

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Bound with other material/
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments:/
Commentaires supplémentaires:

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

Go Ye THE PRESENT THE
CHURCH IN CANADA

**The Maritime
Presbyterian**

To carry a venture

into all the world

Preach the Gospel

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

CONTENTS.

	PAGE.
State of the Funds.....	35
Dalhousie College.....	36
Meeting of F. M. Board.....	36
Infant Church Membership, I. by Rev. John Cameron.....	37
Schemes of the Church, IV., by Rev. A. F. Thompson.....	41
Presbyterial visitations in the Halifax Pres.....	42
The Trinidad Mission, Rev. K. J. Grant.....	45
Annual Financial Statements of Congregations.....	47
Address by Rev. A. J. Mowatt, at Mr. Bruce's induction.....	54
PRESBYTERY MEETINGS:—	
Presbytery of St. John, Miramichi, and Truro.....	58
MISCELLANEOUS.—	
United States, S. America, Britain, Europe, Asia, North Africa.....	27
Kempt and Walton.....	61
Revival in the Sandwich Islands, Priests Inquiring.....	62
Madagascar Still Heathen, Seven short rules for young Christians.....	63
Why not now, Pray in secret, Be civil to children, My Smoke House.....	64
THE CHILDREN'S PRESBYTERIAN.	
Mission Schools.....	46
A word to the boys, by C. H. Spurg'on.....	50
Swearing.....	51
How the Queen of Madagascar became a Christian.....	52
Stern law against smoking.....	52
The Death of Dr. Livingston.....	52
Hard to be a Christian, The one safe way.....	53

FEB. 15, 1883.

MACGREGOR & KNIGHT.

INTERNATIONAL LESSONS 1883.

"Half hours with the Lessons," be-
Sermons on each lesson by 24
eminent preachers... \$1 50

Westminster Question Book on Les-
son for the year..... 18

Jacobus, on Acts..... 1 50

The Church in the House by Rev.
Wm. Arnot..... 1 50

Pelobet's Select Notes..... 1 50

" " " " " Interleaved Edi-
tion..... 2 00

PRESBYTERIAN BOARD'S PERIODICALS.

It is expected that Presbyterian minis-
ters, Sunday School Superintendents and
Teachers will send large orders for the
introduction this year of these excellent
Lesson Helps and Illustrated Papers.
Samples have been sent to every Presby-
terian Church and Sunday School in the
Maritime Provinces.

Westminster Teacher, monthly.....
\$0 60 per ann.

Westminster Scholar's Quarterly.....
\$0 20 per ann.

Westminster Lesson Leaf Intermediate
(per hundred).....\$8 00

Westminster Lesson Leaf Primary (per
hundred).....\$6 00

N. B.—The picture papers are "Morn-
ing Star," "Sunbeam," "S. S. Visitor,"
and "Forward," and all reduced in price.

PRESBYTERIAN S. S. LIBRARIES.

40 large vols. in a case \$27.00; 100 small
vols. in a case \$17.00.—600 selected books
specially recommended by Committee of
General Assembly, we can supply, being
the agents for Jas. Campbell & Son,
Toronto, for the Maritime Provinces.—
Also 700 books Presbyterian Board, Phil-
adelphia, for which we also are agents.

THE "CHOIR."

A. W. MacKinlay's Edition, price
\$1.20, supplied to churches. Also,—

THE "PRESBYTERIAN HYMNAL."

Professor J. D. Dana, a learned and
widely known geologist of Yale College,
says of the first chapter of Genesis:—
"Examining it as a geologist, I find it to
be in perfect accord with science, there-
fore, as a christian, I assert that the Bi-
ble narrative must be inspired."

It is impossible for that man to despair
who remembers that his Helper is omnip-
otent.—*Jeremy Taylor.*

The

Life of the Rev. John Geddie, D.D.,

First Missionary to the New Hebrides.
WITH A HISTORY OF THE NOVA SCOTIA PRESBY-
TERIAN MISSION OF THAT GROUP.

BY THE REV. GEORGE PATTERSON, D. D.

This work carefully traces the origin
and early history of this Mission—the
first from a British colony to a heathen
land. It presents a large amount of Dr.
Geddie's correspondence and journals,
much of which has never before been pub-
lished, giving many details of his early
trials, and hairbreadth escapes, as well
as of the work of God on Aneiteum and
other islands. It also contains much in-
formation regarding the South Sea Islands,
their physical structure and productions,
the condition of their inhabitants, their
customs, mode of life, etc. It has noti-
ces of the other missionaries, who have
laboured on the group, bringing up the
history of the Mission to the present time.

It is illustrated by a finely executed
portrait, maps of the New Hebrides and
Aneiteum, and woodcuts representing the
natives, etc.

The work contains 512 pages, is well
bound in cloth, and sold at \$1.50 per copy.

Agents wanted for the sale of the work to
whom a liberal discount will be given.

General agents, D. McGregor, Halifax,
and James McLean, Pictou.

HARRY MOORES CHOICE with other
missionary stories, is published by the
Presbyterian Board of Publication. It is
a series of interesting stories with the fol-
lowing titles "Harry Moores choice",
"Fred's trip to China", "The Story of
Mohammed", and the following mission-
ary stories: "The Brown Jug", "Alex's
Mission Fields", "Little Joes Christmas
Eve", "What the Jolly Fellows did for
cairo".

The narratives are pleasing and instruc-
tive. The whole a neat handsome volume
of 380 pages. It is sold by McGregor &
Knight, Agents in Halifax for the Pres-
byterian Board, price \$1.25.

Church strifes are never bred by the
humility and consecration and spiritual-
ity of the members. Matthew Henry
was right when he said, "If we thorough-
ly examine we shall find that pride, poly-
cy and power are the three principal in-
gredients in all the disturbances of
churches."

The Maritime Presbyterian.

Vol. III.

FEBRUARY 15th, 1883.

No. 2.

STATE OF THE FUNDS, FEB. 1st, 1883.

FOREIGN MISSIONS.

Bal. on hand May 1st '82	\$ 727 64	
Received to Feb. 1, '83	4147 78	4875 42
Expended to "		9114 93

Bal. Due Treas. Feb. 1st 4239 56

DAYSRING, ETC.

Received to Feb. 1st '83		\$2196 72
Bal. due Treas. May 1st '82	334 23	
Expended to Feb. 1st '83	2275 86	2610 09

Bal. due Treas. \$413 37.

HOME MISSIONS.

Bal. on hand May 1st '82	\$ 155 32	
Received to Feb. 1st '83	2324 15	2479 47
Expended to " " '83		2545 90

Bal. due Treas Feb. 1st \$86 43

SUPPLEMENTS.

Received to Feb. 1st '83		\$2827 05.
Bal. due Treas May 1st '82	1090 84	
Expended to Feb. 1, '83	2546 49	4537 43.

Bal. due Treas. Feb. 1st \$1710 38

COLLEGE.

Received to Feb. 1st '83		\$6250 18
Bal. due Treas. May 1st '82	\$3069 59	
Expended to Feb. 1st '83	6632 21	9720 40

Bal. due Treas. Feb. 1st \$3452 22

AGED MINISTERS FUND.

Bal. on hand May 1st '82	\$624 50	
Received to Feb. 1st '83	1070 63	1695 13
Expended to " " '83		1205 00

Bal. on hand Feb. 1st \$490 13

RECEIPTS FOR THE MONTH OF JAN.

Foreign Missions	\$833 48
Dayspring and Mission Schools	1322 41
Home Missions	441 79
Supplements	435 91
College	938 08
Aged Ministers	203 23
French Evangelization	476 17
	\$4611 12

P. G. MCGREGOR, Treasurer.

A long pull, a strong pull, a pull all together, will be needed to square the Foreign Mission Fund by the close of the year May 31st.

Our supply of the January issue has run short. If any of our agents have some copies on hand which are not needed they will confer a favor by returning them. Any postage that may be expended we will refund.

We are glad to record the continued progress of Presbyterianism in New Brunswick. This province was perhaps more in need than any other in the bounds of our Synod. The Vast Home Mission Field, with Stations many but small and scattered and often the whole winter without any preaching, needed laborers, and the City of St. John, with its large congregations but vacant pulpits needed pastors. In no part of our Synod did there seem greater need for the exhortation, pray ye therefor the Lord of the Harvest that He would send forth more laborers into His Harvest.

Now these two most pressing needs are in a measure supplied. Two of the vacant pulpits in the City were filled during January, and the Presbytery's Missionary Rev. J. McG. McKay, is hard at work in journeyings often and long, ministering as he is able to his wide extended charge. We are sure that all who knew the need, will join the brethren of the St. John Presbytery in giving thanks to the Lord of the Harvest for the laborers sent to this portion of the Harvest.

The old Church at West River, Picton was burned on the night of Sab. Jan 21. The congregation had decided some time previously to occupy the new Church on and after the first Sabbath of Feb. The fire hastened the move by one week. The congregation now worship in the new Church. May the Lord grant to West River a prosperous and happy future, times of refreshing from his presence.

At evening time it shall be light, has been fulfilled to Dalhousie College. For a number of years it has been struggling on, striving to fulfil its mission as a provincial, unsectarian, university. It has had to contend both with prejudice and poverty, the latter being to some extent a consequence of the former; the amount given by Government to higher education and which should have been given to a new denominational provincial institution being distributed owing to denominational pressure among a number of denominational Colleges. Owing to this pressure governments have for some time been in a strait betwixt two, either to withdraw all grants for higher education or give aid to denominational Colleges. Of two evils the least has been chosen, and government aid to sectarian Colleges is we trust a thing of the past. But Dalhousie is now able to stand alone. Within the last three years there have been endowed by the gifts of George Munroe, and legacy of Mr. McClell, five or six professorial chairs and three tutorships, and now she occupies a position that her most sanguine friends did not dream of her reaching in so short a time.

The Presbyterian church though in need of funds for carrying on her strictly denominational work, has for a number of years aided Dalhousie in her effort to promote higher education in Nova Scotia.

Presbyterians will rejoice with Dalhousie in her joy, not only for the added efficiency for her work but that now she can stand alone and leave our church free to withdraw her aid and devote her energies to her own institution at Pine Hill.

Our Theological College is now in greater need than Dalhousie, and we trust that there will be no delay in withdrawing our aid from that institution, thus relieving Dalhousie from even the appearance of denominational affinity with which she has been so often charged, and leaving our Educational Funds to be devoted to our own educational work.

MEETING OF F. M. BOARD.

The F. M. Committee for the Eastern Section met in New Glasgow on the 5th inst.

The chief business was the reports from the Trinidad missionaries for 1882 and their estimates for 1883.

The year has been one of marked progress. Much of the early work in a new mission field is necessarily occupied in sowing the seed. As years pass fruit is more apparent. This year has witnessed the largest ingathering and the most cheering progress of any year in the history of the mission. Tabulated results of the years work will be seen on another page. One marked feature in the work is the liberality of proprietors of estates and of native converts. The cost of the mission to our church is about \$7,500 yearly. The amount given by native converts, by proprietors, and received from Government for Schools, is about \$10,000 per annum.

We regret that the state of Mr. Christie's health has compelled him to resign his connection with the mission. He has been laboring in weakness for some time and his own conviction and the decided opinion of the best medical authority in the island is that he should not run the risk of another wet season there. His resignation has been accepted to take effect at the end of May, Mr. Christie thinking that he will be able to remain in the field through the present dry season.

Mr. Christie having expressed a strong desire that Mr. Henry, a minister laboring in the Scotch congregation in San Fernando, who was formerly a missionary in India and knows the Hindoo language, should take the work at Couva, the mission council having in a most cordial manner endorsed the proposal and Mr. Henry having intimated his willingness to accept the position, the Board has agreed to accept his services, and appoint him to that field.

INFANT CHURCH MEMBERSHIP.

By REV. JOHN CAMERON, OF BRIDGEWATER.

We have the pleasure of beginning in this issue a series of lectures upon this important subject. These lectures have already been published in a small pamphlet. Feeling the importance of Scriptural views on the subject, we have asked the author's permission to reprint them for the benefit of our readers. Mr. Cameron has long been known as one of the most clear headed men in our Synod, and his treatment of this subject is terse and masterly. We quote his own introduction—

The following Chapters on "Infant Church Membership," &c., are published, not in a controversial spirit, but with a view of instructing my own congregation on two important truths. First—that the infants of believers are members of Christ's Church. Second—that the indiscriminate administration of baptism, is at variance with Scripture, and opposed to the recognized symbols of the Presbyterian Church. Professed principles and practice should agree.

I do not profess to advance any new views; but to express in a condensed form some of the opinions held and published by others.

Two considerations have led me to do this. The greater number of those works, which treat of this subject, are large and expensive. Few persons will be induced to purchase them. Again such works are often written in a controversial style, and with such laboured and profound arguments, that plain uneducated persons cannot comprehend them. I have endeavoured to remove these obstacles by producing a "cheap book," and written so plainly as to be easily understood.

My desire is to disseminate more fully and clearly the truth.

JOHN CAMERON.

Bridge-water, April 4th, 1832.

GENESIS, XVII. 7.

And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

I. RELATION OF CHILDREN TO PARENTS.

The relationship which exists between parents and children is perhaps the most sacred and indissoluble on earth. Children not only inherit the possessions of their parents, but generally, their constitution and propensities. If parents are in affluent circumstances, many are the advantages enjoyed by the children. If they are reckless spendthrifts they will certainly entail upon them poverty and misery. They inherit also in a large degree the same diseases which afflict those from whom they directly, but mysteriously, derive their existence. Bone of their bone, flesh of their flesh; they are objects of the strongest affection; and the solicitude of parents is often directed to their children, when they cease to be anxious about themselves.

