

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

THE MARITIME PRESBYTERIAN.

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HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

WE PREACH CHRIST AND HIM CRUCIFIED.

APRIL 1888.

Literary Notices.

OLYMPIA MORATA. From the French by M. Jules Bonnet. Translated by Graco Patterson. The name of Olympia Morata is one that is well worth being revived. She lived in the sixteenth century and her story takes us back to the time of the great movements, the Renaissance and the Reformation, with both of which the life of this young woman was closely connected. We have here, therefore, not merely the facts of the biography of an illustrious woman, but are also introduced to a history of intense interest. We learn much of the story of the Reformation in Italy and the sufferings it brought to those who espoused its principles. The personal history of Olympia as here given shows her suffering much in the cause of Christ but ever loyal and devoted. Philadelphia: Presbyterian Board of Publication and Sabbath-school Work. 16mo, pp. 284. Price, 85 cents.—Macgregor & Knight, Halifax.

SCRIBNER'S MAGAZINE for March opens with a well illustrated article on the "Campaign of Waterloo"—to be continued in the next issue. The first paper deals especially with the battle of Ligny. "The Electric Motor and its Applications," is the title of a very interesting paper by Franklin L. Pope, shewing the many and varied purposes to which electricity is applied from the driving of a factory to the running of a sewing machine. "A Shelf of Old Books," (Leigh Hunt) will attract the lover of literary treasures, while the concluding instalment of "Mendelssohn's Letters to Moscheles," illustrated by facsimiles of autograph musical scores, &c., will be of interest to those who wish to learn more of the great musician's life and character. There are also several stories. Charles Scribner's Sons, New York. Price 25 cts., \$3.00 per year.

HINTS TO YOUNG MEN.—From the Parable of the Prodigal Son. By the Rev. John Leyburn, D. D. The author is well known as an eloquent preacher. This book consists of a course of sermons on the parable of the prodigal son addressed to young men. They are full of wise counsels and suggestions, which the young men of these modern days would find it to their profit to read and deeply ponder.

Philadelphia: Presbyterian Board of Publication and Sabbath-school Work. 16mo, pp. 183. Price, 60 cents. McGregor & Knight, Halifax.

MISSIONS DURING THE VICTORIAN ERA.

A writer in *The Chronicle* of the London Missionary Society, treating of missions during the period covered by the reign of Queen Victoria, thinks there is good cause to thank God and take courage.

He says: "The seven Protestant Missionary Societies of 1800 have become more than 100 in 1887. The total income of the seven was less than £50,000; the income of the hundred is £2,220,000. In 1800 the converts numbered about 50,000; now they are nearly 3,000,000. Every Protestant denomination of the least importance has its foreign missionary society. "Their sound has gone out unto all the earth." If a chart could be so tinted as to exhibit the relative presence of Christian teachers throughout heathendom as recently as 1837 and now, the contrast would be very great. Instead of missions being a failure, as only the superficial can call them, they are a splendid success; and it is not the least of the glorious features of Her Majesty's reign that during it Christianity has spread more widely, gained more triumphs, and made more solid advance through heathendom than during any monarch's reign of any age or country."

Temple Bar (London) speaking of Lady Duff Gordon, says: "At Keneth they saw a theological curiosity—a Copt who had turned Presbyterian, and persuaded a hundred others to do likewise. He was sent to the Soudan by the Patriarch, but brought back. Lady Gordon said 'He is a splendid fellow, and I thought I looked on the face of a Christian martyr—a curious sight in the nineteenth century.' When he was gone, the Mufti said 'Ah! we thank them: for though they know not the truth of Islam, they are good men, and walk straight, and would die for their religion. Their example is excellent. Praise be to God for them!'"

The darkest hour in the history of any young man is when he sits down to study how to get money without honestly earning it.

THE MARITIME PRESBYTERIAN.

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No. 4.

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 6 and upwards, to one address. Single copies 30 cents.

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

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

All communications to be addressed to

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

Read the letter from Mrs. Annand in this issue. It gives a very interesting and graphic description of the place, people and work, at the new mission station.

There are two bright pages in the history of the Presbytery of P. E. Island that should not be forgotten.

The first foreign missionary from our Church, from any Colonial Church, was one of its ministers. Dr. Geddie, though a native of Pictou, was settled in P. E. Island, there he wrought up a missionary spirit, and travelled the Island organizing Societies.

The other page with which most of our readers are less familiar is, that not only was it in a sense a pioneer Presbytery in Mission work, but in Temperance. In 1855, thirty-three years ago, the following resolution which stands to-day on its minutes, was moved by Rev. Dr. Keir and seconded by Rev. Isaac Murray, and unanimously adopted;

"That whereas intemperance is a great evil, which can never be removed or effectually resisted while the traffic in in-

toxicating drinks is continued, it being necessary to remove the cause in order to remove the effect, therefore resolved that the members of this Presbytery, as lovers of their country and of their race, and as office bearers of the Church, cannot but feel a lively interest in the progress of temperance reform, especially in recent legislation in several of the States of the American Union, entirely prohibiting the traffic in intoxicating beverages. And as such laws in our opinion can interfere with the rights of no man, since no man can have rights inconsistent with the public good, or at war with the welfare of the community; we therefore shall exert our influence, and do earnestly recommend to the congregations under our inspection, and to all others, to persevere in vigorous and well directed efforts until a law shall be enacted in this Island prohibiting a traffic which is a cause of much of the wretchedness, misery, pauperism, crime and ruin to the souls and bodies of men, with which this country has been so long afflicted."

The Presbytery has thus an honorable record to maintain in two of the grandest works that the Christian world is carrying on at the present day.

The old men have gone but others have taken up their work. That aim so far as Temperance is concerned, has been virtually attained. They have the Canada Temperance Act and some of the members of Presbytery had no small share in bringing it about. May their record in future days, both in missions and temperance, grow ever brighter.

The result of Protestant girls attending convent schools is seen in the following from a French (Quebec) paper.

"On Saturday last at the Ursuline Convent a young Englishwoman, twenty years of age, embraced the Catholic religion, after having abjured Protestantism. The ceremony was most imposing.

The Pictou Presbyterial of the Women's Foreign Missionary Society held its Annual Meeting at Stellarton on Thursday, March 22. There were fifty, or sixty ladies present. Encouraging reports were presented of work done during the year.

The time of the Annual Meeting was changed to September. The following are the officers for the ensuing year :

PRESIDENT—Mrs. Fraser, Scotsburn.
1ST. VICE PRES.—Mrs. Goodfellow.
2ND. " " —Mrs. Cairns.
3RD. " " —Mrs. James McKay.
SECRETARY—Mrs. Merriman.
TREASURER—Mrs. Munroe.
ASS.-SECRETARY—Mrs. John Ferguson.

A public meeting was held at Durham, Pictou County, on the evening of March 23, to organize a Society to be called the Temperance Society of the congregation of West River and Green Hill. The object of the Society is to promote temperance in the community, to aid in carrying out existing laws and to work for Prohibition.

Several things combined to make the occasion one of great interest. The place of meeting was the old College, one of the oldest Presbyterian Colleges in the Dominion, now used as a hall. It was in this community that the first temperance society in the Province was organized some sixty years ago, by Rev. Duncan Ross. It is, so far as we know, the only congregational temperance society in the Synod, and thus allies temperance with the Church.

It is a fitting thing that the place and congregation that was once a centre of Presbyterianism in the Maritime Provinces, and which took the lead in temperance organizations in days gone by, should be the first in organizing with the Church to further Prohibition.

The Pastor, Rev. J. F. Forbes, has been worthily seconded in his efforts in this matter by a large band of earnest temperance men and women. The roads were very bad but there was a good attendance, and fifty-six signed the pledge at the first meeting.

GATECHISTS AND THEIR FIELDS.

The following are the names of our Catechists for the Summer and the Presbyteries in which they have been appointed to labour.

Presbytery of Sydney—A. K. McLennan and F. N. Fraser.

Presbytery of Victoria and Richmond—John Calder and James M. McLennan.

Presbytery of Pictou—J. A. Matheson, D. Wright, Wm. McLeod, J. N. Maclean, A. W. Thompson, and J. A. McGlashen.

Presbytery of Truro—J. F. Smith, A. W. Lewis, E. B. Rankin and A. Nicholson.

Presbytery of Halifax—Lewis Parker, J. M. Fisher, K. J. Stewart, J. C. Hamilton, Geo. A. Leck, J. W. Crawford and Geo. B. McLeod.

Pres. of Lun. & Shelburne—David Fleming.

Presbytery of Miramichi—A. F. Johnson, A. W. McLeod, E. J. Rattee, Geo. Millar, A. S. Thompson, M. J. McLeod and J. T. Maclean.

Presbytery of St. John—Gavin Hamilton, F. W. Murray, M. G. Allison, W. Murchie, G. M. Johnson, J. K. Fraser, W. Campbell and F. J. Coffin.

Presbytery of P. E. Island—W. L. Clay and M. J. McLeod.

Presbytery of Newfoundland—D. McD. Clarke.

Labrador—W. J. McKenzie.

COMMISSIONERS TO ASSEMBLY.

The following have been appointed by their respective Presbyteries as Commissioners to the General Assembly which meets in Halifax in June. The appointments for P. E. I. have not been yet received.

PRESBYTERY OF ST. JOHN.

<i>Ministers.</i>	<i>Elders.</i>
Dr. Macrae	Judge Stevens
G. Bruce	Dr. Walker
J. Hogg	John Willet
L. G. McNeill	A. I. Trueman
A. J. Mowatt	L. W. Johnson
K. McKay	A. W. Coburn
T. T. Fotheringham	J. G. Forbes
G. Shoro	

PRESBYTERY OF MIRAMICHI.

W. M. Hamilton	George Haddow
Neil McKay	J. R. Nicholson
A. O. Brown	James Edgar
J. H. Cameron	Peter Hamilton

PRESBYTERY OF WALLACE.

T. Sedgewicke	Wm. Creighton
H. B. McKay	Archibald McKay
R. C. Quinn	F. B. Robb

PRESBYTERY OF PICTOU.

E. A. McCurdy	Angus Cameron
A. McLean	John McPhie
J. H. Turnbull	D. McDonald
G. H. Carson	D. C. Fraser

PRESBYTERY OF TRURO.

J. H. Chase	Mr. Norrie
E. Grant	Mr. Bond

J. Sinclair A. Miller
Wm. T. Bruce, M. D. Hon. S. Creelman.

PRESBYTERY OF HALIFAX.

Dr. McKnight Dr. McMillan
Dr. Burns Geo. Mitchell
J. McMillan W. H. Blanchard
J. Henry Wm. Sedgewicke
A. Simpson Sheriff Archibald
A. B. Dickie Stephen Putnam
Dr. M. Gordon E. L. Thorne
R. Laing J. K. Munnis

PRESBYTERY OF LUNENBURG AND SHEL-
BURNE.

H. Crawford Dr. Calder
J. K. McClure Mr. Eisenhaur

PRESBYTERY OF VICTORIA AND RICHMOND.

Kenneth McKenzie D. E. McKay
Rod'k McLeod Neil Nicholson

PRESBYTERY OF SYDNEY.

Dr. I. Murray A. D. McGilv'ry, M. D.
D. Drummond D. McLennan
Wm. Grant RA HM'Keen, M. D.

Trinidad.

LETTER FROM REV. K. J. GRANT.

SAN FERNANDO, FEB. 24, 1888.

Dear Mr. Scott:

The New Year opened and continues full of promise in mission work. Already forty have been baptized in our district, of whom twenty-five are adults. Last Sabbath fourteen were received. Of these seven, at a remote station, were directly traceable to school work. There is scarcely a station without candidates for baptism.

On Sabbath last I also opened a new place for instruction and worship, erected at a cost of about \$400. It is in the midst of a large population, the most of whom are as sheep without a shepherd. It is on Bien Venue, one of Sir Charles Tennants estates. His attorney, Mr. White, was present, also Mrs. White and a number of other friends, besides the Indian people who packed the house.

We put up this house to hasten the ingathering of souls to Christ. It may take us many months to pay for it. If any Christian friend can spare a donation for this particular object it will be thankfully received. Every month improves the prospect of the mission.

Yours faithfully,

K. J. GRANT.

On the first of May, one month hence, the accounts of the Schemes of the Church for the current ecclesiastical year will close. Any congregation that has not contributed to all the Schemes should complete the work as soon as possible, and all moneys should be forwarded to Rev. P. M. Morrison without delay.

AMUSEMENTS.

"1. As to all worldly amusements, if you have the least doubt as to your conduct—if there is the least conflict between inclination and duty, go in prayer to the Saviour, and ask him what you ought to do, and then act as you believe he would approve if he were present with you.

"2. If there is the least doubt, is it not best to err on the safe side, and rather keep too far from the world, than to go too near to it?

