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

THE ARCHIVES

THE PRESBYTERIAN  
CHURCH IN CANADA

THE MARITIME

# PRESBYTERIAN.

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HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

WE PREACH CHRIST AND HIM CRUCIFIED.

SEPT., 1887.

### Literary Notices.

SCRIBNERS MAGAZINE for September is to hand. It opens with a fully illustrated article on "The Modern Nile," by Edward L. Wilson, a most enthusiastic and skilful traveller and photographer. Rev. W. S. Rainsford contributes from his own experiences of adventure in the Rocky Mountains, "Camping and Hunting in the Shoshones," fully illustrated. Moncure D. Conway gives "An Unpublished Draft of a National Constitution, by Edmund Randolph." There is a large instalment of the hitherto unpublished "Letters of Thackeray." These will be concluded in the October issue. Mr. E. H. House, for many years a resident in Japan, has contributed a story of Japanese Life "The Sacred Flame of Torin Je." "The Development of the American University," by Prof. Ladd, of Yale; and "English in newspapers and novels," by Prof. A. S. Hill, of Harvard, furnish food for the scholar and literateur. There is the usual instalment of fiction both complete and serial. Charles Scribner's Sons, New York; \$3.00 per annum; 25 cents per copy.

### CLAIMS OF MISSIONS.

The work of missions is the *business* of the church.

Disposition to give grows by exercise.

Spiritual wealth is to be got not by hoarding, but by giving away generously.

Christian giving and personal exertion are intended for spiritual discipline in the church.

The wealth of a church is to be determined not by its incomes, but by its outcomes; its soul-saving labors.

If our religion is not true, we are bound to change it; if it is true we are bound to propagate it.

Wealth is commonly put into a sieve, and it makes all the difference in the world whether God or the devil shakes the sieve.

"Dr. Livingstone believed that the time would come, when, instead of profuse expenditures for pride and luxury, rich men would count it an honor to support whole stations of missionaries."

"Heathenism is doomed, but it is not dead. It will die hard. Christianity has gained a vantage-ground—a position favorable to the ultimate success of a com-

blined attack. The great citadel of heathenism has as yet scarcely been touched. In the Asiatic races we have to cope with people as intelligent and vigorous as ourselves, to deal with creeds of vast antiquity, and to combat prejudices and superstitions that are firmly rooted."

"Money is running to waste in countless ways—in frivolous amusements, needless luxury, and hurtful indulgences—while missions languish for lack of support, and Missionary Boards are at their wits' end, not daring to retrench, fearing to enter upon new fields, and calculating with solicitude how they may save their honor and yet save the perishing heathen."

"When as much intelligence, energy and perseverance are brought to bear on the spread of Christianity as are expended on commercial enterprises; when there shall be organization and enthusiasm, such as led to the abolition of slavery; when the secular press shall bestow as much attention upon missions as it now does upon some other matters of minor importance, there will come again such a change in public sentiment as in apostolic times was alleged to have turned the world upside down. Missionary literature will be more interesting than works of fiction; the missionary meeting will become more attractive than the theatre; and instead of denominational strife and rivalry, it will be seen and felt that the chief end of the Christian Church is THE WORLD'S EVANGELIZATION.—*Sel.*

### PROCRASTINATION.

A story is told among the peasants of southern Russia of an old woman who was at work in her house when the wise men of the East, led by the star, passed on their way to go and seek the infant Saviour. "Come with us," they said, "we are going to find the Christ so long looked for by men." "Not now," she replied. "I am not ready to go now, but by and by I will follow on and find Him with you." But when her work was done the wise men had gone, and the star in the heavens which went before them had disappeared, and she never found her way to the Saviour. And the same sad story could be told of thousands who like Felix have said, "Go thy way for this time, when I have a convenient season I will call for thee," but to whom alas! the convenient season never came.

# THE MARITIME PRESBYTERIAN.

Vol. VII.

SEPTEMBER, 1887.

No. 9.

## The Maritime Presbyterian.

A MONTHLY MAGAZINE DEVOTED TO MISSIONS.

Price, in advance, 25 cents per year in parcels of 4 and upwards to one address. Single copies 40 cents. Subscriptions at a proportional rate may begin at any time but must end with December.

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

## The Children's Record.

A MONTHLY MISSIONARY MAGAZINE FOR THE CHILDREN OF THE

Pr. sbyterian Church in Canada.

Price, in advance, 15 cents per year in parcels of 5 and upwards, to one address. Single copies 30 cents.

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

All receipts, after paying expenses, are for Missions. Paid to date, \$100.00.

All communications to be addressed to  
Rev. E. Scott, New Glasgow, Nova Scotia.

A summary of the report of the Board of French Evangelization, can be had in parcels of fifty or a hundred, free, for distribution in congregations, on application to Rev. R. H. Warden, 198 St. James St., Montreal. This work is one of the most important in which our church is engaged and must in future occupy an increasing share of attention and effort. Lower Canada with a million and a quarter of Romanists blindly subservient to the Pope, holds the balance of political power in the Dominion, and the result is that not merely is the province of Quebec "ruled from Rome" but that the "Roman Machine," as it is called by Dr. McGlynn, will become more and more a power in the Government of the Dominion. The solution of this French problem is to give them the Gospel. The work requires faith, patience, perseverance, prayer. The Church must do more than ever she has done in the past. But the result is sure, My word shall not return unto me void.

The danger of Protestant parents sending their children to Catholic Schools was illustrated a few days since, when a young lady, daughter of an Episcopal minister in Montreal "took the veil" in a Roman Catholic Convent in Halifax.

## STATE OF THE FUNDS, AUG. 1, 1887.

### EASTERN SECTION.

#### FOREIGN MISSIONS

Balance due Treas. May 1st, 1887,	\$ 858.70	
Expenditure since	4935.03	5830.63
Receipts	"	\$ 849.51

Bal. due Treas., Aug. 1st, 1887		\$4989.92
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#### DATEFRING AND MISSION SCHOOLS.

Balance due Treas. May 1st, 1887,	\$1352.33	
Expenditure since	549.03	1061.41
Receipts	"	\$ 107.90

Balance due Aug. 1st, '87		\$1703.45
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#### HOME MISSIONS.

Balance on hand May 1st, 1887,	\$ 332.06	
Receipts since	\$574.04	\$ 907.00
Expenditure since		1034.53

Balance due Aug. 1st, '87		\$ 177.53
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#### COLLEGE FUND.

Balance due May 1st, 1887,	\$878.02	
Expenditure since	2210.00	11004.98
Receipts	"	\$ 2400.30

Balance due Aug. 1st, '87		\$ 8598.02
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#### AGED AND INFIRM MINISTER'S FUND.

Balance on hand May 1st, 1887,	\$1142.30	
Receipts since	376.74	\$1519.10
Expenditure since		462.00

Bal. on hand Aug. 1st, '87		\$1057.10
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#### AUGMENTATION FUND.

Little change since May 1st, 1887.

Congregations should reflect that the year is passing and that expenditure goes steadily on. Do not defer collecting till debt accumulates. Please act at once.

P. M. MORRIS ON,  
Agent.

The Foreign Mission Committee (Eastern Division) invites correspondence from Ministers and Licentiates of our Church, with a view to securing a successor to Rev. J. K. Wright, Couva, Trinidad, resigned.

P. M. MORRISON,  
Sec'y.

An incident connected with Christian work in Japan may furnish an example of the path of duty to many Christians in the Maritime Provinces. A Japanese convert, a heavy smoker, gave up the use of tobacco in order to have something with which to help the gospel.

Rev. S. C. Gunn who was recently called from Springside, Upper Stewiacke, to Boston has been warmly received there. He writes of about 300 at the English Sabbath service and 500 at the Gaelic service. The English prayer-meeting being attended by about 200 and the Gaelic by 400. The congregation are largely from the Maritime Provinces.

Rev. James Gray who has faithfully ministered to the Presbyterian congregation at Sussex, N. B., for 30 years preached his farewell sermon a few weeks since. He has retired from the ministry.

Rev. Wm. Maxwell was inducted into the charge of the congregation at Sherbrooke, Guysboro' Co., on Tuesday, 30th ult.

Rev. W. P. Begg was ordained and inducted into the pastoral charge of the Kentville congregation, Aug. 4.

We give in this issue the annual statement of amounts received by the Treasurer for the main schemes of the church during the past year. There is a slight difference in the plan of the statement from that of former years. The "contributions other than congregational" were formerly for the most part, included, so far as the donors were known, in the contributions of the congregation to which these donors belonged. This year the Agent has given all these individual contributions separately. It would be well for all parties to do their giving when that giving is simply out of their personal, private, means, through the ordinary congregational channels.

Some of our ministers who studied in Halifax little more than a dozen years ago will remember the mission station at Beaverbank which the students used to supply. The cause has prospered since that time and now they are building a little church, very plain it is, but it will give visible shape to our church there. Any help, however small, will be thankfully received, is well deserved, for the people are few and poor, and will be carefully expended. Any desirous of giving aid can send it to Rev. A. B. Dickie, Milford, Hants Co.

Rev. P. M. Morrison, the Agent of the Church, has been visiting congregations in New Brunswick, and arrangements are being made for a similar visitation in P. E. Island.

The Nova Scotia Sabbath-School Convention met in Pictou on the 24th and 25th August. The attendance was good. The Statistics give the number of schools as 651, scholars 40,878, teachers and officers 4,611. Papers were read on a number of interesting subjects connected with Sabbath-School work, such as "Power in the careful preparation of the lesson," "Power of Christian character in Sabbath School work," "The best method of conducting the teacher's Bible Class," "The value of County Organizations," "How to retain the older scholars." The reading of the papers was followed by short but interesting and instructive discussions on these several topics, and the Convention was quite a successful one.

In some places the temperance people are left to carry out temperance legislation as best they may, thankful even to get laws with which to defend themselves from the traffic. Better things than this are told of the government of Ontario. At its last session it voted \$10,000 for the enforcement of the Scott Act. "When this was about expended, through the cost entailed by the desperate attempts of the liquor sellers to break down the law, \$25,000 more was voted for the same purpose. This government evidently thinks that its function is not only to make laws but to enforce them."

