nourishing and consequently satisfying. A well-prepared lesson is as satisfying to the mind as a well-cooked meal to the body. It should not be too much compressed—a dry array of facts and figures; nor too much diluted—a few grains of thought amid a multitude of words. It should not be stale, but fresh and properly seasoned, and it will gain somewhat by being nicely served. Too much at a time, or too frequent supplies, or too highly seasoned dishes will produce

satiety and impair the appetite. To nourish in due season and in due measure requires skill and thought and care.

FEED YOUR CHILDREN.

There is an abundant supply in the Bible. Do not attempt to explain everything and teach everything. What you cannot digest yourself do not feed to the little ones. But what your eyes have seen, and your ears have heard, and your hands have handled of the Word of Life, a definite portion of that set before them each meal time. This is one of the best ways to awaken and keep up interest, and it is essential to success.

But the child has a heart and conscience, and religious instruction must not be made a mere intellectual exercise. The heart should be cultivated and the affections directed to right objects. The conscience should be awakened by a sense of duty and responsibility developed. To accomplish this the means and motives supplied by the gospel must be constantly used.

Children may be trained to believe respectably from worldly and selfish motives. A good name, praise of others, self interest, may be set before them, and pride, ambition and self appealed to. But this is not the nurture of the Lord, nor does it strengthen the true nature of the child as an heir of immortality. It leaves him the slave of passion instead of making him the man of principle. Hence, whatever is taught of Scripture truth should be all used as a means of teaching "the fear of the Lord" and the love of truth and righteousness. In this the example of Jesus Christ, of whom the Scriptures testify, must be held steadily up before yourselves and before your children. Of him you should yourselves learn, and to him you should point them, for only in him does the guilty conscience find peace, the empty heart satisfaction, the learner a perfect example, and the soul a way to its God.

There is yet one other point to which I wish to direct attention. It is this, that the children should be trained to a

PRACTICAL APPLICATION

of what they are taught.

Some divorce the example of Christ and high motive and principle from actual life. Business cannot be done, they tell us, on such principles. The golden rule will not work. Every man must look to himself and each think only of his own inter-

ests. If this be true then truth and honor count for nothing, the Gospel story is but a beautiful dream, and Christ an example to beget despair. But the theory is utterly false. A man may and ought to walk in the fear of God, to live a truthful, upright life and be guided by the example and spirit of Christ in every station of life. That is a practical truth to get engraven on the hearts of the children. Religion is practical, if it is anything. Week-day life must not be out of harmony with the Sabbath. Practice must agree with profession. Principle must not be sacrificed to profit. The commandments must be obeyed as well as learned and repeated. Teach them this if possible and show them how to do it. Teach them how to forgive an injury, by yourself forgiving, and by making them forgive one another; and so also with confessing their faults, making apology and reparation for injury done, and all those matters which show a Christ-like spirit.

Lastly, there is "admonition," counsel, advice. This has special reference to the dangers to which the young are exposed. There are poisons, snares, pitfalls, endangering their souls, and against these they need to be warned. Parents must do this with loving fidelity. It is a part of Christian training to warn them in fit season and with tact and impressive seriousness against the hidden and seductive snares that are laid for their feet. Let no one out of his or her shame and suffering be able to utter the reproach, "Why did no one warn me?"

Have you ever noticed how little the great mass of mankind leave behind them to show that they have lived and labored here? A few are known by their splendid inventions or discoveries, by their books, or by their millions of money, but only a few. Looking at mere material things the great mass of mankind consume what they produce very much as they pass along. But there is one thing we leave behind us—our children—to make the world better, or worse, in the coming generations. Parents and teachers leave the children they have taught and trained to be their heritage of good or evil in the earth, and success here means something better than fame or fortune. Of course the worldly think otherwise; but is it not sadly impressive, at such a time as this, to notice how little is left to many after years of toil and business care, even

brilliant talent in business scarcely saving from actual defeat. The parents who leave an upright son or a virtuous daughter behind them have done more than that. An humble missionary in Africa whose name will never be mentioned with that of Duff or Livingstone, left three sons laboring as missionaries on the same continent. Write on his tombstone, if such there be at his grave, "Though not great yet blessed." And blessed shall be every parent and every teacher who leaves behind him well trained children whom the Lord shall take, instead of their fathers, and make them for a praise in the earth.

STELLARTON CONGREGATION.

MR. EDITOR :

In your last appeared a history of Stellarton Congregation, commencing with the application of the pew holders for the services of a probationer for three months, presented to the Presbytery of Pictou on the 13th June, 1865. One would suppose from this that the congregation had had no infancy or childhood, but sprang into existence in the full vigor of youth. But in truth the movement had considerable history previous to that, and partly as a matter of historical interest and partly as an act of justice to those through whose labors it was brought to that state of forwardness, I desire to place on record the leading facts of the case.

In the year 1856 the congregation of James Church, which had previously had their place of worship opposite Stellarton, opened a new one in New Glasgow, and in the following year the old one was taken down. The adherents of that congregation residing at and above the Mines had acquiesced in the removal, but did not

At the same time came a great increase of activity in mining. In the first of the above year the monopoly of the Mining Company was abolished, and immediately there was prospecting for coal and very soon the opening of new mines, bringing a large increase of population. Indeed the village of Stellarton may be said to have risen from that date. As the population increased the inconvenience of having to travel to New Glasgow for preaching, and the importance, if not the necessity, of having service on the spot, was felt more and more. Other denominations too had

built or were building churches there.

So far as I recollect however no movement was made by the Presbyterians towards obtaining supply of ordinances, till after the union of the Free Church of Nova Scotia and the Presbyterian Church of Nova Scotia in October, 1860. But the first arrangement for that purpose must have been made immediately after, for I find by my memoranda that under it I preached there as early as January 6th, 1861, and I was not the first to do so. The arrangement was, that while the parties should in the meantime retain their connection with their respective congregations, there should be service every Sabbath evening in the Temperance Hall, to be conducted by the ministers in the neighborhood. The Presbyterians resident at the Mines, in their Church connection, were divided about equally between St. Andrews, Knox and James Churches, while farther up the river were a number of adherents of Primitive Church. But all united in the movement.

To provide supply Mr. (now Dr.) Pollok, then Minister of St. Andrews, agreed either to preach himself or arrange for some of his brethren to do so on one, I think the 3rd, Sabbath of each month, and the ministers of the other Presbytery were to provide for the rest of the time. The congregations in New Glasgow had previously held service in the forenoon and afternoon, but about that time changed the last to the evening. In consequence, the ministers there could not so readily preach at Stellarton in the evening. The chief labor, therefore, of that service devolved upon the ministers in the country, and of this I think the largest share fell to the Rev. John McKinnon and myself, as the nearest, but the Revds. Messrs. Thompson and Roddick of West River did their part, while occasional services were received from a number of others who might be in the neighbourhood.

The meetings were pleasant and interesting, I doubt not, profitable. The hall was generally well filled, sometimes packed, and

"When God the people writes he'll count
That this man born was there."

After this had gone on for some time a strong desire arose for a church. The first to move for this were the adherents of the Church of Scotland, but the others moved immediately after, indeed almost simul-

taneously. Though the latter were the majority yet their faith was so weak that many at first thought it best to unite with the others and have only one church. And when they did resolve on having one for themselves it was with difficulty they could be persuaded to build it as large as they did.

Till the church was ready for occupancy supply continued to be given in the same way, in all for a period of over four, I think, five, years. I need not say that this involved a good deal of labor on our part. After preaching twice at home we had to travel some miles, rain or shine, it might be through deep mire or deeper snow banks, sometimes in almost pitch darkness, and perhaps exposed to other dangers, (once a bear crossed the road before me between East and Middle Rivers.) All this was continued I may say without fee or reward. Once a present was made to Mr. McKinnon in acknowledgement of a special service rendered, but I am safe in saying that not one of the others received what would have bought his horse a feed of oats.

And here I would remark that I deem it but justice to say that to no man was the movement so much indebted as to Mr. McKinnon, then of Hopewell, now of Nigg, Scotland. He was concerned in its first starting. During the whole of these years he arranged for the supply of preaching, and so well were his arrangements made that they scarcely missed a single evening's preaching, and the building of the church at the time was largely through his counsels, his encouragement and his urgency. I feel justified in holding him up as under God the founder of the congregation.

Your correspondent and the congregation will, I trust, give me the credit for the kindest feelings in what I have said. None can rejoice in its present goodly proportions and growing influence more than they who amid considerable toil were instrumental in laying its foundations; but I do not think that in what purports to be its history they should be entirely ignored. Sower and reaper must rejoice together at the rich harvest, but let not the latter forget the Master's saying, "Other men have labored and ye have entered into their labors."

GEORGE PATTERSON.