"3. Is it not right for you in this, as in all things, to take such a course, that if all were to imitate your example, it would make the church a holy and spiritual and useful church, and give you, personally, the highest and best influence as a devoted and faithful Christian?"

GIVING AND RECEIVING.

There is a meanness which will grovel low in the dust for gain; and there is also a pride that will not bend gracefully to receive a favor. There are people who dread to be under obligation, and cannot rest until they think they have repaid it. Yet is it not one kind of selfishness that withholds from a friend the pleasure of giving? True generosity is broader than this; it accepts in gratitude what is offered in kindness, while it stands ever-ready to bestow what is possible upon those who may need it. It is a great mistake to think that kindness consists only in giving. Quite as often and as pleasingly is it shown by receiving in a glad and grateful manner the kindness offered by others.

SETTLING ACCOUNTS.

An infidel was introduced by a gentleman to a minister with the remark, "He never attends public worship."

"Ah," said the minister "I hope you are mistaken."

"By no means," said the stranger. "I always spend Sunday in settling my accounts."

"Then, alas?" was the calm but solemn reply; "you will find, sir, that *the Day of Judgment will be spent in the same manner!*"

LABRADOR.

[For the Maritime.]

Several years ago the Presbyterian Church of the Lower Provinces opened up a mission at Labrador. Rev. E. A. McCurdy was the first missionary sent to this destitute field. He was afterward followed by Rev. D. Sutherland, now of Gabarus, Cape Breton, and then by Rev. E. Archibald. Different coves and harbors were visited and the seed of Divine truth was scattered among the inhabitants dwelling along the rugged coast of this peninsula.

The mission to Labrador, however, was not carried on many years. Our united church has never sent a laborer into the field. Of late the B. A. Tract Society, Halifax, has been sending colporteurs to this destitute region.

The students Missionary Association, Pine Hill, wishing to send an agent to some field where spiritual destitution prevails, have just selected Labrador. The work of former days will thus be revived, and our students are deserving of all praise in directing their attention to this necessitous locality. Last summer Mr. S. A. Frazer, of Dalhousie College, labored as a colporteur in Labrador.

The following extracts from his report show that much destitution prevails.

"On one small island on the coast where 70 people were living scarcely an individual could read. In not a few places the Gospel is heard only once or twice a year, and some of the Protestant families were without a Bible. The great majority of the people are in destitute circumstances and rarely have an opportunity of listening to the Word of God."

"Some of them asked why the people of Nova Scotia were sending missionaries to the heathen and leaving the poor people of Labrador without the Gospel.

This question is now being answered in a tangible way. \$200 has been raised to support a catechist and further contributions are solicited. The work will be carried on under the direction of our Home Mission Board.—*Com.*

The Bishop of Shanghai says "that the difficulty of spreading the gospel in China consists 'in complete indifference, and a feeling that the Chinese possess and know 'all that is worth possessing or knowing.'"

New Hebrides.

EXTRACT OF LETTER FROM MR. ANNAND.

There is not much transpiring here of interest. Life among savages is rather more monotonous than it is at home. All is quiet and peaceful around us. Neither wars nor rumors of war disturb our village. Our world is very contracted and narrow. The chief gossip of the natives is about pigs, yams, taro, bananas and such like things. The hurried season of yam planting is now just over. The night dancing and revelry connected therewith have closed, nor to be resumed until the new yams are dug about Feb. Visiting and feasting with friends is now the order of the day.

We are very well pleased with our new station. It is the best spot that could have been selected from which to work Southern Santo. We have a good harbor—a comparatively healthy place—a central locality, and we are among the most influential people on this coast. We were thus guided in haste, for we had no time to look elsewhere to settle in a very desirable region. Other parts of Santo are, no doubt, more populous, but they must have other missionaries.

Our people are on visiting terms with villages far and near, hence we shall have opportunities of communicating with more distant places. We have now heard of twelve villages in which our Tanguan language is spoken, whereas we could only hear of eight altogether when we first settled. My indisposition is hindering our progress in the acquisition of the language. However, we trust that it may not continue for long.

Our station is now very comfortable. All our necessary buildings are completed and the ground around cleared for gardens and a park. The Tanguans are more willing to work than any of the other islanders that I have seen. We have to refuse numbers of applicants every week. Sometimes a man or two will get to work without asking us or even after being told that we did not want their services, trusting to our good nature for their pay. We are on the most friendly terms with them, and they look upon us now as their special property. The wonder to them is that our trade never gives out. They have been drawing upon it steadily for over

three months, and so far as they know it seems inexhaustible.

It is somewhat early yet for me to give any account of their system of worship or heathenism. I prefer waiting until I am more thoroughly acquainted with it myself. Their condition hereafter is supposed to be in accordance with the number of pigs they have killed for feasts. Here as almost everywhere else among savages, the mean man, the man who grudges food to others, is the most wicked man. These people have proved themselves wonderfully honest toward us; but that is probably only because we have as it were been received into their clan, hence it would be considered bad to steal from us.

Many people at home imagine that these pagans are a desperate lot to live among. Not so by any means! When we gain their confidence and friendship we soon become quite at home with them. They sometimes do dreadful things to one another, and especially to their enemies, but we rarely have any cause to fear them. So far here we have felt perfectly safe. Mission work even among these very barbarous tribes is not such a terrible thing as many suppose. It is, I confess, a lonely life, a wretched place in which to be sick, especially for those who like sympathy. The fact that friends are sympathizing with us thousands of miles away, helps a little but it fails when most needed. * * * *

I am, yours,

J. ANNAND.

LETTER FROM MRS. ANNAND.

To the *W. F. M. Society, Gays River* :

TANGOA, SANTO, Oct. 24, 1887.

My Dear Friends :

Probably some of you may like to hear from us in this far corner of the earth. We have been settled here three months. Tangoa is a small islet on the South side of Santo. It rises some 50 feet above the sea and is upwards of a mile long and about a third of a mile wide. It is dry and rocky but a beautiful spot, dense foliage down to the water's edge. We have a good deal of the underbrush cleared away and just the finer trees left around our home. We have about 8 acres of land which gives us quite a nice little park. There are two noble banyan trees, kings

of our forest, near the house. We are about 200 yards from the sea shore, a beautiful, sandy beach. Our harbor is a fine one, with good anchorage, and also a good watering place for ships as there is a river of splendid water entering the harbor from the mainland.

The Tangoans are the most important people on this side of Santo and are somewhat feared by others. They are said to be cannibals but we have seen nothing of it yet. Peace reigns on all the South side of Santo just now. They build large canoes and go in them on long trading expeditions. Though they live on this isle their plantations are chiefly on the mainland to which they cross every day to work. They are quite industrious and have plenty of food for their own use and also for sale.

Ten villages of our people live on the mainland, speaking the same language, while on this South side of Santo there are people speaking three other dialects, all of whom we expect to be under our care. We hope that by acquiring one language to be able to work the whole of the South side of Santo, with the help of teachers. Then there still remains three quarters of the island uncared for.

In regard to appearance these people are rather fine looking. The men are more decently covered than on some of the other heathen islands, but the women, the less said about their costume the better. It needs reforming. They do not seem so averse to wearing our clothes as on some of the other heathen islands. We have given out quite a number of shirts for men and boys, also some dresses.

The women here do the drudgery of the work. The men pay more for their wives than on some of the other islands further South. They pay from five to twenty pigs for a girl, the price depending upon her rank and appearance. Polygamy is practiced. One man has eight wives, another three, and many of them have two. All seem to manage to get one. They buy them from inland and the neighboring islands.

All about this northern part of the group the different grades of chiefs are easily known by the sceptre which they carry. The lower order have no carving on their staffs, the highest have a good deal. No one but chiefs are allowed to use fans. There are also certain bad words that if spoken to a chief the person

would be put to death or pay a fine of ten pigs.

There is some etiquette observed here among the chiefs. A week or two ago two chiefs of importance came to see us and our house, &c. They came from inland villages, and were brought here by Molinatur, one of our high chiefs at this village, and some of his people. The Tangoans are quite proud of showing us and our house to their neighbors. On leaving the chief ordered one of his elderly men to precede the inland chiefs and clear the way, whilst he followed. We like the people. So far they have been very friendly. There are always some of them about our premises.

The language, of which we have not got very much yet, is quite is quite different to the one we acquired on Aneityum. It even differs in construction. We have a fine lot of bright boys here and hope to start a school for them this summer. The men and boys often come asking for a day's work. We have frequently employed as many as 30 at one time, as we do not care to refuse them work when they are anxious for it.

I must now close, asking you to remember us in your prayers and wishing you all every blessing, in which Mr. Annand unites.

I remain yours truly,

A. M. ANNAND.

MARITIME ITEMS.

Rev. J. F. Blair has accepted a call to Greenfield, N. B.

Rev. W. C. Calder has resigned the congregation of Woodstock, N. B.

A wonderful work of grace has been and is still going on in the Scotsburn congregation.

Mr. Gerrior has resigned the pastoral charge of Summerside congregation. Mr. McMillan is *interim* Moderator.

The congregation of Houlton, Maine, which has hitherto been a section of the congregation of Richmond, N. B., is going to join the Presbytery of Boston.

The gold diggings district at Fifteen Mile Stream which, owing to its distance from other settlements and difficulty of access has had little preaching, is now being supplied by Mr. John A. McDonald of Hopewell.

Mr. Vans has been holding union meetings for the past few weeks in Lunenburg, with excellent results. He is to labor next in Shubenacadie congregation.

The Foreign Mission Committee, Eastern Division, wish a missionary and a lady teacher for Couva, Trinidad, and invite correspondence with a view to obtaining such.

There are six vacant congregations in the Presbytery of P. E. Island, viz:— West Cape, Richmond Bay West, Summerside, Bedeque, New London North, Kensington, and Belfast.

The congregation of Georgetown and Montague, P. E. I., has been divided into two pastoral charges. Mr. Spencer, hitherto minister of the whole congregation to be pastor of Montague.

A mass meeting held in Truro has adopted and forwarded to Ottawa a strong resolution on the subject of Sabbath observance, protesting against the desecration of the Sabbath by railway traffic.

A very hearty, unanimous, and enthusiastic call has been presented to Rev. A. McLean Sinclair from the congregation of Belfast, P. E. I. It is signed by 192 communicants and 262 adherents.

The Presbytery of Truro held an interesting conference on Sabbath Schools, on March 21st, at Onslow. Addresses were given by Rev. Messrs. Chase, Sinclair, and Cabill, and Mr. Creelman.

On the first Sabbath of March *thirty-one* persons were added to the membership of Mahone Bay congregation, on profession of their faith. Special services have been held with very satisfactory results.

The Presbytery of Pictou has appointed Mr. A. W. Thompson, son of Rev. J. Thompson of West River, and now studying at Princeton, to supply Little Harbor and Fisher's Grant for the ensuing summer.

The Presbytery of Pictou will hold its next meeting, May 1st, at Westville, and will hold in connection with it a public conference on matters pertaining to the state of religion and the welfare of the Church.

We record with deep regret that Rev. Alexander Cameron has resigned the charge of the congregation of Portauquique and Bass River on account of failing health. Mr. Cameron has been fifteen years in his present charge.

The Carriboo section of Knox Church congregation, Pictou, has asked for the services of a Catechist for the summer in addition to the regular services. The matter has been referred back by the Presbytery to the whole congregation for consideration and action.

A correspondent writes from Milford and Gays River that organs have been placed in both churches and paid for and that immediately thereafter a larger collection was taken for Foreign Missions than ever before at one time, shewing that the organs did not interfere with contributions for the Schemes of the Church. A good example for all churches not to indulge in luxuries at the expense of the Lord's work.

The students of the Missionary Association of our Theological College in Halifax, have raised among themselves \$200 to support a catechist, one of their own number, in Labrador for the ensuing summer. They will work under the direction of the Home Mission Committee. The Catechist will be empowered to relieve bodily want as he may have means and find need. Any who wish to help can send it to James T. Smith, Secretary-Treasurer Pine Hill College, Halifax.

Sixteen years ago Souris, Grand River, and Bay Fortune, P. E. Island, were formed into a congregation. In March 1873 Rev. J. G. Cameron was settled over them and still remains the pastor. When formed into a congregation \$100 was received from the Supplementing Fund. They are now self sustaining and have built three new churches free of debt. The three sections now number 121 families. Through our Augmentation Fund this congregation was nurtured and now contributes liberally to the schemes of the church.—*Com.*

The Presbytery of Halifax held a visitation of the Windsor congregation, March 6th. The congregation has lost somewhat heavily during the past three years through death and removals, but has still about 115 families. This congregation is one of the oldest in the Church. It has had in its history its seasons of great prosperity, and also its reverses, but in all its changes it has always had a goodly body of faithful men and women to carry on the Lord's work. The Presbytery suggested that the envelope system be adopted in raising funds for ordinary revenue.