J. Geddes Grant, son of Rev. K. J. Grant of Trinidad, is on a visit to his friends in Nova Scotia. Mr. Grant, while connected with a large sugar establishment, and not thus directly engaged in the work of the mission, is yet closely identified with it, in the conduct of the Sabbath-school, and in the management of the financial affairs of the district at any time during his father's absence, and in other ways that service can be given by a willing helper, whose heart is in the work.

The Synod of the Maritime Provinces will meet in James' Church, New Glasgow, on Tuesday, Oct. 4th, at half-past seven o'clock p. m., and will be opened with Divine Service, conducted by the Rev. Alex. McLean, Moderator.

All papers relating to the business of the Synod should be sent in in good time.

THOS. SENDWICK,  
Synod Clerk.

## THE TRINIDAD MISSION.

## DEATH OF MISS MINNIE ARCHIBALD.

Again has death visited our mission band in the West Indies and claimed one of the workers for his own.

Miss Minnie Archibald of Truro, who went out to Trinidad about ten months ago to take charge of the mission school in the district of Couva, died there of congestion of the brain on the ninth of August, after but three day's illness.

The following are extracts of a letter from Rev. W. L. Macrae, of Princetown:

"Our beloved friend, Miss Archibald, is dead. ———. She took ill on the evening of Saturday last (August 6th) and soon became unconscious, in which state she continued until last night (August 9th) about nine o'clock, when she peacefully passed away to be forever with the Lord.

"Everything that could possibly be done for her was done. We have very good medical skill here, and two doctors were in constant attendance upon her until she died, and shortly before her death a third was called from San Fernando for consultation.

"Her death is a heavy blow to us all here.

————. We all feel very much for her friends at home, but it will be a consolation to them to know that she was nursed with tenderest care and love, and if they were here or she at home they could not possibly do any more for her than what was done. It was hoped that she might regain consciousness so as to say something before she died, but she did not, and the consolation of that is that she did not suffer at all while unconscious. She is to be buried in San Fernando, in a lovely little cemetery that is well kept, and is to be laid by the side of one of her own name, a Mr. Archibald, of Truro, who died here a number of years ago."

Her death is a loss not only to friends but also to the mission. As a teacher she has been very successful. At first she was often discouraged with the noisy undisciplined crowd that gathered at the school, but patience and gentle firmness soon did its work and ere long her school became quiet and orderly. In addition to the work of the week, visiting the barracks and hunting out the children, and teaching in the school, she taught the Sabbath-school, and had charge of the singing in the mission church. To all the members of the mission staff as well as to those among whom she labored she had endeared herself, and the loss both as a friend and fellow-worker will be keenly felt.

"God moves in a mysterious way  
His wonders to perform."

It is but a little while since that touching farewell missionary meeting was held in the Presbyterian Hall, Truro, and in the full strength and hopefulness of youth she went forth to her work, little thinking that it was a last farewell, but He whose is the work and the workers has willed it otherwise. It is hard to see the meaning of His ways in Providence. Clouds and darkness are often round about His throne, but we know that behind these clouds and seated on that throne is LOVE. May the sympathizing Saviour give comfort to the sorrowing family, helping them to say that which is so hard to utter "Thy will be done." And may He enable us all to lay well the lesson to heart and to "work while it is called to-day for the night cometh when no man can work."

Her last request in her last letter to her home was to ask if some of the young people among her friends would not collect enough to provide a communion service for the congregation in Couva as they had always to borrow for that purpose. She has not lived to realize that wish. She has gone to enjoy that communion which needs no symbols to shew forth the love of a dying Lord, but that last request is to be complied with, and the communion service to be sent as a loving memorial of the one who is gone. Any of her friends who wish to have a little share in that work and who have not an opportunity of giving otherwise, can send their contribution to this office, to Dr. McCulloch, Truro.

## DR. ARNOLD'S DAILY PRAYER.

This is a short but very beautiful prayer that Dr. Arnold wrote for his own use before he went into the school of Rugby every day:—"O Lord, I have a busy world around me; eye, ear and thought will be needed for all my work to be done in that busy world. Now, ere I enter upon it, I would commit eye, ear and thought to Thee! Do Thou bless them, and keep their work Thine; that as, through Thy natural laws, my heart beats and my blood flows without any thought of mine for them, so my spiritual life may hold on its course at these times when my mind cannot consciously turn to Thee to commit each particular thought to Thy service. Hear my prayer, for my dear Redeemer's sake. Amen."

## THE INDIANS OF THE NORTH-WEST.

BY THE REV. THOS. SEDGWICK.

At the invitation of Lieut.-Governor Dawdney, the General Assembly, at its recent meeting, appointed a committee to visit as many of the Indian Reserves as their time would permit. The committee consisted of the following brethren: The Revs. Dr. Wardrope and McLaren, Prof. Hart, Messrs. A. G. Macdonald, G. B. Burson, and G. Flett, Indian Missionary, who acted as interpreter. Mr. Hayter Reed, assistant Indian Commissioner, accompanied the party, and did, I may say, everything in his power to promote their comfort and facilitate their work. The starting point was Regina, the capital of the North-West Territories, and, happening to be there at the time and there being no representative from the Maritime Provinces on the committee, the Rev. E. Smith of Stowiacke and myself were very kindly asked to accompany them, which invitation I was able to accept, Mr. Smith declining on account of other engagements.

A few notes of the visit, given at the request of the editor, may not be unacceptable to the readers of the MARITIME PRESBYTERIAN.

The reserves visited were those lying along the valley of the Qu'Appelle river in its vicinity, and were chosen, I suppose, not only for their comparative accessibility, but chiefly because in all of them our Church is working to a greater or less extent. We began our work on June 21st, ending on the morning of the following Monday, so far as the majority of the committee were concerned, and we travelled on an average about fifty miles each day.

A word or two of explanation as to these Reserves may be given at the outset. They are tracts of land set apart or reserved by the Government for the different Indian bands, and varying in size according to the number of Indians in those bands. They were in most all cases selected by the Indians themselves, and those which we visited seemed well adapted for their purpose. Not long ago these bands led a roaming life on the plains which though they had ceded their interest in them to the Government they were still allowed to occupy, and find their subsistence in great part by hunting the

buffalo. But the buffalo having perished, their means of livelihood became largely gone. Hence it has become necessary to settle them on these reserves, and teach them agriculture, for which purpose farm-instructors are provided, so that by-and-by they may be able to support themselves. Meanwhile, however, daily rations of flour and meat are given them by the government. The government are not bound by Treaty to do this, but it seems a matter of necessity that it should be in the meantime done. The settlement of the country would be an impossibility if it were already occupied by bands of savage Indians in a starving condition.

### THE RESERVES WE VISITED

were the following: A group consisting of four reserves under chief Pie-a-pot, Muscow-pe-tung, Pasqua, and Standing Buffalo, on the Qu'Appelle River; the File Hill Reserve, being four reserves under chiefs, Little Black Bear, Okanees, Pee-pee-kee-sis and Star Blanket; a reserve of Assiniboine Indians—the others being chiefly Crees—near Indian head, under chief Jack, or The-man-who-took-the-coat; and finally the four Round and Crooked of Lake Reserves, towards the Lower end the Qu'Appelle Valley, under chiefs Oucha-pow-all, Ka-ke-wis-ta-haw, Osoup, and Yellow Calf. The population of these reserves is about 2,200, and they are all pagans with very few exceptions. On every reserve we found that agricultural progress had been made—in some cases very marked progress. The amount of land under cultivation is very considerable. On one reserve for instance, we saw a field of 45 acres of wheat; on another the Indians were engaged in breaking up a field of 150 acres for next year's crop, while the wheat, oats, potatoes and other vegetables that we saw were generally in a very forward condition—comparing very favorably in this respect with any other that we saw in the North West, and giving promise of an abundant harvest. The women are also learning to bake bread—we saw some excellent loaves made by them—to knit socks, mitts and gloves, and to engage in other suitable occupations. On Jack's reserve, for instance, we saw a great pile of the above mentioned articles knit by the women there, and purchased by the government for the children at their Industrial schools.

No doubt these results have been

achieved by a minority, perhaps a small minority, of the Indians on these reserves. The majority so far do not and will not work. They have never done so. They regard it as beneath them, having lived in the bye-gone days by hunting and fishing, but there is reason to hope that all this will be soon changed. The Indian is as sensible of the evils of hunger and cold and the benefits of abundance of food and comfortable clothing as any man, and when the idle Indian sees the comforts which his industrious brother enjoys and when it is brought home to him that through industry these comforts may become his own he will at no distant date cast his rifle aside and be willing to exchange the rifle and the net or the fishing rod for the plough and the hoe.

On the whole, so far as we could judge, the policy of the government seems to be a wise one, and is justified already by its results. The Indians while kept from starvation are given every encouragement to industry. The workers are better fed than the indolent, and inducements such as the ownership of cattle and land are given them as motives to persevere in well-doing. I cannot but believe—provided, of course, that other and higher influences are brought to bear on them—that these communities will soon become largely self-supporting. It should be added that the agents of the government with whom we came into contact seem to be excellent men, and to be doing their work faithfully and efficiently, while the supplies of different kinds provided for the use of the Indians were so far as we were able to judge, of the best quality. I think then that I am expressing the mind of the committee when I say that so far as what came under their observation is concerned, they are convinced that the Indian department of the government is most earnest and conscientious in its efforts to promote the best interests of the Indian population and that these efforts are well considered. They would also I am sure desire to bear special testimony to the deep interest taken in the Indians by Mr. Hayter Reed, Assist. Indian Commissioner, and to the earnestness and ability he brings to bear on the work under his charge.

So far I have dwelt on what the government is doing for the improvement of the Indians, but as I have suggested already, other influences must be brought to bear

upon them, or the work of the government will prove largely in vain. Hence I must advert briefly to

#### WHAT WE SAW OF THE WORK OF THE CHURCH

among the Indians on these reserves.