A SHORT SERMON ON SALT.

BY REV. THEODORE L. CUYLER.

The people who listened to Christ's Sermon on the Mount, knew the value of salt; it was a prime necessary of life in that hot climate; it was the universal preservative without which their daily food would soon putrify. "Ye are the salt of the earth," said the Master to His disciples. That is as true now as eighteen centuries ago. But salt in a barrel is of no use to anybody; it must be brought into contact with the objects which it is to preserve, and to purify.

One of the burning problems of the day, especially in great cities, is to bring the rich, the cultured, and the Christianized, into closer contact with the poor, the ignorant, and the ungodly. The tendency is for the social salt to concentrate into fine streets and into costly churches by itself. How shall the chasm be bridged? How shall the two classes be brought together for their own good? For the well-to-do class needs to mix with the poor and destitute quite as much as the humbler class needs the sympathy and uplifting influence of those above them. Mission-chapels are in the right direction provided that the broadcloth Christians in considerable numbers will go and worship and work there also. Personal visitation through the week is still better. Prof. Drummond told us that a group of Christian students of the Edinburgh University took lodgings down in a squalid region that they might live among the wretched poor and help *live them to Christ*. A noble piece of genuine apostolic work that. What the whole irreligious world needs most, is that Christ's followers shall put the restraining, purifying, and sweetening influence of beautiful *lives* right up against it. An honest Christian in a corporation, in a business-firm, or in a legislative hall, may shame out a deal of iniquity by the protest of his example. So may a fearless young Christian make himself or herself felt in social life. It has been well said that unless the Church salts the world, the world will soon rot the Church.

2. The indwelling presence of Jesus Christ is what imparts the healthful saltiness to character. If Christ is in us He will come out—as light spontaneously flows from a lamp or heat from a kindled fire. Can salt lose its savor? Yes; even physical salt can lose all its saline properties. —Dr.

Thompson tells us that a merchant of Sidon to escape paying a duty to the Government, carried off an immense cargo of Cyprus salt, and stored it up among the mountains in fifty or sixty stone cabins. There were no floors to the cabins, and the salt by lying next to the ground became utterly worthless. Bushels of it were shovelled into the road, and "was trodden under foot of men." In the same way thousands of church-members lose so entirely their Christly savor of character that no one can detect the slightest difference between them and their unconverted neighbours. "I see some people go and sit among the communicants on sacrament-Sabbaths that I would never suspect of being Christians," said a candid merchant to me once. He had had some dealings with the counterfeit salt. Now it is a just punishment to inconsistent church-members when their professions are trodden under the foot of contempt by the world.

3. What is to become of the saltless salt? Shall all those who have lost their savor by forsaking Christ and falling into wretched backsliding, be excluded summarily from the Church? This might only make a bad case the worse. The true remedy is to restore the saltiness, by the repentance and the reconversion of the backslider. Poor Peter had lost his saltiness sadly and pitifully on that night of his temptation in Pilate's court-yard. If his Master had left him to himself, he would have been flung out into the mire. Repentance saved him. He was reconverted, and the divinely imparted salt came back into him. That is what every inconsistent, worldly-minded, and useless member of our churches needs; he or she needs to "remember whence they have fallen, and repent and do their first works." A reconversion of a very large portion of our churches would be a revival that angels might rejoice over.

How is it with each one of us? Are we salting those around us with the power of a Christly life? Or are they stealing away all the saline quality from us, and leaving us the worst? No one of us is the same man or the same woman to-day that we were yesterday. If not nearer Jesus, then farther off; if we are not climbing up, we are drifting downward. A stationary Christian is as impossible as a stationary boat on a swiftly flowing river. Either we are pulling up with steady oar against the strong currents of the surrounding world, or else are drifting with the current

away from God. That Sidonian merchant's experience with his salt stored away next to the damp ground, is full of warning to us. Grace is never given to us to be stored away; it will soon lose its pungency unless it is used, and leave us wretchedly insipid. Scatter your salt, brother, for "there is that scattereth and yet increaseth." Jesus will give to thee all the more abundantly.

MARCHING ORDERS.

Read o'er your marching orders,
Sealed with your Leader's blood;
"To earth's remotest borders
Proclaim the Lamb of God!
Set life and death before them,
The Jew, the Greek as well;
There is one Father o'er them,
Who doeth all things well."

Read o'er your marching order's!
Who knows so well as He
The depth of sin's disorders
Its curse and misery?
There is but one salvation,
From sin and death and hell;
To every tribe and nation.
Let the sweet tidings swell!

Read o'er your marching orders,
Stop not to reason why:
"To earth's remotest borders,
To all that sin and die."
Waste not in speculation,
The force you need for fight;
To all, the great salvation!
Proclaim it with your might.

Swerve not to paths forbidden,
Where angels have not trod:
Some things God's love has hid len,
Some things belong to God;
Upon your heights of glory,
Hereafter you may know;
Enough for you, Christ's story
All round the earth must go.

Enough for you the mission,
The Gospel tale to tell,
Under the great commission
That saves from death and hell;
Read o'er your marching orders;
His flag must be unfurled
In earth's remotest borders;
Must float all round the world!

—J. E. Rankin, D. D.

"THAT'S JUST HOW I AM BOUND
BY MY SINS."

Bill Blake was anything but a loveable man. Hasty and quarrelsome in his temper, he was the terror of the little square in which he lived. He poached, he drank; and, being a big, strong man, he had it all his own way as far as mere physical strength was concerned. The missionary was afraid to visit him lest he should raise a riot. But one day this taunt was as a stone cast at the missionary,—"Oh, you are afraid to visit Bill Blake." So he resolved that he would now do so.

Bill was rather peaceable that day, and listened to the missionary's kind inquiries after his family, and so on. Presently he said, "I suppose you are come to try and convert me?"

"I see," said the missionary, "you have some idea of the purpose of my visit."

"Well," he said, "I'll show you a trick."

"Jim," said he to his little boy, "go upstairs and fetch me down those new ropes."

The boy went.

Meanwhile the missionary wondered, while Bill kept repeating that he would show him a trick. What could it be? Did he mean violence? Soon the boy came back; and, amid silence, the father bound him hard and fast to the arm-chair.

"Now," said he to the missionary, "can that little un get away anyhow?"

"No," said the missionary.

"Well, *that's just how I am bound by my sins; I can't get away, no more than this little un; they are round and round me. But look here,*" he said, pulling out a knife and cutting the ropes, "the little un's free now, isn't he?"

"Yes."

"Well, but you can't set me free that way. So it's no good wasting words on me. I know all you can say; but you can't cut the bonds of sin that bind me."

"Stop a moment," said the missionary. "Suppose the boy pushed away your hand, and would not let you cut the ropes, who would be to blame then?"

"Why, the boy, to be sure."

"Well, now, I can't cut your ropes; but Christ can, and has sent His Holy Spirit to do so; but if you push Him away, who is to blame? Christ came to cut the cords. He is able, is willing, is ready to set you free. He can cut you loose from your

sins, and enable you to overcome them, and to win the victory. But if you won't let Him, won't listen to him, who's to blame?"

Bill had never thought of it in this way, and God blessed that thought to the saving of his soul.

Reader, perhaps sin has such a hold of you that you feel bound, and quite helpless. But, thank God, you are not hopeless. Helpless you *are*; but it was just the helpless and lost that Christ came to save, "to set at liberty them that are bound." It is a battle to give up sin; but you have not the battle to fight alone. Christ has won it already. He will give you *His* strength, if you simply cast yourself into His care just as you are. He will cut the cords of sin for you, and bind you to Himself with the joyful cords of everlasting love.

"Behold the Man!" "Christ Jesus our Saviour." Reader! "Wilt thou go with this man?" God the Father asks thee—God the Spirit asks thee—God the Son asks thee. What answer dost thou give now to my Lord the King?—*Rev. Wm. Mitchell.*

WHAT DRUNKENNESS WILL DO
FOR YOU.

If you wish to be always thirsty, be a drunkard; the oftener you drink, the oftener you will want to.

If you wish to prevent your friends from raising you in the world, be a drunkard, and that will defeat all their efforts.

If you would effectually counteract your attempts to do well, be a drunkard, and you will not be disappointed.

If you wish to repel the endeavors of the whole human race to raise you to character, credit, and prosperity, be a drunkard, and you will most assuredly triumph.

If you are determined to be poor, be a drunkard, and you will be ragged and penniless to your heart's content.

If you wish to starve your family, be a drunkard, and then you will consume the means of their support.

If you would be imposed upon by knaves, be a drunkard, for that will make their task easy.

If you wish to be robbed, be a drunkard, and the thief will do it with greater safety.

If you wish to deaden your senses, be a drunkard, and you will soon be more stupid than an ass.