The closeness of this relationship is not only recognised by the laws of civil society, but by the laws of God. Our children are so closely identified with ourselves, as to be considered the rightful recipients of our blessings and advantages. We read that among the ancients, when punishment was inflicted upon the father, it was almost invariably inflicted at the same time upon all his household. "And Joshua, and all Israel with him, took Achan the son of Zerah, and his sons, and his daughters, &c. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones." JOSHUA VII. 24. In the administration of God we see the same principle operating, not only as promulgated in the second commandment, but displayed in daily occurrence. "The iniquities of the fathers are visited upon the children of the third and fourth generation." Deut. v. 9.

Why the destinies of parents and children are so interwoven with each other, it is not easy to determine; but the fact is apparent to all, and with that only am I now concerned—viz: that under the administration of God, a man's children are singularly identified with himself; in so much, that when our first parents fell, they involved all their descendants in the consequences of their guilt. "In Adam all die." I Cor. xv. 22 By one man's disobedience many were made sinners." Rom. v. 19. And whenever God has made a covenant with his faithful servants, the blessings contained in that covenant are perpetuated to their posterity.

A remarkable instance of the truth of this latter remark is to be found in the words of God to Abraham; viz: the good to be enjoyed by the children on account

of the faith of the parent. "I will establish my covenant between me and thee and thy seed after thee 'n their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." In these words we have the true principle brought before us, upon which the Church of Christ is to be established, viz.: that all who resemble Abraham in faith are interested in all the benefits of the covenant; and farther, that in a certain and important sense, these benefits extend to the children of believers in their generations forever.

My design then is to place before you in a few brief Chapters, the doctrine of infant Church membership, and show how the children of believers are to be considered and treated. That very erroneous views are afloat on this subject through the Church, is evident from the practice that prevails in many parts of the country—a practice which it is painful to observe, strikes at the very foundation of that distinctiveness of feature which God designs shall characterize His Church as a society separate from the world. This important subject I will endeavour to treat with all plainness. My information shall be drawn from the word of God. "To the law and to the testimony I appeal." Isa. VIII. 20.

The position then which I take, and shall endeavour to establish is simply this—that the children of professing Christians are strictly members of the visible Church, and, as such, are entitled to the initiatory seal of the Church; and in so far as their age will permit, and their personal character does not forbid it, should be treated as such. It is true, they are not members in full communion, and by reason of their non-age cannot be members by profession, still they are members of the Church, standing candidates for communion, and as such entitled to a religious education from the Church—an affectionate, faithful supervision from its office-bearers, and are to be received to the table of the Lord as soon as they are prepared to assume their baptismal obligations—giving at the same time to the Church, through it's office-bearers, evidence that they possess the knowledge and faith requisite to the right performance of this duty.

It is of the utmost importance that this proposition—"that infants of believers are members of the Church of Christ," should be fully established, because, it is this acknowledged relationship to the Church "that they are born in the Church," which justifies those who ad-

"feed my lambs," "feed my sheep." John xxv. 15. Are not the lambs a constituent part of the flock? Are they not born in the flock? And does the owner of the flock cast them out of the flock, and leave them unmarked, whilst all his sheep are marked? No.—but he claims the lambs as well as the sheep, because born in the fold.

Let us look at the following facts in support of the doctrine—

1. The visible Church on earth had its commencement, as a public organized body with Abraham, and with some changes has preserved its identity to this day. "I will establish my covenant between me and thee, &c." Gen. XVII. 7. minister to them baptism, the seal of the covenant; and by a parity of reasoning condemns the practice of those who deny baptism to their offspring. The Church is a flock, composed of sheep and lambs. The Prophet Isaiah says "He shall feed his flock like a shepherd; he shall gather the lambs with his arms." Isa. XL. 12. Our Saviour also addressing Peter, says,

2. There is but one general, regularly constituted Church in the world, with Christ its head.

3. This one Church begining with Abraham has existed under two dispensations, suited to different states of society, and different degrees of light enjoyed.

4. It is the same Christ under the Christian dispensation, that it was under the Jewish; having the same fundamental principles, with such alterations in the forms of worship, and sealing ordinances, as were made by Christ and his Apostles.

5. Under the Jewish dispensation, the children of those who constituted the Church were included with their parents by Divine command. They must therefore be included with their parents in the Church under the Christian dispensation; unless there is a command altering this part of the Church's constitution. Now, if in the alterations made, adapting the constitution of the Church to the present state of the world, there is any statute excluding the children of believers from the Christian Church, we demand that it be shown to us. A law once enacted by Divine authority, must be ever binding on the Church till set aside by the same authority. Till this be done, we are safe in recognizing the children of believers as members of the Church. This I hold is a fair inference—a legitimate conclusion, from the principle stated.

Now, my business is to examine and

see that this principle cannot be contraverted; otherwise, the inference is not a legitimate one; and what I hold should be the practice of the Church in relation to its children remains unproved.

The *first, second, and third* facts stated, will probably be denied by none. The *fourth* is that from which I draw my inference. It must then be clearly established. For the sake of the readers I will repeat it. "It is the same Church under the Christian dispensation that it was under the Jewish—having the same fundamental principles, with such alterations in the forms of worship, and sealing ordinances, as were made by Christ and his Apostles."

Now the identity of the Church, under both dispensations, may be proved in the following manner:

1. It has one and the same covenant. Those who deny the doctrine of "Infant Church Membership" under the Christian dispensation find it necessary to their system, to deny that the covenant is the same under both dispensations. This covenant, God made with Abraham, and we see plainly what were its conditions. God promises to be the God of Abraham and of his seed after him in their generations; and Abraham pledges himself to be the faithful servant of God, and to bring up his children, and his posterity, so far as the influence of his person and character may extend, to be the willing and obedient subjects of the Most High.

That the covenant here called an "everlasting covenant," was, and is, the covenant of the Christian Church, and secures to the members thereof the blessings promised to Abraham—both to his immediate posterity, and to all Gentiles to the latest ages, is very evident from the reasonings of Paul in the third chapter of his epistle to the Galatians. There he tells us that faith was the ground of Abraham's acceptance by God, that all who resemble him in after ages by having faith, are his children, and that by the term "seed of Abraham" we are to understand in the *first* place, Christ, and in the *second* place all believers who are one with Christ, "for if ye be Christ's" then are ye Abraham's seed and heirs according to the promise "GAL. III, 29. Again, lest any should suppose that this covenant was set aside by means of the national institutions of the Jews, given 430 years after; he distinctly asserts that it was so confirmed in Christ that it cannot be changed, and that the law itself was given for purposes closely connected with the fulfillment of the promises made to Abraham, "Where-

fore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made, GAL. III, 19. Nor did Moses who under God was the law-giver abrogate this covenant, or suffer it to be forgotten. Whilst he prepared the whole code of civil government for the Jewish nation, it is worthy of remark, that the promises made by God to Abraham and his seed, lay at the foundation of their peculiar form of government, and are looked upon as the imperishable charter of their privileges. As a proof of this hear his words to Israel, "Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders and your officers, with all the men of Israel. Your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water: that thou shouldest enter into covenant with the Lord thy God and into his oath which the Lord thy God maketh with thee this day: that he may establish thee to-day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob, DEUT. XXX, 10 13. The law was introduced for the preservation of true religion till the arrival of Christ, at least all that was Mosiac; and on the arrival of Christ, that much, and no more was removed; but the foundation on which the whole was based, the covenant, remained immovable.

So far as I know, all professing Christians understand by a profession of religion a public acknowledgment of God in Christ as their God, with the understanding that when this duty is sincerely performed in the manner of the Divine appointment, the person is recognized by God as his own peculiar child; who, if faithful to his obligations may expect blessings upon himself and his children. The mutual engagement contained in these words, "I will be thy God," and "ye shall be my people"; "thou shalt be our God and we will be thy people" is the engagement, in short the covenant of the Church in all ages, whether Jewish or Christian. The Church then under the present dispensation has the very same covenant which it had under the former, and in fact had from its first existence as a public body in the world; and will continue to have while it lasts—this being so, the legitimate inference is—as children were included in the covenant originally, they are so still.

2 The blessings found in the Church under both dispensations are essentially

the same. True, the seal of the covenant has been changed, but the blessings symbolized, and signified by the seal, *always remained the same*. Circumcision under the Jewish dispensation was the "seal of the righteousness of faith;" Rom. iv. 2. Baptism is the seal under the Christian dispensation. Like Circumcision it is an act of consecration to God—a visible sign that believers shall be justified by faith. Now, as signs, both Circumcision and Baptism signify the very same thing—the necessity of spiritual cleansing in order to acceptance by God. Again, as seals they are alike. They bind God, as one party to the covenant, to bestow all promised blessings; and man the other party, and recipient of the blessings, to perform all duty. As the covenant has ever been the same, so the seals involving the same obligations, have ever been the same, though changed as to the mode of applying them. As then children received the seal under the old dispensation they have a right to receive it under the new—"I will be a God to thy seed."

3. The identity of the Church, under both dispensations is clearly proved by the Apostle Paul in the 11th Chapter of his epistle to the Romans. There he represents the Church under the figure of a tree, from which certain branches were broken off. By these branches he evidently means the Jews, who were separated from the Church because of their unbelief. Other scions, or believing Gentiles, were grafted on. The Gentiles were in danger of becoming proud, and boastful, on account of their privileges. The Apostle cautions them not to exult over the fallen Jew in these words, "Boast not against the branches but if thou boast, thou bearest not the root but the root thee," Rom. xi. 18—"Your source of blessing is the ancient stock." It is clear from these words, that Paul regarded the Church as one, and that the Christian dispensation is only a prolongation of the Jewish one.

4. The identity of the Church is seen still farther in the fact, that the Jews are to be reconciled to God, and are to be put in possession of the blessings of the covenant which God made with their ancestor Abraham. When this event takes place, they are to be gathered, not into a *new Church*, having an organization different from what it has at present; but into the same Church from which they were excluded. The olive tree remains the same, and the branches which were broken off, will be grafted on again; not, you will observe into *another*, but into their

own olive tree. It is clear then that the Jewish and Christian branches of the Church have both the same tree; and if the same tree, then the same root—the same covenant, securing the same blessings to the Jews and Gentiles. We have two Testaments, but only one Bible; and two dispensations, but only one Church.

It is indeed true, that certain changes were made by Christ and his Apostles under him. These were necessary, as the head of the Church designed to extend the blessings of salvation to the whole world. Among these changes, the Sabbath was changed from the *seventh*, to the *first* day of the week. The Aaronic priesthood was superseded by the Christian ministry. Certain ceremonial distinctions between clean and unclean were abolished. But none of these changes in the least touched the *identity* of the Church.

Now, whilst there were these, and other changes effected under Divine direction; it is worthy of notice, that no modification, either expressed, or implied was ever made by Christ or his Apostles in regard to the privileges and duties of parents as entitled, and required, to seal to their children the blessings of the covenant as members of the Church. From all this it follows; that, as children were by Divine command included with their parents in the Church under the *first* dispensation; so they are in the same sense to be included in the *second*.

To this view it has been objected, that "as baptism is the only initiatory rite of the Christian Church; and as belief is essential to baptism, it is essential to Church membership;—and as children cannot believe, they cannot be members of Christ's Church." To this objection I return the following answers:—

1. I deny the correctness of the premises from which the conclusion is drawn—"that in the case of infants, whose parents are by profession, members of the visible Church, 'belief is essential to baptism,' or to 'Church membership.'" In regard to such infants, they are *born* in the Church, and receive the seal of Baptism, *because of their membership*. Did the Jewish child require to believe before he was circumcised? No. Was it circumcision that gave him church membership? No. There is a great difference between baptism as administered to those who are born in the Church, and the baptism of proselytes or adults coming from the world into the Church. Wherever the Scriptures speak of faith as an essential qualification of baptism, it is always in reference to the latter. They never speak

of faith as an essential personal qualification for the baptism of infants, who are *born* members of the Church. "And Philip said if thou believest with all thine heart, thou mayest be baptised" ACTS VIII 37. Yes, but he was an adult.

The Apostles went forth under the great commission which they received from Christ to preach the Gospel; to disciple the people; and to organize churches. Their work was to convince the world of sin—to announce Christ as the only Saviour of men, and urge upon them the necessity of faith and repentance as essential to a participation in his purchased blessings. But does any one suppose they urged faith simply as a qualification for baptism? No; but to put them in possession of Christ, and all the blessings of salvation; pardon, purity, and eternal life. They urged baptism as a sign of discipleship, and as indicating that all these blessings were sealed to them—but when any one who was a parent became a proselyte—believed, and was baptised; were his children excluded from a participation in the blessings of church membership, which had from the very commencement of the church as a public body, been granted to children upon the faith of their parents? The answer to this question we find in Exod. 12 Chap. and 48th verse. His children were to be circumcised, so now, they are to be baptised. In both cases the seal is given on the faith of the parent. The Apostles understood the nature of the church. They acted upon the law enacted at the commencement of the Church. They required a profession of faith from adults before baptizing them, and where there was a family they baptised "all his straightway."

2. Answer, and which is involved in the one just given, is—allowing that belief is an essential pre-requisite for baptism, it must have been equally essential for circumcision. Both are seals. No person doubts that circumcision was a seal of the "righteousness of faith;" yet it was applied to infants eight days old, and the believing Jew was commanded to attend to it, under the most terrible threatening. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; because he hath broken my covenant. GEN. XVII. 14.]

Now, baptism being a seal of the righteousness of faith, is in like manner to be administered to the child of a believing parent without the pre-requisite personal faith on the part of the child. There seems to be a very prevalent opinion, that

baptism constitutes a child a member of the Church, and puts the child within the covenant; whereas he receives baptism because he is within the covenant, being the child of believing parents. Accordingly the Presbyterian doctrine of infant baptism is, "Infants descended from parents, either both or but one of them professing faith in Christ, and obedience to him, are in that respect, within the covenant, and to be baptised."