As I have stated above they are in a state of heathenism. Some of their chiefs, Pie-a-pot in particular, are bitterly opposed to the Gospel, and use what influence they possess to thwart our work. Others are indifferent—the fewest number are friendly. On all the reserves something has been accomplished. On Pie-a-pot's reserve we have a day-school, conducted by Miss Rose, which has been for some time in operation, while the Rev. W. S. Moore has just begun his work as missionary in this group. We have also day-schools on the File Hills and Indian Head Reserves, conducted by Messrs. Toms and McLean, while at Round and Crooked Lakes Reserves the Rev. Hugh McKay, a nephew of Dr. McKay of Formosa, and possessing much of his spirit, is laboring as missionary. Among the Indians as among ourselves, special attention must be given to the young; but I was not very favorably impressed with the working of our day-schools on these reserves. Not that I have a word to say against the agents we are employing. I believe them to be well qualified for their work. But the attendance is so small, and when not small is so irregular by reason of the indifference and opposition of the parents, that the results are disappointing. Something no doubt is effected but not to the extent that is to be desired. I believe that a new departure will have to be made. The Church will have to act a parents part to these children by the institution of

#### BOARDING SCHOOLS

into which they can be gathered and where they will be separated altogether from the evil influences now surrounding them and trained in Christian truth and habits. This will of course cost more, but the result, I am sure, will be worth the cost. A beginning has been made in this direction by Mr. McKay at Round Lake. He has established a Boarding School there which was attended last winter by 33 pupils, and is now making large additions to the building, so that next winter he will be able to accommodate at least as many more. The school was not in session when

we were there, but we saw and examined some of the children. One instance, and it is only one, I may give, of an Indian boy, aged eleven, who could read with considerable fluency the Bible when opened at any part, and could repeat with perfect accuracy the creed, the ten commandments and the Lord's Prayer. I look for great results from the school. I must not forget to mention that he is assisted by the Rev. B. and Mrs. Jones—the latter a sister of the celebrated Methodist Indian Missionary, McDougall, who perished on the plains—and who are rendering most valuable service.

Nor must I forget in this connection to refer to the Industrial Schools, so called, established and supported by the government, in which Indian children are trained for the practical work of life, and to which the boarding school of which I have just spoken could act as feeders. These in all cases are under the charge of one or other of the Christian Churches. We were able to visit one of them *i. e.* that near Fort Qu'Appelle, under the charge of Father Hugonnard, and which contains about fifty boys and forty girls. As far as time permitted we were shewn everything connected with it, and were exceedingly pleased with its working. It is gratifying to be able to state that arrangements have been completed with the government for the establishment of another institution of this kind, to be situated near Regina, and to be under the charge of our own church. So much for what we saw of the work among the children, but the adults are not forgotten, nor should they be. Mr. Moore as I have stated already is beginning his work on Pie-a-pot's reserve. Mr. McKay for nearly three years has been at work at Round and Crooked Lakes, and the fruits are already appearing among the old as well as the young.

We spent a Sabbath with Mr. McKay at Round Lake on which day the Communion was dispensed. I need not say it was a most interesting occasion. Mr. Flett preached in Cree to a numerous congregation and at least eight or nine Indians were among the communicants. Doubtless this beginning is small but it gives the promise that the latter end will greatly increase and that here as everywhere else the gospel will prove itself to be the power and the wisdom of God in the salvation of souls.

Such is a very inadequate outline of the

committee's work so far as my connection with it was concerned. There is much else I should like to enlarge upon—the beauty of the prairie over whose surface we journeyed, the magnificent sweep of the Qu'Appelle valley, the hospitality with which we were everywhere treated, the sweet communion we had with one another and with friends we happened to meet. And so I might go on, were it not time to end, which I will do in the orthodox fashion with one or two practical remarks.

1st. I hope that one of the results of the meeting of the Assembly in the North West will be to lead our Church as a whole to take a deeper interest in the Indian people than she has yet done. It should not be forgotten that as a Church we are doing very much less for the Indian than either the Church of England or the Methodist Church. So Professor Hart of Winnipeg, who has given much attention to this subject, tells me. We are doing more I believe for the white population of Manitoba and the North West than any other Church. But we are certainly doing less for the Indians than the Churches I have mentioned. I do not want to be misunderstood. It should not be thought from what I have dwelt upon in this paper that we are working no where else but on these reserves. The last report of our F. M. Committee tells us that we have no less than seventeen laborers in the Indian field, not a few of whom have been enabled to do great things. There is for example Mr. John McKay on the Saskatchewan ministering to a Christian chief—Mis-ta-wa-sis and people. Mr. Tcnkan-suciyé on the Assiniboine ministering to a Sioux band who came—to use the words of the Report—"a little over twenty years ago red-handed from the Minnesota massacre, but are now to a large extent a Christian community." And last but not least the able and devoted Mr. Flett, our oldest Indian Missionary, who ministers to another band, which to quote the Report again, "may safely be described as a Christian community." But while all this is so it still remains true that we are doing less for the Indians than our Episcopal and Methodist brethren. I cannot but believe that one of the many good results of the last Assembly will be to deepen and increase the Church's interest in this department of her work. Let us in this part of the Church especially not forget that now that our Foreign Mission work

has been unified, the mission to the Indians belong to us as well as to our brethren in the West.

2nd. I was deeply impressed with the Home Mission work of our Church in the North West. I know this is away from the subject, but I cannot close without referring to it. Our church is a great spiritual power in that land. Every where I went I found a Presbyterian Catechist or Missionary—and this is true of the whole country. No church in the Dominion I think is doing the amount of Home Mission work there that we are doing. Now, so far, the burden of the work has been borne, I may say, altogether by our brethren in the West; but I am sure they will not blame me greatly if I add that it is a heavy burden, one which doubtless they have borne and are bearing cheerfully, but which they are perhaps feeling to be beyond their strength. I would suggest therefore whether the time has not come when we in these Maritime Provinces should consider whether we might not be able to do something to help them. We might not be able—probably we are not able to do much—but we might do something. It may be said that they have their own people there, but so have we; that we have our own work to do in these provinces, but so have they in theirs. Winnipeg is separated from Toronto by as wide an interval as Toronto is from Halifax. To give one example: In the Report of Manitoba College submitted to the Assembly it was stated that the amount we gave to that institution, which was at no time large, had for the past year been very considerably lessened. So let me close with the expression of an earnest desire and hope that another of the many good results of the Winnipeg Assembly will be to stir us up to seek to share with our brethren in the West the honor and the glory of winning and holding for Christ that great land which is our common heritage, and which for this purpose He has given into our hands.

#### ROME IN QUEBEC.

Protestants in Quebec Province are reported by the *Montreal Witness*, as given to hiring Roman Catholic teachers because they are cheaper than others. "In Sherbrooke and Richmond there are 25 R. C. teachers paid by Protestant's money in schools managed by Protestant trustees.

The last government report shows that at least 465 Protestant young ladies are receiving instruction in convents, and that over 700 Protestant children are being educated in Roman Catholic schools throughout the Province. A total of 1,165 young people coming annually under the direct influence of the Romish church! While displaying so little tact in the management of their own affairs, is it not mockery for Protestants to hold up their hands in holy horror at the spread of Roman Catholicism? That a Romish fund is set apart to buy out Protestants is true; that the purchases are made in a legitimate manner is equally true. How, then, is the growing power of Roman Catholicism to be resisted? Let Protestants be aroused and let them display the same zeal which characterized their forefathers. The large amount of land owned by the Romish church throughout the province is a thing surpassing imagination. The seigniori of Cote de Beaupre, for example, twenty-nine miles long and nine wide, is entirely its property. And that is only one instance out of many. It is said that the Jesuits, under assumed names, already possess two-thirds of the land in Quebec city."

#### THE MOST WONDERFUL.

There are none more acutely sensible of the apathy of the Christian church to their condition than are the converted Indians. The writer has heard their words of pathos regretting their friends who have died in the past years without the gospel.

When the pious Chippewa chief Mi-ne-geshig, known to the writer, returned from a visit to our Eastern cities two years ago, his brother chiefs gathered around him and said:

"Tell us what, of all you saw, was most wonderful."

After a long silence Mi-ne-geshig replied:

"When I was in the great churches and heard the great organ, and all the pale-faces stood up and said, 'The Lord is in his holy temple. Let all the earth keep silence,' I thought, 'The pale-faces have had this religion all these four hundred years and did not give it to us, and now it is late.' That is the most wonderful thing I saw."

And the chiefs said:

"That is indeed most wonderful! Now it is late. It is indeed noon"—*Sel.*

## A MISSION TO THE MAGDALENE ISLANDS.

BY THE REV. GEO. PATTERSON, D.D.

If I may judge of the information possessed by my readers about these islands, by what I possessed myself a year ago, I will be doing them no injustice in supposing that they have very indefinite ideas about them. It may be therefore proper to preface my narrative with some account of the islands themselves as well as their inhabitants.

The Magdalene Islands are situated nearly in the centre of the Gulf of St. Lawrence. They stretch irregularly in a North-east and South-west direction between Lat. 47. 12 and 47. 51 N. and between Long. 61. 11, and 62. 15 W. They extend a distance of about 57 miles at their greatest length, and about 14 at their greatest breadth. The most southern point lies about 50 miles from the East Point of P. E. Island, about 60 from Cape North in Cape Breton, and 150 from Gaspe, while the most North-easterly point is only 70 miles from Cape Anguille in Newfoundland and 85 from the East Cape of Anticosti. They thus lie in the very track of the commerce of the Gulf and River St. Lawrence. Even vessels going by the Straits of Belleisle are driven toward them by unknown currents, so that they have been noted as a

### SCENE OF SHIPWRECKS,

of many of which no survivor has been left to tell the tale. If Sable Island has been known as the graveyard of the Atlantic, with equal, if not greater appropriateness, may the Magdalenes be called the graveyard of the St. Lawrence Gulf. One can scarcely walk along their beaches, or look round the houses of the people, without seeing memorials of such sad events. In visiting a family I asked for a bible that I might have worship with them. They handed me an old one. On turning over the leaves I was struck with seeing so many verses marked in the margin with names of places and churches in England, and on turning to the front saw inscribed on it "E libris ———, 1814." I asked: "Where did you get this bible?" "Oh, it was sold here among some wrecked goods. It belonged to a minister in St. John who was going home to England." "Was he lost?" I enquired. "No; he had gone by another vessel from Quebec."