If you are resolved to kill yourself, be a drunkard, and you will hit upon a sure mode of self-destruction.

If you would expose both your folly and your secrets, be a drunkard; they will run out as the liquor runs in.

If you think you are strong, be a drunkard, and you will soon find yourself subdued by so powerful an enemy.

If you would get rid of your money without knowing how, be a drunkard, and you will do it effectually.

If you are hated by your family and friends, be a drunkard, and you will soon be more disagreeable.

If you would be a pest to society, be a drunkard, and society will avoid you as an infection.

If you would smash windows, break the peace, get your bones broken, tumble under horses and carts, and be put in the lock-up, be a drunkard, and it will be strange if you don't succeed.

If you wish all your prospects in life to be clouded, be a drunkard, and they will soon be dark enough.

If you would destroy your body, be a drunkard, as drunkenness is the mother of disease.

If you wish to ruin the soul, be a drunkard, that you may be excluded from heaven.—*Tract.*

SETTING THE FACE TOWARDS CHRIST.

BY REV. THEODORE L. CUYLER.

The new year is a good time to make new departures. Some of my readers may look back over the year 1887, and feel like writing under its record "*Nothing but leaves.*" It was a barren year, barren in prayer, in work, and in the fruits of the Spirit. Fold up the unprofitable record, my friend, and lay it away; tears will not bring back any of its lost opportunities. "This battle is *lost*," said Napoleon to one of his marshals; "but there is time enough before sundown to fight another." The bugles sounded to a fresh rally, and the sun went down on the imperial eagles triumphant.

Begin the new year by setting your face like a flint towards Jesus Christ. Backsliding always begins with turning away the eye from Him; whichever way

the face looks, the footsteps tend. While Paul was "looking unto Jesus," he was not diverted from the straight road by any side-attractions, and he held on towards the heavenly prize. As soon as a professed Christian ceases to keep his eye on God's Book as his guide, on Christ's Cross as his only hope, on Christ's example as his model, and Christ's service as the chief end of life, he is a backslider. His countenance cannot shine when it is turned away from his Saviour, any more than our globe can when it is turned away from the sun.

Our Lord drew sharp lines and made clean issues. Whoever was unwilling to take up his cross daily and follow Jesus, could not be a disciple. There was no room in the little band for "Mr. Two-Tongues" or "Mr. Facing-both-ways." The man who put his hand to the plough and looked back, was not fit, i. e., he "was not *well put* for the kingdom of God." All the most effective characters in the Bible—Caleb the steadfast, Elijah before Ahab, Nehemiah who said "Yet not I," Daniel in Babylon, and Paul at Nero's bar—all these were men who stood straight in their shoes, with their faces set like a flint. Looking only one way, they never grew confused, they never missed their aim or lost the road.

A religion of this fibre is at a premium in these days. An ungodly world will be compelled to observe such Christly living; every one who reflects Christ, becomes a fixed star whose light cannot be hid. God himself loves to behold those who carry Jesus in their faces.

Begin this new year, my friend, by showing yourself where you have been quite to much a stranger. One Week in Prayer will not be enough; you need every week to be where Jesus gathers His disciples. Go and call on your pastor, and confess that you have been a *delinquent*; give him to understand that this year he may count on you as his "backer" in every good work. If you are kept from the house of God on any Sabbath, find a substitute; invite some church-neglecting neighbor to go and occupy your seat. Perhaps he may hear a message that will save his soul. Follow up every faithful discourse your pastor preaches with prayer, and with personal efforts for the conversion of those you can reach. Pull with your pastor, never against him. Strengthen his hands in the Lord as Jonathan

strengthened David's when he needed encouragement. Your example will kindle others; and when the whole Church, or any large portion of it, gets into line, facing Christ, facing their pastor to encourage him, facing the impenitent to persuade them to become Christians, and facing every duty before them—then a *revival has begun*. What a happy New Year God will give you!

WHAT A CHANGE.

At a recent meeting of the London Religious Tract Society, Rev. J. Calvert, of Fiji, said:

Of the 220 islands of the Fiji group, 80 were inhabited, that the people were a fine race, no thick lips or curly hair, with good houses, canoes and fishing nets, and carried on various manufactures; but this people had been so left to themselves and to the demons that possessed them that they became very vile. Infanticide was very prevalent, and polygamy, that source of immense evil, and especially cannibalism. After the missionaries arrived they had known of a hundred human beings being cooked at one time, and one man who had put aside a stone for every human body of which he had eaten a part, was found to have eaten of 872 persons in the course of his life. But those who took the Gospel to them never had any doubt with regard to its power. They had preached and circulated the Word of God, and he had confirmed His word by signs following. As soon as any of the natives were converted they were set to work, and now there were 1,240 churches and other preaching places.

They had never more than 10 or 12 white missionaries working there, but the people had worked for their own countrymen. There were 51 native ministers ordained or on trial for ordination, 32 catechists and 1,070 native teachers, and these were mainly supported by the people themselves. They had 25,000 church members, and 4,500 on trial under the care of 3,000 class-leaders; 41,000 children were in the schools, the number of which was 1,700, and were taught by 2,900 native school teachers.

When the doctrine that Christ "bare the sin of many" is left out of the gospel, it becomes "another gospel," and has no longer any power to sanctify and save the soul.

BEGIN AT HOME.

A slovenly carpenter was once heard at a weekly prayer-meeting to pray with great fervency for the spread of Christ's cause—a cause which he disgraced and hindered in his sphere every time he stood at his work-bench. When he ended his prayer a hearty "Amen!" came from a servant who put her mistress out of temper a hundred times a day by her carelessness.

A clerk also was there who, although he taught a class in the mission-school on Sunday, was always late at his employer's store on week-days. He whispered "Amen!" too, and meant it, so far as he knew himself.

A lady hearer, as she listened, resolved to join the church missionary society, and then went home and found unreasonable fault with her cook. And others also felt warned to do something for Christ; who never seemed to have thought that religion, like charity, begins at home. The mechanic who is powerful in class-meeting, and weak at his trade, is no credit to the profession he makes. The servant who drops tears feelingly at religious services, and drops dishes unfeelingly in the kitchen, has her tenderness altogether on one side. And it is a poor kind of religion which seeks opportunities to set others straight, but overlooks its own crookedness.—*Sunday School Times*.

GOOD NEWS FROM CONGO.

Recent tidings from the Congo mission encourage the belief that the early successes of the Karen mission in Burmah, and the wonderful revival among the Te'ugus in India, are about to be repeated on the Congo. After eight years of labor and the sacrifice of many precious lives, the people are beginning to accept the gospel in large numbers. At Banza Munteke more than a thousand have been converted. Rev. Henry Richards, the missionary in charge, writes:—"The glorious fact is this, that Banza Munteke is no longer a heathen country, but more Christian than any I am acquainted with. The 'Ukimba,' the poison-giving, the throat cutting, the demoniacal yells, the diabolical yells and witchcraft are things of the past here. Old things have passed away, and behold all things have become new. Now this part of Ethiopia stretches out its hands to God and sends out its heart to Him in thanksgiving and praise."—*Sel*

**"TELL MOTHER IT'S BROTHER
WILL."**

At a Moody and Murphy meeting at Farwell Hall, Major Hilton, of New York, being present, was called out by Mr. Moody, and made a particularly impressive address. Among other things he gave the following incident which occurred not long since on the Scottish coast while he was there:

Just at break of day of a chilly morning the people of a little hamlet on the coast were awakened by the booming of a cannon over the stormy waves. The knew what it meant, for frequently they had heard before the same signal of distress. Some poor souls were out beyond the breakers, perishing on a wrecked vessel, and in their last extremity calling wildly for human help. The people hastened from their houses to the shore. Yes, out there in the distance was a dismantled vessel pounding itself to pieces, with perishing fellow beings clinging to the rigging, every now and then some one of them swept off by the furious waves into the sea. The life-saving crew was soon gathered.

"Man the life-boat!" cried the men.

"Where is Hardy?"

But the foreman of the crew was not there, and the danger was imminent. Aid must be immediate, or all was lost. The next in command sprang into the frail boat, followed by the rest, all taking their lives in their hands in the hope of saving others. Oh! how those on the shore watched their brave, loved ones as they dashed on, now over, now almost under the waves! They reached the wreck. Like angels of deliverance they filled their craft with almost dying men—men lost but for them. Back again they toiled, pulling for the shore, bearing their precious freight. The first man to help them land was Hardy, whose words rang above the roar of the breakers, "Are all here? Did you save them all?"

With saddened faces the reply came: "All but one. He couldn't help himself. We had all we could carry. We couldn't save the last one."

"Man the life-boat again!" shouted Hardy. "I will go. What! leave one there to die alone! A fellow creature there, and we on shore! Man the life-boat now! We'll save him yet."