The congregation of St. Andrew's Church, Sydney, C. B., has left the old church in which it worshipped so long and on March 4th removed to its new home which is just completed. The morning service, English, was conducted by Dr. Isaac Murray, the Gaelic immediately after by Mr. Drummond, the evening by Mr. John Murray and Mr. Purvis of the Methodist Church. The new St. Andrews is a fine building, 64x52 feet, besides vestry. The pews are circular, rising from the platform towards the door. The cost was \$9,000 and the seating capacity 550.

One would think that the Presbytery of Montreal and that of Boston are far enough apart to be free from any liability of interference with each other's work, but in these days distance is no barrier.

There was, until recently, but one Presbyterian Church in Lowell, Mass. About a year ago some parties in that church, dissatisfied with matters as they were, asked the Presbytery of Boston under whose care they were, to organize them into a separate congregation. This the Presbytery deemed it unwise to do, and tried to restore harmony and peace.

The dissatisfied parties have since applied to the Presbytery of Montreal which has responded to their request, and now they are organized as a congregation in connection with the Presbyterian Church in Canada.

A formal protest has been forwarded by the Presbytery of Boston to that of Montreal. The latter must surely have some very strong reasons for the step they have taken for it is rather an extraordinary one, and they are wise and good men.

Presbyteries should be as careful of each other's jurisdiction and discipline when they belong to different churches as they are bound to be when they belong to the same church.

The income of the Free Church of Scotland last year for Foreign Missions was \$486,145—the largest sum ever realized by the Church for that purpose. There are in the mission twenty-seven principal and 150 branch stations; forty ordained, four medical, twenty-two teachers and twenty-three female missionaries, besides thirty-one missionaries' wives; twenty-four native preachers, 310 native teachers, eleven European evangelists and artisans, 164 native helpers, 5,206 communicants, and 16,614 pupils in the schools.

SCRIPTURAL BENEFICENCE.

The next great revival which the church, and consequently the world, needs is a revival of scriptural beneficence. Dr. Dorchester has recently shown, by convincing statistics, that while the gross amount given by the church is increasing, the *proportionate* amount is decreasing. The average sum per member is less than it was a decade ago, and that too in spite of the rapid growth of wealth. This is not abounding in the grace of liberality.

Few seem to have studied the word regarding this subject as it has been studied concerning other subjects. Every Christian knows what the Scriptures teach about prayer. One would soon come to doubt the reality of his religion should he lose all interest in prayer. Is there less reason for doubt if he is a stranger to the grace of liberality?

See, for instance, what the inspired book says of covetousness—1 Cor. 6:10; Eph. 5:5; Col. 3:5; Luke 12:15; Heb. 13:5, etc., etc. Covetousness is placed alongside of the worst sins, and specially designated as a sin not "once to be named among you as becometh saints." It is idolatry, and excludes those guilty of it from heaven.

What is this heinous sin against which the word speaks in terms of so emphatic condemnation? The Greek word for covetousness is *phronesis*, which means "a having more." There is, of course, such a thing as a right and proper having more. One's property may increase by inheritance or by business, without his being covetous. Wealth may be consecrated wealth. Many rich men in scriptural and in more recent times have been among God's saints. It is when the spirit of having more takes possession of the heart that a man is guilty of covetousness. And this is why covetousness is idolatry; the heart is set on "more" rather than on God.

There are two ways in which covetousness displays itself. The first is in greed after the possession of money; and the second is in the parsimonious withholding of it from worthy uses. In either case the underlying motive is "having more"—the love of money, "covetousness, which is idolatry."

The scriptural grouping of graces is not less significant than that of sins. "Therefore as ye abound in everything, in faith, and utterance, and in knowledge, and in all

diligence, and in your love to us, see that ye abound in this grace also." (2 Cor. 8:7). Thus as covetousness is classed with the worst sins, so the generous giving of money for Christ is classed with the highest graces—a grace to be "abounded in," and one "to prove the sincerity of your love." And then follows the supreme motive for the exercise of Christian liberality: "for ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

Look at it from another point of view. The Christian is "a new creature in Christ Jesus." He is renewed in the whole man after the image of God. But God is the great giver. He freely gives us all things. Jesus, though he was rich, became poor for our sakes. Christianity and parsimoniousness are therefore a contradiction in terms. From the very nature of the case a Christian must be liberal.

A study of Scripture would correct false notions concerning the ownership of property. No man possesses his property in the sense of absolute proprietorship. We do not even own ourselves, for we are bought with a price; how much less the goods which we are wont to call ours! Money is a trust. The householder about to go into a far country called his servants and delivered unto them his goods. They were to occupy till his coming, and at his coming to return him his own with interest. In other words, we are the Lord's stewards. "Stewardship" must be written over all our possessions, be they many or few. The principle is as applicable, and the danger is as great, to the poor as to the rich. It was the servant with the one talent who proved unfaithful.

But while all our money should be used for the Lord, not all of it is to be given to distinctively religious work. We must eat and drink, and be clothed and housed. Nor does our heavenly Father wish his children to go through life joyless and comfortless, or with no regard to the higher and finer instincts of the nature with which he has endowed us. We have known fathers to put their children at work as soon as they could earn a pittance, and claim their entire earnings until they were of age. God is not such a Father. Whatever is needful for their best development and truest culture he does not begrudge his children. But he would have us recognize his claim upon us; and thus

he teaches us in his word the duty of systematic, proportionate and worshipful giving. It is this principle which the Assembly's Committee is seeking to bring into general adoption throughout the church. A mighty blessing waits upon its adoption. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

We close as we began. The revival, above all else, which the church needs is a revival of scriptural beneficence.—*The Church at Home and Abroad.*

PAUL'S GREAT SECRET.

BY REV. THEODORE L. CUYLER.

The secret of Samson's strength was in his hair. When his locks were shorn off, he became like other men. The Apostle Paul tells us (according to the accurate rendering of the New Revision) "I have learned the secret both to be filled and to be hungry, both to abound and to be in want; I can do all things in Him that strengtheneth me." The secret of Paul's fortitude and cheerfulness and endurance to the end was that Jesus lived in the very depth of his soul. A perennial well was opened in the Apostle's soul when he was converted; the novelty of the first experience at Damascus passed away, but the deep, clear, living waters never ran dry. People could always predict how Paul would act, because the principle that ruled him was always the same. "The love of Christ constraineth me; I can do all things in Christ who strengthens me."

Too many professed Christians are the creatures of circumstances and conditions. They go up and down with the tide; to-day they are happy, to-morrow they are "in the dumps." When business thrives, they are great believers in Providence; when times grow hard, and income falls off, their faith goes out like a candle under an air pump. In revival-seasons they can sing and pray and exhort glibly; when the surrounding atmosphere cools down, they are as cold as ever. The real reason is that they live on circumstances, and do not live on Christ. He is the same yesterday, to-day, and forever.

Paul had learned the secret of persev-

erance. All true Christians, whether they bear the ear-mark of Calvin, or Wesley, or Luther, agree in this that a Christian holds out for no other reason than that Christ holds out in him. Because Jesus lives, he lives also. You can no more exhaust the graces of a Wesley or a Shaftesbury, a Spurgeon or a Moody, than you can pump the Hudson River dry at West Point. What a transcendent prayer that is of Paul for his brethren, "that ye might be filled unto all the fulness of God!" When we meet with a man or woman who is equally cheerful in sunshine or in storm, who is always abounding in the work of the Lord, who serves Christ on every day as well as on Sunday, who cares more to be right than to be rich, who can "say grace" over the bitterest cup of trial—when we meet such people, we know that down in the secret depths of their souls is Christ the well-spring. They never freeze up, and they never dry up. Holiness means health; and one healthy Christian is worth a car-load of Church-members whose religion has the symptoms of an intermittent fever.

Paul also had learned the secret of power. A Cunard steamer with an empty coal-bunker could not move a rod from the wharf; if towed out to sea, she would be the sport of every gale. Fill her furnace with coal, and she is a match for a hurricane. In like manner the source of power in every effective Christian is Christ dwelling in him. George Muller's career is a mystery to some folk: but to those who discover the prodigious faith which keeps him linked to Christ, there is no mystery in his success. There is immense power in single-hearted love of Christ, and in the honest determination to serve Him on all occasions. This is a higher gift for a minister than genius or eloquence or erudition; a man of very moderate talents becomes a leading man in the Church and in the community as soon as Christ gets complete hold of him. Those four fishermen of Galilee never would have risen above their fishing-smacks if "power from on high" had not entered into them, and made them teachers of sublime truth to the end of time. Nay, Paul himself would have rotted into obscurity had not Jesus made him a giant by His grace. "Not I, but Christ that lieth in me," was the secret of power. And in our churches we sometimes discover a very plain man who has attained to a great propelling power, sim-

ply by the momentum of his godliness. He follows Jesus so steadily and vigorously that he moves others by his sheer momentum. Not a great man, he yet does great things "through Christ who strengtheneth him." Here was Paul's secret. Happy are we if we have found it out. Happy is that church which has learned the secret of the Lord; it is with them that fear Him.

ROME UNDER THE TEMPORAL SOVEREIGNTY.

Great changes have taken place in Rome since fifteen years ago. It has become a noble, wealthy and prosperous city. The old squalor has disappeared, magnificent houses have been built in every direction, and the people have a contented, well-to-do appearance, as if they had plenty to live upon. Very different from what things were in the days of the old Pope sovereignty. The Pope still keeps to the Vatican very closely, and chooses to speak of himself as a prisoner; but his revenues have largely increased, and it is evident that as a spiritual ruler his power may become greater than it was when he was an indifferent Temporal Prince. Nothing has been done amid the great changes in Rome to harm the relics of the old Roman empire; these have been everywhere carefully preserved. The forum has been further excavated, and one can form now a better idea than ever of that mighty centre of Roman life. A new temple of Vesta has been discovered and laid bare to view. Statues in marble of the famous vestal virgins—grand looking women they were—stand around its walls, and give one an intensely realistic impression of this ancient temple. It looks as if they had come back to visit the scene of their labors, and to look for their vanished altars.—*The Scottish Church.*

SIX PALL-BEARERS.

Henry Mueller, a pious German who died two hundred years ago, used to say:—"When I look upon the youth of our day I see six grave-diggers. The first is called 'Drunkamess.' How many kill themselves by excessive drink! The seed must spoil when there is too much water. Therefore, young men, if you wish to live give up drinking.

"The second is called 'Lust.' How many have thereby hastened death! By

unbridled appetite the body is weakened and loses its strength. Is it not true that all that is exposed to fire is ultimately consumed?

"The third is called 'Wrath.' Sirach says:—"Jealousy and anger shorten life," and Paul in the book to the Galatians places next to each other wrath, strife and murder. Wrath brings on strife; strife is often the cause of murder."

"The fourth is called 'Disobedience to our Parents.' We know what a blessing the Fifth Commandment proclaims. Who does not keep it will feel its curse. Dry wood which cannot bend must break.

"The fifth one is called 'Bad Company.' How many who thereby have lost life and soul eternally! Tie a corpse to a living body, and although the living being cannot bring the dead body to life, yet the odor of the decaying corpse will ultimately kill the living.

"The sixth and last is called 'Idleness.' It kills man though he seems alive. Is an idle man more use than a dead body! When a tree will not bear any more fruit it is cut down and thrown in the fire. Young people who have a desire to live, think of this, and leave these grave-diggers and pall-bearers alone."—*Scl.*

A STRANGE MARRIAGE CEREMONY.

How well Thomas Nast and other have employed the irony of pictorial sketches in driving villany or indecency out of the laid is well known. A brief sketch in the *Church Missionary Intelligencer* for September shows that the same agency was employed years ago in shaming the British government and the East India Company out of their base patronage to Indian idolatry.

Sir Peregrine Maitland had accepted from the East India Company the office of commander-in-chief of the Madras army, and a seat in the council, an office worth £50,000 a year, but had done so only on the condition that he should not be required to have an official connection with the idolatry of the country. He well knew how grossly the East India Company had catered to the heathen ceremonies of India, even making large grants for their support.

Only a few days after his arrival in Madras he received from the company's office in London a document sanctioning

the appointment and payment of dancing girls in a certain Hindu temple. To this he was expected to affix his signature. At once he took his stand, resolved to throw up his lucrative appointment and return to England if required to put his hand to any such scheme. The matter was laid before the company, and after six months a reply was received stating that the company declined to excuse Sir Peregrin, and although comparatively poor, he sacrificed his \$50,000 and returned to England.