One family, we dwell in him,

One Church, above, beneath.

Though now divided by the stream,
The narrow stratum of death.

SCHEMES OF THE CHURCH.

ART. 4. FOREIGN MISSIONS, CON.

Thus we see that the work of the Lord is making rapid progress among the heathen nations and giving fresh hope that the day is fast approaching when the promise shall be fulfilled that "Christ shall have dominion also from sea to sea, and from the River unto the ends of the earth."

But what are we doing, to hasten that happy day? If we look at the Financial Returns of our church we will not see much cause for self-congratulation. It is encouraging to learn that improvement is made from year to year, and that the grace of liberality is developing among our people, but as a Church we come far short of what we should. Last year (1881-2) our congregational collections for Foreign Missions in both Eastern and Western Sections amounted to \$32,891. (See Appendix to Ass. Minutes, page CXXIII) That is, we gave per family at the rate of 50 cents and per communicant a little over 28 cents! It is true that a larger sum was received from all sources but this is the amount received from congregations. It must be evident that our church is not thoroughly alive in this great christian enterprise. Some have given much more than 28 cts. and some have given much less, while others have not given anything—but the average contribution was 28 cents—the value of 1½ lbs. butter—of less than a bushel of potatoes.

Looking at the contributions of the Presbyteries, we find that the Presbytery of Truro gave for the Foreign Mission Scheme at the rate of 29½ cents per communicant; Sydney, 20½ cents; Victoria & Richmond, 11½ cents; Pictou 38½; P. E. Island, 30½ cents; Lunenburg & Yarmouth 30½ cents; St. John, 20; Miramichi

23½; and Newfoundland \$1.64. We must not forget however that all the money is not given by the communicants of our church. It often happens that men who are not in the full fellowship of the church give as largely and as liberally as those who are. Taking this fact into consideration, the membership does not give at the rate of 28 cents per communicant.

These figures prove beyond doubt that a large majority of our people are doing almost nothing to save souls and to reclaim the world from heathenism. That many of our professional christians are thoroughly interested in this good work is well known. Some are doing nobly, are giving liberally and praying earnestly while others are anxious to go to the Foreign field to tell perishing men and women of the way of life. When our Foreign Mission Board advertised for a lady to go to Trinidad to teach the Coolies no fewer than eight ladies offered their services.

We have young men who are anxious to go in obedience to Christ's command to preach the gospel to the perishing multitudes in the dark parts of the world but for lack of means they are compelled to remain at home.

My brother, what then *are you* doing to remedy the existing state of matters and to remove the reproach from the church? The question is not—What is the church doing? or what is my neighbor doing? but it is—**WHAT ARE YOU DOING?** This is a personal matter and God will hold you personally responsible for the performance of duty.

Christ as King and Head of the church has given the commission and he will hold every member responsible for its fulfilment. Woe to that man who proves faithless; When the armies of Israel went up on one occasion to fight against the Lord's enemies, the inhabitants of Meroz refused to go up—refused to come up to the aid of Israel's hosts: they said we cannot afford the time and expence, and the men necessary. What was the consequence? The battle was fought and the victory won, and those who performed duty were blessed. What of those who neglected duty? The sentence went forth against them—"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." And what will God do with those men and women who pretend to be christians and to be loyal soldiers of Christ, and yet neglect the standing order of the King—"Go preach the Gospel to every creature."

The battle will be fought. The Lord's work will be accomplished. Some may stand idly by while others are busily employed, but remember the consequences.

But I prefer looking at Christian work as a matter of privilege and of love. Privilege. 'Oh what an honor to be co-workers with the Lord, to be sharers in the great enterprise of soul-saving—a privilege which angels might well covet! This honor may be yours and mine. Then, love, love for the souls of men, love for the Lord Jesus should impel us to pray and work for the lost and perishing.

Let every member of the Church awaken to the call of duty, and then each soul will be blessed and the church will enjoy times of refreshing from the presence of the Lord.

A. F. THOMPSON.

VISITATIONS IN THE PRESBYTERY OF HALIFAX.

EASTERN SECTIONS.

VISITATION AT GAYS RIVER.

The Presbytery of Halifax, held a series of visitations during the last week of January, in several rural congregations. The first meeting was at Gays River, on the 23rd. Present Rev'ds. Rosborough, McKinnon, Simpson, Henry, Dickie, Cairns; and Gunn. Rev. Adam Gunn, preached from Matthew 11th Chap. 30th verse.

The state of matters here was found to be encouraging. There are 80 families in this section, and the pastor visits them all every year. The elders visit the sick and take part in the prayer meetings, of which there are four, and are active in Sabbath School work. Fifty two copies of the Record are taken, forty two copies of the Maritime Presbyterian. Their contributions to the schemes of the Church, were as follows:—

Foreign Missions.	\$24 87
Supplementing Fund.	23 57
French Evangelization.	25 06
Sabbath School, for Missions.	9 31
Presbytery Fund	4 09
Day Spring.	25 91
Blind Asylum.	14 18
Endowment Fund.	42 50
	<hr/>
	\$169 90

VISITATION AT SHUBENACADIE.

The Presbytery again met in the even-

ing at Shubenacadie, at half-past six o'clock, and was reinforced by Messrs. John Wardrop, and Wm. F. Meek, Ruling Elders. Mr. McKinnon was absent, Mr. Rosborough, preached from Rom. 1st chapter 16th verse. The congregation was found to be in a fairly prosperous condition, under the efficient and faithful ministrations of Mr. Henry. A well conducted Sabbath School, is in existence, but the prayer meeting is not as well attended as it should be. Only one-third of the families observe family worship, and the state of religion was described as being low. The financial obligations of the people to the pastor, are not so promptly and liberally fulfilled as they should be. Upwards of 70 copies of the Record are taken, and 15 copies of the Maritime Presbyterian. Very satisfactory progress, has been made in contributions to the schemes of the church. During the first year of Mr. Henry's settlement Shubenacadie, and Lower Stewiacke, contributed \$170, last year Shubenacadie with North Salam, raised \$373, for the ordinary schemes :-

College Fund.	\$12 00
French Evangelization.	20 00
Home Mission.	12 00
Supplementing Fund.	24 00
Widows and Orphans Fund.	6 00
Aged & I. M. Fund.	5 00
Foreign Mission.	40 00
Women's Society.	75 00
Day Spring.	38 00
College Endowment.	93 00
Three Friends.	45 00

\$373 00

At the close of the visitation, the following finding was adopted: The Presbytery after examination, are much pleased with the marked progress of the congregation, and with the evidence of increased liberality, yet would kindly and earnestly press upon all to consider the state of religion within the bounds, the small attendance at the prayer meetings and would urge greater promptitude and punctuality in the payment of the pastor's salary. The Presbytery would further cherish the hope, that the subject of family worship receive greater attention and would press upon all to plead for an outpouring of the Holy Spirit.

VISITATION AT LOWER STEWIAKKE.

At Lower Stewiacke, the Presbytery was joined by Mr. Jack and Mr. Layton, but Mr. Simpson had returned home. Mr. Cairns, preached from 2nd Kings 4th chap. 1st to 8th verse.

In this section of the congregation, there are 70 families, all of whom are visited every year by the pastor. The elders take part in the prayer meetings, and all assist in the Sabbath Schools, of which there are three in summer and one in winter. During the past year they have contributed to all of the schemes of the church, to the amount of \$99.70 as follows: Thirtytwo copies of the Record are taken, and 22 of Maritime Presbyterian.

The following finding was adopted: The Presbytery is pleased to find the congregation in so prosperous a condition and to learn that the pastor by his devotedness and diligence, gives such proofs of his ministry, that he is supported by a staff of elders, who, while not visiting officially, still have a care for souls, and do much by waiting on the afflicted and carrying on prayer meetings and Sabbath Schools, in their respective districts, that the managers are so attentive to their duties, and that all engagements are met at the end of the year.

The congregation is affectionately recommended to strive after a higher degree of promptness and liberality in contributing to the support of the spread of the gospel, and while there are not a few evidences of spiritual life, and activity, the Presbytery sympathises with the view of the Session, as to the state of religion, and urges pastor and people to united earnest prayer, for a baptism of the Holy Spirit. They would further recommend efforts to be made for the increased circulation of the Record.

VISITATION AT MILFORD.

At Milford, Mr. Jack, preached from 1st Tim. 4th and 13th. In this congregation, there are 26 families with two elders. A Bible Class is held fortnightly with 43 on the roll, and the prayer meeting has an average attendance of about 40, in which some four or five take part. The Sabbath School, is kept open during the whole year, having 9 teachers, and some 50 or 60 children in attendance, 38 copies of the Record taken, and 13 of the Maritime Presbyterian. The contributions to the schemes of the church, are as follows :-

Foreign Missions	\$ 4 00
Home Mission	27 00
Synod Fund	3 57
College Fund	23 00
Sabbath School for missions	5 22
French Evangelization	2 00
Assembly Fund	4 00
Aged & I. M. Fund	10 00

Young Mens Bureary Fund	8 09
Day Spring	19 95
Edowment Fund	8 00

\$119 83

The following finding was adopted:—
The Presbytery taking a conjoint view of the answers given by the pastor, elders, and managers, desires to express much thankfulness to God for the faithful and diligent manner in which they perform their respective duties, and for general prosperity, of the congregation. It has no suggestions to make, except to urge the congregation to still higher attainments, and pray that the Lord who has been mindful of them in the past, may bless them still.

VISITATION AT MAITLAND.

At Maitland, Presbytery met on the 24th inst., Mr. Rosborough, had returned home, Mr. Layton, preached from Acts 17th chapter 30th verse.

In this congregation, there are 135 families, over which the pastor exercises supervision, though the elders do not visit. There are 5 Sabbath Schools well conducted, yet the prayer meeting is not attended as it should be, nor has the family altar been set up in every home. Very liberal contributions are made by the congregation to the schemes of the church, none have been overlooked for this past year, except the College Fund, which will be attended to at once, and the Pastor receives a salary of \$1,000 a year. Attention was called to the fact, that Maitland, is one of the oldest congregations in the Maritime Provinces, and yet only three young men have been educated for the ministry. The matter was strongly pressed upon parents, as worthy of serious consideration, in the present dearth of preachers. 82 copies of the Record are taken. The following sums were contributed to the different schemes of the church:

Home Mission	\$49 00
Preach Evangelization	65 00
Foreign Mission	100 00
Agel Ministry	15 00
Assembly Fund	5 00
Sabbath School	20 00
Supplementing Fund	136 00
College Endowment	200 00
Supplementing Debt	110 00

\$700 00

At the close of the visitation, the following resolution was unanimously adopted. The Presbytery after examination,

find that the pastor, elders and managers are attending to the spiritual and financial interests of the congregation, that progress is being made, and collections taken for all the schemes of the Church. The Presbytery would recommend, that an addition be made to the staff of the eldership, the better observance of family worship, and attendances upon the prayer meeting, the introduction of the Record into every family, and would enjoin upon parents the dedicating of their sons to the ministry.

D.

WESTERN SECTION.

The usual Presbyterian Visitations of the Western Section of Halifax Presbytery were conducted last week in Kempt, Brooklyn, St. Croix, Canard and Kentville. Three of the ministers also appeared in Windsor, but, in consequence of the absence of the pastor, on a visit to a sick father, no meeting had been intimated, and as a matter of course there was no visitation. Two of the brethren, however, attended the weekly prayer meeting, which was under the charge of one of the elders, and was admirably led. The large attendance, the earnest spirit manifested, and the number of young men and women present, were very delightful features of the gathering, and called forth words of encouragement from the ministers, when invited to speak. A large, devout prayer meeting, and especially of young people, what a source of comfort and strength to a devoted servant of Jesus Christ! With regard to the other places visited, there were sufficient tokens for good, as to cause thanksgiving to God, and the taking of courage for the future.

VISITATION AT KEMPT.

Kempt holds on her way, under the pastoral care of her much loved bishop, and gives earnest that she will one day be, if she is not already, the model congregation in our Presbytery, and indeed in our Synod. The Lord's offering, which, in the case of the greater number of her people, is a tenth of all their increase, is presented on the Sabbath as an act of worship, like any other devotional act. When will Christians generally rise to a full comprehension of their responsibilities, and of the honour the Master confers on them, by allowing them to be his Co-workers?

BROOKLYN AND ST. CROIX.

Brooklyn and St. Croix must be diff-

cult for their minister to work to advantage, owing to the widely scattered area of their members. We have reason to believe that the words addressed to both sections of the congregation will be promotive of good. Hence to house visitation, the opening of Sabbath Schools in different districts, cottage prayer meetings under the presidency of an elder (in the absence of the minister), an increase in liberality and more system in their financial affairs, were some of the subjects brought to the notice of the office-bearers, and were taken in such a good spirit by them, that we anticipate, with God's blessing, to hear of great things accomplished during 1883.

CANARD.

The meeting in Canard was small. This Congregation, with its Western section (West Cornwallis), has again become vacant and the office-bearers and people feel somewhat discouraged. But there is every reason to hope that a brighter and better day is in store, and that an under-shepherd of the Chief Pastor's own sending will soon be forthcoming, to distribute among them the finest of the wheat. They have good men and women among them not a few, and they are blessed, above many, with an abundance of the good things of this life; they have no cause, therefore, to be depressed or despondent. Let them only be knit together in love, and trust in a covenant-keeping God, and North and West Cornwallis will soon be one of our most flourishing country congregations!

KENTVILLE.

Our last meeting was in Kentville. Here the meeting was also small. During the last fourteen or fifteen years, pastors have moved away to other spheres of usefulness, or been removed by death from the other congregations visited, while Kentville has, in this respect, suffered no change. For this, as well as for steady, if slow, progress in financial and in spiritual matters, thanksgiving are due to the Master of Assemblies.