Such memorials, each doubtless linked with

SOME TALE OF SORROW, are to be found wherever one goes. Provision is made against their occurrence by light-houses on the most prominent points, and by a line of telegraph the whole length of the islands. But still shipwrecks are occurring. Only last autumn an Italian barque went ashore at the head of Pleasant Bay, when those on board supposed they were twenty miles distant from the islands.

It will be observed that it is in the same latitude as the southern counties of Newfoundland, the northern counties of New Brunswick, or the counties in the Province of Quebec, below the city. But its climate is cooler in summer and milder and more variable in winter than that of the two last and on the other hand more severe in winter and dryer and milder in summer than that of the first. It is almost entirely free from the fogs which prevail on our Atlantic coast. My experience of the summer is that the climate at that season is delightful, the fiercest heat of a July sun being tempered by an air from the surrounding waters. A medical gentleman whom I met, who had spent part of two summers there, spoke in the highest terms of its summer climate, and recommend it as just the place for those who wished to rest and recuperate. In winter the thermometer does not fall as low as in the Province of Quebec, but from the great dampness, the cold will be felt as keenly. Then all the harbors and bays are frozen over, and the islanders with their hardy ponies can easily pass from one island to another, the whole length of the group. This presents one of the principal inconveniences of the inhabitants. For nearly five months of the year they are shut out from all intercourse with the world except by telegraph.

On approaching the islands from any direction the first appearance they present is that of a range of rounded hills. As we draw nearer the outline becomes more distinct. They are generally hummocky in shape, sometimes forming a sharp cone, others having their tops rounded or flattened. Then one sees the steep cliffs of red, grey or brown freestone, or, it may be, light or dark gypsum, against which the waves beat with ceaseless roar and unceasing energy. Then first as a dim haze on the horizon, but afterward more dis-

tinctly, the voyager may trace some sand beach (one is twenty-two miles long) with its dunes of blown sand, forming hills 40, 60 and I sometimes thought 100 feet high. Finally as one draws near the land there are seen on the slope of the hills toward the shore clusters of small white cottages with other buildings forming the centre of a fishing industry. These buildings are not placed so closely as to form a village, as that term is understood among us, but they stand more closely together than is usual in our farming settlements.

There is no wharf to which a steamer or vessel of any size can come, so that our landing must be effected by boat. If we land at any point where the fishing is actively carried on, we see along the shore stages for the drying of fish, the large vat for rendering the seal blubber, lobster traps, sheds for the storing of fish, sometimes shanties where men come from their homes, it may be, with their families, to live during the fishing season, and other sights which we had better pass over while impressions are made on at least one other sense, which we cannot undertake to describe. Charles Lamb's description of the odours of Cologne would fail to do justice to them.

But leave the shore and almost any where the beauty of the scenery will arrest attention. If the day is fine ascend to higher ground at almost any point, and you can scarcely fail to see a scene in the contemplation of which, if you are a lover of nature, you will for the time fairly revel, and of which you will carry away delighted remembrances. Before you and from some portions on either side, stretches the mighty ocean, its surface unbroken except by some passing sail looking in the distance like wing of wild bird—as we saw it—calm and resplendent under a July sun, but giving you the idea of a quiet consciousness of reserved power, which may be soon manifest when tossed by tempest. In the nearer view the land stretches out in cliffs of varied hue or in long ranges of sand dunes, forming coves or bays on whose surface may be seen small vessels and boats in which the hardy fishermen pursue their avocations; around or at your feet are sunny slopes or verdant valleys, thickly dotted with the homes of the inhabitants, suggestive of all the scenes of rural life; while in the rear the view is bounded by a higher range of hills of a rich dark green from the stunted spruce

and fir which are now the only trees upon the islands.

#### AND ALL SO QUIET!

There is scarce even the hum of insects to disturb the stillness, perhaps no sound unless you are near enough to catch the low melancholy murmur of the waves in their ceaseless beat upon the shore. Such is the scene which in the long summer day may be seen at any point in the Magdalen Islands, as often with God's works the same in general features, endlessly varied in details.

If however you are one of a more practical turn of mind, and have come with the idea commonly entertained regarding these islands you will be delighted and surprised to find them possessing a soil unsurpassed in fertility in these Eastern Provinces. It is a deep sandy loam free from stones, easily worked, and under the most slovenly system of farming has been giving crops in some instances for two or three generations. Even under the treatment it receives it may be often seen yielding a bountiful return, and under any proper system of agriculture it would yield abundantly all the cereals, grasses and vegetables of our climate.

But any observer of the works of God in nature cannot pass among these islands without being struck by the working as seen here of those agencies by which the land is covered with the sea, and again

#### THE SEA TURNED INTO DRY LAND.

Westward the red rocks which seem to be identical in composition with those of P. E. Island, are extremely soft. So easily disintegrated are they that I have scraped off two inches in thickness from the seaward side of them. The sea is thus rapidly wearing them away, but not ~~them~~ alone. Eastward and Northward the harder rocks present little more resistance to its power. One cannot walk along the shore without seeing how the cliffs are falling down, how the fragments are rolled and rubbed together and ground by the waves. On shore one sees how it has become necessary that the road along the bank should be moved inward, or ~~the~~ fields are being gradually diminished. Of the same process a sadder evidence is to be found in the reefs, which extend from the shore in various directions even ~~for~~ miles, once the foundation of the land, but now having the rocks and soil which they bore removed by the power of the waves.

On the other hand lagoons and bays are being filled up, slowly, if we reckon by human life, rapidly, if we reckon by geological eras. Men not very old will show you where they saw brigs built and loaded, where now you could easily wade across. And your own eye can see how the sea is forming and broadening beaches of gravel or sand, or the wind blowing it in hills. As you walk along these beaches you see how soil is gradually formed upon them, and how they become occupied by various kinds of vegetation.

While, however, the soil of these islands is so well fitted for agriculture, yet fishing has always been their main industry. The time is not long past when their fishing grounds were the most productive perhaps in the world. Men scarcely past middle life tell of seeing

#### THREE HUNDRED VESSELS

off their shores at one time and getting full cargoes in a few days, or of Pleasant Bay being so packed with herring that men had only to dip them up till their vessel was full. But these days are past. Still, the taking of the inhabitants of the deep, first of the seal in spring, then the spring herring, then lobsters, codfish, mackerel and summer herring, has always been the principal employment of the people. But of late years the catch has greatly fallen off.

But to notice the islands more particularly. The

#### FIRST WHICH MEETS THE EYE

of the voyager coming either from the North or South is Entry, so named because it stands as a sentinel at the entrance of Pleasant Bay, which is the seat or nearly all the trade of the islands. Its appearance is somewhat striking. On the North-eastern side conical hills rise high above the surrounding waters, the highest rising nearly 600 feet above the level of the sea, being the loftiest point on the group. At a distance they appeared to me to resemble the humps on the back of a dromedary. On this side the sea has so cut in upon it that the cliffs are said to be 400 feet in height, but at the South-west the land slopes to the shore. It is about two miles long and is nearly circular in shape. I was not upon it, but I was informed that there are seven families resident upon it, all Protestants, besides being resorted to by a large number during the

fishing season. The original occupants were

#### FROM THE EAST RIVER OF PICTOU,

and one venerable lady, Mrs. Dickson, *nee* Cassidy, was long known as the sort of mother of the whole. She died about two years ago at a very advanced age.

There is a passage on either side. That on the East between Entry and Alright Islands is seven miles wide, and to the North-west, one of about three miles, separates it from a sandbeach of four miles in length, making out from Amherst Island. This is the largest of the group, being eleven miles in length, but not more than four at its greatest breadth, and on the average not more than two. There are only two Protestant families upon it. But there is a church built by the late Admiral Coffin, the proprietor of the islands, and I am informed that during the fishing season, there is sometimes a considerable number of worshippers in it.

To the North two ridges of sand eight miles long connect it with Grindstone Island, so called from a round hill of grey freestone, to which the French used to resort for grindstones, to which, accordingly, they gave the name of Cap au Moule. This island is somewhat oval or tortoise shaped, being about five miles in the greatest diameter and four in its shortest.

To the North-east it sends forth a long gravel beach, opposite to which the island of Alright sends forth another so that there is but a narrow passage between them. The latter is about four miles in length by two in width.

Upon these three islands thus so closely connected, reside nearly all the French population, to the number of over 4000. They have four chapels with as many priests, and, besides their churches have to maintain convent schools. With the failure of the fisheries of late years, the maintenance of all these has been felt by the people a burden heavy to be borne. These people are much like the French habitans wherever we find them. Of the Magdalene Island French we may say, however, that they are generally temperate. There are

#### NO PLACES WHERE LIQUOR

is retailed. Some of the large traders do not supply it at all and others only import small quantities to be used for special purposes. Doubtless it is imported otherwise, but still its use is comparatively limited.

But on the other hand, tobacco is regarded almost as the staff of life, and in the use of tea they excel even the people of Nova Scotia.

As to education many of the old can neither read nor write, but the young generally possess the first and perhaps both of these accomplishments. I am informed too that there is a desire among them to learn English, as they feel the disadvantages of being unacquainted with it. I may add that they and their English neighbors have always lived on terms of peace and kindness—and that there is no spirit of violence among them. They will discuss with their neighbors the doctrines of their respective religious systems with perfect good humor. Whether they would continue to show the same peaceful spirit if Protestant missionaries were to labor among them remains to be seen.

On Grindstone and Alright Islands, are about 24 families of Protestants. They have a church, also built by the late proprietor of the island.

I should here remark that the whole islands, with the exception of a reserve estimated as one seventh of their area, was granted in 1798 to Admiral Cottin, and since his death have been held by his son and grandson. They have refused to sell, but grant perpetual leases at a rent of one shilling an acre. This appears so small that one would scarcely regard it as a difficulty in the way of settlers, who generally occupy but small plots. But in the circumstances of the people it has been felt to be a grievance and has caused much discontent. A few years ago considerable emigration took place owing largely to dissatisfaction with the system. Some 600 souls removed, most of them to the Northern shore of the St. Lawrence, where the land was much inferior and fisheries no better, but they were attracted by the idea of having their land in full ownership.