But there were two missionaries in Madras who did not allow the matter to rest. The annual festival of the goddess Yayagathal, the protectress of a part of Madras, was approaching. The annual ceremony of marrying the East India Company to the image of this goddess was to be performed with great pomp. In due time the goddess was borne around the "black town," as it is called, and was then brought to government headquarters, where a high official of the East India Company came out, bearing a handsome cashmere shawl as a bridal present to the idol, and an ornament to put around the bride's neck. The latter is used in native marriages in place of a ring, while repeating the words, "With this I thee wed," etc. The official presented the shawl and tied the ornament around the idol's neck, pronouncing the East India Company and the idol Yayagathal husband and wife. The two missionaries were silent but busy. One wrote a minute description of the ceremony, the other with graphic pencil made a telling sketch of the nuptial scene. These were sent home. Bishop Blomfield carried them to the House of Lords, held them up to view, and declared that if the connection between the East India Company and the idol system of India was not abolished, he would send the letter and the cartoon broadcast throughout the land. This was sufficient. The absurdity and degradation were potent. Probably a petition signed by all the missionaries in India would scarcely have been so effective.—*Church at Home and Abroad.*

The late Dr. Guthrie, of Edinburgh, said, "I have four good reasons for being an abstainer. My head is clearer, my health is better, my heart is lighter, and my pulse is heavier."

READING THE BIBLE.

In proportion as we cultivate a minute and loving acquaintance with the Word of God our faith will be firm, and our religion will be sound and robust. The bee, which is gathering strength and sweetness from the blossom, needs no argument to persuade it that honey is hidden in the cells of flowers. And the man who is daily gathering comfort and support, sanctification and spiritual vigor from the Word, needs no one to convince him that heavenly wisdom is contained in the Scriptures of truth; and such a man will not be easily beguiled of his steadfastness, whatever deceivers enter into the world. When near her death, a singularly clear-thinking and pious student of the Bible wrote to a friend the following: "You may remember my telling you that some years ago I declined greatly, almost entirely (inwardly), from the ways of God, and in my breast was an infidel—a disbeliever in the truths of the Bible; when the Lord brought me out of that dreadful state and established my faith in his Word, I determined to take that Word alone for my guide. I read nothing else for between three and four months, and the Lord helped me to pray over every word that I read. At that time, and from that reading, all my religious opinions were formed, and I have not changed one of them since."—*James Hamilton.*

VITAL HEAT INDISPENSABLE.

Stopford Brooke has already begun to wane. His congregation steadily diminishes; and this notwithstanding "he is unquestionably one of the first preachers of the day; a superb master of the English language; a marked individuality and a sympathetic style." The *Methodist Times* accounts for the change thus: "Ever since he allowed himself to mutilate the liturgy, and to emasculate the best-known hymns of the churches in order to shape them to the Unitarianism he felt it his duty honestly to avow, his ministry has been a waning one. Neither genius, eloquence, nor honesty could save it. It has had no vital heat in it." The same paper adds: "There never was a more striking and painful illustration of the futility of any gospel among men save of Him who was crucified. That is the only gospel in which a ministry can be built, and the only story men never grow tired of hearing."—*Phil. Rec.*

HOME PERSECUTION IN CHINA.

BY THE REV. C. F. KUPFER.

The two instances I desire to mention here will give the readers a faint idea what the native Christians have to endure in China, and also with what heroism they meet these persecutions which are inflicted upon them by their own people.

About two years ago our native preacher at *Wu chen*, one of our inland stations, brought a fine looking lad of about fourteen years of age, asking admittance into the Fowler Institute. Being fairly well on in his studies and having the appearance of coming from a good family, I received him on condition that he would remain seven years in the school. I at once set him at work studying the Gospels, which were explained to the students daily by our native local deacon.

On the first Sunday in June, 1886, when I announced that four candidates for baptism were present and asked them to come forward, this young lad came forward asking me to baptize him. Although he had not been a probationer, yet in consideration of his knowledge of the Scriptures, I admitted him to this Holy Sacrament without a moment's special preparation for it.

The following seven or eight months no possible fault could be found with him. He really gave every sign of becoming a genuine Christian. But Chinese New Year came, to which all students will go home if they possibly can, and *Wang chia hung* (for this is his name) was no exception, although his home was eighty miles distant.

Instead of returning to school in due time he tarried several weeks, until I had to send for him, and finally had to go to his home to tell his parents that the rules of the schools could not be violated in that way. The poor boy finally returned to school all unsettled, unhappy, apparently finding no pleasure in taking an active part in religious exercises or in his daily work. In a short time he deserted. I then made no effort to bring him back, thinking he was a hopeless case, and if ever I had made a mistake it was when I baptized him.

But will the reader condemn me when I tell him what this boy had to endure for Jesus whom he loved! A missionary passed through this town a few days ago and found the boy bound with iron fetters.

His parents having heard of his being baptized gave him no peace nor rest, but tried to force him to become a Tavitist priest, spent 40,000 cash teaching him Tavitist Theology. But with what success? They drove him mad.

With his feet in iron fetters he followed the missionary all through the streets of the town, hopping on hands and feet. In his sane moments he told the missionary that he did love Jesus and did not wish to become a Tavitist priest. When the parents saw this they only drew the shackles closer, until all the skin was chafed off his ankles.

Another case is a boy about sixteen years of age, at present in the Institute. for a long while he resisted the influence of the Holy Spirit, battling against conviction, always contending that worshipping idols was of as much avail as worshipping Jesus, quoting many instances of effectual prayer to idols. His parents being staunch heathen this was not to be wondered at. About two months ago, when he saw sixteen of his classmates baptized by Bishop Warren, he yielded to his convictions and decided to be baptized and become a follower of the Lord Jesus. But no sooner had he taken this step than Satan set to work making his home a place of terror. His people being in fair circumstances had the advantage over him.

After threats and abuses proved of no avail they resorted to the old plan of disinheriting their son. "If you will come to us and do ancestral worship you shall have all the clothing you need, and when your uncle dies you are to have all of his property, besides what you will receive from home; but if you worship that Jesus you need not come to us for anything."

The reader will doubtless be glad to learn that this boy is taking a different course from the one described above. He is not allowing himself to be driven mad, but frankly told his people to keep their earthly goods. I will not do ancestral worship, I have learned to love Jesus and with Him I have all things."

The foreigner in China is hated for his nationality, but he is not persecuted for his religion. But if he adopts the Chinese costume and happens to have a somewhat "celestial" physique he will have the same scoffs and ridicule to endure a native has.

"What, and you also sell the foreign devils' book? And what has induced you to become a proselyte to the foreign

devils' doctrine? All such questions are asked when in the interior of this province."—*Gospel in all Lands.*

MARCHING ORDERS.

Read o'er your marching orders,
Scaled 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 orders!
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 hidden,
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.*

WHAT SORT?

What sort of morality is that which satisfies a man in the non-payment of a debt as long as his creditor refrains from "dunning"?

What sort of morality is that which sat-

isfies itself in the non-payment of a debt because it is a small amount—a trifle?

What sort of morality is that which calls the attention of the creditor to an overcharge, but is silent about an undercharge?

What sort of morality is that which seeks to evade meeting his creditor lest he should be more plainly reminded of his indebtedness?

What sort of morality is that which satisfies itself in the non-payment of a debt because the creditor is presumed by the debtor not to need what the debt calls for?

What sort of morality is that which satisfies itself in the non-payment of a debt because of a failure in farming, or other enterprise or undertaking?

What sort of morality is that which gets offended when asked to pay a debt which the debtor promised to pay long before the time of dunning?

What sort of morality is that which provides for his own wife and children by defrauding the wife and children of another man, dead or alive, to whom he is justly indebted for things which have been used by the debtor's family for their own enjoyment or profit?

What sort of morality is that which ignores moral obligation as to a debt, and pays only when the civil law compels?

What sort of morality is that which lightens the obligation to pay a just debt in proportion to the length of time since it was contracted?

In short, what sort of morality is that which disregards the command, "Thou shalt not steal"?

The remarkable changes wrought in the Fiji Islands, once so awfully barbarous, have been recently noted. The Wesleyan Missionary Society meets these ideas with such facts as these.—Of the 117,743 Fijians, more than nine-tenths attend church with fair regularity; the Fiji children know far less of cannibalism than the older missionaries can tell them; where fifty years since there was not a single Christian to-day there is not a single avowed heathen; all the Fiji children are in the schools; the schools and churches have wholly displaced the heathen temples.

It is said that chemically prepared cigarette paper is imported into the United States at the rate of \$1,000 worth a day.

A PEEP INTO THE "CRISIS OF MISSIONS."

BY MRS. MACDOUGALL IN THE NEW ENGLAND PRESBYTERIAN.

"I have attempted though very imperfectly, to cull a few thoughts from these fascinating pages, hoping that they may tempt you to gather the whole, so by a thorough reading of the "Crisis of Missions," the information gained will more than pay you for the time spent.

In 1793 the first modern foreign missionary, a pious cobbler, William Carey, started out from England. Missionaries were a novelty in those days, and were terribly persecuted. Now the law is a kind friend in protecting them from all injury.

When the nineteenth century began, one could hardly reach the heathen. There was the great Wall of China, the ports of Japan were closed, the English power in India was very hostile to missionary effort, one could not get into Africa, and the islands spread over the ocean were full of creatures, who were so ferocious as to eat their fellow-beings. The Moslems were bigots. The Christianity in papal lands was only a name, and the Bible was not allowed to be circulated. Women were despised and shut up in harems. Those who knew nothing of the gospel were like wild beasts and demons, and those who called themselves Christians, considered it a crime against God to embrace any other belief than their own and their pride and greatness were further obstacles of approach. There were hatred and indifference towards missionary effort, owing to the sins and immoralities in the church at home.

TO-DAY,

all these barriers are down. The word of God has two hundred and fifty languages and dialects for its universal diffusion over the earth. India is full of missionary stations. Turkey has many church spires pointing to heaven. Syrian men and women are being educated in Christian schools, and the Bible has a large circulation throughout the world. Japan is becoming civilized, Africa accessible to travellers, cannibals are but little known, and the Papal lands are sending out invitations to Christians to come and work there.

INDIA

seemed almost impenetrable. Inside

were 200,000,000 Brahmins and Mohammedans, who were deadly enemies to religion, and social caste was a great barrier. To-day, the education of women is progressing rapidly. Brahminism is dying. Railroads are breaking up the distinctions in social standing, for all classes ride together in the cars. The native Christian population has increased twenty fold in half a century. Now, to be a Christian in India is to be respected. The graves of six hundred missionaries in that country will reap a rich harvest of souls, sixty thousand heathen became Christians in one year. Wonderful changes!

SIAM

has a population of 8,000,000. This is a very interesting country. The vegetation is beautiful, and the animal kingdom varied. All of the sacred literature is written on long strips of palm leaf. The principal works comprise 4,000 volumes. Buddhism is the people's religion. One temple erected to Buddha cost \$300,000. One contains 900 images of the god, one of them, 158 feet long is inlaid with pearl and overlaid with gold.

There are only twenty seven missionaries among the Siamese. The king is kind to missionaries, also a donor. The preaching, teaching, press and medical mission are four agencies to convert Siam to Christ. When the young king lost his wife he borrowed a Bible from one of the missionaries, because there was nothing in Buddhism to give him any comfort. Access to the harems was first made in 1851, when the thirty wives and royal sisters of the king were taught.

CHINA'S

population is 500,000,000. These "Oriental Yankees" are industrious, sparing, polite, ingenious and extremely proud of their antiquity. Almost all of the inventions date back to China, and public honors are based upon skilful brain labor. China is surrounded by its famous wall, 1,500 miles long, and from fifteen to thirty feet high. It is wide enough for six horsemen to ride abreast.

The famous treaty of Tientsin in 1858, gave missions an access to this wonderful country. Chinamen are gamblers, opium eaters and drunkards. Women are abused. In forty of the Chinese towns two-fifths of all the girl babies were either drowned or buried alive. The language is very difficult to learn.

In 1875, at Shanghai, Christian literature was being printed by eight persons and scattered among the people.

It was in the year 1807, through the laborious efforts of Robert Morrison, who translated the New Testament into Chinese, that Protestant missions began. He baptized his first convert and in sixty-four years the number had increased more than twenty-fold.

There is now the China Inland mission, with a staff of three hundred, which is founded upon five noble principles, and is doing a grand work. Dr. Williams says that fifty years more of Christian missions will evangelize the whole of China.

The "Sunrise Kingdom"—

JAPAN—

underwent a series of ups and downs from 1852 to 1853, when Commodore Perry, on the Lord's day, with a squadron of seven ships of war cast anchor in the bay of Yeddo. Spreading the American flag over the capstan of his vessel, he laid thereon an open Bible, read the one hundredth psalm, and then, with his Christian crew, sang from Kethe's version :

'All people that on earth do dwell,
Sing to the Lord with cheerful voice;
Him serve with mirth, His praise forth tell,
Come ye before Him and rejoice.'

That first Christian psalm that ever sounded in the bay of Yeddo echoed over the quiet waters, the signal of a peaceful conquest. Without firing a gun or shedding a drop of blood, Japan's ports were thrown open to the commerce of the world and to the evangel of God." Within thirty-three years 40,000,000 of people have changed in everything. There are now 2,000 newspapers printed in Japan. Thirteen years ago, the first Protestant church was formed, now there are one hundred and fifty, and one of the officials in Japan lately sent \$500 and a chandelier as a gift to a mission church at its tenth anniversary.