It should be noted that stirring and appropriate sermons and addresses were delivered by the brethren—Mr. Murray supplying the lack of service of one brother, and Mr. McNab of another; while Mr. Rogers came all the way from Yarmouth to help, and preached most admirably at Canard.

K. L. J. B.

THE TRINIDAD MISSION.

The past year has been a prosperous one in the history of this mission. In reviewing the work of the year in the San Fernando District, Rev. K. J. Grant reports as follows:—

The close of another year reminds us of our duty to give an account of our stewardship. The year opened with an additional grant from the Messrs Tenants of £50 stg. and a new School House costing at least £60 more. This marked evidence of liberality and interest in our work led me to form the resolution to place Schools at once within reach of all their Estates in this district. We carried out our plan and Schools have been in operation throughout the year on Bonaventure, Concord, Pointe Pierre, Hermitage, La Fortune, and Belle Vue. Four of these receive "result fees" from the Col. Govt. Judge Huggins contributes to the support of Pointe a Pierre.

Whilst thankful for this extension of our work in the earlier part of the year, we did not cease to be anxiously concerned for an important section of our district in which stands the great sugar Refinery of the Colonial Company. There we had no Mission School, but the Lord has provided. As reported Mr. and Mrs. Lubbock who were here on a visit from London spent a couple of hours one day in examining our principal School, and a few weeks later, I had the great satisfaction of being informed that the directors of the Company had doubled their contributions by granting us £60 stg. additional for school work at Petite Morne and Usine Ste Madeleine, and at the same time receiving a cheque for the amount. Immediately suitable rooms were given to me on both Estates and School work was commenced. We feel assured that your Board rejoices with us in this generous provision for the extension of our work amongst the Indian Immigrants. We now think that existing schools numbering 18 in all do fairly meet the wants of this mission district allotted to me. Our great work now is to secure their effective working.

I have not counted in the foregoing a small school in a village on Ne Plus Ultra Estate, tho' it serves as a link in the chain that connects schools beyond with the central stations. We hope shortly to draw the children of this school to San Fernando. Two schools, Canaan and Cedar Grove supported by Mr. Lamont meet the wants of his four

Estates. At Pieton and Wellington, schools are supported by Mr. Cumming. The appended list of schools shows a roll of 823 pupils, and a daily average of 564, being in excess of last year 202 and 147 respectively. Prominence is given to religious instruction and we believe that few of our young people who have attended school long enough to read fairly will grow up in the Hindu religion. This department of our work which brings us constantly in contact with the people does much to disarm opposition to soften down prejudices, and to give us free access to the adult population. The Central School in the hands of Mr. J. W. Corsbie has grown in numbers and we feel assured that the pupils have made good progress. The teacher in a cheerful spirit has diligently prosecuted his work, and his zeal in the Sabbath School has given entire satisfaction. Weekly he taught the children a new tune with the hymn attached in our S. S. help. Recently the Governor, attended by a large number of ladies and gentlemen, visited and examined the school. There was also an unusual turn out of the parents and friends of the children. His Excellency expressed high satisfaction with the state of the School, and after giving counsel and encouragement in words fitly chosen, the visitors withdrew. This visit of the Governor has produced a most favourable impression amongst the Indian people, and its influence on the Mission will doubtless be salutary.

In addition to school work religious instruction is given daily in Estate Hospitals, and in labourers houses, in the Indian language by ten Asiatic helpers—3 being teachers and 2 Catechists. These teachers assembled at San Fernando weekly on Friday evening, and remained until noon Saturday to be instructed and to give a detailed report of their weeks work. With the assistance of these helpers, services are regularly maintained every Sabbath at 11 stations including the San Fernando church. Some of the larger Hospitals are visited thrice weekly.

Geo. Sadaphal your Catechist is as steady as the ox accustomed to the yoke. He has grown in knowledge, is ever faithful in duty, exemplary in life and his labours are producing good fruits. His head quarters are at Wellington Estate, the property of Mr. Cumming, one of our liberal supporters.

The ordination of Lal Behari by the Presbytery of Trinidad is an endorsement of the favourable reports which we have

submitted to your Board from year to year. With his eye directed to the evangelizing of his countrymen the practical motto of his life is "This one thing I do." He lives beside us on the Mission Premises and co-operates in general superintendance.

We could fill a page telling of many pointments and anxieties, but we prefer speaking of our many encouragements. From the foregoing and the sub-joined financial statement you will observe at once the kindly interest taken in our work and the liberal provision made for its support by the government, and proprietors, I have great pleasure in adding that every facility continues to be afforded us by gentlemen in charge of Estates for prosecuting our work with comfort.

From the Col. Govt. we have received £85 more than last year and from Proprietors £110 additional.

To our Roll of Baptisms 78 have been added. Of these 43 are adults and 35 children. The Communion Roll shows 113 in good standing—Marriages 23.

Of those baptized some have been 7 years under instruction, others 5 years. The greater number of adults received, can read the Scriptures in Hindi.

All the converts contribute (see financial statement). The conduct of the young men at the Central Church is worthy of the highest commendation. The burden of managing the outward things of the House of God no longer rests on me. They have fairly shouldered the responsibilities and are now preparing to effect repairs on the Church estimated at \$300 00 which they themselves will pay together with \$600 00 of my salary. With gratitude to God for friends, for liberal support, for blossoms for green fruit and for ripe, and with confidence that He whose aid failed not in the past will to day and forever abide faithful, we go forward.

K. J. Grant.

COOLIE SCHOOLS IN SAN FERNANDO DISTRICT 1882.

No.	Name	Roll			Daily Average.
		Boys	Girls	Total	
1.	San Fern'do	87	34	121	87
2.	Canaan	48	20	68	45
3.	Cedar Grove	30		30	18
4.	Pieton	43	17	60	35
5.	La Fortune	53	23	76	41
6.	Concord T.	20		20	17
7.	Pt. a Piezre	36	0	45	36
8.	Wellington	24	7	31	22

9. Har. Hall	45	16	60	41
10. Tarouba	19		19	16
11. Usi. Ste. Md.	35	22	57	35
12. Petite Morne	26		26	18
13. Bonaventure	30	20	50	34
14. Belle Vue	19	8	27	19
15. Rusillac	20	10	30	25
16. Fyzabad	22	6	28	23
17. Barrackpore	24	4	23	22
18. Hermitage	29	14	43	30

619 269 823 564

MISSION STAFF AND SCHOOL.

The following summary, shows in brief the Mission Staff, their work, the names of all the Schools of the Mission, and the number of children in attendance.

Rev. K. J. Grant, San Fernando, chairman of Mission Council.

Rev. Thos. M. Christie, Couva.

" J. W. MacLeod, Princetown.

" John Morton, Tunapuna, Sec'y to Miss. Council.

Rev. Lalbihari, Ordained Assistant in San Fernando.

Joseph Annajee, Princetown	Catech'ts. Teachers of cen- tral Schools.
Gca. Eadaphal, Wellington	
J. W. Corsbie, S. Fernando	
Miss Blackadder, Princetown	
" Semple, Tunapuna	

The reports of the individual Mission. aries, show a large amount of labor performed, and some evidences of substantial progress made. From these reports the following facts are gathered.

Places having regular Sabbath services
30. Hospitals regularly visited 42.
Couples Married 39. Baptisms, Adults
73. Children 51. Total 124.
Communicants in good standing—211

ATTENDANCE AT SCHOOL.

Name of School.	On roll,	Av	dail.
San Fernando	121		37.
Canaan	68		45.
Cedar Grove	30		18.
Picton	60		35.
Wellington	31		22.
La Fortune	76		41.
Point A Pierre	45		33.
Concord (Guar)	20		17.
Harmony Hall	60		41.
Tarouba	19		16.
Rusillac	30		25.
Fyzabad	28		23.
Barrackpore	23		22.
Hermitage	43		30.
Bonaventure	59		34.

Usine St. Madaleino	57	35.
Petite Morne	26	18.
Belle Vue	27	19.
Princetown	100	67.
Mt. Stewart	60	32.
Jordan Hill	30	19.
Riversdale	35	24.
Leogona	30	19.
St. Julian	28	17.
Brothers	37	24.
Trois Amis	37	25.
Esperanza (with ev'g class)	62	35.
Brechen Castle	40	26.
Exchange	41	27.
Waterloo	20	15.
Calcutta Village	28	21.
Milton	45	30.
Tunapuna	43	26.
Arouca	35	24.
Curepe	34	24.
Caroni	36	25.
Orange Grove	25	15.

Total 1592 1050.

In our next we will give a statement of the expenditure of the mission and the receipts from various sources.

ANNUAL FINANCIAL STATEMENTS OF CONGREGATIONS.

UNITED CONGREGATION WEST RIVER.

Col. for church schemes	\$251 75
" " S. S. Libraries	34 00
" " College Endowment Fund	46 59
" " B. and F. Bible Society	56 00
" by Ladies F. M. Society	50 00
" for congregational purposes	901 00

" all purposes \$1339 34

The Ladies Society has taken a share in the Trinidad Mission, to the amount of \$25 09 per an."

FIRST CONGREGATION, TRURO.

Col. for Cong. purposes	\$1483 83
" " payment of church debt	869 04
Ladies' Benev. Soc. Bible Hill	912 25
Wom. For. Miss. So.	60 00
Lad. Relig. and Ben. Soc.	31 60
Prayer mtg. Col. for S. S.	25 45
Thanksgiving col.	105 00
Missionary col.	141 71
Session Fund	73 47
College Fund	17 23

Sabbath School—

Sunday collections	554 00
Col. for Library	36 75
Pic-Nic Surplus	14 10
Point-aux Trembles Sc.	50 00

Dayspring	32 00
Total	\$3011 54
ST. ANDREW'S CHURCH, TRURO.	
Col. for Con.'s purposes	\$1956 00
Paid on debt	1037 40
Paid to Schemes of Church	404 57
Session disbursements	93 54
Sab. S. col. and Ladies Ben. S.	186 51
Total	\$3718 32

What was paid on debt was collected from those indebted for pews—except about \$200 which was paid out of the ordinary revenue of the year.—no special efforts having been made.

ST. MATTHEW'S CHURCH, HALIFAX.

Congregational expenses	\$4532 74
Schemes of Church	1345 00
For Poor	304 00
S. School for missionary purposes	215 00
For S. School Library	100 00
Expended by working Society	688 19
Dispensary	100 00
Various Benevolent Objects	382 00
Total	\$7,666 93

SHERBROOKE AND GOLDENVILLE.

Minister's salary	\$800 00
Congregational expenses	100 85
Schemes of the Church	204 04
College Endowment	90 00
Religious and Benevolent Objects	39 00
Supplementing Fund Debt	35 00
Total for all purposes	\$1268 89

DAY SPRING AND MISS. SCHOOLS.

S. School United Church Hopewell	\$20.00
Two little girls, Vale Colliery, their own earnings	5.00
Dr. McGregor, acknowledges—	
From you, you, United Church, Home Mission	\$2 00
For Mission	2 00

ST. JOHN'S CHURCH, HALIFAX.

Collected for Schemes of the Church and for charitable purposes	\$776 93
Total Sabbath col. during the year	3104.67

KNOX CHURCH, PICTOU.

Salary	\$1000 00
Church expenses	410 00
Col. ordinary	14 00
“ Endowment	100 00
Home mission	50 00
French Evang.	42 00
Foreign mission	102 00
Aged and Infirm Ministers	8 00

Assembly Expen. Fund	8 00
Supplementing Fund	57 00
S. Schools for missions	92 00
Synod and Presbytery Fund	9 00
Total to schemes of church	482 00
Other Relig. and Ben. purposes	236 00
Total	\$2128 00

JAMES' CHURCH, NEW GLASGOW.

Morning collections	\$1375 98
Evening Do.	248 53
Debt Do.	300 00
Special Do.	322 35
	2247 26
Ladies'	50 00
Religious and Ben. Society	32 00
Juvenile Mission	13 00
Prayer Meeting	46 00
Sunday School	69 85
Contribution to S. S. Ex.	46 05
Do. to Supp. Debt Fund	46 00
Total	\$2773 55

UNITED CHURCH, NEW GLASGOW.

Col. ordinary, 47 Sabbaths	\$2862 75
“ Special for debt 1 Sab.	707 70
“ Special, Schemes, 5 Sab.	
For. Mission	273 00
Home Miss.	157 23
College Ord.	148 72
Supplementing	145 00
French Evang.	143 75
	\$59 70
Col. Thanksgiving, Deaf and Lus.	118 17
Col. in prayer meeting	100 00
Ladies' Soc. for Tunapuna	50 00
Sab. School for Dayspring	50 00
Cont. for Miss. by member	505 00

\$5263 32

FORT MASSEY CHURCH. The Sabbath collections were in excess of any previous year. The balance on hand reported December 31st, was \$397.84, although besides paying the ordinary running expenses, over \$400 were spent on repairs, &c. The Sabbath offerings during the year for congregational purposes amounted to \$4877.84, an average of \$91.04 per Sabbath against \$86.57 for 1881.

Total received for all purposes.

Sabbath Collections	\$4877 84
Missions and Schemes of the Church	1169 00
Sabbath School Offerings	172 06
Ladies' Association	300 00
Thanksgiving and Temporalities Collection	127 00
	\$6645 90

THE Children's Presbyterian.

MISSION SCHOOLS.

Dear Children—

Many of you have been recently giving your money for the Day Spring and Mission Schools. I want to tell you something about what your money is doing in these schools.

For this purpose I print the following pieces which were in two of the newspapers in Trinidad. They show what the Governor of Trinidad and others think of the importance of your work. Above all they show that God is blessing your work and fulfilling the promise, My word shall not return unto me void. The school here mentioned is in the Mission district occupied by Mr. Grant whom many of you have seen. But this is but one of the many schools in this district, and in districts of Messrs. Morton, Christie, and McLeod. There are 38 Mission Schools in Trinidad supported by you, and there are, attending these schools, 1592 children. Only think of it nearly sixteen hundred children that but for this mission would be growing up in ignorance, heathenism and vice, are now being fitted for lives of usefulness here, and many of them we trust for glory hereafter.