From the North point of Grindstone Island extends in a North-easterly direction for twenty-two miles, or till it reaches the North Cape of the Grosseisle, the most remarkable sand beach in the group. From the North-east corner of Alright a similar ridge extends in the same direction for fifteen miles where there is a passage known as the Grand Entry. Between these two ridges is a quiet bay at least twenty miles long, once navigable by small vessels, but now requiring care at least in certain times of the tide to pass through it

in boats. On the Eastern side of the Grand Entry is Coffin's island, which forms one of four islands connected by sand beach or marsh, which some times bear the general name of Grosseisle, while sometimes that name is reserved for one of them.

North from Grosseisle about ten miles distant lies Bryon Island, about five miles long, and North-east from it lie the Bird Rocks, the most northerly of the group. But a notice of these and other matters we must reserve for another number.

### A WORD TO THE RICH.

“What shall I say of the rich?” observed Canon Farrar in his hospital sermon at the Abbey. “I say that there are scores of men in London who could save our hospitals from anxiety almost without feeling it. Look at the very recent art sales—£2,000 for one dessert service, £2,200 for two flower pots, £3,000 for a chimney ornament, £10,000 for two rose colored vases, £300 for a single lady's dress, £1,000 for the flowers of a single ball. I do not criticise this expenditure. I only say that if there be in London such a Pactolus of wealth for these gew-gaws of silk and clay, can there be by comparison only a drop or two to heal the bodies, to ameliorate the souls of men? Why should the runnel of charity dribble on as it does while the full tide of luxury is still at flood?”

### A GOOD EXPERIENCE.

Christians might avoid much trouble and inconvenience if they would only believe what they profess—that God is able to make them happy without anything else. They imagine that if such a dear friend were to die, or such and such blessings were to be removed, they would be miserable; whereas God can make them a thousand times happier without them. To mention my own case, God has been depriving me of one blessing after another; but as every one was removed, he has come in and filled up its place; and now, when I am a cripple and not able to move, I am happier than I ever was in my life before, or ever expect to be; and if I had believed this twenty years ago, I might have been spared much anxiety.—*Payson.*

## AMONG THE WEST INDIA ISLANDS

BY MISS AGNES SEMPLE.

Miss Semple, one of our Mission teachers in Trinidad who was home to rest and recruit, has recently returned to the field. The following jottings were written in a private letter to a friend who has kindly forwarded them to the MARITIME.—ED.

## ANTIGUA

is a lovely island. Though called a "flat island" the surface is more properly undulatory with elevations in the southern and south-western portions from 1,000 to 1,400 feet. From the sea it presents a pleasing appearance, with its wealth of rolling cane fields, white houses, picturesque windmills, and beautifully indented coast line. One striking peculiarity of the island of Antigua is its charming white sand beaches, strewn with shells and coral. Its principal town is St. John. It has some fine buildings, and the largest cathedral in the English islands.

In commercial importance this island stands high, as the estates are large and well cultivated, and the soil yields abundantly.

The next island touched at is

## DOMINICA.

Here the height of grandeur is attained. No island north of this can equal it, either in the boldness of its cliffs, shooting directly up from the waves, or in the luxuriance of the vegetation that covers it. Roseau, the chief town, does not present a very striking appearance. It is a quiet town, near a river, hemmed in between high hills and the sea. The streets are paved with water-polished stone. Lovely paths wind around the coast, shaded by drooping palms, and beneath towering cliffs, with views of the sea and valley opening up at every turn. If the traveller would care to ascend one of the mountains he may, within an hour, reach cool verdant peaks from which he can view wonders of vegetation that man but seldom sees. The trail is steep but if you are mounted on one of the island ponies there is no danger of a fall. After two hours riding you will reach the famous Mountain Lake, 2,300 feet above the sea.

The only mode of travelling is on horseback, as there is not a carriage on the island.

## MARTINIQUE

is about 50 miles in length and has a pop-

ulation of about 150,000. St. Pierre, the chief town, is picturesque in houses of stone covered with earthen tiles. The streets are narrow, the side-walks narrower, and they are crowded with people of every hue; they make way gracefully for a stranger, for they are French and as thoroughly imbued with national superficial politeness as any Parisian. Here we went to see the market, one of the best in the West Indies. Almost every variety of tropical fruit was displayed and great quantities of vegetables. I was very much struck with the quaint and curious long dresses worn by the colored women who frequent the streets and market. They are gathered up under the shoulder-blades and drawn tightly just under the arms with waistbands. On the head they wore gorgeous turbans, sometimes ornamented with jewellery.

Through every street runs a stream of water from the hills, forming a convenient washing place. In our short ramble we saw a baby disporting in the water, and kept from being carried off in the flood by maternal hands; at another place a pet poodle was being souced in the stream. Cleanliness in dress and habitation is conspicuous even among the lower classes. There is a fine cathedral here, a theatre, cool squares with large fountains, and a little out of the town, the botanical gardens with a nice museum.

A little steamer runs down the island on the western side, past grand and beautiful scenery, to a town near the base of Soufriere, a great volcano, which treated the island to an eruption in 1812. The crater of this volcano is a mile in diameter and a thousand feet deep, and is said to be the most nearly perfect in the world.

The next island in our course is

## ST. LUCIA.

Here the steamer draws up to the wharf, a feat which is not possible in any other harbor, and the passengers can step on shore. The traveller would not be struck with the appearance of Castries, the capital, but he might be interested in viewing the dilapidated shanties of the negroes. A most interesting operation is that of coaling, which is done here by women, while the male population stand lazily and look on. On an abrupt elevation overlooking the sea there stands a fort, a naval station and the government house. Some of our fellow passengers climbed this

height and they say the view is superb.

#### BARBADOES

has more people to the square mile than any other country outside of China. This fact gives it an importance in the eyes of a Barbadian, second to no other country in the world. It is a country within itself. While the Barbadian lives he prefers to reside in Barbados; and when he dies he wants another just like it. *Quantity* not *quality* is his preference. He would rather have two black men than one white man, though the negroes here are the most insolent in the world. If they are at all industrious, it is because they must work or perish. We lauded here also. Took a drive around Georgetown, entered many large stores, found merchants gentlemanly and obliging, and their stocks large and varied. At a beautiful seaside place, called Hastings, a large hotel has been erected for winter visitors. And certainly there is everything here to attract one in search of a mild climate, pure air, boating, bathing, good fishing, and pleasure scenery. Near Bridgetown there are some pretty residences and pleasant grounds. The Governor's residence, "Farley Hill," and some of the churches are very attractive.

To the seeker of the picturesque there is not so much that is attractive as on the other islands. It is much lower and does not exhibit such a variety of vegetation. The trade of Barbadoes with the United States has greatly increased since the opening of the new route. Great quantities of sugar and fruit are exported.

Leagues beyond us lie

#### TRINIDAD,

the most beautiful, and to us by far the most important, because it is our home. In a few hours we hope to see the green hills of its many islets rise far above the placid waters and welcome the brown faces in which we are so much interested.

#### SONG IN THE FAMILY.

Cultivate singing in your family: Begin when the child is not yet three years old. The songs and hymns your childhood sang—bring them back to your childhood memory and teach them to your little ones; mix them altogether, to the varying moods that in after life come over us so mysteriously sometimes. Many a time and oft, in the very whirl of life, some little thing will wake up the memories of

early youth, and we almost see again the ruddy cheeks, the smiling faces and the merry eyes of the schoolmates, some gray-headed now, some mouldering in the grave; and anon, "the song my mother sang," springs unbidden to the lips, and soothes and sweetens all the memories. At other times, amid the crushing mishaps of business, a merry ditty of the olden time pops out its little head, breaks in upon the train of thought, throws the mind into another channel, and light breaks from the cloud in the sky, and a new courage is given to us. The honest man goes singing to his work; and when the day's labor is done, his tools laid aside, and he is on his way home, where his wife, tidy table and cheery fireside await him, he cannot help whistling or singing.—*Sel.*

#### OVERCOMING LOVE.

A Christian lady, in the course of visitation, was told of a woman who was ruining herself by debauchery, but was of so violent a temper that no one durst interfere with her. She proposed to go up and see her, but was warned "she will kill you. She bethought her, "If my Lord were here, He would do it," She went and entered the miserable apartment, and saw her lying in a corner. She spoke and a miserable looking creature raised herself upon her elbow, and demanded what she wanted. She replied, "I love you; I want to be kind to you, because Jesus loves you." She went forward, and notwithstanding violently repelling words, kissed her. Then came the exclamation, "Go away, go away! you will break my heart; you put me in mind of my mother. Never has anyone kissed as she did; never have I been so treated since I lost her." The fountain of feeling was opened, the confidence of the heart was won, and step by step that all but utterly lost soul was led back to Jesus.

#### FIRST FRUITS FOR GOD.

*First fruits for God*—from stores and trade,  
From ships and railroads lending aid,  
From all that factories have made—  
The first and best for God!

*First fruits for God*—from every home;  
For Him who said, "Let children come;"  
To preach His gospel, train up some—  
The first and best for God!

## OTHER PEOPLE'S BOYS.

"It is strange, considering you have never had any boys of your own, that you should be so interested in other people's boys," said a man in a tone of inquiry to another noted for his interest in young people.

"Ah," came the cheery answer, while a look of yearning shone in his eyes, "it does not seem strange to me that I should care for other people's boys, even if I have none of my own. Every boy upon God's footstool is somebody's boy and is dear to somebody, either in this world or the other; somehow I'm interested in everybody's boy."

"Yes, yes, of course, you are, not a doubt of it," laughing. "You put yourself out more than I'd care to please everybody's boy—I wouldn't bother so."

"But I get a blessing every time. Isn't that worth the effort? I read a little story in one of the papers I'd like to tell you, my friend."

"About somebody's boy?"

"Exactly."

"Go on with your story."

"It is this: Through Rochester runs the Genesee river between steep and rocky banks. There are falls in the river and dark recesses. One time a gentleman who lived in the city had just arrived on the train from a journey. He was anxious to go home and meet his wife and children. He was hurrying along the streets with a bright vision of home in his mind, when he saw on the bank of the river a lot of excited men.

"What is the matter?" he shouted.

"They replied: 'A boy is in the water.'

"Why don't you save him?" he asked.