Now let us look at the little peninsula of

KOREA

so near China and Japan. It's population is 8,000,000. It was the medical mission that, in 1882, made an entrance for Christian labor. Dr. Allen's medical cures during a revolt so won the love of those healed, among whom were members of the royal family, that a hospital was built

very soon after through permission of the king. A kind friend gave money to pay for printing, and the result is 3,000 copies of Luke and John, and now the Japanese converts are going as missionaries to convert the Koreans.

In the

OTTOMAN EMPIRE

there is a large variety of races and religions. Up to 1856 the religion was Mohammedanism. Then, the sultan gave permission to all in his dominions to embrace any religion and promised to bring about many reforms so as to protect the Christians. Schools are being established, and everything has a bright look in this vast domain.

AFRICA

has been to us for years an unexplored country. It was a wonder that any one had courage enough to penetrate into its dark regions; but the brave Livingstone dared all dangers, opened a path for the missionary, and after forty attacks of fever died on his knees in a grass hut in May 1873.

In 1875, a party of Scotch missionaries left their homes and sailed for Livingstonia, where they began to put up buildings, make roads, open schools, and teach the people. The influence of Livingstone, who had left all to follow Christ, was the means of the conversion of Stanley, the atheist, who lived with him four months in Africa.

Stanley, in 1877, made the greatest step in exploring Africa, and the result was a ship load of missionaries from England. Five great lakes are now discovered, and nothing but the outline of the continent is as it was twenty-five years ago.

In 1884 the Berlin Conference decided to do everything it could to preserve, protect, encourage and educate the African natives as also all missionaries, and every right exercised by them.

Now take a brief glance at papal lands and the same wonderful changes are seen. At the Reformation

EUROPE

was controlled by Rome. Now, Protestantism is steadily gaining in numbers, wealth, and in intellectual, moral, political and spiritual power. There are twenty-two Protestant churches in Rome to-day.

In

SPAIN

where Christians were so tortured, now Bibles cannot be printed fast enough to supply the wants of the people. The McCall mission,

IN FRANCE,

is doing wonderful work. Savonarola's dying cry was

"OH ITALY,

I warn thee that only Christ can save thee! The time for the Holy Ghost has not come; but it will!" And surely it is coming. Roman Catholicism in close contact with Protestantism, and distant from Papal countries is being changed by this proximity.

Crossing the water and coming to Mexico, we find one-fifth of its inhabitants pure Europeans, one-fifth native, and the rest mixed. The language is Spanish. In 1873, the downfall of Romanism there began, and the Bible in the hands of one man ushered in a new civilization and a Protestant church. Protestant missionaries are met by opposition and persecution, but still the work goes on. Mexico is opening to trade and travel, but there is great need of Christian laborers in this near and neglected country.

The conditions of

SOUTH AMERICA

are very similar to those of Mexico, and in proportion to the papal control we shall find ignorance, superstition, immorality, fettered intellect, and distorted conscience. Missionaries to South America have been encountered by spiritual destitution and antagonism. The priests threaten to excommunicate all who go to a Protestant church, and often are leaders in the persecution of Protestants and in the destruction of property. A higher civilization is, however, marked, and the people see that Protestantism is a help to political and national progress.

CHILI

ranks first in intelligence and enterprise, Brazil in size. The mission work in Chili is quite marked. There is a seminary at Santiago to prepare the natives for the ministry.

BRAZIL

became a free state in 1822, and its emperor, Dom Pedro, is a progressive lord. When he came to Philadelphia on a visit a few years ago the Romish party tried to

hinder missions, but when the Dom returned, a cabinet was formed in sympathy with the work and it has gained a new impetus.

The Presbyterian church has eighty missions in the United States of Columbia, Chili and Brazil—only one Protestant missionary to 600,000 souls in South America.

THE FIJI GROUP

exhibits perhaps the most wonderful changes. The pen cannot depict the changes in fifty years. 200,000 people were living in such a way that cannibalism was a requirement of their religion. When a chief built his hut, he surrounded it by rows of persons buried alive. If he launched a canoe, living bodies were the rollers on which it was carried to the sea. Seven years after missions began, there was not a sin le heathen on the island. In 1885, there were 1,200 chapels, 2,350 missionaries and teachers, over 26,000 church members, 4,600 probationers, and 42,000 Sabbath school scholars. The stone on which the corpses destined for cannibal orgies and trailed in blood along the road were dashed, is now a baptismal font in the great Bau church. In the Navigators' Island there are to-day not probably twenty houses in which you would not find the Bible, and daily worship, and at Malua there is a mission seminary over forty years old, which is very popular.

Charles Darwin, when young, visited the island of

TERRA DEL FUEGO,

and said the people were worse than brutes in many ways. A Scottish captain went three times to preach to them, but with his followers died of starvation. When his dead body was found, there was read on the rocks above, these words, "my soul wait thou on the Lord, for my expectation is from Him." When Mr. Darwin visited the island just before his death, he saw the power of the gospel over the most degraded.

On the little island of

MADAGASCAR,

a native evangelist was placed. He was kept two hours waiting on the beach while the priests were calling down the anger of the gods upon him. The men, women and children made a virtue of nakedness. Eight years after, one-third of them were members of the church, giving \$1.60 each to support the gospel, two-thirds of the

children were in Christian schools, and the people all clothed and in their right minds. Madagascar also stands prominent as a Christian island after thirty-five years of labor. There is no heathen soul so deeply sunk that he cannot become a new creature in Christ Jesus.

GOD KNOWS THE BEST.

If we could push ajar the gates of life,
And stand within and all God's work-
ings see,

We could interpret all this doubt and
strife,

And for each mystery could find a key!

But not to-day. Then be content, poor
heart?

God's plans like lilies pure and white
unfold,

We must not tear the close-shut leaves
apart,

Time will reveal the calyxes of gold.

And if, through patient toil, we reach the
land

Where tired feet, with sandals loosed,
may rest,

When we shall clearly know and under-
stand,

I think that we will say, "God knew the
best"

A CALL FROM JAPAN.

A gentleman writing from Yokohama, Japan, to an American paper, says:

The history of modern missions has never before presented the spectacle of a mighty empire ready to accept Christianity. Shintoism is dead. Buddhism is on the rapid decline. Its priests consider its days numbered. The 700 newspapers discuss moral and religious questions. All the thinking people of the land openly say that the Christian religion will be established in Japan. The call is twofold:

1. For teachers, both male and female. These the Japanese offer to support, paying from \$50 to \$150 per month. One missionary said he could locate twenty; that he had three applications in one day.

What an opportunity! Who will come?

How useful ladies could be in instructing Japanese women and girls in books, in family duties, in morals, in religion. A man-out of school hours could do much missionary work. Steamer rates are now

reduced one-half. The Committee is willing to pay travelling expenses.

2. The call to the Church to send out and support men to preach and women to teach the Gospel is imperative at this crisis. Converts can be gathered by the score and hundreds, and self-supporting churches established. These churches quickly take up the work of propagation. How can young men from 25 to 35 resist the calls to this inviting field?

THE GREAT MASTER.

"I am my own master!" cried a young man proudly, when a friend tried to persuade him from an enterprise which he had on hand; "I am my own master!"

"Did you ever consider what a responsible post that is?" asked his friend.

"Responsible—is it?"

"A master must lay out the work which he wants done and see that it is done right. He should try to secure the best ends by the best means. He must keep on the look-out against obstacles and accidents, and watch that everything goes straight or else he must fail."

"Well."

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct and your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now, I could undertake no such thing," said his friend. "I should fail, sure, if I did. Saul wanted to be his own master, and failed. Herod did. Judas No man is fit for it. 'One is my Master, even Christ.' I work under his direction. He is regular, and where he is master, all goes right."

The Belfast *Witness*, has an important article on the setting up of an altar in St. Paul's Cathedral, with statues of the Madonna and Child, and a striking picture of the Crucifixion, and all without one word of reprobation from Protestant England. One of the Roman Catholic organs in London has a commendatory article on the same subject. No wonder that the Pope is so high in his praises of England.

HOME MISSIONS IN THE UNITED STATES.

THE GREAT WEST.

We have brought before us frequently in the work of our own Church, the great *North West*, but the 'great *West*' of the United States has also a deep interest for the Maritime Provinces, as nearly every congregation has some of its young people there. We clip the following from "The Church at Home and Abroad" the organ of the Presbyterian Church, U. S. North, which gives a vivid picture of what has been done and what there is to do.

The Great West!

WHAT IS IT?

The phrase is in these latter days used to describe that part of the United States lying west of the Mississippi river.

HOW BIG IS IT?

The area west of the Mississippi, excluding Alaska, is two and one-half times as large as that lying east of the river. The whole area of the United States, by the census of 1880, is 3,602,990 square miles. The part west of the great river, taking in Alaska, is more than 2,700,000 square miles. In order to make the idea of this vast expanse more real and practical, comparisons with other lands or between state and state have been often made. We will not go into them here; but let the reader remember that California alone is about as large as France, that Missouri and Nebraska are each larger than New England, and that Texas would make six or seven New-Yorks and something like two hundred Rhode Islands, and then apply these and other like off-hand gauges to his map of our national domain, and he will probably get a new "realizing sense" of how great the "great West" is.

HOW IS IT PEOPLED?

Vastly as foreign and inter-state immigration has poured into this area, the population is of course still almost as small relatively as the area is large. There are doubtless twelve millions of people, or one-fifth of our whole population, west of the Mississippi. Nine and one-half millions are native born—children of immigrants, or sons and daughters of parents from New England, from the middle states, from the central West or the South. Two and one-half millions are foreign-born. The Northwest contains one-half of our

whole German population. The proportion of Irish is less than in the large cities and the eastern states. On the other hand, Minnesota alone contains one-fourth of all the Swedes and Norwegians in the land. The French and English, much fewer in number, are more generally distributed, except that there is a considerable concentration of French in New Orleans. The surviving remnants of Indian tribes, numbering two or three hundred thousand, are mostly in the Indian Territory, with smaller numbers in Arizona, New Mexico, Dakota, Washington, Oregon and Alaska. The one hundred and fifty thousand Mormons are mainly concentrated in Utah, but have spread into Idaho and Wyoming.

WHAT IS THE STATE OF RELIGION?

The members and adherents of all Christian denominations number about two and one-half millions, or less than one-fifth of the whole population. Of these, some three hundred and sixty thousand are members and adherents of our own church. The nine and one-half millions outside of church ties, from the remoteness and insufficiency of the means of grace, are less under the pressure and restraint of religious influences than the godless masses in the older states. Intemperance, gambling, lawlessness and violence are general and unchecked. Roughness and reckless license largely characterize the modes of living. The Sabbath is widely profaned, often almost wholly disregarded. Materialism and infidelity pervade the masses and clog the advance of the gospel and the kingdom.

WHAT HAS THE PRESBYTERIAN CHURCH DONE FOR THIS RELIGION?

The Board has 853 missionaries at work, there, many of them covering large districts, and ministering each to several churches and out stations. There are besides these a considerable number of self-supporting churches, most of which were once under the Board's care. There are also maintained by the Women's Executive Committee some eighty schools, with about two hundred teachers, among the Indians, Mexicans and Mormons. The Board expended in this region last year nearly \$300,000, or almost one-half of its whole disbursements. The Board's receipts from the same field last year were over \$42,000—a marked evidence of life and growth and success. A vast deal of evangelistic work

has been earnestly and wisely done, and the sacred labour has been largely owned and blessed and crowned with saving results by the good Spirit of God.

What should the Presbyterian Church of the United States attempt and

AIM AT NOW

and henceforward in pushing onward to a glorious consummation "the evangelization of the great West"? The General Assembly call for \$200,000 of income indicate the church's conviction and desire that the work should be enlarged at least one-fourth by the end of this year. No one will deny that the needs of the case demand fully this much enlargement. No one will deny, further, that coming years should witness a steady, and perhaps an equal, increase of means and labour and labourers. The Board's income of \$653,000 last year, large as it sounds and seems, was only 96 cents apiece for our 680,000 communicants. No one will pretend for a moment that this attains or approaches the proper measure of Presbyterian duty and ability for the evangelization of our country. The standard of Christian giving must be speedily and largely raised. The measure of religious and patriotic self-denial must be greatly increased. All over the wide expanse of plain and prairie, and in the shadows of the Rocky Mountains, and along the interminable line of the Pacific coast, we must have more missionaries, more teachers, more churches, more schools. It is entirely within our power to urge this work onward at a rate never realized hitherto. If a divine impulse shall prompt us to do this, we may soon see the wilderness rejoice and the desert blossom as the rose."

POOR SPAIN.

The following extracts show that while the tide of Christianity and true liberty is steadily rising there are in some places apparent ebblings.