An examination of the India School in Coffee Street took place in presence of His Excellency the Governor and party, on Wednesday the 20th ultimo. There were present also a large number of visitors from the town and neighbourhood, together with the parents and friends of the children. The School-room and grounds were most creditably decorated by the scholars, both present and past. A triumphal arch with the motto "Welcome" spanned the approach from Coffee Street, and the room itself was set out with flags, platted cocoanut and palm

leaves, mottos, etc., in the arrangement of which some of the ladies of our town were found at an early hour.

His Excellency arrived from *Les Efforts House* punctually at 12 o'clock. He was accompanied by Miss Freeling, Miss Erskine, Capt. Bingham, and the Hon. Mr. Fenwick.

The proceedings opened immediately thereafter by the singing of a hymn and offering of the Lord's prayer by the scholars.

The several classes were then put through a strict examination in Reading, Spelling, Dictation, Mental Arithmetic, History, and Geography, in all of which they showed the greatest efficiency, and gave the greatest proof of their being thoroughly grounded in various subjects. The specimens in writing were most creditable, and in some cases the proficiency shown in this branch was quite marvellous; but what excited most astonishment and at the same time thorough amusement was the recitation of "*The Charge of the Light Brigade*" by a youngster not over seven summers and standing perhaps not above three feet in his boots. The rendering was perfect, both in gesture and intonation, and on getting through his part the juvenile performer was much applauded.

At this stage the heads of each class or division came forward and presented an address to His Excellency. It was read by one of their number in a very clear matter-of-fact manner. The Governor replied, bringing within the scope of his remarks such truth and information as he thought might be useful and of service to his younger hearers, as well as having a beneficial bearing on the minds of their parents and other relatives present.

Mr. Dick, as one of their managers of the Schools, conveyed the acknowledgments of Mr. Grant and those of the Managers to His Excellency and the other visitors, for their kind attention on the occasion.

The scholars now sang the National Anthem, the whole company, as in duty bound, rising to their feet.

Thus ended a pleasant gathering, and one we trust that will prove of much benefit to the Institution, and be a fresh starting point upon which those engaged in carrying out of the objects of the Nova Scotian Mission will be able to look back with pleasing satisfaction. The visit of the Governor and so many friends on this occasion, and more especially at this time must be particularly gratifying to the promoters, and to their indefatigable worker the Revd. Mr. Grant.

—*San Fernando Gazette.*

TO THE EDITOR OF THE TRINIDAD
CHRONICLE.

DEAR SIR—We had a visit from the Governor yesterday. It was apropos, and appears to have given very general satisfaction. The Coolies are loud in their praises of His Excellency. He came especially to visit and examine the Coolie School here, and tho' there was no formal public announcement of the visit; yet at an early hour on Wednesday morning, the activity shown by young Indians and Chinese in the erection of an arch on the grounds of the Sussamannan Church, showed that something was up.—And it was quite an event. At 12 o'clock the Governor arrived. Having taken the seat of honour, he was in a few minutes literally wedged in by the very large gathering of ladies and gentlemen assembled. As representatives of large planting interests and as employers of thousands of Coolie labourers, and as gentlemen directly engaged in encouraging the Coolie schools on their respective plantations, we may be excused for noting the presence of the Hon. Mr Fenwick, Attorney for the Col. Company, G. White, Esq., for the Messrs. Tennants; and C. Gardie Esq. for Mr Lamont. In the opposite end of the room and facing His Excellency was a large number of our well-to-do Indians, several of whom have large interests at stake in the Borough, all evidently in the best of humour and conscious of the honour done them in this visit of the Representative of the Empire of India.

At the close of the examination, which gave much satisfaction, a young lad stepped forward and read an address to which the Governor replied in words of counsel and encouragement, calling in the aid of an interpreter that the old as well as the young might fully understand him. He expressed high gratification at the attainment of the pupils and with the management of the School, — encouraged the pupils to perseverance in seeking know-

ledge—reminded the parents and friends of the children that so far as Mr. Grant, was concerned, it was a labour of love, and that in no way could they give more emphatic expression to their gratitude than by doing all in their power to secure a regular and ever increasing attendance of the young—assured them that intellectual emancipation and moral instruction would secure their reward, and that in a colony like ours where place and influence were not limited to any favoured class, to the exclusion of others, the Indian youth might share the fruits of patient continuance in well-doing.

In well chosen and impressive words, His excellency told of the tender maternal interest of Her Majesty our Queen, particularly in the humblest and weakest of her subjects, that she is their guardian and friend—His language was fitted to strengthen the sentiment of loyal attachment to her person and to awaken gratitude for the privilege of being one of her subjects. When the good Governor resumed his seat, Mr. Dick, a manager of the School, rose, and on behalf of the managers thanked his Excellency, his party and the ladies and gentlemen present for their presence. This terminated the day's work at the school, but the influence for good sown by this visit will yet appear more manifest. The Indian now feels—having the testimony of his eye and his ear—that the Governor is his friend. Designing countrymen will not shake this conviction, and not only will the promoters of education amongst them reap the benefit, but in the quiet and peace that springs from assured confidence all will profit.

A WORD TO THE BOYS.

BY C. H. SPURGEON.

When I was just fifteen I believed in the Lord Jesus, and joined the Church of Christ; and nothing on earth would please me more then to hear that those that I am writing to had been led to do the same. It is twenty-five years ago now, and I have never been sorry for what I did; no, not even once. I have had plenty of time to think it over, and many temptations to try some other course; and if I had found out that I had been deceived, or had made a gross blunder, I would have made a change before now, and would do my best to prevent others from falling into the same delusion. I tell you, boys, the day I gave myself

up to the Lord Jesus to be His servant was the very best day of my life. Then I began to be safe and to be happy; then I found out the secret of living, and had a worthy object for my life's exertions, and an unfailling comfort for life's troubles. Because I would wish every boy who reads these lines to have a bright eye, a light tread, a joyful heart, and overflowing spirits, I therefore plead with him to consider whether he will not follow my example, for I speak from experience, and know what I say.

Once, as I stood musing at a window, I saw a fly upon it, and made a brush with my hand to catch it. When I opened my hand, the fly was not inside, but still in the same place on the glass. Scarcely thinking what I did, I made another brush with my hand, and thought I had captured the insect, but with the same result;—there was the victim, quietly retaining his place in spite of me. *It was on the other side of the glass;* and when I saw that it was so, I smiled at my own folly. Those who attempt to find pleasure out of Christ will experience a like failure, for they are seeking on the wrong side of the glass. When we are on the side of Jesus, and, having believed in Him, are cleansed and forgiven, then our pursuit of joy will be successful; but till then we shall labour in vain, and spend our strength for nought. It is of no use digging for coal where the geological strata show that there cannot be any; and equally useless is it to try after happiness where God's Word, and the experience of those who have gone before us, assure us that happiness cannot be found. But then it is all the more needful that we should seek it where it can be had, and give ourselves at once to the search. He who believes in the Lord Jesus is blessed in the deed.

What hinders you from so believing? Boys, why should you not, while yet you are boys, believe in the Lord Jesus unto salvation? May the Spirit of God lead you to do so!

We are looking to you boys for our future teachers, deacons, elders, and ministers. As a general rule, I find that the best working Christians were converted when they were young. A tree which has been long planted is the more likely to bring forth much fruit. Our great Captain has found some of His bravest marshals among those soldiers who began as drummer-boys in the army. It is not possible to begin carving the Lord too soon; if we would be eminently

useful, the earliest moment is upon all accounts the best.

Do not imagine that you cannot now be Christians; the gifts of our heavenly Father's love are not reserved for a certain age; boys may be saved, boys may be workers for Jesus, boys may bring great glory to God. Hence it is that we are anxious to see you resolute for the right way. May the Holy Spirit incline you to resolve to be the Lord's! Others may despise your conscientious choice, and make mirth of your holy carefulness; but what matters it? Some of us have been laughed at for these twenty years, and are none the worse for it; we have had all manner of evil spoken falsely of us for Christ's name's sake, but we are all the happier for it. Oh, boys, if you are renewed in heart, and become for life and death the Redeemer's none can really harm you; all must be right with him who is right with God,

SWEARING

Dear Young Friends,—I hope there are no little boys who read the Children's Presbyterian guilty of the sin we are going to write about. Perhaps some of you are. It is a very common sin for we are frequently shocked in passing along the street to hear oaths from boys some of them living in christian families. Such boys never think how daring and impious this sin is or how heinous in the sight of God. Remember every time you swear you utter a petition to God and Oh if he should answer your prayer what an awful doom would await you. Let me then tell you a little story I read a few days ago, which I hope the Spirit of God may impress upon your minds, and lead any of you who may be guilty of this sin to give it up.

A little boy who had a good mother, when quite young learned to swear. He thought it manly to do so though at first the oaths did not flow freely, and he never used them before his mother. When about fifteen years of age he went to sea. His bad habit grew upon him so that in a short time he scarcely spoke a word without an oath. After a three years voyage he returned home and was met with all the kindness and affection which a fond mother can show. Some misunderstanding arising between him and the man who brought his trunk to the door he became angry and used very profane language. His mother was

standing near, her face became as pale as death and she fell senseless to the floor. Her son raised her up and laid her on the lounge. After a time she opened her eyes and said! Oh my son you have broken my heart. She felt that she had lost her boy and in his stead had a wicked reckless man. Soon he again left home and with many tears and kind words his mother bade him good bye. At the first port at which he stopped after leaving home he received a letter from his aunt telling him that his dear mother was dead. Immediately he threw himself upon his knees in the cabin and asked God to forgive him and help him to lead a different life. His habit however had become so strong that with great difficulty he broke away from it. With God's help he overcame and gained a victory. I would give everything said he if I could only speak once more to my mother and tell her my sorrow and remorse. But she is silent in the grave.

Children remember as you read this story it is easy to form a sinful habit and when once formed it is not easily broken. Ah! oh! if any of you are guilty of this sin ask God to help you to break from it.

Sweating is an ungentlemanly, unmanly, degrading, and sinful habit. Never practice it nor keep company with those who do. When you cannot get out of the reach of profane swearers earnestly send up the petition to God. Hallowed be thy name. It is a shame to dishonour your dearest kindest and best friend.

HOW THE QUEEN OF MADAGASCAR BECAME A CHRISTIAN.

At the opening of the Palace church at Antananarivo, Madagascar, the Prime Minister seated, on behalf of the Queen, his wife, that, "It was not through any human instrumentality the Queen first became a Christian, but through the influence of the Word of God, blessed by the Holy Spirit; and," he said, "I will show you the very Bible by which she was led to believe." He then took from a table in front of the Queen, a not very cheap copy of the Bible, printed by the British and Foreign Bible Society in 1865 and holding it up said, "This Bible was in the house of Rasoharina (the Queen who succeeded Radama II. and preceded the present Queen), and was considered of no importance. It received no honour of

any kind, and whoever had any time to spare might take it up and spell through a verse or two and put it down again. When Rasoharina died, the present Queen remained within the palace, as is customary at a time of mourning, and she took up the Bible and read it; and as she had a great deal of leisure at that time of sorrow, she read it frequently. That very Bible," he said holding it up again, "was blessed by the Spirit of God to change the mind of the Queen and make her love the praying; and the word in Isaiah iv. 11 was accomplished, which says: 'So shall My word be that goeth forth out of My mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it.'"

STERN LAW AGAINST SMOKING.

The progress of smoking in South Australia has been so great within recent years that it has been thought advisable to attempt to check its growth among the youth. A measure has therefore been introduced into the House of Assembly to the effect that any person under the age of eight years who shall smoke any pipe, cigar or cigarette shall be guilty of an offence, and on conviction, shall be liable to a penalty of not less than 5s, nor more than 5s; and, in default of payment, may be imprisoned for any time not exceeding one month. Whenever any person shall be charged, the onus of proving the age shall be in all cases lie on the person so charged. One half of every penalty imposed is to be paid to the informer, the remainder to the treasurer for the public use of the province.

THE DEATH OF DR. LIVINGSTONE.

Dr. Livingstone died on May day morning, 1873. He had been very ill since October. He marched slowly on account of sickness. The swollen rivers and marshy ground hindered him. At Christmas he came to the River Zambesi, and offered this thanksgiving: "I thank the good Lord for the good gift of his Son, Jesus Christ our Lord." As they went on, the weather grew worse. The country was so flooded, that they could only distinguish the rivers from their banks by the currents. There were long stretches of grass

and sponge, with great elephant-holes. Besides all this they were very hungry; for the natives refused them food. Once a mass of furious ants attacked Dr. Livingstone in the night, driving him out of the hut. Notwithstanding all these trials he wrote on his last birthday, March 19, 1873, "Thanks to the Almighty Preserver of man for sparing me thus far on the journey of life. Can I hope for ultimate success? So many obstacles have arisen! Let not Satan prevail over me, O my good Lord Jesus!"

On the 21st of April he was much worse. He tried to ride, but could not sit up: so Chumah and Susi made a palanquin which they called a "kitanda," to carry him. April 29th was the last day he travelled. He told Susi that morning to take down the side of the hut to bring in the kitanda, because he was too weak to walk out to it. That day they crossed a river, then a swamp; and, when they came to a dry plain, he would beg them to lay him down. At last they reached Chitambo's village, in Hala, and laid him under the eaves of a house in drizzling rain, till they could build a hut for him. He did not try to move the next day. He asked a few questions about the country, especially about the Lnapula. His servants knew the end was not far off.