But who was this aged woman with

worn garments and disheveled hair, who with agonized entreaty fell upon her knees beside this brave, strong man? It was his mother!

"O my son! Your father was drowned in a storm like this. Your brother Will left me eight years ago and I've never seen his face since the day he sailed. You will be lost, and I am old and poor. Oh stay with me!"

"Mother," cried the man, "where one is in peril, there's my place. If I am lost, God will surely care for you."

The plea of earnest faith prevailed. With a "God bless you, my boy!" she released him and speeded him on his way.

Once more they watched and prayed and waited—those on the shore—while every muscle was strained toward the fast sinking ship, by those in the life-saving boat.

It reached the vessel. The clinging figure was lifted and helped to its place, where strong hands took it in charge. Back came the boat. How eagerly they looked and called in encouragement, then cheered as it came nearer.

"Did you get him?" was the cry from the shore.

Lifting his hand to his mouth to trumpet the words on in advance of landing, Hardy called back:—"Tell mother it is brother Will!"—*The Advance*.

COMPREHENDING OURSELVES.

Let us comprehend our own nature, ourselves and our destinies. God is our rest, the only one that can quench the fever of our desire. When men quit that, so that "the love of the Father is not in them," then they must preforce turn aside; the nobler heart to break with disappointment; the meaner heart to love the world instead, and sate and satisfy itself as best it may, on things that perish in the using. Herein lies the secret of our being, in the world of the affections. This explains why our noblest feelings lie so close to our basest; why the noblest so easily metamorphose themselves into the basest. The heart which was made large enough for God wastes itself upon the world.—*F. W. Robertson*.

John B. Gough by his eloquence won thousands from sin and despair to holy lives; but if a poor shoemaker had not won Gough from intemperance, his eloquence would never have been heard.—*A. E. Dunning*.

THE CHILDHOOD OF THE ANARCHISTS.

We gather from *Education*, says the N. Y. *Christian Advocate*, some interesting suggestions as to the importance of parental training and careful education in youth; and we follow that journal in calling the attention of educators and statesmen to facts which have a very serious bearing on the peace of the country and the permanence of our institutions.

This is the early history of the seven Chicago Anarchists:

"(1) Michael Schwab, a German, lost his mother when he was eight years old, and his father four years later. He consequently grew up without parental guidance or control. At sixteen he was a deist and at seventeen an atheist.

"(2) August Spies, also a German, received but the simplest elements of a school education, was a religious skeptic at fourteen, came to America at seventeen, and became an anarchist and a socialist.

"(3) Albert Parsons was a native of Alabama. His parents both died before he was three years old and he drifted to Texas, joined the Confederate Army when only thirteen, and served through the War in various cavalry companies.

"(4) Samuel Fielden was a native of Lancashire, England. His father was a weaver, a wonderful man in an argument," says the son, and 'our acquaintances, instead of going to church on Sundays, used to meet at our house to discuss politics, religion, and all subjects pertaining to the social and political life.' His mother died when he was ten years old. He received but the merest elements of a school education 'at a small private school.'

"(5) Adolph Fischer was born in Bremen, Germany. He came to this country at the age of fifteen and learned the printer's trade.

"(6) George Engel was a native of Cassel, Germany. His father died when he was but a year and a half old, and his mother before he had attained the age of ten years. Then he 'was thrown money-lessly upon the world.'

"(7) The last of the seven, Louis Lingg, was born in Mannheim, Germany. While he was 'still very young' an accident 'deprived his father of the ability to work, which plunged the family into abject poverty.' Young Lingg after that "often went hungry for a day at a time." He

imbibed socialistic ideas when he was only thirteen years old."

Of the seven none received any proper care or training from society. When they were not orphans they grew up without parental control. They had the slightest education, and they were thrown on their own resources for self-support when they should have been at school. They had to fight a hard fight for their livelihood, and they early learned, or thought they learned, that the State, which did not care for them, was their foe. No one taught them of God, and they grew up disbelievers in any Supreme Being. The same causes of ignorance, neglect, privation and poverty, made them all enemies of society, haters of law, Anarchists. It is easy to breed criminals. The conditions given, the product will follow. The State must care better, or, if not the State, then the Church, for its poor and its orphans.

WORLDLINESS.

A gay young woman who had grown up a stranger to religious influence, and was devoted to the theatre, the dance, and other forms of amusement, went to visit in a Christian family connected with a certain Church. Her attention was aroused by the new life around her, and she began to ask many earnest questions. In the church was quite a party of young people who had their own prayer-meeting and literary circle. To these she was introduced. She found their conversation just like that to which all her life she had been accustomed. They enlarged with zest upon the gayeties of the town, their talk was of actresses and of balls. Naturally a leader, this young lady soon took the initiative in their amusements. When she found that her companions at the Saturday play were Christian young women who helped to sustain the prayer-meeting; and taught in the Sabbath-school, she could not understand how they could be interested in such dull work; but when they laughed constrainedly and with an apologetic remark or two turned eagerly to the discussion of the play or the party, all thought of their Christian profession as a serious or important thing, and all interest in Christianity for herself seemed to be dismissed from her mind, and she returned to her home as worldly, as indifferent, as she had come.—*Rev. J. H. Worcester's Womanhood.*

FRENCH WORK.

TO THE FRIENDS AND SUPPORTERS OF THE
MISSION SCHOOLS AT POINT-AUX-
TREMBLES.

We opened this session with one hundred and sixteen pupils, all French Canadians excepting five. These latter come from French Canadian settlements and speak French as well as English and are more liable to become Romanists than to remain Protestants. We have to-day one hundred and eighteen pupils, and five or six more will come in a few days, when our school will be overcrowded.

We have forty-five Roman Catholics, sixty-six Converts, and seven Protestants. One-half of our pupils have been here for one, two, or three sessions, the other half are new pupils.

Thirty-five of our scholars are professed Christians and ten of them have the ministry of the Church in view, which gives us great encouragement.

The eleven who were working as teachers and colporteurs during summer, as a general rule gave satisfaction to our Board. Four of these workers have entered the Presbyterian College this term, three have returned to our school and one is still teaching.

We begin already to reap benefit from sending our advanced pupils to the outlying districts to teach during the summer. They send pupils to us who have a fair knowledge of Bible history and who know at least how to read and write a little.

This year we have only ten per cent of our pupils in the alphabet, whereas we have usually from twenty to thirty per cent.

We would again draw your attention to the three hundred applications for admission to our schools this year, while with one hundred and twenty pupils we are crowded.

Can nothing be done to give us more accommodation? Shall we go on as heretofore and let these surplus applications go to Roman Catholic colleges and convents? Cheap board and tuition are granted in those attractive buildings to the young people who are in danger of falling under Protestant influence.

Surely Christian Protestants ought to waken up to their responsibility towards their French Canadian brethren and give as the Lord has prospered them, ever

keeping in mind this work of French Evangelization.

J. BOURGOIN,
Principal.
Pointe-aux-Trembles, Nov. 23rd, 1887.

HE ASKED A FAVOUR.

"My lads," said a captain when reading his orders to his crew on the quarter-deck, to take command of a ship, "there is one law that I am determined to make, and I shall insist upon its being kept. Indeed, it is a favor which I ask of you, and which, as a British officer, I expect to be granted by a crew of British seamen. What say you, my lads; are you willing to grant your new captain one favor?" "Ay, ay!" cried all hands; let us know what it is, sir." "Well, my lads," said the captain, "it is this; that you must allow me to swear the first oath on the ship. No man on board must swear an oath before I do. I am determined to have the privilege of swearing first on board. What say you my sons; will you grant me this favor?" The men started, and stood for a moment quite at a loss what to say. "They were taken," says one, "all a-back." "They were brought up," said another, "all standing." The captain reiterated, "Now, my fine fellows, what do you say—am I to have the privilege of swearing the first oath on board?" The appeal seemed so reasonable, and the manner of the captain so kind and prepossessing, that a general burst from the ship's company announced, "Ay, ay, sir!" with their accustomed three cheers. The effect was good, and swearing was almost wholly abolished on the ship.

There are certainly some places where prohibition does prohibit. A correspondent of the *Christian Instructor* writes from Cedar Rapids, Iowa:—"Cedar Rapids has a population of 20,000 and not a single open saloon. There are, no doubt, places where intoxicants are sold, but they are secret places known only to the initiated. Does it decrease crime? At the opening of the last term of Linn County Court (in which Cedar Rapids is situated) there was not a single prisoner in the jail and not one in the city prison, and the police records show the number of arrests to have fallen off 50 per cent. within the last six months, or since the law was strictly enforced.—Sel.

THE HOME CONVERSATION.