The *London Christian* says: "The hands of the Jesuits have been considerably strengthened by recent events. Prince Bismarck's policy has had an invigorating effect upon the Papal organizers, and in Spain especially the screw is being steadily applied. This leads a Spanish Protestant to exclaim, in a letter written a few days ago:

Would that the Protestant countries would claim for their brethren in Roman

Catholic countries the liberty which in their own they extend to Roman Catholics! Instead of this, however, they have aided to increase the persecutions and sufferings of the poor Spanish Protestants, to whom work is denied, and who are driven out of their houses."

The *Central Presbyterian* on the same subject speaks as follows: "Political patronage, whereby prestige and power are being restored to the Pope, is bearing bitter fruit against Protestantism in Roman Catholic countries. A correspondent, whose lot is cast in Spain, writes:

The action of Protestant England has caused great surprise and grief amongst Spanish Protestants, and has naturally weakened their hands in their protest, by words and deeds, against what they (and the noble confessors of the sixteenth century) consider to be the radical cause of the degradation and woes of their splendid country."

ASIA MINOR.

"The famine cloud is not lifting. The government is acting very strangely, in many places doing nothing whatever. Winter will bring increased suffering, and the demand for aid will soon be greater than ever. This famine, moreover, is extending far to the eastward. Not less than 10,000 square miles in Koordistan and Northern Mesopotamia have been devastated by locusts. This is now the third year of the visitation, but this year both its severity and its extent are greatly increased. Great numbers of people have left their homes and are journeying to other regions in search of food. It is feared that when winter sets in multitudes will starve. The famine has also extended into Persia, where not only locusts, but a kind of Hessian fly has destroyed the grain in many sections, and the prices of food have gone up fearfully."

JUSTIN MARTYR tells us that he was led from philosophy to religion by the godly lives of the early Christians. And when the native converts of Madagascar, on presenting themselves for baptism, were asked, "What first led you to think of becoming Christians? Was it some sermon or address, or the reading of God's Word?" the answer usually was, "It was the changed conduct of those who had become Christians."

NOW OR NEVER!

BY REV. THEODORE L. CUYLER.

Last year I was addressing a little company of young men, of whom half a dozen were unconverted. I urged upon these an immediate acceptance of Jesus Christ. One of the group—the son of a church-elder—decided for Christ, and came out openly for Him at the approaching communion-season. A few days afterwards, by the fall of an elevator in his place of business, he was dashed into eternity. It was *now*, or never, for him. Upon the pivot of a few moments of prompt decision, would seemed to have hinged his endless destiny.

As it proved, that young man by his prompt surrender to Christ, was getting ready to die. But it is still more important to get ready to live. A merchant in my congregation who had been very godless, came into my study one day about noon, and with much agitation said to me—“The Spirit of God is striving with me, and I have not gone over to my business to-day; I am staying home to settle the business of the salvation of my soul; *There settled it!*” It was “now or never” with him, as he regarded it. For many years he served Christ with great enthusiasm and usefulness, and is now in heaven.

Nearly all the cases of conversion in the New Testament, have this same strenuousness and straightforwardness about them. There is no trifling, no pottering, no hesitation. The fishermen of Genesaret when called, drop their nets, and straightway follow Jesus. Zaccheus, the Ethiopian treasurer, the Philippian jailer, the three thousand converts under Peter’s pungent sermon, all experienced a sudden conversion. They went by the word *now*, and eagerly embraced their opportunity. Delay might have been fatal with all of them.

Just here is the egregious mistake which tens of thousands are making. They are often almost persuaded to accept Christ; they procrastinate only to grow weaker and worse; they wait for something that has not come, and never will; they fool with the moment is question of their salvation, and grieve the Holy Spirit. Sometime they expect to become Christians. But, my hesitating friend, unless you come up to this point, “It is now or never, and I decide now,” you will in all probability be lost. Much of your life is lost at any rate. Nor will you save the

rest of it, unless you promptly seek Christ, and seek Him not with half your heart, but with your whole soul.

To “seek” Christ does not mean a search after Him, as if He were difficult to discover. Religion is not an enigma, or Christ a distant stranger. Seeking really means an honest desire to possess Him. Instead of going in pursuit of Him, He is at your heart’s door *now* waiting for admission. If you wish Him to enter and open the heart to Him, He is yours immediately. Your sins must go out when He comes in. The love of sin and the love of Christ can no more exist together, than midnight and noon-day. No one can “seek” for you. Do not rely on any such device as sending a request to a meeting to be prayed for. You cannot pray by proxy, or repent by proxy, or believe by proxy. The “inquiry-meeting” you need is *with Jesus Christ*. Sooner or later, if you are saved, you must yourself give yourself to Jesus; and all the pastors or prayer-meetings under heaven can not save you, until you obey your Saviour’s voice and surrender yourself to Him.

A young friend of mine, and a fellow-student at Princeton Seminary, told us that when he was at College he went into his room one day and locked the door, and determined to stay there until he had found reconciliation with God. It was “now or never” with him. He prayed for mercy and pardon, and grasped that promise “Him that cometh to Me I will in no wise cast out.” The next morning he felt calm; everything began to look new to him. Calling on a college-mate, he urged him to repent also and receive Christ. Every hour his joy increased and his hope brightened. He rose in the college prayer-meeting, and exhorted his comrades to give themselves to Jesus. Several of the students were converted under his eager, strenuous, lightning-like appeals. As soon as he made a clean break with sin and grasped hold of Christ, the thing was done. He had *begun to live*. Charles G. Finney’s conversion was very similar to this. That struggle “in the woods” which he describes in his Autobiography, ended in a full surrender to the Saviour.

Every hour spent without Christ is a lost hour. You risk the loss of the Holy Spirit’s influence. Your prayers never will save you, as long as you refuse to do what Christ bids you. It is a solemn mockery to ask Him to make you what

you refuse to be. Begin at once to obey Him in the very first thing that comes to your hand. Satan's tactics with you have always been successful, because he kept you delaying, or cavilling, or postponing, or making false promises. Christ has only one condition—accept Me and be saved? Christ has only one time—it is *now or never!*

PLAIN TRUTH FOR THOSE WHO NEED IT.

BY REV. THEODORE L. CUYLER.

A lancet is not a very pleasant instrument, and it inflicts momentary pain; but it often brings permanent relief from a dangerous sore. We never like to be disturbed with plain sharp truths; yet they are indispensable to our salvation. The Apostle Peter's first discourse to the people of Jerusalem had nothing sensational or dramatic about it. He set forth Jesus Christ with straightforward directness, pressed His claims on them as both "Christ and Lord," and then told them that "with wicked hands they had crucified and slain him." The Holy Spirit sent these plain truths home to them so keenly that they were pricked in their hearts, and cried out "Men and brethren, what shall we do?" Their understandings were enlightened, their consciences were awakened, and they were convicted of their sins. The sword of the Spirit, when it is not muffled by any cotton-battings of compromise or garlands of rhetoric, will pierce sinners' hearts. The very best thing that could have happened to those Jerusalem sinners was to be convicted of their guilt before God; and it is the greatest possible favor and mercy to every impenitent man or woman to send the sharp arrows of truth into their consciences. A brief pain here may save endless pain hereafter.

Do all we preach as faithfully as we ought? If a physician were called to our house, and detected the first symptoms of a typhoid fever in any one of our family, and went away without any hint of warning or proper prescription, we should say that he was worse than a fool, and might turn out a homicide. Is it not a still graver crime to conceal from an immortal soul its deadly disease, and the immediate necessity of calling in the Divine Physician? It will be a terrible thing for our pastors and Christian parents and Sunday-school teachers to be convicted at the day of

Judgment by those from whom we have concealed the truth, or have failed to warn with loving fidelity.

Perhaps some unconverted person may pick up this paper, and his eye may rest on this paragraph. My friend, an honest word with you. Your conscience tells you that you are a sinner. If you should deny this you would deceive yourself, and make God to be a liar. A look at yourself in the mirror of His Book would reveal the fatal marks as plainly as any spots which a doctor detects on a typhoid patient. Sin means missing the mark; you have missed the highest aim of life, which is to serve God, and you will therefore miss heaven. God has marked out a straight path for you, and you have chosen a crooked path, and at the end of its windings is perdition. He has loaded you with mercies; that goodness ought to lead you to repentance. Perhaps you were once dangerously sick, and promised God that if He would spare your life you would give it to Him and you have broken that promise. Under plain faithful sermons you have again and again promised your conscience that you would live a different life. Such facts as these ought to pierce your heart like a knife. The son of God has so loved you as to endure for you the agonies of the cross, and has been for many years knocking at the door of your heart, and entreating you to let Him come in with countless blessings and the joy of a life everlasting. You have put Him off with miserable excuses. "I have no time," is one of them. It takes no more time to do right than it does to do wrong—no more time to secure heaven than to make sure of hell. "I expect to repent and be a Christian before I die." To tell the Lord Jesus Christ that, is only adding fresh insult to past injuries. He may not be willing to accept the flag and of a life devoted to greedy self, and He may withdraw His Spirit from you entirely.

Another excuse is "I am as good as some church-members." Very likely; for not every church-member has been truly converted, and many who have been are now wandering from Christ, and need a reconversion. Their sin is no excuse for yours. If your note were protested at the bank, you would hardly dare to say "It is just as good as Mr. A——'s, who swindled his creditors, or Mr. B——'s, who ran away to Canada." I admit that there is a shameful amount of sinning committed by

church-members; you will say that they ought to repent of it. So they ought, and so ought you to repent of your sins. Every day only adds to your guilt. The Word of God describes the punishment of lost souls as a "flame that is never quenched." That is probably a strong figure of speech to describe the remorse of those who reject Christ and die impenitent. Every sin you commit is a coal of fire which you are carrying, to add to that accumulated flame of self-torture. It is *sin* that makes hell, and no flame will burn yonder in the next world which you do not kindle in this world. And the place to put out the fire is *here*, and the time is *now*. Repentance does not mean tears; it means turning from sin to Jesus Christ. If you will do this, instead of a scorching flame of remorse your soul will be warmed with the blessed purifying flame of love, and joy in following the Saviour.

Perhaps you may say "I offer no excuses; I need none; I am quite satisfied with my present condition." Then let me apply a test, as the doctor applies his thermometer to the fever-patient! The test is: "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself." Can you stand that test? Jesus says "Deny thyself and follow Me." Do you agree to that? Will your pride and your selfishness and your temper and your will all subscribe to that? If not, then you are satisfied to be a breaker of God's commandments, and to be a rejector of the sinner's only Saviour!

Now, my friend, I have told you some plain truths. If they "prick" your heart, do not try to pull them out; those people at Jerusalem were wiser than that; they cried out "What shall we *do*?" The answer was, to repent and be baptized into Christ for the remission of their sins. They received the advice gladly, and obeyed it. It was quick work, as it always will be when the sinner obeys the Holy Spirit. You need just two things to save you—repentance and faith. The only effectual repentance is to abandon your sins; the only effectual faith is to join your heart to Jesus Christ. Go to him by yourself. One honest hour with Jesus is worth years of sermons and services. The true "inquiry-meeting" for you is between you and your too-long slighted Saviour. Sin will damn you! Jesus will save you!

MAKING CHILDREN IDIOTS.

Nurse, to nervous child of five years: "Now, Master Herbert, I'll tell you just one story, and then you must go right to sleep, or the black man will catch you. He's right under your bed; don't you hear him growl?" (She growls terrifically.) "Hear that, will you! He's all ready to eat you up if you stir or speak. Well, once there was a little boy just about your age, and his name was Herbert, too; and one day he was going through the woods when an awful, horrid, horrid thing came out of a cave and caught him. It had eyes of fire and red-hot claws and teeth six inches long, and wings of flame. It caught little Herbert up and bit and scratched one arm off and one eye out, and then it dragged him into the dark cave and threw him in among the bears and lions and tigers and wolves and snakes; and one dreadful old snake wound itself round and round him, and broke all his bones. Just think of it! Then the other animals fell on him and tore him to pieces, and then they ate up his papa and mamma, too. Now isn't that a nice little story? You must go right to sleep, for that horrid thing is perched right on the foot of your bed and if you open your eyes it'll carry you off. And that big snake and all those other animals are right in the room ready to pitch on to you if you speak. Now go right to sleep like a good child, and to-morrow night I'll tell you another pretty little story. What are you trampling so for? And what makes your teeth chatter so? Hush that crying or I'll call for the bears to come. There! you'd better cover up your head. Good night."

Reader, is that sort of folly permitted in your family?—*Presbyterian Review*.

KNOCKING, KNOCKING.

A young lady in India, on reading Sankey's 19th hymn, "Knocking, knocking, who is there?" said to her mother, "Mother, there's something wanting in this hymn: always knocking, and the door never opens." So she sat down and wrote the following lines, as a fitting finish for it:—

Enter, enter, Heavenly Guest,
Welcome, welcome, to my breast,
I have long withstood Thy knocking,
For my heart was full of sin:
But Thy love has overcome me,—
Blessed Jesus, oh come in!