About four o'clock that night, the boy who lay at his door, called to Susi that their master was dead. The candle was burning, and they saw him kneeling at the bedside. He had died while at prayer, on his knees, in the attitude he always wished to take when praying to God. He had found that the usual way of conducting the Episcopal services by the reading of prayers—did not give ignorant people any idea of a Supreme Being; so he always knelt, and prayed with his eyes shut. Always in his travels he aimed at two things—to teach some of the truths of Christianity, and to rouse the natives to feel the awful guilt of the slave-trade. The curiosity of the people was very great. "Do people die with you?" asked two intelligent young men. "Have you no charm against death?" "Where do people go after death?" Dr. Livingstone told them of the Father, and that he hears the prayers of his children; and they thought this was natural.

After the death of Dr. Livingstone, his faithful servants, Susi and Chumah, embalmed the body, and carried it to the coast. It took nine long months, and they met innumerable trials; but they persevered, and the remains now lie in Westminster Abbey. *Missionary Echoes.*

HARD TO BE A CHRISTIAN.

Hard to be a Christian! Of course it is. But, whether you believe it or not, it is a great deal harder not to be one.

That is to say, you have a harder time than if you were one. You have at least as many cares and trials as if you were a Christian, and as many temptations. Every sad and trying element of human life is manifested in your experience as often and as signally as it would be if you were one of Christ's followers; you thrust yourself inevitably upon many sharp points of evil habit which you might in that case escape; and you lack what a true Christian—however feeble and imperfect his success as yet may be—always possesses, the consciousness that his Creator and he are no longer working at cross purpose, that he is in harmony with God's will and plan for him; that omniscience, omnipotence and infinite love are occupied in shaping his circumstances so that, however painful they may be to-day, they are sure to prove full of blessing in the end. You may not think this consciousness a very solid advantage, but if you had it, in the sense that the Christian has it, you would.—*Congregationalist.*

THE ONE SAFE WAY.

The Pilot of a United States revenue cutter was asked if he knew all the rocks along the coast where he sailed. He replied: "No; it is only necessary to know where there are no rocks." These words suggest a deep moral and spiritual truth. Sermons, lectures and books abound on the temptations which lie along the life-course of the young to eternity. Over the most dangerous ones are lifted the solemn notes of repeated warning. This is well. And yet, how much more frequently does the Word of God present and enforce, with all the urgency of motive love can suggest, the very truth contained in the pilot's answer—the "Kings highway of holiness." Looking unto Jesus with simple faith, the soul is secure; whatever the perils that lurk on every hand, there are no rocks ahead.

"What would I give," said Charles Lamb, "to ea" my dear mother back to earth for a single day to ask her pardon, upon my knees, for all those acts by which I grieved her gentle spirit."

ADDRESS OF REV. A. MOWATT.

AT MR. BRUCE'S INDUCTION.

We cannot refrain from giving to our readers part of Mr. Mowatt's address on the occasion of Mr. Bruce's induction into St. David's Church, St. John. As a literary composition it is certainly a masterpiece. But better far than its shape and polish, is its ring. In these days, when sometimes from the platform and press there is so much moral and theological gush. When even so-called religious newspapers, professing to be set for the defence of the gospel sometimes take up and recite the old cry "liberty, equality and fraternity"; a cry which as of old generally means liberty for all to do as they list, equality of all so-called religious beliefs and doctrines, fraternity with moral and spiritual communists and nihilists of every stamp, A cry, which as of old generally ends in Moral and Spiritual anarchy, it is refreshing to hear and read such addresses.

May a kind Providence grant to us more and more abundantly a pulpit and a press that will call things by their right names and stand by the truth as does the following. —

Brother, I have been appointed to address you on this solemn occasion, and I am happy to welcome you among us. You come to us a comparative stranger, but I can assure you that, as a Presbyter, we will do what we can to make you feel at home down here by the sea, and I am sure this congregation will do so, too. I trust that neither you nor we will ever have cause to regret that you cast in your lot among us. Your predecessor was dear to us all, and our best wish for you is that you may soon come to fill his place.

Perhaps I cannot do better, in the little I have to say to you on the subject of preaching, than remind you of those soul-stirring words of the great Paul to young Timothy. From the Roman prison gender, with his noble life-work all but done, with the good fight of faith all but fought out, with the glowing race-course all but run over, and with the goal of glory in full view, he says to him, with an earnestness that

neither you nor I can appreciate as yet but still we may perhaps catch a little of his white-hot enthusiasm, : "Preach the word: be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine."

You are to preach the Word; not philosophy, not politics, not the great questions of the day, not the speculations of modern science, etc. No. You are to get at the mind of the Divine Spirit, you are to fill your soul and heart with the rich word of God, and you are to preach that. It is the word of God the people of St. John need, not men's words and it is the word of God they want. Let the glorious old doctrines of the reformation ring in this church, not the insipidities of modern thought, nor the uncertainties of the new theologues. Set up the cross right here in the midst, not a mere gilded one; but the cross of Christ and gather your people round it Sabbath after Sabbath and show them the crucified Son of God from every point of view. Tell them over and over again the old, old story of Jesus and his love.

And, my dear brother, if you yourself dwell in the light of that glory and draw your inspiration and your warmth and joy and power from that grand theme; then your preaching can never be stale nor uninteresting to your people. They will come and hear gladly your living words and they will go away refreshed and cheered to live them out. No theme can be so interesting to poor perishing sinners, nor to tried and tempted Christians struggling hard for life with the mighty influence of the world and the powers of darkness, as the cross. It speaks to the sinner of hope; it tells the Christian of victory; it points men to heaven. And, moreover, that is the preaching, and the only preaching, that is going to be really successful — the only preaching that is going to draw. Jesus says, "And I, if I be lifted up, will draw all men unto me." Preach Christ crucified, then; "preach the Word."

Then you are to be instant in season, out of season. The dying Paul shouts to Timothy from off the executioner's bloody block, so to speak, lest the young preacher might be discouraged and intimidated by "the fate of his great spiritual father; "Stand to it! Keep at it, when the season is good, and when there is no season at all! Be instant in season, out of season!"

Brother, here is a motto for you. It was Paul's and it should be every Christian minister's. What expressive words!

There is more here, it seems to me, than our English express. We usually understand it to mean that we are to be always ready when duty calls; ready not only on Sabbath, but on Saturday too; ready not only in canonical places and at canonical hours, but in all places and all hours. But the original tells us, I think, to stand to our post and do our duty, not only when the season is favorable—*eukairos*, but when there is no season at all—*akairo*s. We are to stick to our work when the world sneers as well as when it cheers—when men hoot us down as well as when they cry us up. We are to preach when every sermon we preach converts sinners to God, and we are to preach too when there does not seem to be anybody the better of our preaching, and when trials and difficulties and persecutions block up our way. We are to sow in the glorious revival spring-time when the precious word-seed yields a hundred-fold, and we are to sow too when the killing influences of the world render the seed unproductive and the sowing unprofitable. We are to get up beyond the little discouragements of our life-work, and hold on our way, in the storm as well as in the calm, in the dark as well as in the light, having strong faith in the sure promise of God. Oh let us take advantage of all opportunities, to reach men with the gospel! The time for our work is short, and for men's salvation, and we must learn how to improve every occasion. "Be instant in season, out of season."

Then again, you are to reprove, rebuke, exhort, with all long-suffering and doctrine.

It would be so nice to preach nothing but love. But you know, and I know, that the preacher who preaches nothing but love will be a failure. Not such a preacher was Paul. There must be law as well as love in our sermons if we want them to toll. The Lord sent Jeremiah to "root out, and to pull down, and to destroy, and to throw down," as well as to "build and to plant," and He sends you here to St. David's to pull down as well as to build up. You will find, if I am not very much mistaken, unreasonable people in the congregation we are setting you over to-night, and you will have to lay it on hard and heavy before such that is good can be made of some of them. You will find hard hearts here that you will have to take the heavy hammer of God's word to break in pieces if ever those they belong to are going to be saints. You will find wretched sinners

right here before your very eyes, and you will have to run the naked sword of the Spirit, right through and through them. You will find bad habits that you must root out and destroy with an unsparing destruction. You will find pride lifting up his high head, and you will have to get on the top of him with your feet and trample him down in the dust. You must not be afraid to speak loud out against men's sins and women's sins, the social abuses and crying evils of our time. Some of them are all but unmentionable but you must get at them somehow.

Oh, sir, this glossing over of the great social evils that are stalking along our streets, promenading our broad avenues, in the clear daylight—this glossing them over that is coming to be so common in the more respectable pulpits; this mincing, and whimpering, and preaching of vague generalities, when all the land is groaning under the curse of particular sin, is itself a wickedness that God hates and will by no means excuse. Sin is sin and we must bluntly, plainly tell our people so, and take the consequences, be what they may.

But then, my brother, you are to reprove, rebuke, exhort, with all long-suffering and doctrine. Ministers sometimes forget that last part of the Apostle's instructions to them when they are reprovng. We forget to be gentle, tender, forbearing, patient, loving. If we love men we can say almost anything to them. We must not expect too much from our people, and we must wait patiently on the good fruits growing. The real good grows slowly but surely, and we must wait and wait, and water and water, and never weary. We need the faith of Abraham, the meekness of Moses, the patience of Job, the tears of Jeremiah, the enthusiasm of Paul, the love of John, the pitying tenderness of Jesus.

A word more: My brother, you and I are standing between the living and the dead. Men are perishing. Not merely the great reckless world outside is perishing, but the people that crowd our churches and look up into our faces, Sabbath after Sabbath, for the words of life—how many of them are perishing. The world's influences are too strong for them. The demons of darkness have bound them with the chains of death, and they are dragging them down to perdition before our eyes. Oh, what it is to stand between hell and these poor weak souls! Oh, what faith it needs to drag them

out of the very fire! What a tremendous responsibility to be Christ's minister here where you are! God help you my brother, And He will help you, and give you at last the starry crown.

"The prayer of Ajax was for light;
Through all that dark and desperate
light,

The blackness of that noonday night,
He asked but the return of light,
To see his foeman's face.

Let our unceasing, earnest prayer
Be, too, for light—for strength to bear
Our portion of the weight of care,
That crushes into dumb despair
One-half the human race."

PRESBYTERY MEETINGS.

Presbytery of St. John.

The regular bi-monthly meeting of the Presbytery of St. John was held in St. Stephen's church on Jan. 9th. There were present thirteen ministers and four ruling elders.

Rev. Mr. Mullin of Nashwaak and Stanley was chosen moderator for the next six months.

Rev. J. McG. McKay, Presbyterial missionary, stated that he had purchased \$26.00 worth of Presbyterian literature with which to supply Presbyterian families in back settlements in his travels. His action was commended.

Rev. D. B. Crockett handed in his resignation of the charge of the congregation of Hammond River and Salt Springs. The principal reason for taking this step he stated was that he found the salary inadequate for his support. The resignation was ordered to lie on the table in the meantime, and Mr. Gray to exchange with Mr. Crockett next sabbath and to notify the congregation to appear by commissioners in their interest at a meeting of Presbytery to be held at St. David's church St. John on the 25th inst.

On motion by Rev. Dr. Macrae, it was resolved that with reference to the payment of the Presbyterial missionary salary the Presbytery would recommend that if convenient to the ladies, payments in part be made monthly and that they are hereby requested to hand to the treasurer of the Presbytery at the end of each month a check for \$50.00 toward that object and further at the end of each quarter the missionary to furnish a full statement of all amounts collected by him with the aid of which the full salary will be adjusted.

Presbytery then adjourned to meet in the evening for the induction of Rev. Mr. Fotheringham in St. John's church.

In the evening Presbytery met pursuant to adjournment. After sermon by Rev. R. Nain of Harvey, from Exodus XIV: 15, "Speak unto the children of Israel that they go forward." Dr. Macrae narrated the steps that had been taken in connection with the call. The moderator then put the usual questions to the pastor elect, which were satisfactorily answered, after which by prayer he solemnly inducted Mr. Fotheringham into the Pastoral charge of St. John's Presbyterian church. The newly inducted minister was then addressed by Rev. Mr. Love of St. Stephen, and the people were forcibly reminded of their duty by Dr. Macrae.

The benediction was pronounced by Rev. Mr. Jack, after which the people welcomed their new Pastor in the usual way.

R.

Presbytery of Miramichi.

This Presbytery met for regular business at Newcastle on the 16th inst., Mr. McKenzie of Richibucto moderator. Twelve ministers and two elders were present. The Rev. R. Logan, late of Sheet Harbour, was also present, and was invited to sit as corresponding member. A considerable amount of business was transacted, much it being of only local interest. The case from Kouchibouguac referred to in the notice of last meeting, was amicably settled. As to the appointment of ministerial delegates to the Assembly the Presbytery has fallen upon a system of strict rotation, and the following were nominated as representatives to next Assembly—Messrs. John Robertson of black River, Peter Lindsay of New Richmond, Thomas Nicholson of Charlo, and J. C. Herdman of Campbellton. It was agreed to abandon the practice hitherto followed of entering on the Minute Book honorable notices on occasion of each translation of one of the brethren to any other Presbytery.

The next regular meeting is to be held at Chatham on Tuesday the 17th of April next.

Presbytery of Truro.

This Presbytery met at Truro, on Tuesday, January 16th.

A call from Springside, to Rev. S. C.

Gunn, of E. St Peters, P. E. Island, was sustained and forwarded to the Pres. of P. E. Island.

The committees appointed to collect the unpaid subscriptions to the College Endowment were urged to use diligence and asked to report at next meeting of Presbytery.

Revs. Jas. MacLean and Jas. Sinclair, were appointed, a committee on Sabbath Schools, agreed to devote the afternoon of next meeting to a conference on Sabbath School works, at which S. S. Superintendents and all interested are invited to be present.

Sessions are requested to forward without delay, to the Convener of the committee, their reports.