While in all places and at all times our words should be well chosen, and should be full of the pure and gentle spirit of Christ, there are many reasons why the home conversation, preeminently, should be loving. Home is the place for warmth and tenderness; it should be made the brightest and sweetest spot on earth to those who dwell within its walls. We should all carry there our very best moods, tempers, and dispositions.

Especially by our speech should we seek to contribute to the enrichment of the home life, helping to make it elevating and refining, and in every way ennobling in its influence. Home should inspire every tongue to speak its most loving words, yet there is in many families a great dearth of kind speech. In some cases, there is no conversation at all worthy of the name; there are no affectionate greetings in the morning, or hearty good-nights at parting when the evening closes; the meals are eaten in silence; there are no bright fireside chats over the events and incidents of the day. A stranger might mistake the home for a deaf-and-dumb institution, or for a hotel where strangers were together only for a passing season.

In other cases it were even better if silence did reign, for there are words of miserable strife and shameful quarrelling heard from day to day; husband and wife, who vowed at the marriage-altar to cherish the one the other until death, keep up an incessant petty strife of words; parents, who are commanded in the Holy Word not to provoke their children to wrath, lest they be discouraged, but to bring them up in the nurture of the Lord, scarcely ever speak to them gently and in tenderness. They seem to imagine that they are not governing their children unless they are perpetually scolding them. They fly into a passion against them at the smallest irritation. They issue their commands to them in words and tones which would better suit the despot of a petty savage tribe than the head of a Christian household.

It is not strange, that, under such "nurture," the children, instead of dwelling together in unity, with loving speech, only wrangle and quarrel, speaking only bitter words in their intercourse with one another. That there are many homes of

just this type it is idle to deny. That prayer is offered morning and evening in some of these families, only makes the truth the sadder; for it is mockery for the members of a household to rise together from their knees after morning devotion only to begin another day of strife and bitterness.—*Dr. J. R. Miller* in "*Silent Times*."

THE WEEKLY PRAYER-MEETING.

"And they continued steadfastly in the apostle's doctrine fellowship, and in breaking of bread, and in prayers." Acts 2. 42.

1. Realize it as your duty to be present.
2. Be punctual at the appointed time.
3. Consider beforehand your own special need.
4. Come in the spirit of prayer.
5. Try to bring some person with you.
6. Sit close together, and near the front.
7. Join heartily in the singing.
8. Do your share in the active work.
9. In speaking or praying, try to be audible to all.
10. Seek grace to speak to edification.
11. Be brief in any part you take.
12. Encourage the regular attendance of children.
13. Mention to the Leader special cases for prayer.
14. Give every stranger a most cordial welcome.
15. Never give way to, or countenance fault-finding.
16. Forsake not the assembling of ourselves together.
17. Always expect the presence of Jesus.
18. Continue in these things.
19. Grieve not the Holy Spirit by negligence.
20. Do all to the glory of God.

Think of Robert Morrison's waiting seven years for his first convert in China; or Adams' ten years at Port Natal; or the London Mission Society's ten in Madagascar, and thirty in Madras Presidency without any, and fifteen in Tahiti for its first convert; or the Baptists' twenty-one years for twenty-one converts among the Fuloogoo, as compared with the gains of the last ten years, counted by tens of thousands!

MORAVIAN CUSTOMS.

The Moravians have settled not only in Germany, but also in England, Switzerland and America. They hold nearly all the doctrines of Luther. Their largest settlement, Herrnhut, is in Saxony, and the Moravians in many parts of Germany bear the name of Herrnhuters. In each community there are two houses set apart—one for the unmarried men, called the "Brothers' House," and the other for all unmarried sisters or widows who wish to enter it. The Moravians cannot marry without the consent of the elders of their church, and in some cases the bridegroom has been chosen for the bride. They seldom marry outside of the community, and their engagements are nearly as solemn as the marriage. The weddings are very simple, the sister wearing but a black dress with a white lace handkerchief, and her pretty cap with its pale pink ribbon, which is changed afterward for a pale blue ribbon when the ceremony is finished. There are always two rings at a wedding in Germany, as there a married man always wears one which he receives from his bride in exchange for his. The Moravians wear no crape or mourning for their dead, and they speak of them as blessed, and of the dying as "going home." They call the graveyard "God's acre," and they take the greatest care of the graves. But there also is the division as in the Church, for the men are buried on one side and the women on the other. The Moravians are all well educated, and the poorer brethren among them enjoy the privileges in their excellent schools as do the richer brethren. Life among the United Brethren is simple and unartificial, love to God and man being their first principle, and many who have lived among them bear in their hearts a loving memory of their goodness and of the pretty little village of Neudietendorf.

SUNDAY IN AMERICA.

Sunday has had more value in this country than merely as a day of rest. It has been a power in forming American character. It has called a pause to men in whatever pursuit. It has kept before men always the knowledge of a great authority regulating their affairs. Those who were brought up under the strict law of what is called the Puritan Sunday sometimes look back from early manhood with intense dislike to its iron restraints imposed

on the jubilant spirits of their youth. But as they grow older and more thoughtful they recognize at least the priceless discipline of the day, its effect on the formation of mind, its lessons which hurt so much in entering that they are never to be forgotten. No wandering life prevails to lead them away from the effects of those days; nor are there among the sons of men in this world of labour and pain any who look back with such intense yearning for the home rest as those men who out from the anxieties and agonies and sins of mature life, howsoever gilded its surroundings, send longings of heart to the old fireside, where the Bible was the only Sunday book and the *Pilgrim's Progress* was almost the only week-day fiction.

Scorn it, as may those who never knew what it was, the Puritan Sunday made men, thinking men, strong men, who in the world looked always to something beyond the approval of their fellows, felt always that there was somewhere some one who knew what they were in their hearts. It made a large part of what is worthy in our institutions and our men, in New England and New York in Virginia and the Carolinas, and throughout the growing Union.—*New Princeton Review*.

COMMERCIAL VALUE OF MISSIONS.

Take the following figures, vouched for by competent authority:

The commerce of the United States with the Sandwich Islands alone in 1870 was \$4,406,426, while in the same year the whole amount expended in foreign missions by all denominations in this country was \$1,633,801. "The cost of the Sandwich Island missions," says Dr. Anderson, "up to 1869—that is, for fifty years, and during the whole period of its dependence on the Board—was \$1,220,000. The profits of our trade with the Sandwich Islands for 1871 was \$660,964—more than half of all that was expended on the mission during fifty years."—*Dr. Haygood's Plea for Missions*.

I am convinced that there is no influence to-day that is operating with greater rapidity to saturate the Sunday air with secularism and wipe out the distinctions that have hitherto obtained between the one day and the six days that our Sunday morning newspapers.—*Dr. Parkhurst*.

A TESTED REMEDY.

It is related that Bishop Kavanagh was one day walking, when he met a prominent physician, who offered him a seat in his carriage. The physician was an infidel, and the conversation turned upon religion.

"I am surprised," said the doctor, "that such an intelligent man as you should believe such an old fable as that."

The bishop said, "Doctor, suppose years ago some one had recommended to you a prescription for pulmonary consumption, and you had procured the prescription and taken it according to order, and had been cured of that terrible disease, what would you say of the man who would not try your prescription?"

"I should say he was a fool."

"Twenty-five years ago," said Kavanagh, "I tried the power of God's grace. It made a different man of me. All these years I have preached salvation, and, wherever accepted, have never known it to fail."

What could the Dr. say to such a testimony as that? And such testimonies are what men need to turn them from the error of their ways, to the personal experience of the saving power of the Lord Jesus Christ.

"How would you prove the divinity of Christ?" said some ministers to a young backwoods preacher whom they were examining.

"What?" said he, puzzled by the question.

"How would you prove the divinity of Christ?"

"Why, *he saved my soul*," was the triumphant reply.

But to give this answer one must be saved, and know it in his heart, and show it in his life, and he then becomes a living epistle known and read of all men.—*Selected.*

The drink bill of Great Britain the past year stands at \$614,528,925 as against 616,349,530 for 1885, being a decrease of \$1,820,605 in one year. The enormous sum of twenty-two billion five hundred million dollars has been spent in intoxicating liquors during Victoria's reign. Had not this sum been devoted to the purchase of so much poverty, crime and death, it might have blotted out the national debt five times over, or covered the whole land with beautiful and happy homes.—*Sel.*

THE CHINESE AND THEIR CUSTOMS.

BY FANNIE ROPER FEUDGE.

(Mrs. Foster, a missionary at home on furlough; and Misses Annie, Lucy, Pearl and Fannie, four young ladies who are about going out as co-workers with Mrs. Foster, on her return to China.)

ANNIE.—"Please tell me, Mrs. Foster, do you find the Chinese, as a nation, as far inferior to our own people, as many writers have portrayed them?"