"In a moment, throwing down his carpet-bag and pulling off his coat, he jumped into the stream, grasped the boy in his arms and struggled with him to the shore, and as he wiped the water from his dripping face and brushed back the hair, he exclaimed, 'O God, it is my boy!'"

"The writer then commented on the incident thus:

"He plunged in for the boy of somebody else and saved his own. So we playe into the waters of Christian self-denial, labor, hardship, reproach, sorrow, travail, prayer, anxious entreaty; willing to spend and be spent, taking all risks to save some other one from drowning in sin and death, and do not know what a re-

flexive wave of blessing will come to our souls. In seeking to save others we save ourselves and those most dear to us, while others, too selfish to labour to save other people's children, often lose their own."

"That's a good tale."

"Yes, so it is; the blessing is sure to come with every duty done. While there are other people's children to save, I shall always lend a hand."

And he always did. The days sped on—the months rolled away—even the years had counted up to the last, and over the body of this noble man the heart-broken pastor sobbed out the words: "He sleeps as he lived, *in Jesus*."

"Other people's boys!" how they flocked about him as he lay on his white couch, pale and still, with a smile upon his lips. How they moaned and sobbed and wrung their hands in grief unutterable!

"He watched beside me when I was sick and suffering!" said one tearfully.

"He took my hand and led me away from the pit toward which I was reeling, and pointed out the way toward the Rock," sobbed another poor fellow.

"He gave me a word of cheer when I was so discouraged I couldn't see my way," remarked a third with quivering lips.

"I never in all my life loved any one as I loved that man," a boy yet in his teens said brokenly. "My heart was bleeding when he came to me, but his goodness and tenderness healed the wounds."

Sweet life! Precious life! Life of sweet revealing! When it passed it left its perfume in the souls of other people's children.—*The American*.

## ABLE AND WILLING.

Mr. M— lately related a conversation with an inquirer, who had been led up in spirit to Mount Calvary, and whom he asked to look up into the face of the great sufferer as He hung between the thieves, and say to Him, "O, Christ, thou canst not save me." The man replied, "I dare not say that." Then said Mr. M— "Look up into His face and say, 'O Christ, thou wilt not save me.'" "No," said the man, "I dare not say that." "What will you say then?" The poor man saw the truth at once. He believed that Christ was both able and willing to save him there and then, and went on his way rejoicing.—*Crumba*.

# Amounts Received for the Main Schemes of the Church, (Eastern Section.)

FROM MAY 1st, 1886, TO MAY 1st, 1887.

## Congregational Contributions.

### PRESBYTERY OF SYDNEY.

CONGREGATIONS.	Home Missions.	Augmen- tation.	Foreign Missions.	Dayspring & Mission Schools.	College.	Aged Ministers.	French Evangeliz- ation.	Assembly.	Total.
Mira.....	\$10 00	\$ 20 00	\$ 7 00	\$ 3 41	\$ 5 00	\$ 4 00	\$ 5 00	\$ ..	\$ 54 41
Sydney M's & L. B'D'y	15 00	40 00	29 29	17 00	..	10 50	..	..	111 79
St. Andrew's, Sydney	30 00	30 00	30 00	17 00	6 00	8 00	12 00	7 00	140 00
Falmouth St. Ch., Syd.	10 00	35 00	32 00	14 00	9 00	2 00	15 00	2 00	119 00
North Sydney.....	24 00	..	40 00	33 37	10 00	5 00	..	5 63	123 00
St. Ann's & N. Shore..	9 00	25 00	20 00	1 00	4 00	5 00	15 00	..	89 00
Gabarus.....	5 00	20 00	8 00	..	2 00	3 00	5 00	2 00	45 00
Glace Bay Mines.....	20 00	43 00	40 00	35 00	20 00	5 00	30 00	4 00	197 00
Cow Bay Mines.....	..	30 00	25 00	5 00	13 00	..	..	..	73 00
Boularderie.....	10 00	..	10 00	..	6 00	2 00	6 00	..	34 00
Cape North.....	3 00	25 00	4 00	..	2 00	2 00	3 00	1 00	40 00
Loch Lom'd & F'boise	3 00	..	..	..	..	..	..	..	3 00
Grand Riv. & St. Pet.	8 00	30 00	12 61	..	..	2 00	5 00	..	57 61
Leitch's Creek.....	1 50	30 00	1 50	2 00	1 50	1 50	1 50	1 50	41 00
<b>Total .....</b>	<b>148 50</b>	<b>338 00</b>	<b>259 40</b>	<b>132 78</b>	<b>78 50</b>	<b>50 00</b>	<b>97 50</b>	<b>23 15</b>	<b>1127 91</b>

### PRESBYTERY OF VICTORIA AND RICHMOND.

Whycocomagh.....	\$10 00	\$ 25 00	\$ 34 67	\$ 6 85	\$ 5 00	\$ ..	\$ 20 00	\$ ..	\$101 52
Pt. H'st'gs & R. Inhab.	11 00	11 50	..	..	..	..	..	..	22 50
Baddeck and Forks...	5 00	16 00	27 49	12 03	3 00	3 00	..	..	66 52
Lake Ainslie.....	5 00	3 00	6 00	3 00	8 00	..	5 00	3 00	60 00
Mabou & Port Hood..	..	33 00	23 87	16 45	..	2 00	15 00	..	90 32
Mid. Riv. & L'tle Nar's	5 86	20 00	6 69	1 57	3 13	3 64	5 03	..	45 92
Strath Lorne.....	10 00	30 00	30 00	10 25	10 00	5 00	..	5 00	100 25
West Bay.....	18 80	25 00	41 00	7 95	10 00	5 00	..	..	107 75
Malag'tch & Riv. Den.	..	5 00	39 50	13 00	..	..	11 00	..	68 50
Big Intervale, Chet., Marg. & W. Cove..	5 00	..	4 00	..	3 50	..	2 00	..	14 50
Little Narrows.....	4 25	15 00	4 25	..	..	..	4 08	..	27 58
<b>Total.....</b>	<b>74 91</b>	<b>210 50</b>	<b>217 47</b>	<b>71 10</b>	<b>42 63</b>	<b>18 64</b>	<b>62 11</b>	<b>8 00</b>	<b>705 36</b>

### PRESBYTERY OF TRURO.

1st Pres. Cong., Truro.	\$30 00	\$102 00	\$ 30 16	\$ ..	\$15 00	\$ ..	\$ ..	\$ ..	\$177 16
St. Andrew's, Truro..	99 05	102 00	322 37	..	35 15	..	25 00	..	583 27
St. Paul's, Truro.....	24 00	75 00	93 50	40 00	10 42	..	..	..	247 92
Clifton.....	28 55	63 00	32 25	20 60	25 00	14 00	27 00	5 00	215 40
Great Village.....	15 00	62 00	56 00	17 00	16 00	15 00	20 00	3 00	198 00
Upper Londonderry..	22 00	63 00	75 00	..	10 00	7 00	..	..	177 00
Riverside.....	44 12	52 01	89 45	29 20	33 29	6 10	..	..	254 17
Onslow.....	30 20	63 00	91 75	23 40	20 00	5 00	15 00	4 00	252 35
Stewiacke.....	40 00	72 00	88 73	37 79	20 00	5 00	15 00	5 00	283 52
Mid. St'acke & B'kf'ld	82 27	72 00	127 09	60 53	31 25	3 00	31 00	4 00	411 14
Acadia.....	20 00	30 00	18 56	..	10 00	10 00	10 00	10 00	108 56
Parrsboro.....	..	..	..	10 40	..	..	5 00	..	15 40
Economy & Five Is'ds.	5 00	..	60 50	5 00	..	2 50	12 50	..	85 50
Coldstream.....	20 54	20 00	23 00	29 95	20 63	5 00	17 63	..	136 75
Springside.....	20 00	52 00	80 38	48 52	10 00	5 63	..	2 00	218 53
Harmony.....	6 83	..	10 08	..	..	..	..	..	27 71
<b>Total.....</b>	<b>487 56</b>	<b>828 01</b>	<b>1203 82</b>	<b>333 19</b>	<b>250 74</b>	<b>78 23</b>	<b>178 19</b>	<b>33 00</b>	<b>3392 68</b>

**PRESBYTERY OF PICTOU**

CONGREGATIONS.	Home Missions.	Augmen- tation.	Foreign Missions.	Dayspring & Mission Schools.	College.	Aged Ministers.	French Evangeli- zation.	Assembly.	Total.
Prince St. Ch., Pictou	\$ 1 00	\$165 00	\$105 24	\$66 81	\$50 10	10 00	\$95 97	10 00	\$504 12
Knox " "	42 50	80 00	122 00	35 00	.. ..	5 00	31 75	.. ..	316 25
United Ch. N. Glasgow	155 00	232 69	560 72	26 50	103 14	.. ..	144 00	.. ..	1227 05
James " "	55 20	120 00	126 40	30 35	33 75	5 00	.. ..	.. ..	370 70
Merigomish. ....	26 59	28 00	11 00	.. ..	10 00	.. ..	13 10	.. ..	88 69
Blue Mt. & Barney's R.	23 09	50 00	38 00	.. ..	.. ..	.. ..	24 00	10 00	150 00
Hopewell. ....	21 50	50 00	207 75	.. ..	.. ..	7 00	18 00	4 00	308 25
Little H. & Fisher's G.	5 00	15 00	20 00	12 55	.. ..	2 00	.. ..	.. ..	54 55
Westville & Mid. Riv.	18 70	55 00	83 50	13 75	17 00	.. ..	17 50	.. ..	205 45
West R. & Green Hill	41 27	41 50	.. ..	71 75	15 86	20 80	29 54	3 00	223 72
Scotsburn & Saltspr'gs	.. ..	34 00	100 00	15 00	.. ..	.. ..	3 18	.. ..	157 18
Antig'nish & Cape Geo	114 00	100 00	107 80	20 00	10 00	15 00	.. ..	8 00	374 80
Stellarton. ....	33 91	100 55	20 55	.. ..	54 86	.. ..	33 91	20 00	263 87
East River, Pictou	10 00	70 00	95 70	7 50	13 00	9 00	17 00	3 00	225 20
Union Cen. & Lochaber	16 00	55 50	21 00	14 50	.. ..	.. ..	.. ..	.. ..	107 00
Glennel, Caledonia & E.R., St. Mary's	10 00	55 00	26 69	5 76	15 00	5 00	2 00	.. ..	119 45
Sherb'ke & Goldenville	.. ..	33 92	.. ..	20 07	.. ..	.. ..	18 06	.. ..	71 99
Vale Col. & Suth'ds R.	.. ..	55 00	98 14	35 00	10 00	.. ..	25 00	.. ..	223 14
French River. ....	.. ..	7 00	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	7 00
. Total. ....	578 67	1348 16	1744 49	374 54	337 71	78 80	477 95	53 00	4998 32

