

### Presbytery of Truro.

This Presbytery met in the Presbyterian Hall, Truro, on Tuesday, Sep. 6th.

Rev. E. Smith called attention to the death of Rev. J. C. Meek who had been a member of this Presbytery nearly four years.

Rev. E. Grant gave a statement of the facts connected with Mr. Meek's sickness and death. He had been enjoying his usual health up to Sabbath the 27th Aug. He slept none that night nor during the days and nights that intervened before his death.

On the following Wednesday he was suddenly seized with violent paroxysms and on Friday morning died of hydrophobia.

When conscious he was anxious to hear his friends talk about Jesus. During most of the time however the scene of suffering was terrible.

Other members of Presbytery gave expression to their feelings respecting their departed brother.

He was a loving husband, a faithful brother, an earnest and zealous pastor.

Messrs. Grant and Smith with their Presbytery Elders were appointed a committee to prepare a minute in regard to Mr. Meek and to address a letter of sympathy to Mrs. Meek.

Members of Presbytery agreed to supply the pulpit to the end of the year.

Mr. W. J. McThinney gave in a trial exercise on Luke 19: 10, which was sustained and he was certified accordingly.

A letter was read from Mr. W. H. Ness who has been laboring as Catechist at Southampton, Athol, and Maccan, speaking encouragingly of the work there.

Mr. Thompson reported that he had dispensed the Sacrament at Southampton.

Rev. E. Ross was appointed to succeed Mr. Ness at Maccan.

Presbytery agreed to visit the congregations in the Stewiacke Valley in the following order.

Brookfield, Oct 16th, at 7 p. m., Mr. McGillivray to preach.

Middle Stewiacke Oct 17th at 10 a. m. Mr. McMillan to preach.

Upper Stewiacke, Oct. 17th at 7 p. m., Mr. McMillan to preach.

Springside, Oct. 18th, at 10 a. m. The Moderator to preach.

### WORKING MEN AND THE SABBATH.

The *Methodist* well says :—"Some time

or other—we hope it will not be too late—the great body of those who work with their hands will discover that they have an immense stake in the Sunday question. Now and then a stoutman thinks it a nice arrangement to work seven days a week and get seven days' pay. But there is one clear result of abolishing Sunday that he has not thought out. Without Sunday he will have to work seven days for a living; the Sunday work will not be an extra to be paid for, but a part of the weekly task. Clerks and salesman are equally interested from this point of view. Nor is this all. Making a de-oralizing play-day of Sunday, fighting Sunday down as a day of religious observance and closed grog-shops—all that plays into the hands of Mr. Hardfist, who presently will swing around to demand Sunday work as better than Sunday drunkenness and gambling. The Sabbath is God's gift to the laboring man, and such men ought to keep God's mark on it as the best way of keeping it in their hands, if not the only way."

Some persons, instead of "putting off the old man," dress him up in a new shape.—*St. Bernard.*

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