Mrs. FOSTER.—"By no means, my dear. The idea of calling the Chinese a semi-barbarous people, has been quite exploded; and that upon the testimony of nearly every tourist who has penetrated "The Flowery Kingdom," beyond its seaports, and seen the Chinese in their own homes.

"In the refinements of social life, in genuine courtesy, in harmonious affections between the several members of the family circle, and especially in filial reverence and love they are certainly our equals, and in many respects our superiors. If, within the last century or two, we have outstripped them in scientific development, we have still to confess that many of our arts, and especially our luxuries, have come to us from the East, and that the Chinese were already a settled nation, having a well organized government, with both schools and colleges, and a very respectable literature, while our ancestors were roaming the forests, clothed in skins, and our language without even an alphabet."

LUCY.—"Is there any marked difference between their social customs and ours?"

Mrs. F.—"Yes, this is everywhere apparent when you come to mingle freely with the Chinese in every day life. Indeed, their rules of etiquette, no less than their modes of life seem almost at antipodes with ours. We often surround the house with a garden or flower yard; but in China, they build the house around the garden, or if there is no room for a garden the house encloses a court-yard, upon which nearly all the rooms open from the rear, so that the court or garden is more secluded from public view than the house. The bed-rooms are usually on the ground-floor, and they have simply paper screens to the windows and doors, that let in the light, and secure privacy, but do not impede the ingress or egress of sounds.

"As in other countries, the poor live in

huts or shanties; the well-to-do tradesmen in comfortable brick or frame houses, two or more stories high and the nobility in palaces. In the latter, the interior apartments are the largest and best, while those fronting the street are smaller and less handsomely decorated; since orientals do not invite the entrance of burglars by an outer display of their wealth, but are content with the ownership and enjoyment thereof, among themselves. But whatever may be the size of the dwelling—whether palace or hut—there is sure to be a corner, if not a room, dedicated to ‘the worship of ancestors and the gods’—a household altar, where are inscribed the names of their forefathers, and the images they worship. Here at stated seasons, the various members of the family prostrate themselves in adoration, and fresh incense is lighted every morning and evening—the new being invariably lighted before the old has been burned out, so that perpetual incense may be said to arise from these household altars of the Chinese. I fear that *this also is in contrast to many family altars in our own dear land.*”

PEARL.—“This household worship is not all that the religion of the Chinese, calls for, is it?”

MRS. F.—“No, there is always the temple worship, with its gorgeous display of gilded altars and robed priests, its perfumed incense and rich offerings, to which the rich contribute their gold, and the poor their loaf of serie or tany dipper of rice. But every man, woman and child gives something, and hence, feels that he has an interest in the concern. The Chinese worship also, at the tomb of their ancestors; and once a year burn upon each grave a full suit of life size paper garments which are supposed to supply the spirits of the dead with needful clothing in their new abode.”

FANNIE.—“The Chinese do not seem to wish to forget their departed friends, nor to seek to drive off, as so many people do, the memory of everything associated with death.”

MRS. F.—“No, but they are strangely inconsistent. For while they meet death with stoical indifference and seem unconcerned as to a future state, they regard the quality of the coffin as a matter of vital importance, frequently purchasing one beforehand, and laying it up in a conspicuous place till it is needed. In fact a handsome coffin, with silver plate and

name engraved thereon, is deemed an appropriate present from a dutiful son to his sire; and it is always, when so given, placed among their handsome furniture, in the best drawing room, to be seen and admired by guests, as long as the owner may live.”

ANNIE.—“What a queer idea! Are the arrangements for the funeral in keeping?”

MRS. F.—“Quite so; for their mourning color is *white* instead of black; they beat gongs and tontoms to express their grief; and they wind up the funeral with a sumptuous feast—going to the late home of the dead *en masse* from the grave, and spending the remainder of the day, in feasting and merriment. The grave is shaped exactly like the Greek letter, Omega, and amid the peal of scores or hundreds of gongs, the body is laid away, while each person in the procession burns a strip of gilt money, i. e. paper of gilt tinsel, on the new made piles, and then turns away to discuss the feast of fat things spread for their benefit. The viands consist of roast pig, fowls and game, with huge pyramids of rice, fruits and confectionery; while wines, tea, and arrack circulate freely, accompanied by uproaring mirth.

“All this takes place beneath a large canopy erected on the side-walk in front of the dwelling, and there, too, the corpse has its last resting-place before being borne to the tomb; and as the procession starts, one of the sons of the house sets fire to a huge sedan chair made entirely of paper, saying, as the fragile vehicle ignites: ‘Here father (or mother), is a sedan for your journey; depart in peace.’ This portion of the ceremony seems so tender and beautiful as the son takes his *last* farewell of the loved one, that despite its frequency, it always brought the tears to my eyes, and a touch of sympathy for the bereaved.”

LUCY.—“Do the relatives of the deceased take part in the wailing, or is it done exclusively by the hired mourners?”

MRS. F.—“The sons and sons-in-law always *lead* the wailing and lamentations; and all the relatives who can be present join in these dolorous duties, a *husband* being the solitary exception. According to Chinese usage a man may mourn for his parents, brothers, children or friends, but *never for his wife*, however much he may have loved her. A woman bewails her husband, children, and parents, but never a *son-in-law* or *daughter-in-law.*”

FANNIE.—“But surely the natural grief for the loss of near and dear relatives is not to be regulated by mere outward forms.”

MRS. F.—“Chinese etiquette regulates everything in that ancient land, even to the manifestation or suppression of grief; and while with almost burning heart the husband may lay away the tender, faithful wife, who, for a quarter of a century or more, has been the sunshine of his heart and home, it would be deemed a degradation to himself to shed a tear or convince one sign of grief. So in stolid silence, without even a parting kiss or tender pressure of the hand, he must see the light of his eyes depart, and give no sign.”

PEARL.—“Do Chinese ladies and gentlemen visit or travel together, or must they go separately and the attendants of each be of their own sex?”

MRS. F.—“When ladies of the better class go abroad, they usually ride in closely curtained sedans, borne by men; but when they walk short distances, it is generally at night, and they go closely veiled, with one or more female attendants walking on either side while one carrying an oiled silk lantern, precedes her mistress, and keeps a sharp look-out ahead. It is, however, only on very rare occasions, that a young or pretty Chinese lady of the better class, ventures out on foot, and then only for short distances. Chinese ladies are emphatically ‘helpers at home.’”

ANNIE.—“Of what form and material are ladies garments’ made?”

MRS. F.—“Wherever it can be afforded the Chinese of both sexes dress in silk or silk crepe: and the wealthy make large use of very costly furs imported from Russia and Siberia. Blue is the favourite color of the ladies’ who dress, morning, noon and night, in long, loose, richly embroidered robes reaching from the neck nearly to the ankle. Full silken trousers are gathered closely around the ankle; and over these a daintily embroidered skirt laid in plaits, and confined at the waist by a very marvel of jewels and exquisite needle-work in the form of a girdle. The sleeves are wide and handsomely trimmed with satin, velvet or fur, according to the season. They are folded back, in ordinary indoor wear, but are brought down so as to completely cover the hands, in lieu of gloves, whenever the wearer is in the presence of other gentlemen besides her husband or father. Almost incredible

quantities of jewelry, in the form of rings, ear-rings, chains, bracelets and bangles, are worn by all classes, the quality of course varying with the rank and wealth of the owner.

“The higher class press the feet of their female children from infancy, so that a tiny satin slipper less than four inches long, is often worn by a woman who is already a wife and a mother. The compression of the feet is a very painful operation, but probably less injurious to health than tight-lacing, which is utterly unknown to Chinese ladies, as are various other abominations practiced by ladies in Christian lands.”

LUCY.—“How is the hair worn, and what is the general appearance of the ladies?”

MRS. F.—“The hair of unmarried females hangs down in long braids; but all married women twist it toward the back of the head, and fasten it with bodkins of silver or gold; while the beautiful arched eyebrows for which Chinese ladies are noted, are fashioned, from childhood by the hands of the mother or her maids. Many of the Chinese women are very handsome in youth; and their dress, is on the whole, modest, becoming and convenient—much more so than ours.

“Neither lady or gentleman is completely dressed without a fan; and the male attire must include also, a pipe, tobacco pouch, flint and steel, and sometimes a pair of chop-sticks. The fan and pipe are carried in the hand, while the other accoutrements are attached to their under belt.

“In hot weather, the labouring classes of men take off their upper garments altogether, and go about in their loose trousers only; but they usually wear sandals made of strong leather; and with, umbrella-shaped hats to shield their shaved heads from the torrid sun. They also have queer-looking overcoats made of a species of flax, which effectually turn off the rain, keeping the whole person and clothing comfortably dry.