Presbytery meets again on the first Tuesday of March, at 11 A. M.

MISCELLANEOUS.

United States.

SENDING MISSIONARIES.—The Mormon hierarchy despatched sixty missionaries not long ago to secure converts to their delusion to Europe.

What are commonly called the dangerous classes cost New York not less than ten millions a year, including the expense of judiciary, police and prisoners.

The statistics of crime in the United States during the past year present some appalling features. There has been an average of two murders a day throughout the year, or seven hundred and thirty in all.

The papers recently related the marriage of two Sisters of Charity in the United States. One was duly released from her vows by her bishop and married a Roman Catholic according to the rites of the Church. The other married a Protestant.

It is declared that the largest, most elegant and in every way the finest church building on the continent is the Cathedral of Mexico. It was built of the stones of the Aztec temple that stood upon precisely the same site, and which was destroyed by Cortez.

The Kansas "Liberal League" proposes to advocate the largest amount of liberty for every man and woman—among other things, "Free Money," "Free Land," "Free Food," "Free Drink," "Free Medicine," "Free Sunday," "Free Mar-

riage," and "Free Divorce." "Autocracy" is to supersede "all other forms of government." That is, every man shall do as he pleases, and every woman likewise. This is the practical side of Infidelity.

According to figures given, the United States is being rid of the Chinese under the prohibitory law for that purpose provided. Five thousand have gone and twenty come since the law came into force. It is to be hoped that when the Celestials send over missionaries with their lives in their hands to break down the barriers of Christian (?) exclusiveness on this continent, the Government of the boasted free land of all creation will make an exception in their case, else a bad precedent will be furnished for the treatment of American missionaries in China.

South America.

The Presbyterians organized a mission church in Rio Janeiro in 1862, and now 32 churches in the empire, with a total of 1,729 members, most of them converts from Romanism.

Britain.

The new church erected in the Easter Road, Edinburgh, for the congregation of the Rev. John Pirie (late of Norwich,) and named "The Guthrie Memorial church" has been opened for public worship.

The London *Outlook* thinks that the appointment of Bishop Benson to the See of Canterbury, bodes ill for the Low-church party, and is not very acceptable to the Bench of Bishops.

At the last meeting of the Welsh Presbyterian Synod that body passed a resolution expressing its appreciation of the good accomplished for Wales by the Sunday-closing act now in force.

There seems to be no lack of students for the ministry in the Theological Halls of Scotland. In the New College of the Free Church, Edinburgh, the number of students is far greater than it has been for a number of years past.

The Rev. Charles Garrett, at the missionary meeting in Edinburgh a few days since, pointed out the fact that while \$760,000 were contributed by the Wesleyans last year for foreign missions Mr. Eass paid \$350,000 for the carriage of his ale.

"Balfour of Burleigh," is a good old Scotch name, with something sturdy in the sound. The present wearer of the name is a strong defender of the Kirk—the Established Church of Scotland. But he has been warning the people very earnestly against any alliance of the church with a political party, and Professor Flint has spoken, with unusual emphasis, in the same mood.

The last Scotch General Assembly empowered Presbyteries, in the case of young surgeons who are members of the Free Church, and are about to enter upon medical mission work abroad, if they see cause, after suitable examination and inquiry, to recognize them as members and servants of the church specially set apart for evangelistic work in the foreign field, and to commend them in prayer to the grace of God. And several have already been so dealt with.

Before Sir Tatton Sykes joined himself to the Roman Catholic Church, he had built at his own expense, fifteen Anglican churches in Yorkshire. That he intends to continue his building operations is probable. The Manchester Guardian says We have it upon good authority that Sir Tatton intends to erect solely at his own expense, a grand cathedral for the Roman Catholic archdiocese of Westminster, and that he has already forwarded a check which will permit of the digging of the foundation for the edifice being commenced very shortly.

Statistics compiled by the officials of the United States Internal Revenue Department show that in the year 1881 23,000,000 gallons of beer were consumed in this country, and 700,000,000 on the continent of Europe, and in Great Britain and Ireland. The total value of this beer was \$259,000,000. The United States stand third on the list of beer drinking countries, the average being about two and a half gallons for each inhabitant. Belgium stands first on the list. Little beer is consumed in Scotland and Ireland, whiskey being the national beverage. The English average ten gallons of beer per head per annum.

Europe.

Three of the Swiss Cantons which a few years ago abolished capital punishment have restored it.

Of twelve students of the University of Leipzig who died last year one was killed in a duel and six committed suicide.

At the burning of a circus in Berditscheff, Russia, on Saturday, January 13, more than one hundred and fifty persons perished in the flames.

Italy is now open for the Gospel. From end to end of the country the preacher and the colporteur can go freely with the Word of God, and the nation is prepared, in the providence of God, to hear. Should we not carry Italy on our hearts, that God may bless that land?

A CURSE.—A Spanish Bishop thus curses Liberal journalists:

"May the Almighty God curse these journalists with His perpetual malediction! Let them be curse day and night, sleeping and waking, in eating, in drinking, and in playing, when they speak, and when they keep silence! May their eyes be blinded, and their ears deaf, their tongue dumb! May famished wolves prey upon their corpses, and may their eternal company be that of the devil and his angels!"

They entertain great expectations in Italy. One of the theological students of Gavazzi' College in Rome, recently said: "I am twenty years old. I may hope to live fifty years more. If I do I expect to preach the Gospel in St. Peter's Church." Gavazzi himself said to a large audience some time ago: "I think I shall have everything I want before I die, I have seen many hopes realised—the independence of Italy, the freedom of Rome. I have been permitted to go back to the Eternal City, and preach the free Gospel in its streets. So many of my dreams have come to pass, that I despair of nothing."

"A CENTURY and a half ago," says the *Moravian*, "our church was practically the first and only one as such engaged in Foreign Missions; now there is scarcely a Christian church that is not engaged therein. Then Leonhard Dober and David Mitschmann were practically the first and only Missionaries of Protestantism; now there are in the various fields about 5300, with 14,000 native helpers. Then the six dollars which Dober and Nitschmann had between them when they left on their Mission, represented about all the Protestant Church, as such, had ever given for the conversion of the heathen: now, 1,600,000. is its yearly gift for that purpose. Then, there was not one native Protestant communicant: now, there are about 520,000 in all the Mission fields. All this in one hundred and fifty years! Give to our God the glory."

Holland.

THE POPULATION OF HOLLAND amounts to 4,000,000 (with addition of 70,000 Jews), of which two-fifths are Roman Catholic, and three-fifths Protestant, belonging, with a few exceptions, to the Reformed Church. The Roman Catholics are retrograding rather than advancing in number, gaining in social influence—splendid churches rising in every quarter; the whole shop-keeping in the towns coming into their hands; their scientific position being heightened year by year; and their political weight almost balancing the two opposite parties. The Jew's who are collected especially in Amsterdam, are influential in the press, on the Exchange, and in the diamond traffic; half of them still keep to their orthodox Deism, the other half being "Reform Juden." The Russian and German anti-Semitic movement gained no ground in this country, and many high offices and university chairs are occupied by descendants of the Eastern race. Sad to say, the gospel influence among them is not a very gladdening one. The glorious days of the Capadoses and Da Costas are past.

The Missionary work in the Dutch colonies is conducted by four private and one Church society. A bill was carried last year against the intoxicating liquors traffic. Sunday schools are flourishing; the young men's societies not so much so. Sabbath observance is gaining ground, and a bill for Sabbath protection is looked for. On the whole the Dutch people are awakening from their slumbers; they are recovering the inexhaustible treasures of their old faith; and though slowly, still boldly they are lifting up their hand against the progress of rationalism, firmly resolved not to sheathe the sword before the old covenant shall be restored to its former might and glory.

Ill. Miss. News.

Asia.

There are twenty-one million widows in India, most of whom are the victims of child marriage.

Tokio, Japan, has its Twelfth Presbyterian church. The Presbytery is almost made up of native ministers.

PRAGMID'S PROGRESS has been translated into almost all the languages of India. It is as popular with Asiatics as with Europeans.

There are 126,000,000 women and girls

in India, and at the most liberal estimate, not more than one in twelve hundred has been placed under any kind of Christian instruction.

It is said that the Chinese pay about a hundred and fifty-five million dollars annually to quiet the spirits of their ancestors, but that is the veriest trifle compared with what English-speaking people pay to excite their own spirits.

THE JAPANESE GOVERNMENT has determined to establish 53,760 primary schools. The Empire is divided into eight departments, with one college to each. Children are to be compelled to attend the primary school.

The Moravian missionaries who have been laboring for years on the borders of Thibet, waiting for an opportunity to enter, have at last succeeded, and it is hoped that a mission will soon be established in that country. The Scriptures are being printed in the Thibetan language.

The Chinese Government has taken strong measures to put a stop to the growth of opium in Shing-King, in some instances the crops having been purposely destroyed. Only one in every twenty thousand of the people of China are professing Christians.

The following item appears in the English journals, but is not fully explained there:—"As far as the Emperor of China is obeyed in his own territory, he has ordered the closing of the Buddhist temples, being, in his estimation, places where nothing but immorality and superstition are conserved."

A letter from China, written about two months ago, says that Rev. Hunter Corbett, a missionary of the Presbyterian Church, had on a missionary journey baptized *fifty-nine* converts, and that Dr. Ma-teer missionary at Chefoo, reports baptism in one village of *forty-six* converts, and this a village in which a year ago the gospel had not been heard.

The various Bible Societies now represented in Japan, make it a rule never to give away the Scriptures. They have sold together 115,000 copies during the past year. It is stated that at Kioto a single copy of St. John's Gospel led sixty families to renounce idolatry; and that mass-meetings, for prayer have been held in Japan, when in one case more than 3,500 and in another 7,000 persons were present.

SIAM.—The seed for so many years prayerfully sown in Siam is taking root,

and the fruit that our missionaries waited so long to see is beginning to appear. Converts have been gathered in of late years in a rapidly increasing ratio, till, at the close of 1880, they numbered more than three hundred. There are nine schools and about three hundred children under the instruction of missionaries. The whole Bible has been translated into Siamese, and some of it into Laos.—*Woman's Work (Presbyterian).*

The Rev. Dr. J. A. Wylie says of the American Presbyterian Mission in Syria:—"The Americans are doing a great work here. Their College at Beirut, sends forth yearly a large body of educated Moslems, Syrians, &c.—ministers, doctors, teachers. They have been operating here for a half century; the first laborers sleep in the quiet churchyard beside their church; but others, equal in zeal and ability, have come after them, and their work has now developed into large proportions and is telling powerfully on Syria. It is creating a new country."

THE OPIUM TRAFFIC.—The *Friend of China* says "it is reported on what seems good authority, that the Indian Government have accepted the "principle" proposed by the Chinese Envoy, that the opium trade shall be gradually extinguished by mutual consent during a fixed period of years, at the expiration of which time it shall wholly cease to exist." The *Indian Witness* says "the pressure which shall compel action must come from Great Britain." Shall we not pray that the more potent force of Divine power may so work as to bring about quickly the desired end, the total extinction of the opium traffic.

People will hardly believe me when I tell them about our Chinese Christians (writes the Rev. John Butler). "I suppose they are rather slippery," one says. I answer No; they are fully equal in Christian character to church members, in this country. They keep the Sabbath better. I could take members into the church if I would let them work on the Sabbath. But I tell them No. It is necessary to be very strict with our church members. When we get the Gospel into a Chinaman, he is sure to be a noble Christian. Our Chinese preachers take their Bibles as literally true and authoritative. They believe what they read, and obey it. Hence, they give a tenth of all they earn to the Lord. The pastor's salary is \$100 a year, and he gives a tenth of it.

Africa.

Reflex Help. From the native congregation in Old Calabar, West Africa, nearly 1000. was last year sent home as a contribution to the Foreign Mission Fund of the United Presbyterian Church. The congregation of Trinity Church, Grahamstown, South Africa, sent 587. 8s. 3d. for the same purpose.

In Madagascar it is estimated that there are in connexion with the American Baptist Mission Society and the Friends Foreign Mission Association 862 elementary schools with 43, 904 scholars. There are also 26,000 adults able to read, and 25,600 children who can read the New Testament, making in all more than 50,000 people who have learnt to read within the life-time of the first man who ever accomplished that undertaking in the island. This man died during the past year.

Cheering news comes from nearly all the Central African Missions. The *Church Missionaries* in Uganda report the baptism of the first five converts there. Salim Charles Wilson, recently baptized at Nottingham, is the firstfruits to Christ among the Dinkas on the White Nile. Dr. Laws of the *Livingstonia Mission* some few months since baptized James Brown, the second convert to Christ in connexion with the work on Lake Nyassa, and many will have heard with pleasure of the public profession of Christ made by the two Congo lads in connexion with the *Livingstone Inland Mission*.

North Africa.

The population of Africa, is estimated at about 250,000,000. Of these about 160,000,000 may be considered as absolute heathen; 80,000,000 are Mohammedans; 5,000,000 belong to Coptic, Abyssinia and other Oriental Churches; 360,000 are Jews, and about 500,000 are connected as adherents with the colonial Christian churches and Mission-stations.

About sixty-four various societies are labouring for the evangelization of these myriads, comprising nearly 2200 Missionaries, ministers and teachers. But what are these amid the millions of precious souls amongst whom they labor? hardly one to every hundred thousand of the population.

The principal Missionaries in the Barbary States are connected with the London Society, for promoting Christianity

among the Jews, who we believe have two Missionaries and twelve native labourers in Tunis, with 372 pupils; and two Missionaries and nine native helpers in Morocco, with 172 pupils. The British and Foreign Bible Society has colporteurs also in Tunis and Algiers. The United Presbyterian Church and the French Missions have agents there. These, with a few other Christian workers not representing any particular Society, may number perhaps eight or ten, scattered over a population of nearly 15,000,000.