SYSTEMATIC RELIGION.

BY REV. THEODORE L. CUYLER.

The Creator regulates His material universe as by clock-work. Order is its first law. "The sun knoweth his going down." That eclipse of the moon, the other night, had been predicted to a second, and even the erratic comets come back to us punctually "on time." God built this world as a system, and controls it by invariable laws. The best-built people also order their daily lives by system. That patriarch of New England, Dr. Emmons of Franklin, used to boast that he could get up at midnight and lay his hands on any article in his study or any book in his library; he constructed his system of theology in the same orderly fashion. Many a business-man has been ruined by the lack of the much derided "red-tape" in his counting-room.

Now if merchants serve their customers, and housekeepers serve their families in a methodical manner, we ought to serve God in the same manner, if we expect to attain healthy piety. Our Christianity is not only a system of divine truth, but a system of rules for daily conduct. Drill makes the good scholar, or the good soldier. Some may cry out against a methodical service of Christ, and say "I have no faith in a machine-piety; I would pray when I am in the mood for it, and give just when and just as much as I am inclined to give." Is that so? Do you expect that your children will obey you only when they have a mind to? Do you treat your wives kindly only when you happen to be in the mood for it? Do you never pay your debts except when it suits you? My friend, you are talking nonsense. There is really no antagonism between system and spontaneity in the service of Christ. True love is always spontaneous in its actings, and yet it aims at "patient continuance in well-doing." Love works by law. The canker at the core of too many professed Christians is that their religion is a spasmodic spurt, and not a constant outflow. The intermittent zeal that gushes only during a revival season, is apt to be as dry as Summer dust when it is most needed.

One of the first duties of a healthy piety is regular communion with God. Sudden emergencies demand sudden prayer for divine help; sinking Peter must be quick—and short too—or he will go to the bottom. But habitual religion—the only sort worth

having—prays habitually. Daniel was one of the best developed Christians in Bible history, and he "kneeled upon his knees three times a day and prayed and gave thanks before his God." He had his set times and a set place, and a set posture; look for Daniel, by the clock, at that window, and he is there. We pastors know just where to find our Daniels and our Hannahs on prayer-meeting nights. We are creatures of habit; holiness is the habit of doing God's will. Systematic praying is no more a "slavery to form" than three regular meals a day are for our bodies. To those who candidly say "I do not always feel like praying when the time comes," we should reply, then pray until you feel like it. Few things demand prayer more than a prayerless frame of heart. It is a bad symptom when a child does not want to meet his father. Satan is a cunning scoundrel; and then he whispers to you about "phariseeism" and "machine-piety," &c., he only aims to break up your regular intercourse with God.

Every church must have its set times for public worship and its prayer meetings, as much as a family for household worship, or a Christian for his private devotions. The pastor is expected to be there. But the obligation is not one whit stronger than that of every member of the church who can possibly get to the service. Many a fall from grace has begun with a neglect of prayer meeting. That screw got loose and dropped out; the rest of the spiritual machinery was disarranged by it, and soon went to pieces. I have observed carefully the history of many converts; those who serve Christ by clock-work become the reliable and useful church-members; the unsystematic ones *never grace*. "What is the matter with your watch?" said a godly watch-maker to a young man who had drifted off from church-services. "It loses time." The good man looked at him significantly, and said "Have not you lost time lately?" To be out of time in religious duties really means to be out of touch with Jesus Christ. If it continues, it means decay of piety, which may end in eternal death.

Systematic worship and systematic living will prompt to systematic giving. Spontaneity and system need not fall out; each may help the other. The most regular givers are commonly the most cheerful givers; and for the very good reason that they give from principle. The most

valuable contributors in our churches are not those who contribute under the spur of an eloquent appeal for missions or some other good object. They know before they come to God's house about what their stewardship demands, and they have written their checks at the direction of conscience, and not under the impulse of pulpit eloquence.

One great secret of the rapid growth of Wesleyan Methodism was its methodical system of money-raising. Romanism understands systematic giving. The Presbyterians are beginning to find it out. If we were as systematic in our money-contributions as we are in our theology, we would not be haunted with the spectres of Boards cursed with debt, and churches crushed with mortgages, and missionaries living from hand to mouth. Paul did not come down one iota when in the next sentence after the sublime doctrine of the Resurrection, he enjoins the duty of "laying by in store on the first day of the week as God has prospered us." A consecrated heart means a consecrated purse: the same pulse should beat in both, and beat regularly. The Lord Jesus will never gain control of this world until He gets full control of the purses of His people.

ATTENDING CONVENT SCHOOLS.

The New York *Tribune* gives the following:—"Miss Nesbit, aged sixteen, lives several miles out of Columbia, S. C., but visited the city daily to take music lessons at the convent. Several days ago she came to the city, saying to her people that she would spend a few days with relatives there. At the expiration of the time enquiry was made for her, but her relatives had not seen her. Nothing could be learned regarding her until a conductor reported that several days before Miss Nesbit, with a Catholic priest, had left there for North Carolina. Her parents, who are Methodists, believe that she has taken the veil of a nun."

THE MOHAMMEDANS.

The Bible Society's *Reporter* has the following remarks with regard to the present attitude of Mohammedan nations toward the Holy Scriptures.

"In general they are more ready to receive it than at any previous time. The Turks are losing faith in their own religion

more and more. Many are becoming infidel; many are inclined to look to the Bible. The social and political difficulties that meet them all have a tendency to weaken their hold of Islamism and render them more amenable to influences from the Bible. That those influences are being felt is evident in many ways; noticeably in the increasing bitter hostility of the Government, and its constant efforts to check and hamper our work.

The Armenians are in not a few cases learning that the Bible is by no means the enemy of Armenian nationalism that they have supposed, and that a man can read the Bible, and even become a Protestant, and still be none the less an Armenian.

The Bible is getting an increasingly strong hold upon the Greeks, and not only inland but along the Black Sea coast, those who have long seemed the hardest class to reach are accepting the Gospel gladly."

PROTESTANT MISSIONS IN INDIA.

The progress of the several Protestant missions in India may thus be stated:

In 1830 there were 9 societies at work, and about 27,000 native Protestants in all India, Ceylon and Burmah.

By 1870 there were no less than 35 societies at work, and in 1871 there were 318,563 converts (including Ceylon, etc., as above.)

In 1852 there were 459 Protestant missionaries, and in 1872 there were 606.

Between 1856 and 1878 the converts made by the Baptist societies of England and America, in India, Ceylon and Burmah, increased from about 30,000 to between 80,000 and 90,000. Those of the Basle mission of Germany multiplied from 1,000 to upward of 6,000; those of the Wesleyan Methodist missions of England and America, from 7,500 to 12,000; those of the American Board, from 3,302 to about 12,000; those of the Presbyterian missions, of Scotland, England, Ireland and America, connected with ten societies, from 821 to 10,000; those of the missions of the London Missionary Society, from 20,077 to 48,000, and those of the Church Missionary society and the Society for the propagation of the Gospel, from 61,442 to upward of 164,000.—*Sel.*

Ten thousand of the greatest faults of our neighbors are of less consequence to us than one of the smallest in ourselves.

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

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 toward 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.

BETTING.

In his last monthly sermon to young men, Dr. Thain Davidson, of London, strongly condemned the practice of betting. He said: This evil is spreading, and it is time to speak out plainly on the subject. There is not a Christian merchant in London; there is not an astute business man, be he a Christian or not, who would not at once dismiss from his office a clerk who was addicted to this practice. I recollect reading a speech of the late Mr. Fawcett, the excellent Postmaster-General, in which he stated that nearly all the young men in the post office who went wrong did so through betting.

Even the *Times* newspaper, to whose columns we would not turn for instruction of a religious character, used these words in an article upon the subject: "Horse racing is an amusement to which is directly traceable more misery, more ruin, more demoralization, than to any lawful pastime." The late Mr. Greville, says in his journal in reference to attendance at the Epsom races: "This demoralizing drug-gery reduces me to the level of all that is most disreputable and despicable, for my thoughts are eternally absorbed by it. Jockeys, trainers and blacklegs are my companions, and I cannot leave it off, though I am disgusted with the occupation all the time."—*Scl.*

ITEMS FROM ABROAD.

Ninety-eight and one-half per cent. of the whole population of Fiji attend Wesleyan worship.

The Wesleyans have fifty-one chapels and other preaching places in Italy, and eighteen in Spain and Portugal.

There are in Germany 3,000 Sunday-schools, 30,000 teachers, and 300,000 scholars. Twenty-five years ago there was not one.

It is stated that the number of youths of noble rank in Italy studying for the Roman priesthood, is smaller to-day than ever before within the memory of man.

India has thirty-six missionary societies of all Christian denominations. There are 791 missionaries and 530 ordained native ministers. Converts, 449,755. A gain, since 1861, of 133 missionaries and 32,363 native Christians.

The London Missionary Society with only thirty English missionaries at Madagascar, reports the astonishing number of 828 native ordained ministers and 4 395 native preachers with 61,000 church members and 230,000 "adherents."

There has been a deep religious awakening in the mission churches at Shanghai. Among recent applications for baptism were a prominent citizen and his son, whose influence on the side of Christianity cannot fail to tell upon the heathen.

There are now 27 vessels engaged in missionary work in different parts of the world, under the auspices of 16 societies: of these missionary vessels 16 are running on the coasts or rivers of Africa, and six among the islands of the Pacific. — *Calcutta Witness.*

It seems but yesterday since it was thought an anomaly for a lady to go to the mission field except as the wife of a missionary. Now there are 2,400 of them, besides, probably an equal number of married. The results have dispelled fears and dissipated doubts.

To-day there are 500,000 native Christians in India. Yet there was a time when a discouraged missionary said: "If I ever see one of these natives converted to Jesus Christ I shall see something more nearly approaching the resurrection of a dead body than anything I have ever seen."

The Japanese *Gazette* says: "We regret to say that Buddhism, in our opinion, 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 Baptist Mission in the Shantung Province, China, have in the single district of Tsing-cheu Fu fifty-five churches, all being self-supporting, ministered to by native pastors and teachers, maintaining themselves entirely, and not drawing any of their support from the funds of the funds of the society.

The Presbyterian Church, U. S., North, has in Brazil 23 missionaries and 37 native helpers. There were added to the Churches last year 226 communicants, making the total number of communicants 1,895. There are in Sunday-schools 969 pupils, and in the day-schools 828 pupils. The churches contributed last year \$7,847.

There is a lesson for English Christians in the pleasing fact that the native converts in Japan have, during the past year, contributed no less an amount than £5,377 to mission work, the average wages of many of them not exceeding 10d. per day. Such generosity is a practical way of showing what the Lord has done for them.

The noble missionaries in Madagascar are rejoicing over the completion of a happy quarter century since the opening of that island to the gospel. In the last fourteen years 700 Protestant chapels have been erected, making the present number 1,200. There are 80,000 Protestant communicants, and all the churches are self supporting.

PERSIA A year ago we were looking back on what had been the most prosperous year of the mission up to that, 329 having been added to the church. The letters now reaching us awaken the expectation that still greater growth will be found to have been given during the current mission year. The last completed reports shows 115 schools in Persia. *In Persia 115 Christian schools?* with more than 2700 scholars. What a light in that dark, dark, land! These schools culminate in the college at Oroomiah. Here are found 90 students. — *Central Presbyterian.*

The Waldensian Church of Italy has effected a settlement in South America, where it occupies two parishes or colonies on the shores of the La Plata and Uruguay. True to its missionary character, it is making vigorous efforts to evangelize the immense population of Italian immigrants who, in large numbers, annually leave their native country for La Plata.

The Count de Campello, Canon of St. Peter's until 1881, when he withdrew from the Church of Rome, is actively engaged in evangelical work in Umbria, aided by a special Association in England under the Archbishop of Canterbury. With three clerical associates and a band of young men, he works from morning to night, holding daily conferences and preaching twice on Sundays.

The revision of the Malagasy Bible, which has been in hand, with the exception of an interval of two years, since 1873, has just been completed by Mr. Cousins. At a thanksgiving service in celebration of the accomplishment of the work, Andrianony, a native pastor, said, "It is this Bible that has caused all the progress that we see, and has rooted up much of the evil that used to be."

The movement for Disestablishment in Wales has secured a noble but unwilling convert in Lord Aberdare. It is, he says, with deep regret that he has become convinced that he can no longer support the existence of the Establishment in Wales. Only the sense of what is just and right—of what is absolutely due to the Welsh people—has led him to the conclusion that complete religious equality must be conceded to his fellow countrymen.