“The garments of men, like those of the women, are all loose and wide sleeved; and those of rich and poor, do not differ at all in shape, but only in material, the rich wearing silk and fur, the poor, dried cotton. Among the rich, the upper garment is frequently gathered in folds around the waist, by a beautifully embroidered girdle; and in winter, all classes pull

a pair of tight leggins over the loose trousers, and wear heavily-wadded overcoats. The *wintercap* is of velvet, fur, broadcloth, or flannel; and the summer hat of straw or bamboo.

"Chinese etiquette, and I believe even law, forbids any private citizen to change his winter cap for the summer one, or *vice versa*, until the governor of the province has changed his, and that fact has been officially announced. The thick-soled shoes are made of silk or cotton with leather soles, the edges of which are kept clean by whitening instead of blacking; and the stockings of both sexes and all ranks are *cut out* and *made* of silk or cotton like any other garment; and of course cannot be tight-fitting, or shaped to the ankle."

PEARL.—"Won't you please tell us something of the household arrangements."

MRS. F.—"All the domestic affairs including the employment of servants, the entertainment of guests, the performance of religious rites, and to a larger extent even the household expenses are generally left to the wife without any dictation from her husband; as is also the entire control of the children for the first seven years of their life. Thus the wife's power is often greater than that of the husband and father, and her influence over her children is next to omnipotent, in consequence of this *absolute power over them in every particular*, during the most plastic period of their lives. Hence, if China is to be won for Jesus, *we must save the women.*"

FANNIE.—"How are marriages provided for in the 'Flowery Kingdom.'"

MRS. F.—"Marriage is very general in China and within the reach of all, but in upper tendom, at least, girls are kept secluded, and from childhood different training of the two sexes is maintained; and betrothals are arranged either by the parents or professional match-makers—'go-betweens' as they are called all over the East. Engagements take place very early for the girls—sometimes at three or four years of age; and of course the child whose future weal or woe is thus bartered away, has no voice in the matter. That 'marriages are made in heaven' no nation more devoutly believes than do the Chinese; and they enter upon its formalities in the gravest manner. Even the precise *hour* as well the *day* of male and female infant

birth is carefully noted as having an important bearing on the marriage question. Both sexes are also consulted at the time of betrothal, incense is burned, and many technical formalities observed. A great feast follows the betrothal at which the prospective bride is arrayed in gorgeous apparel of crimson silk with bright buttons and manifold ornaments, all of which can be *hired* for the occasion if the family's means are limited. If she be still a child, the little betrothed is allowed full liberty among the male as well as the female guests, and of course enjoys the consciousness of being one of the chief personages on so grand an occasion, experiencing all a child's elation at finding herself of more importance than she had ever before dreamed: and little comprehending the dark future to which all this splendor is but the introductory."

LUCY.—"At what age usually do these betrothed children marry?"

MRS. F.—"At any time between twelve and sixteen that may be most convenient to all, the marriage takes place; when a feast is made, guests are invited, musicians are engaged, the house of the bridegroom or of his parents is cleaned from top to bottom, the bridal chamber is newly furnished and decorated with bright or sensuous pictures suited to the occasion, and with more or less pomp and parade; the inexperienced child is borne away from a loving mother's ministry to the unknown home of a man she has never seen, and possibly can never learn to love or even to tolerate, to be literally the slave of his mother's caprices, the maid of all work in his house, to be taunted and scolded, and perhaps beaten, while her husband never dreams of interfering, perhaps not even caring for the bitter bondage of his child wife, or seeing her tears, but utterly unable to help the cause, even if he wished to do so.

"For Chinese custom gives the mother-in-law—during her life-time—entire control of her son's wife; and if there are several sons married all living in the paternal home, the case is still harder, especially for the wives of the younger sons, as they are under the control of the sister-in-law, as well as the old people. It is only after the mother-in-law's death that the son's may have establishments of their own, and then the real reign of the wife begins. Should they lose their husbands before

his mother dies, the daughter-in-law is not absolved from her allegiance nor in the majority of cases is she permitted to marry again. Under such circumstances a woman's lot is pitiable, indeed.

"For the man it is very different. Before the earth is dry upon his wife's grave, the "go-between" enters the husband's gate to arrange for a new wife. But when the husband dies, he is always buried in the same grave with his first wife.

"Women in China are seldom educated, as knowledge of books is deemed for her of far less value than how to pamper the gross appetites of her sensuous lord. One Chinaman, a little wiser and kinder than his fellows, wrote a book on education; and even advised that women should be instructed, 'since monkeys may be taught to play antics, dogs may be taught to tread a mill, cats to run around a cylinder, and parrots to recite verses.' And women being regarded by the Chinese as nearly equal to the domestic animals, this philanthropic Celestial decides that she may share in the intellectual banquet condescendingly spread for the new household pets, always, of course, if she be young and pretty.

"If parents lose two or three sons by death, they often give a girl's name to the next, thinking thereby to deceive the evil spirit, who is supposed to take as little heed of girls as do the Chinese themselves. Boys are sometimes for this reason, suffered to grow up to manhood, wearing girl's clothes, and being treated in every way as girls, in order to outwit the devil. What a blessed joy to be released from such a bondage, and to receive the 'new name' and new nature of our divine Redeemer, with the blessed inheritance of everlasting life."

I must think forever:—would an eternal train of my present thoughts be either worthy of me or useful to me? I must feel forever:—would an eternal reign of my present spirit and desire please me—make me happy? I must act forever:—would an eternal course of my habitual conduct bring blessedness, or even bear reflection?

Nobody ever outgrows Scripture: the book widens and deepens with our years. *Spurgeon.*

ACTIVITY IN LIFE.

Not a word ought to be said against intense earnestness and unbroken activity in work. Very few people are really overworked; at least very few people do more work than they ought to do, although they may do it in such a way as to do harm to themselves. It is the fashion just now to decry our age as an age of overwork, and yet no lesson is more needed to-day than that which teaches the duty and the sacredness of work. "In the loom of work each man's soul is built." There is no other such school of life-as-work. Idleness wastes life piecemeal, disintegrates its fibre. Only in incessant action is healthy life possible.—*Sel.*

NEW HOUSES AT JERUSALEM.

Outside the walls of Jerusalem a new town has sprung up, a building club having been established a few years ago, under the operation of which one hundred and thirty houses were erected in four years by the Jews, while along the Jaffa road many country villas have been erected of late by European residents as summer abodes. The latest development of the building of new houses without Jerusalem is to be found in the enterprise which has led to much building being done on the slopes of the Mount of Olives, the summit of which is crowned with the Church of the Ascension.—*Paris Messenger.*

The *Japanese Gazette* regrets "to say that Buddhism cannot long hold its ground, and that Christianity must finally prevail throughout all Japan. Japanese Buddhism and Western sciences cannot stand together. They are inconsistent the one with the other." The Buddhists continue to make a most vigorous effort to counteract the spread of Christianity in Japan, and the Honganji sect was never so busy. One school in Kioto alone is to be rebuilt at a cost of twelve thousand dollars, and other Buddhistic seminaries and colleges are being started in various parts of the country.

Copies of the October issue of the MARITIME containing Dr. Field's open letter to Ingersoll, in parcels of any size, may be had on application at this office.—Price two cents per copy.

"WHAT PROFIT?"

"What is the value of this estate?" said a gentleman to another with whom he was riding, as they passed a fine mansion surrounded by fair and fertile fields.

"I don't know what it is valued; I know what it cost its late possessor."

"How much?"

"His soul?"

A solemn pause followed this brief answer; for the inquirer had not sought first the kingdom of God and his righteousness.

The person referred to was the son of a pious laboring man. Early in life he professed faith in Christ, and he soon obtained a subordinate position in a mercantile establishment in this city. He contained to maintain a reputable religious profession till he became a partner in the firm. Labor then increased. He gave less attention to religion and more and more to his business, and the cares of the world choked the Word. Ere he became old he was exceedingly rich in money, but so poor and miserly in soul that none who knew him would have suspected that he had ever borne the sacred name of Him who said: "It is more blessed to give than to receive." At length he purchased the landed estate referred to, built him a costly mansion, sickened and died. Just before he died he remarked:—"My prosperity has been my ruin." What a price for which to barter away immortal joy and everlasting life; yet how many do it!

HOW WHISKEY STARTED THE U. S. REBELLION.

General Thoma. W. Conway, at a temperance lecture in Norwich, repeated an interesting story, told him years ago by Admirable Semmes, of the rebel cruiser *Alabama*, of the way in which whisky started the Rebellion. According to Semmes, just after the election of President Lincoln, a conference of Southern leaders was held at the St. Charles Hotel, New Orleans, to decide upon which course they should follow. At the opening of the discussions of that conference the prevailing sentiment and a decided majority were against a declaration of war. The majority of cooler heads, when sober, were against it. The discussion continued until a late hour. At length whiskey and ice

were brought up. The members of the conference, some of them sparingly at first, imbibed. Bottle after bottle was produced. As a result those at first opposed to war, under the influence of drink, were influenced by the others; and when the conference broke up, near daylight, nearly the entire body of Southern representatives were in favour of making war upon the flag and the government.—*Albany Journal*.