**PRESBYTERY OF MIRAMICHEL**

CONGREGATIONS.	Home Missions.	Augmen- tation.	Foreign Missions.	Dayspring & Mission Schools.	Colleges.	Aged Ministers.	French Evangeli- zation.	Assembly.	Total.
St. John's, Chatham	\$ 5 00	\$ 45 00	\$ 31 22	.. ..	\$ 4 10	.. ..	.. ..	.. ..	\$ 85 32
St. Andrew's " "	45 00	105 00	48 00	42 50	20 00	10 00	20 00	16 00	306 50
Bathurst. ....	25 00	20 00	63 71	10 50	7 75	21 00	13 00	5 00	165 96
Blackville and Derby	12 00	25 00	20 00	10 00	14 00	10 00	10 00	2 00	103 00
New Carlisle. ....	4 00	25 00	24 55	11 00	5 00	2 00	4 00	2 00	77 55
River Charlo, N. Mills & Louison Brook.	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..
Redbank. ....	3 00	20 50	11 50	11 18	2 00	2 00	2 00	2 00	54 18
Newcastle. ....	35 00	57 00	34 00	4 00	20 00	.. ..	10 00	10 00	170 00
Black River. ....	.. ..	25 00	.. ..	.. ..	.. ..	.. ..	.. ..	3 00	28 00
Tabusintac & Burnt Church	9 39	9 00	12 71	.. ..	.. ..	.. ..	8 70	.. ..	29 80
Dalhousie. ....	14 00	22 00	34 92	20 00	11 59	11 58	30 91	.. ..	145 00
Campbellton. ....	20 00	45 00	40 10	15 15	4 00	6 00	30 00	.. ..	160 25
Richibucto. ....	25 00	65 00	55 65	20 20	10 00	10 00	10 00	.. ..	195 85
St. Mark's, Douglas'tn	.. ..	16 00	.. ..	16 00	.. ..	.. ..	.. ..	.. ..	32 00
Bass River. ....	20 00	35 00	14 86	.. ..	3 50	5 00	.. ..	.. ..	78 36
New Richmond. ....	20 00	40 00	29 00	10 00	8 00	10 00	20 00	5 00	142 00
Metapedia & Flat'ds.	15 00	6 20	5 00	.. ..	.. ..	.. ..	.. ..	.. ..	26 20
Escuminac. ....	9 00	8 00	14 00	.. ..	.. ..	.. ..	14 00	.. ..	45 00
New Bandon. ....	.. ..	.. ..	5 00	.. ..	.. ..	.. ..	3 00	.. ..	8 00
Carquette, Wiscon Har. & L. Shippegan	7 00	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	.. ..	7 00
Total. ....	268 39	568 70	444 22	170 53	109 94	87 53	175 61	45 00	1869 97

**PRESBYTERY OF HALIFAX.**

CONGREGATIONS.	Home Missions.	Augmen- tation.	Foreign Missions.	Dayspring & Mission Schools.	College.	Aged Ministers.	French Evangel- ization.	Assembly.	Total.
Halifax, Fort Massey.	150 00	\$300 00	\$255 00	45 95	100 00	...	40 00	12 00	902 95
“ St. Andrew's.	25 00	115 00	45 00	...	15 00	10 00	10 00	4 00	224 00
“ Park St. ....	71 05	115 00	96 05	79 00	71 30	...	25 35	...	457 75
“ Chalmer's. ....	85 48	95 00	100 00	60 00	25 00	10 00	70 00	5 00	450 48
“ St. Matthew's.	100 00	300 00	194 50	47 51	66 60	64 80	55 10	...	828 51
“ St. John's. ....	45 00	120 00	100 00	40 00	45 00	8 63	25 00	12 00	395 63
“ Richmond. ....	20 05	...	38 10	43 05	10 30	14 80	8 45	...	134 75
St. Jas' Ch. Dartmouth	30 00	95 00	83 21	62 00	20 00	10 00	8 00	6 00	314 21
Musquodoboit, Middle	\$3 68	35 00	61 87	21 70	6 70	2 15	10 60	...	171 70
“ Harbor. ....	7 35	20 00	32 00	34 70	3 00	4 00	4 95	2 50	108 50
“ Upper. ....	35 75	4 00	72 72	2 00	1 00	2 00	11 70	...	129 17
“ Lower. ....	52 00	20 00	...	4 00	...	...	...	...	76 00
Laurencetown, etc. ....	4 00	40 00	20 26	13 07	10 00	3 00	12 00	2 00	109 33
Shuben'die & L. Stew'k	31 00	90 00	74 50	28 00	25 00	7 00	30 00	...	285 50
Kentville. ....	...	30 00	...	...	...	...	...	...	30 00
Wolfville, etc. ....	5 00	15 00	5 00	3 60	3 00	...	...	...	31 60
Yarmouth. ....	45 00	45 00	88 25	38 12	35 59	13 75	22 00	6 00	293 71
Windsor. ....	20 00	120 00	30 00	25 00	10 00	10 00	50 00	...	265 00
Noel. ....	...	25 00	22 00	...	...	...	4 00	...	51 00
Newport & St. Croix.	25 00	86 00	22 45	25 12	20 00	7 00	...	5 00	190 57
Sheet Harbor. ....	5 00	20 00	22 25	42 85	4 25	...	14 75	3 00	112 13
Maitland. ....	71 38	125 00	99 78	48 02	...	...	100 00	5 00	449 18
Carleton & Chebogue.	6 00	20 00	25 00	...	...	5 00	6 30	...	62 30
Gay's River & Milford	33 51	55 00	2 93	32 86	36 00	7 45	24 88	...	192 63
Elmsdale & N. M. River	22 41	35 11	25 86	27 99	16 00	4 00	16 00	...	147 37
Gore and Kennetcook	10 00	25 00	74 00	25 00	10 00	8 00	21 00	2 00	175 00
Annapolis. ....	...	10 00	...	5 00	...	...	...	...	15 00
Kempt and Walton.	...	20 00	...	5 25	...	...	...	...	25 25
Bedford & Waverley.	7 25	...	9 25	...	...	...	...	...	16 50
Bridgetown. ....	8 00	10 00	6 00	...	4 00	2 00	...	...	30 00
Canard. ....	...	25 00	15 00	5 00	5 00	3 00	4 00	3 00	60 00
Waterville & Lakeville	...	20 00	...	...	...	...	...	...	20 00
Hamilton, Bermuda.	22 80	30 09	192 98	...	14 43	20 08	22 59	...	303 00
Total. ....	971 75	2065 20	1813 96	769 82	557 17	216 66	596 07	67 50	7058 72

**PRESBYTERY OF LUNENBURG AND CHELSENE.**

Lunenburg. ....	\$50 00	\$110 00	\$22 00	...	...	...	...	...	...
La Have. ....	5 00	38 00	14 00	49 17	8 00	2 00	...	3 00	119 17
Bridgewater. ....	15 00	55 00	20 00	...	10 00	...	...	3 00	103 00
Shelburne. ....	3 54	30 00	11 00	...	...	2 00	5 57	3 00	55 11
Riversdale. ....	6 00	18 00	6 00	18 00	5 00	3 00	...	2 00	58 00
New Dublin. ....	...	8 00	...	...	...	...	...	...	8 00
Mahone Bay. ....	6 00	40 00	6 00	29 00	12 00	5 00	4 00	3 00	105 00
Clyde and Barrington	...	15 00	2 00	17 43	...	...	...	3 00	37 43
Lockport & E. Jordan	2 30	30 00	6 00	6 50	...	...	...	2 00	46 50
The Rocks. ....	...	4 00	4 00	...	3 00	...	...	1 00	12 00
Total. ....	67 84	348 00	153 00	151 10	72 00	22 00	24 57	15 00	576 51

**PRESBYTERY OF ST. JOHN.**

CONGREGATIONS.	Home	Augmen-	Foreign	Dayspring	College.	Aged	French	Assembly	Total.
	Missions.	tation.	Missions.	& Mission	Schools.	Ministers.	Evangel-		
				Schools.			ization.		
St. John's Ch., St. J'hn	\$70 00	123 00	\$12 88	70 00	50 00	.....	.....	\$5 00	\$ 25 88
St. Stephen's,	110 00	162 00	100 00	35 00	40 00	20 00	20 00	.....	313 00
St. David's Ch., "	30 00	160 00	45 00	25 00	30 00	16 25	5 00	8 00	319 25
St. Andrew's " "	20 00	.....	31 46	16 00	.....	.....	10 00	.....	77 46
Calvin	17 00	95 00	45 00	16 44	.....	.....	.....	.....	173 44
St. Paul's, Frederic'n	5 00	19 00	16 40	3 60	3 00	.....	.....	.....	47 00
Carleton, .....	12 60	10 00	8 00	2 00	4 00	1 75	3 40	.....	41 75
Springfield & Eng. Set	8 00	25 00	10 00	2 00	5 00	2 00	2 00	1 00	55 00
Bocabec and Waweig.	.....	.....	.....	.....	.....	.....	.....	.....	.....
St. Paul's, Woodstock	8 75	59 00	12 25	16 20	6 00	.....	11 00	5 00	118 20
Chipman .....	16 00	40 00	21 00	24 23	8 00	3 00	3 00	3 00	118 23
Sussex .....	.....	.....	5 00	25 00	.....	.....	5 00	.....	35 00
Greenock, St. Andrews	6 81	36 00	45 19	6 07	7 00	7 50	5 00	.....	113 57
Buct'che & Scotch Set.	23 82	20 00	41 80	16 45	6 00	.....	23 50	.....	128 57
Shediac & Shemogue.	22 00	81 00	81 00	60 00	40 00	15 00	.....	5 00	304 00
St. John's, Moncton..	11 16	59 00	13 64	34 10	6 00	7 90	7 90	6 00	145 70
St. Stephen's .....	10 00	45 00	25 11	20 00	8 00	5 00	.....	4 00	117 11
Richmond .....	23 52	.....	6 85	.....	2 10	.....	.....	.....	32 47
South Richmond .....	12 00	45 00	15 00	.....	15 00	.....	5 00	5 00	97 00
Prince William .....	6 00	31 00	14 00	8 00	4 00	3 00	8 00	3 00	77 00
St. James & Union Cl.	.....	7 00	16 44	.....	.....	.....	.....	.....	23 44
Riverside .....	31 00	23 00	26 55	11 77	.....	.....	.....	.....	92 32
Harvey .....	5 00	30 00	10 00	.....	.....	.....	5 00	.....	50 00
Stanley & Nashwaak.	3 00	27 00	8 00	10 00	2 00	2 00	2 00	2 00	56 00
Glasville & Florencv'k	.....	11 00	.....	.....	.....	.....	.....	.....	11 00
Hampton .....	27 00	27 00	.....	.....	10 00	4 00	.....	.....	68 00
St. George .....	.....	.....	.....	.....	.....	.....	.....	.....	.....
<b>Total .....</b>	<b>75 06</b>	<b>1143 00</b>	<b>680 57</b>	<b>331 86</b>	<b>246 10</b>	<b>87 40</b>	<b>115 80</b>	<b>47 00</b>	<b>3127 39</b>