Late news from Mid-China shows a remarkable spiritual reviving. In some places great numbers are being emancipated from the darkness of heathenism. Stanley Smith reports 210 baptized at one time, and as many more "inquirers." The Rev. George Clark tells of preaching to immense audiences. Sometimes numbering as many as 4,000, from the stage of a theatre. Although the weather was cold the people came night after night and listened intently. Others from various quarters say "souls are being saved." A few as influential men as the empire has produced have embraced Christianity, are ready to do so, or wish to reap the benefit of its civilizing influences.—*Sel.*

It is proven by statistics which Rev. W. G. Blaikie, D. D., of Edinburgh, has just compiled for the Presbyterian Alliance, that during the past half century the number of Presbyterian congregations in Scotland has doubled, and that, whilst in England and Wales fifty years ago Presbyterianism was "barely visible," to-day there are 300 congregations in England, and in Wales 500 with nearly half a million worshippers.

It sounds a little strange to hear that a great revival is proceeding in Tokio, Japan. It is not long since Tokio and the rest of Japan were thoroughly pagan. Now we hear of a great Christian revival in that city, with no fewer than five hundred conversions in a single month. The whole city seems stirred, and missionaries, native pastors and theological students are busy gathering in the harvest. Everybody is interested in Christianity, and nobody speaks against it. This is a revolution of itself.—*N. Y. Independent.*

British India contains not far from one-seventh of the population of the globe. Including a number of feudatory States, its population by the last census—that of 1881—was 256,982,495, of whom about 50,000,000 are Mahomedans, 187,000,000 Hindus, and 1,862,634 were classed as Christians. Within the seven years since this census was taken, the Christian adherents have increased greatly. The Island of Ceylon has a population of 2,761,396, but the Mission of the American Board on the Island is confined to the northern peninsula of Jaffna, which has less than 300,000.—*Miss. Herald.*

A correspondent of the New York Observer sends to that paper the following interesting fact:—"The most wonderful instance, perhaps, on record of intellectual, moral, social and material development of the Indian is to be found in the Alabama Indians in Texas. A few years ago they lived from hand to mouth, wandered about in deer-skins and slept in the pathless wood. They now have a flourishing day school nine months in the year, a good Sabbath-school with a superintendent from one of their own number; are economical and frugal, raised one hundred bales of cotton last year, and are surrounded by many of the comforts of life."

PROGRESS IN INDIA.

The Mission Field, the organ of the Society for the Propagation of the Gospel in Foreign Parts, opens its March number with the following hopeful words: "No such large increases of the native ministry in India has ever before been made at one time as was made by Bishop Caldwell's ordination on December the 19th inst. All but one of the candidates were ordained deacons, and the number of native clergymen is thus increased by fifteen, one being raised from the diaconate to the priesthood. In the Society's mission in the diocese of Madras there were already forty native clergymen, and with those now ordained there are, therefore, over 100 native clergymen in the Society missions in India and Ceylon, all of whom depend in some degree for their support upon native contributions, while not a few do so altogether. This is not a small thing; for though we would wish to see the hundreds many times multiplied, yet we recognize that the Church has in many places passed the earlier stages of life, and is taking root in the land and in the hearts of the people. There are probably over 260 native clergy of the Anglican Church in India and Ceylon altogether."

THE YOUTH OF CRIMINALS.

Most criminals are young. It is seldom that a grave crime, provided it be the first, is committed after the age of 30. A careful statistician has proved that of the entire male population of England and Wales the largest proportion of criminals is found to be between the ages of 20 and 25. Five times as many crimes are committed in the five years between these limits as in ten years between the ages of 50 and 60. Dividing the whole population into groups of those from 10 years to 15, from 15 to 20, from 20 to 25, from 25 to 30, from 30 to 40, from 40 to 50, and from 50 to 60, it is found that from the age of 20 the tendency to crime decreases at each successive term 33 per cent. in the case of women, and 25 per cent. in the case of men. —*Thuring.*

AVOID DANGER.

A thoughtful gentleman, once speaking to an old tutor of ours of an impure poem, written by one of England's geniuses, said:—"I would freely give \$500 to-day

if I could erase from my mind the recollection of that poem." A young gentleman was one day riding in a steamer down one of the world's broad rivers when he fell into conversation with the pilot. "How long," he asked, "have you been a pilot on these waters?" The old man replied, "Twenty-five years; and I came up and down many times before I was sent a pilot." "Then," the young gentleman said, "I think you should know every rock and every sandbank in the river." The old man smiled at his friend's simplicity, and replied, "O no, I don't; but I know where the deep water is." "It is not necessary for young men to have intimate and experimental knowledge of every sandbank of moral danger and every rock where character and hopes may be shattered; it is enough to know where the deep waters are, the waters of purity, health, and noble-mindedness and righteousness, and with the Pilot of Galilee on board the vessel will be kept in deep water."

TEMPTED BY DEGREES.

John Newton says Satan seldom comes to Christians with great temptations, or with a great temptation, or with a temptation to commit a great sin.

You bring a green log and a candle together, and they are very safe neighbors; but bring a few shavings and set them alight, and then bring a few small sticks and let them take fire, and the log be in the midst of them, and you will soon get rid of your log. And so it is with little sins. You will be startled with the idea of committing a great sin, and so the devil brings you a little temptation, and leaves you to indulge yourself. "There is no harm in this," "no great peril in that;" and so by these little chips we are at first easily lighted up, and at last the great log is burned. Watch and pray that ye enter not into temptation.

A man of iron constitution may now and then be found who can constantly use intoxicating liquors to excess, and still live to a great age. But the evil effects of his indulgence will be felt by his children, and still more by his grandchildren, should there be any, in impaired mental and physical powers, if not in moral depravity. It is a fearful legacy to leave to one's posterity.

RICHES OF THE GOSPEL.

"When I go to the house of God I do not want amusement. I want the doctrine which is according to godliness. I want to hear of the remedy against the harrassing of my guilt and the disorders of my afflictions. I want to be led from weariness and disappointment to that goodness that filleth the hungry soul. I want to have a light on the mystery of providence, to be taught how the judgments of the Lord are right; how I may pass the time of my sojourning here in fear, and close it in peace. Tell me of that Lord Jesus, 'who His own self bears our sins in His own body on the tree.' Tell me of His intercession for the transgressors as their 'Advocate with the Father.' Tell me of His chastenings, their necessity, their use. Tell me of His presence, and sympathy, and love. Tell me of the virtues, as growing out of His cross and nurtured by His grace. Tell me the glory reflected on His name by the obedience of faith. Tell me of vanquished death, of the purified grave, of a blessed resurrection, of life everlasting, and my bosom warms. This is Gospel; these are glad tidings to me as a sufferer, because glad to me as a sinner."—*Mason.*

INSURED FOREVER.

I was travelling lately with a friend, a brother in the Lord, from London to the north of England, and we had taken our seats and the train was about to start, when a gentleman got into the carriage. A friend who accompanied him, after bidding him farewell, came back and said, "By the way, have you got an insurance ticket?" "Oh, yes," said the gentleman. "I am insured." My friend turned to him, and said very quietly, "Are you insured forever?" The gentleman looked up, seemingly surprised, and answered (not at all understanding what was really meant), "No, I only insure for a year at a time." "But I," said my friend, "am insured forever." Still misunderstanding, the gentleman replied, "Oh, yes, I know you can do it by one payment; but it costs a great deal." My friend answered, "Yes, mine was done by one payment, and cost a great deal indeed. It cost me nothing, but it cost God His Son."—*Sel.*

The greatest of faults, I should say, is to be conscious of none.—*Carlyle.*

A MOTHER'S CONSECRATION.

A lady contributes to the *Watchman and Reflector* a significant reminiscence of the late Rev. Dr. Stevens, the veteran missionary to Burmah:

"During his last visit to this country we had the honor of a visit from him at my mother's home in Auburndale, when he gave a most touching account of his recent return for the first time to his birthplace in Georgia. He had met there an aged lady, who told him how in his infancy his mother had sent for her pastor, and, holding the infant in her arms, requested him to dedicate the child in solemn prayer to the work of Foreign Missionary labor. 'I now see,' said he, 'why I was drawn so irresistably to the missionary work. It was the answer to my mother's prayers.'"

The Year Book of the Roman Catholic Society for the Propagation of the Faith gives the total income of that Society for 1885 as 6,629,259 francs, or only \$300,000 or \$400,000 more than the income of the Church Missionary Society. More than two-thirds of this sum, or 4,364,076 francs, is contributed from France, while North America is set down for 117,033 francs. About 5,000,000 francs are spent on heathen missions, and the rest of the sum is applied to counteract the growth of Protestantism. Thus 56,700 francs are spent in England, 94,000 francs in Switzerland, 96,000 francs in Sweeden, Norway and Denmark, 194,000 francs in Germany, and 668,000 francs in America.

A traveller in Japan, writing to one of the Methodist Journals, says: "We had the pleasure of meeting the veteran missionary and translator, Dr. Hepburn, and hearing him teach the Bible class at his Sunday School in the chapel of the Congregational church. Dr. Hepburn has been in the missionary work forty-five years, twenty of which were spent in India and twenty-five in Japan. His English and Japanese Lexicon is the standard throughout Japan. He expresses the conviction that in fifty years there will not be a Buddhist or Shintoo temple in Japan used as such—an opinion which was concurred in by a number of the leading missionaries in Japan whose opinion I asked."

JUSTICE AND MERCY.

At the village of W— was the home of a man who was honest in his dealings, but he took no interest in religious things. His business was absorbing; and as the day of rest came he was disinclined for public service, preferring ease and quiet at home, and rather enjoying than otherwise his reputation as an unbeliever. In the midst of external prosperity and apparent health, a fatal disease suddenly appeared. One of his first movements was to send for the minister, "Now, Mr. F—, if you can help me, I will be glad, for I am uncertain as to the future; but I don't want to hear about Jesus Christ."

The faithful old servant of God quailed at first, but undertook the service upon the basis proposed. "Well," he said, "I will talk with you to-night upon the greatness of God." His watchful hearer agreed to it, and listened attentively while the minister spoke of the wonders of creation, the beauties of nature, the telescope and microscope. The sick man was profoundly interested throughout the interview, and urged the minister to come on the following evening. As the good man entered the chamber on the next evening, he said, "I will talk to you to-night about the goodness of God." His hearer listened attentively, and as the unnumbered mercies and blessings were made to pass before him, his mind was moved, and he exclaimed, "It is all true." And yet the name of Christ had not been alluded to.

At the next interview, the minister said, "We will talk to-night of the justice of God." The sick man in his arm-chair trembled with new and strange emotions as the awfulness of this attribute of Jehovah took possession of his mind; and as the skilful fisher drew the net tighter, his conviction of sin had become a power within him hitherto unknown. At the crisis, when the face of the hearer indicated the alarm of his soul, as his sins stood in awful array before him, the minister arose to take his leave, "You are not going now, Mr. F—, and leave me in this distress can't you give me some comfort?" "No," said the minister, kindly, "I cannot; you have yourself forbidden me doing so."

"What do you mean, sir?" said the distressed man.

"I mean that he whose name you will not hear, and whose love is so deep, is the

only one in heaven or in earth who can comfort and save you."

The veil dropped from the eyes of the blinded man, he listened eagerly to the way of salvation through a crucified Redeemer, joyfully accepted the terms of salvation, and lived for seven months, testifying continually of God's great mercy in saving the chief of sinners.—*Phil. Pres.*

PRAYING ALOUD.

It is not difficult, as every godly parent knows, to teach little children to pray aloud. They have no scruples about the matter. Why should the practice of audible prayer be discontinued as they advance in years? In this respect the converted heathen put us to shame. They are more ready to pray in the presence of others than many born in Christian homes, because they have been taught from the first hour of their conversion the privilege and duty of offering audible prayer. Is the spirit of the Lord straitened? Nay; but we ourselves are straitened by our langor and sluggishness in the Christian life and by our weak fear of men and our miserable self-consciousness which closes our lips and hinders the spiritual advancement of ourselves and others. It is not sufficient to say, Lord teach us how to pray; but we must strive to learn the way and walk gladly and constantly therein.—*Presbyterian Review.*

RELIGIOUS STATISTICS OF PRUSSIA.

The religious statistics of Prussia, taken in December, 1885; have been published.

According to these the Protestants number 18,243,587 persons, or 64.42 per cent. of the total population; the Catholics, 9,621,624, or 33.57 per cent., of these 1,437 being members of the Greek Orthodox Church; 83,020, or 0.3 per cent. belonging to other Christian denominations; 366,543, or 1.30 per cent. Jews; 155 confessing other religions, 3,529 making no statement of their religious views. Of the "other Christians" 4,711 are Brethren, 13,022 belong to the Apostolic Church, followers of Edward Irving, 22,728 Baptists, 13,948 Mennonites, 2,321 Methodists, Quakers, or Presbyterians, 1,372 members of the Established Church of England, 23,918 called themselves Dissenters, members of Free Churches, Christian Catholics, Mormons, etc.