MONEY FOR A PRIZE FIGHT.

The other day a brutal prize fighter got a purse of \$12,000 for pounding an opponent into pulp. Money can be had in abundance for illegitimate uses, but a thousand interests, dear to the master as the apple of his eye, must languish for the lack of funds. We have seen that there is no lack of wealth, there is money enough in the hands of church members to sow every acre of the earth with the seed of truth, but the average Christian deems himself a despot over his purse. God has entrusted to his children power enough to give the gospel to every creature by the close of this century, but it is being misapplied. Indeed, the world would have been evangelized long ago if Christians had perceived the relations of money to the kingdom, and had accepted their stewardship. There has been too much of the spirit of an Ohio church treasurer (a professed Christian) who, when his pastor brought his annual contribution to the American board, said to him: 'You ought not to do it. I don't think it's right. You ought to stop giving to missions and preach for us on a smaller salary;' adding in conclusion, 'We are heathen,' a proposition which few enlightened men would be disposed to controvert, though it is a hard rub on the heathen."—*Our Country*.

Mothers need to read and re-read the old parable of the seed and the sower before they grasp the hidden comfort in the fact it reveals, that growth may be going on though we see it not; for it was not the seed which forthwith sprang up that at last bore the full grain in the ear.

Father Taylor, of Boston, asserted his claim to criticism after hearing a transcendental discourse of Emerson, saying, "It would take as many sermons like that to convert a human soul as it would quarts of skimmed milk to make a man drunk."

HOW ROME LOSES IN AMERICA.

Dr. Charles S. Pomeroy, of Cleveland, answering the query: "Is Romanism overwhelming us in the United States?" sets forth some remarkable and exceedingly satisfactory statistics. He shows that the Romish ecclesiastics have secured a great amount of wealth; 200 million of dollars would not cover the property now under the exclusive control of the American priests. But the increase in the membership of the Romish Church has by no means corresponded with this accumulation of wealth. Through the vast proportion of the immigration has been Roman Catholic, so that this element, with its descendants, may include nearly half the entire population, the latest statistics give less than seven millions of Roman Catholics, including men, women, and children. If they had merely held their own they would have numbered twenty-two millions to-day instead of less than seven. From 1850 to 1880 Romish priests increased 5,100; but meanwhile Presbyterian ordained ministers increased 4,276, Baptists 11,428, and Methodists 15,430, to say nothing of the large growth in the other denominations. The aggregate increase was 44,315 evangelical ministers to match about 5,000 priests.—*Scl.*

A MOTHER'S WORK.

"My children brought their contributions to the missionary cause," we heard a mother say one day at a woman's conference; "but it dawned upon my mind that they did not bring their interest, their hearts. How was I to awaken the interest of my boys and girls in this far-away work that I considered of such vital importance? I resolved to have a missionary evening once a week; the time set apart is now tea-time on Sabbaths, when we make a family collection for missions. All through the week my eyes are open for an anecdote or bit of news bearing on the subject; these I mark or cut out. By Sabbath I manage to have quite a store of missionary reading, and the children have grown to expect and enjoy it. Now they know our missionaries names, and eagerly follow their work. All this means trouble, but the children say to themselves: 'Since mother has taken all this trouble, this matter must be worth thinking about, and we will begin to look into it.'"

QUITE TRUE.

When Chrysostom was brought up before the emperor, the potentate thought to frighten him into obedience to him, and said, "I'll banish you."

"No you can't," said Chrysostom, "for you can't banish me from Christ."

"Then I'll take your life," cried the irate monarch.

"You can't," was still the response, "for in Christ I live and have my being."

"Then I'll confiscate your wealth."

"You can't," was still the response, "for in Christ I have all my riches."

"At least," the tyrant said, "I shall cause you to lose all your friends, and you will be virtually an outcast."

"But you can not," Chrysostom exultantly replied, "for I have a Friend that sticketh closer than a brother." Is it not sweet when to our own souls, as he was to his servant Chrysostom, Christ is all in all?—*Railway Signal.*

ABLE AND WILLING.

Mr. M—— lately related a conversation with an inquirer who had been led up in spirit to Mount Calvary, and whom he asked to look up into the face of the great Sufferer as He hung between the thieves, and say to Him, "O Christ, thou canst not save me."

The man replied, "I dare not say that."

Then said Mr. M——, "Look up into His face and say, 'O Christ, thou wilt not save me.'"

"No," said the man, "I dare not say that."

"What will you say then?"

The poor man saw the truth at once. He believed that Christ was both able and willing to save him there and then, and went on his way rejoicing.—*Crumbs.*

"Do you see," said Dr. Arnold to an assistant teacher, "those two boys walking together? I never saw them together before. You should make a special point of observing the company they keep; nothing so tells the changes in a boy's character."

At all events, James, you will find that though there are many dirty roads in life, if you use your judgment you may always be able to find a clean crossing.—*Father of James Nasmyth to his son.*

HOW SHE WAS CONVERTED.

When somebody asked her under whose preaching she was converted she smiled and said.—“Under nobody’s preaching; it was under Aunt Mary’s practising.”

She had gone to live with her aunt when she was a self-willed, thoughtless, headstrong young girl, leaving the house of her parents because they opposed her marriage to a young man who proved, as she soon found, entirely unworthy of her love. And the aunt, who believed the word of God with all her heart and acted it out in all her life, received her lovingly, and with patient and gentle kindness, and good sense gradually led her to see the error of her course and to receive in love the lessons she endeavoured to impress, till in the end they brought forth fruit an hundredfold, and the niece became a warm-hearted and faithful Christian. And when, as already said, some one asked, “Under whose preaching was she converted,” with a smile she replied, “Under nobody’s preaching; it was under Aunt Mary’s practising.”

And there is a world of meaning in the answer, for example is *ever* more powerful than precept, and a holy life is the mightiest of all arguments for religion. “It wasn’t master’s sermons, but it was master’s life that did it,” said a servant—who had been awakened to think of her sin—of her master, who was a clergyman. Christian reader, can it be said of us that our home life is a daily sermon which every one in the house can read? Of two of the disciples of old we read that men “took knowledge of them that they had been with Jesus,” and the command of Christ to all his disciples is, “Let your light so shine before men that they may see your good works and glorify your father which is in heaven.” He does not say “let your professions be loud,” or even “let your doctrines be correct,” important as the last may be, but “let your light shine.”

And this is what is everywhere needed; not only those who profess, but those who practice; not so much better preaching as better living; not the mere assent to the gospel, but carrying out its principles and spirit in the daily life. The Christian looks to the Bible as the great standard of truth and duty, but the world’s Bible is the Christian himself, and to *him* they look to see what religion is, and if every day his life is preaching the gospel they

will see and be impressed by it. For a holy life is the best kind of preaching, and by it every one may preach, in the family, in the workshop, on the journey, by the wayside, just as truly as the minister can in the pulpit, and as effectually too. In fact, we are always preaching—every one of us—for good or evil, to win men to Christ, or tempt them to evil. Our looks, and words, and actions, and business habits, and our daily and hourly unconscious influence—*it is all preaching*, and we should see to it that it is preaching not only the letter but the spirit of the gospel. To every one let the question come home, *Am I doing this? Every day am I living for Christ? Do I obey his commands and exemplify his spirit, and so live as to win others to him? Reader, are you doing it?*
—Sel.

MY OWN SPECIAL WORK.

There is a work for all of us. And there is a special work for each of us; work which I cannot do in a crowd, or as one of a mass, but as *one man, acting singly*, according to my own gifts and under a sense of my personal responsibility. There is, no doubt, associated work for me to do; I must do my work as part of the world’s great whole, or as a member of some body. But I have a special work to do, as one individual who, by God’s plan and appointment, has a separate position, separate responsibilities, and a separate work: if I do not do it, it must be left undone.

No one of my fellows can do that special work for me which I have come into the world to do; he may do a higher work, a greater work; but he cannot do my work. I cannot hand my work over to him, any more than I can hand over my responsibilities or my gifts. Nor can I delegate my work to any association of men, however ordered and powerful. They have their own work to do; and it may be a very noble one. But they cannot do my work for me. I must do it with these hands or with these lips which God has given me. I may do little or I may do much. *That* matters not in the least. It must be my own work. And by doing my own work, poor as it may seem to some, I shall better fulfil God’s end in making me what I am, and more truly glorifying His name, than if I were either going out of my sphere to do the work of another, or calling another into my sphere to do my proper work for me.—John Ruskin.