The Kabyles inhabit a section of the great French colony of Algeria, a territory in the north of Africa, once a Turkish Pashalik, but since 1830 a French colony, 600 miles long and 350 broad, having an area of some 90,000 square miles; this colony is divided into three provinces—Algiers, Oran and Constantine.

The Kabyles form about half the population of Algeria, and live in small villages among the mountains. They are an athletic and well formed race, some of them strikingly beautiful, and they are possessed of great powers of endurance. They number some 3,000,000. Their religion is little known, but they have not accepted the Mohammedanism of the country.

The interesting Mission originated by Mr. George Pearse, among this people, is about a year old, and has had to pass through a season of severe discouragement. But it is evident that nothing is needed but messengers to proclaim the truth, in order for it to find a ready entrance into the hearts of those interesting but unevangelized people.

Ill. Miss. News.

KEMPT AND WALTON.

Rev. T. H. Murray, writes of Kempt. A good many of our people—I wish I could say it of them all—make it a matter of conscience to lay by a certain percentage of their income—generally a tenth. They never receive a dollar but they at once count out and lay by the Lord's share. They believe that they dare not touch His share for any other purpose than for the advancement of His own cause. They believe that if that share is not laid by at once the probability is it will go for something else and consequently the Lord will never get it,—which means dishonest and unfaithful stewardship. And they maintain from actual experience that when the Lord gets his dollar the other nine dollars will go further and spend better in procuring

the necessities of life than the whole ten dollars without his blessing. Acting according to this principle some families that once thought they were doing well in giving \$10 a year, now give \$50 and are better off. The way they support ordinances and give to the "schemes," is thus:—The per centage of what they receive during the week is brought on the Sabbath to the House of God and placed in a box at the door—placed there as an offering, as an act of worship. It is a consecrated gift. No one knows what another gives. When a five dollar bill is found in the box—of which there were a score during the year,—curiosity is sometimes aroused to know where it came from, and the only way that it is known is that Mr. So and So received \$50 00 during the week and of course it was the Lord's share. The tithing system here is the grand success to the free will offering system. They are united, the one is the logical outcome, the grand result of the other. The people believe that the tythe should be laid by as they receive it from the Lord, but the Sabbath is the proper day to present it to him as a religious act. There is no place in the church that I know of where the free will offering system is more faithfully carried out and where better results are experienced than in Kempt: Nothing would induce our people to abandon it. They believe that it is God's way of raising money for religious purposes—that it is more in accordance with divine precept than money raised in any other way although the envelope system might raise a little more.

When I was settled here they gave me in advance \$48. At the end of the year (five months) they were in advance \$87. At the end of this last year \$115. They have done better for the "schemes" than ever before. Last year they gave \$2 per family and \$54 special to College. This year they will also give \$2 per family. Of course there are some that could and ought to do better than they have done but I hope the good leaven will leaven the whole lump.

"I should have mentioned that Walton section has also done well—done well for the support of ordinances among themselves and for the schemes of the church."

On the above statement of facts the only comment we have to make is that of the Psalmist, Behold how good a thing it is, and how becoming well.

There is no religion without worship, and there is no worship without the Sabbath.—*Montalbert.*

A REVIVAL IN THE SANDWICH ISLANDS.

MANY letters have been received from the Sandwich Island filled with accounts of the remarkable work of grace which has been going on there during the last summer. Dr. Hyde speaks of the fact that the movement has reached many of the most depraved people. Mr. Forbes accompanied Mr. Hallenbeck in visiting the several districts, and acted as interpreter. We extract the following from Mr. Forbes' account of the meetings which have been held.

"The results are very cheering. Full congregations attend, spiritual interest is awake, christian life is quickened and developed, and many souls, some of them hitherto the most hardened and apparently hopeless, have been brought into the kingdom of Christ.

A series of meetings was arranged, intended primarily for native Hawaiians. But practically it has proved to be a series of union meetings for foreigners and natives, as both languages were used in the speaking and singing. All have thus been brought into close christian contact and communion in spiritual things, and the sight has been most wonderful. Many wanderers from among the foreigners have been restored, and many hardened sinners have found peace and joy in believing.

The breathless attention, with here and there a trickling tear, have hushed our hearts in awe, and filled our mouth with praise as we have felt that God Himself was in the midst of us. And then the solemn earnest after-meetings have been seasons of special privilege and blessing, both to instruction and inquirers, such as will never fade from memory.

The best feature of all is that the work goes steadily on after the special revival meetings have closed. This makes it evident that it is more than a mere human impulse or excitement."

PRIESTS INQUIRING.

REV. N. H. SHAW, a Protestant missionary in Rome, writes: "We often have priests at our services. Last Sunday morning two entered and stood several minutes while I was opening our Sunday school. Several have come to converse with me. Generally, however, they come to the meetings in disguise. I had a conversation with one the other evening who has been attending the meetings for some

time. He has ceased to perform functions, but still dresses as a priest except when he comes to our meeting. He tells me that he has been an evangelical believer for years, and prays daily that God will open a door whereby he may escape from his present position. His only request to me was, that in case he should fall ill, I should send Sig. Bertola to visit him, and not let him fall into the hand of the priests. He adheres to his dress and his income for he knows no other means of earning his bread, but has an earnest desire to die and be buried as a Protestant believer in Christ. Poor fellow! If we are sorry that he has not the courage to abandon all for Christ, at least we who are in Rome know how to abstain from condemning him, and can sympathize even when we cannot approve or praise." Mr. Shaw adds that there are many such Nicodemuses in Italy.

"Men may glorify the fatherhood of God and the brotherhood of men," said Dr. Godwin, preaching before the American Board recently; "but such beliefs will never send missionaries to face the malarial belt of Africa, or the cannibals of the South Pacific. Only such tremendous truths as gather round Sinai and Calvary—man's redemption, life and death heaven and hell—can inspire to such undertakings."

The Maritime Presbyterian,

A MONTHLY MAGAZINE DEVOTED TO
CHRISTIAN WORK,

is published at New Glasgow, N. S., on
the 15th of every month.

TERMS IN ADVANCE :

25 cents per annum, in parcels to one address, or 2 cents per month for part of the year.

40 cents per annum for single copies in separate wrappers, or 3½ cents per month.

Parties may subscribe at any time.

All subscriptions to end with December.

The more lengthy articles for insertion will require to be in before the first of the month; items of news, notices, &c., not later than the 4th.

The Editorial work and management is gratuitous.

Its receipts after paying its own cost are given to the work of the Church.

All communications to be addressed to

REV. E. SCOTT, New Glasgow, N. S.

Printed by S. M. MACKENZIE, Book

and Job Printer, New Glasgow, N. S.

MADAGASCAR STILL HEATHEN.

We forget how large an island Madagascar is—that it is more than a thousand miles in length and 360 miles in width—that it is four times the size of England and Wales; and we expect that a large island like that shall be Christianized by a few men in a few years. It takes a long time to Christianize an Island like Madagascar, and it will need the greatest patience, and the united exertions of our churches in England to consummate the work which has been begun there. We forget, too, that the larger part of Madagascar is still heathen; that all the coast region of Madagascar, the extensive maritime plains, peopled by large tribes of Malagasy, are still heathen ground. Our work has been done on the tableland of the interior, in the two central provinces of Imerina and Betsileo. We have there had wonderful results, the reports of which have been given. But, outside that district, with a few exceptions, Madagascar is still heathen to-day, and in the General Review of the Madagascar Mission published in 1880 I find that, taking the number of adherents as 300,000, which is rather a large estimate, we have to-day three-quarters of the population of the central provinces without Christian instruction; and estimating the whole population of Madagascar at four millions, we have more than three millions without any Christian instruction whatever. So much for the work that has been carried on in Madagascar; so much in answer to those who say, "Cannot we take the Missionaries from Madagascar and send them to India and China?"

The first Malagasy who ever learnt the alphabet died only last January, an old man full of years. He was ten years old when the first Missionary settled in the capital in 1820, and he died at the age of seventy-two. What has been done within the lifetime of that one man? To-day in Madagascar we have 862 elementary schools at work, with 43,904 scholars, in connexion with our Society and the Friends' Foreign Mission Association, which works in harmony with us. We have 20,000 adults able to read, and 25,000 children who can read the New Testament—in all, more than 60,000 people able to read within the lifetime of that one man. Then we have 1,200 churches and 71,525 church members.

I have not concealed from you the condition of many of those church members; I wish you to understand how ignorant

and how degraded some of these are; but there is the fact that they number nearly 72,000. The contributions by natives during the last ten years for the spread of Christianity and education have amounted to 40,000*l.*, or two hundred thousand dollars, and that among a people who cut a dollar into 720 parts; so that the 720th part of a dollar will buy something in a Malagasy market. When people are prepared to put their hands into their pockets and give of their substance for the spread of Christianity, it shows that they are in earnest. The number of Bibles sold within the last six years at a shilling each in Madagascar is 20,000 and the number of copies that we know to be in the hands of the people is 38,000.—*Rev. J. Peill.*

SEVEN SHORT RULES FOR YOUNG CHRISTIANS.

1. Never neglect daily private prayer; and when you pray remember that God is present, and that he hears your prayer. (Heb. xi, 6.)
2. Never neglect daily private Bible-reading; and when you read remember that God is speaking to you, and that you are to believe and act upon what he says. I believe all backsliding begins with the neglect of these two rules. (John iv. 39.)
3. Never profess to ask God for anything you do not want. Tell him the truth about yourself, however bad it makes you; and then ask him, for Christ's sake, to forgive you what you are, and to make you what you ought to be. (John iv. 24.)
4. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, What have I done to-day for Him? (Matt. v. 13-15.)
5. If ever you are in doubts as to a thing being right or wrong, go to your room, and kneel down and ask God's blessing upon it. (Col. ii. 17.) If you cannot do this it is wrong. (Rom. xiv. 23.)
6. Never take your Christianity from Christians, or argue that, because such and such people do so and so, therefore you may. (2 Cor. x. 12.) You are to ask yourself, "How would Christ act in my place?" and strive to follow him. (John x. 27.)
7. Never believe what you feel if it contradicts God's Word. Ask yourself, Can what I feel be true if God's Word is true? and if both cannot be true, believe God, and make your own heart the liar. (Rom. iii. 4; 1 John v. 10, 11.)—*Brownlow North.*

WHY NOT NOW.

The burden of the gospel call is its imperative present tense. The age is discussing future punishment and future probation, but you dear unconverted soul need none of that speculation. You are **LOST**. Jesus offers you a free salvation. You need not take any concern about what rewards you will get for it. A drowning man does not stop to find if his friend will give him a house and farm, after he lifts him out of his peril. You **ARE IN PERIL**. You see it may be just as well to repent and accept by and by but, then, why not now? The waves may engulf you to-night; death may come in an instant. And when its awful shadow settles down on you, you will not care very much whether this or that speculation triumphs, but you will care a great deal if you go out into that shadow un-saved. No man is safe until he is saved. "TO-DAY, if ye will hear His voice harden not your hearts."—*Church Union*.

PRAY IN SECRET.

Five minutes for reflection and self-examination, ten for reading the scriptures, and fifteen for prayer, daily, is about as little as most Christians can live upon. Many, it is true, have no special time or place for secret prayer, and therefore do not live. It can be spared as easily as the ever recurring time for our regular meal, and every consideration, temporal and eternal, demands it. I was once profitably impressed with the importance of uniformity in this duty by that venerated ruling elder, the late John Alexander, of Lexington, Virginia. Soon after leaving his bed, and before he had fully dressed and while others were talking around him, he took his Bible and sat down to enjoy the hidden manna.

The preaching of Larned and the praying of Payson were pre-eminent for that union which secret prayer alone can impart and hence the richest prayers I ever enjoyed were by an eminent merchant, in the prime of life and immersed in business. Nothing but faithfulness in private prayer kept his spirit in this frame. This he intimated in reply to a question on the subject.

The question often arises as to whether we shall kneel down in the presence of others, or pray mentally and literally in secret. Some feel that the one savors of ostentation, and some that the opposite indicates a fear of man. It is evident

that neither method is proper, and that the one is best that most effectually sub-serves the great end for which secret prayer was enjoined.

Any Christian who succeeds in wresting an hour a day, or possibly half an hour from the world, will experience the richness of those promises made in the Apocalypse "to him that overcometh."—*Presbyterian*.

BE CIVIL TO CHILDREN.

There is not care enough taken on the part of many parents and teachers to be civil to children. Children are taught—or have been, or ought to be—to be respectful to their parents and older people; but the converse obligation is not often enough insisted on or practised. There is no reason in this. If there is more in older persons to call forth respect, which may not always be true, there is also with them, or ought to be, more capacity for showing respect, more knowledge, and judgement and practice in courtesy. They are thus looked upon, with propriety, by the children themselves as models in this particular. The pattern is often a poor one. There are teachers in our schools who have yet much to learn in this matter. They will find themselves repaid, they may be sure, in many ways, apart from the public benefit, if they will be civil to their scholars, after the most genuine fashion, and with the most scrupulous care.

"MY SMOKE-HOUSE."

A man who lives in Albany, N. Y., and whose business is that of a clerk said that he had lately built a house that cost him three thousand dollars. His friends expressed their wonder that he could afford to build so fine a dwelling.

'Why,' said he, 'that is my smoke-house.' 'Your smoke-house! What do you mean?' 'Why, I mean that twenty-five years ago I left off smoking, and I have put the money saved from smoking, with interest, into my house. Hence I call it my smoke-house'.

Now, boys, we want you to think of this when you are tempted to take your first cigar. Think how much good might be done with the money you are beginning to end in smoke. What would you think of a man who, to amuse himself, would light a paper twenty-five cents and watch it burn? Is it any more sensible to take for your quarter a roll of dry leaves, light it, and then see it smoke?