**Presbytery of Wallace.**

Knox Ch., Wallace...	\$ 8 00	\$ 30 00	\$ 29 00	\$10 00	\$ 4 00	\$ 6 00	.....	\$4 00	\$ 91 00
St. Mathew's "	20 00	.....	25 00	5 50	6 00	.....	7 00	.....	63 50
New Annand .....	24 00	30 00	30 00	.....	6 00	5 00	8 00	3 00	106 00
Linden .....	10 00	15 00	12 00	.....	5 00	.....	.....	.....	42 00
River John .....	20 00	45 00	49 00	.....	8 00	5 00	24 00	5 00	156 00
Tatamagouche .....	25 00	45 00	69 21	23 11	16 00	7 00	.....	.....	176 32
Pugwash and Oxford.	11 71	45 00	43 00	17 00	5 00	5 00	5 00	.....	131 71
Amherst .....	36 30	45 00	80 11	20 00	31 16	.....	25 00	.....	237 57
Spring Hill .....	.....	45 00	50 00	.....	10 00	5 00	28 00	.....	133 00
Earltown & W.B. R.J.	.....	.....	.....	.....	.....	.....	.....	.....	.....
<b>Total .....</b>	<b>155 01</b>	<b>300 00</b>	<b>378 32</b>	<b>75 61</b>	<b>91 16</b>	<b>33 00</b>	<b>97 00</b>	<b>12 00</b>	<b>1142 10</b>

**Presbytery of Newfoundland.**

St. Andrew's, St. John's	\$80 00	\$280 00	\$185 00	\$16 00	\$60 00	.....	\$20 00	.....	\$641 00
Harbor Grace .....	.....	.....	.....	52 00	.....	.....	.....	.....	52 00
<b>Total .....</b>	<b>80 00</b>	<b>280 00</b>	<b>185 00</b>	<b>68 00</b>	<b>60 00</b>	.....	<b>20 00</b>	.....	<b>693 00</b>

**PRESBYTERY OF P. E. ISLAND.**

CONGREGATIONS.	Home Missions	Augmen- tation.	Foreign Missions.	Dayspring & Mission Schools.	Colleges.	Aged Ministers.	French Evangelization.	Assembly.	Total
St. James Ch., Ch'town	\$50 00	\$ 75 00	\$108 90	\$50 00	\$67 00	\$12 00	\$25 00	10 00	\$397 90
Zion " "	25 00	70 00	63 00	13 00	10 00	9 00	20 00	5 00	215 00
Bedeque .....	46 00	50 00	140 61	15 00	25 00	5 00	75 00	5 00	361 61
Strathalbyn .....	15 00	28 00	27 75	.....	13 00	10 00	14 50	.....	108 25
Cove Head .....	.....	25 00	.....	.....	.....	.....	.....	.....	25 00
Clifton and Granville.	15 00	30 00	126 12	.....	5 00	5 00	12 00	.....	193 12
N. London N. & Sum'fd	8 00	25 00	25 00	.....	.....	.....	22 00	.....	90 00
Valleyfield .....	30 00	27 50	51 00	.....	.....	6 66	20 00	.....	135 16
St. Peter's Rd. and Brackley Pt. ....	.....	.....	13 17	38 41	.....	.....	.....	.....	51 58
West Point .....	.....	5 23	.....	.....	.....	.....	.....	.....	5 23
Richmond Bay (West)	5 00	20 00	8 00	.....	5 00	.....	.....	.....	38 00
" (East) .....	.....	45 00	.....	.....	.....	.....	.....	.....	45 00
Summerside .....	21 00	60 00	152 89	35 00	.....	.....	50 00	.....	318 89
Princetown .....	45 00	70 00	229 00	66 00	42 00	7 00	46 00	6 00	511 00
Geo'town & Montague	10 00	35 00	55 05	.....	3 00	4 00	11 00	1 50	119 55
Cardigan & Dundas...	.....	.....	9 03	.....	.....	.....	.....	.....	9 03
Mt. Stewart & West St. Peters .....	12 00	.....	68 45	10 00	13 00	6 00	15 00	3 00	127 45
Bay Fortune & Souris	12 50	25 00	89 16	.....	5 00	5 00	5 00	.....	141 66
Brookfield .....	10 00	15 00	22 00	.....	10 00	.....	10 00	.....	67 00
St. Peter's Bay .....	41 00	.....	110 87	.....	17 00	.....	29 00	.....	197 87
Wt. Cape, Camb'ton etc Alberton .....	15 00	65 00	196 39	25 20	8 00	5 00	15 00	3 00	332 59
Tig'sh, Mont'se, Elmsd.	10 00	10 00	66 93	22 25	5 00	3 00	25 00	.....	142 18
Wid'vil, Cal'onia, Sands	10 00	30 00	16 90	7 25	10 00	7 00	15 83	3 00	99 98
Cav'dish & N. Glasgow	15 00	45 00	83 00	30 00	20 00	5 00	20 00	.....	218 00
Murray Harbor .....	20 00	40 00	48 64	7 00	10 00	5 00	.....	.....	130 64
Belfast .....	20 00	55 00	143 42	.....	.....	4 00	40 00	.....	262 42
Tryon and Bonshaw ..	4 00	25 00	5 00	.....	.....	.....	5 00	3 00	42 00
<b>Total.....</b>	<b>439 50</b>	<b>885 73</b>	<b>1860 28</b>	<b>319 11</b>	<b>263 00</b>	<b>98 66</b>	<b>475 33</b>	<b>39 50</b>	<b>4386 11</b>

**TOTALS BY PRESBYTERIES.**

PRESBYTERIES	Home Missions	Augmen- tation.	Foreign Missions.	Dayspring & Mission Schools.	Colleges.	Aged Ministers.	French Evangelization.	Assembly.	Total.
Sydney .....	\$148 50	\$338 00	\$259 40	\$132 78	\$ 78 50	\$ 50 00	\$ 97 50	\$23 13	\$1127 81
Victoria & Richmond ..	74 91	210 50	217 47	71 10	42 63	18 64	62 11	8 00	705 36
Truro .....	487 56	828 01	1203 82	333 19	250 74	78 23	178 13	33 00	3392 68
Pictou .....	578 67	1348 16	1744 49	374 54	337 71	78 80	477 95	58 00	4998 32
Halifax .....	971 74	2065 20	1813 96	769 82	557 17	216 66	596 67	67 50	7058 72
Lun'br'g and Shelburne ..	67 84	348 00	153 00	154 10	72 00	22 00	34 57	25 00	876 51
Wallace .....	155 01	300 00	378 32	75 61	91 16	33 00	97 00	12 00	1142 10
St. John .....	475 66	1143 00	620 57	331 80	246 10	87 40	115 60	47 00	3127 39
Miramichi ..	268 39	568 70	444 22	170 50	109 94	87 58	175 61	45 00	1869 97
P.E. Island ..	439 50	885 73	1860 28	319 11	268 00	98 66	475 33	39 50	4386 11
Newf'dld .....	80 00	280 00	185 00	68 00	60 00	.....	20 00	.....	693 00
<b>Total.....</b>	<b>3747 78</b>	<b>8315 30</b>	<b>8040 53</b>	<b>2800 64</b>	<b>2113 95</b>	<b>770 97</b>	<b>2330 67</b>	<b>357 13</b>	<b>11277 57</b>

FOREIGN MISSIONS.			
CONTRIBUTIONS OTHER THAN CONGREGATIONAL.			
Miss M. Longworth's M. Box, Truro	\$ 5 00.	Dr. M. McGregor, LaHave	6 00
Eddie McLeod's M. Box, Neal's Harbor, C. B.	1 30	John McLean, St. Lukes Salt Springs	2 00
Light Bearers M. Bd., Truro	95 00	S. Archibald, Watervale	5 00
Friend, Truro	5 00	E. Cumming, Wilmot	2 50
Friend of Missions, Pictou Land'g	5 00	Friend, per S. C. Gunn	6 00
Skip " " "	1 50	Minnie Johnson, Springside	80
Friend for Santo	5 00	Two Friends	3 00
Sir Wm. Dawson	10 00	One who has found Jesus	10 00
Legacy John A. Tucker, Truro	500 00	Wm. Morson, Sable Island	4 00
Interest	6 63	Last earnings of late J. D. Archibald, Yarmouth	7 00
Widow's Fund, Morrison orphans	50 00	A sailor	3 00
" " Mrs. Geddie	75 00	Widow's Fund, Morrison orphans	50 00
Beq. late Geo. Sellars, Laurencet'n	40 00	" " Mrs. Geddie	75 00
Friend	20 00	John Hogan, Sheet Harbor	1 00
Jas. McLean, farmer, N. Glasgow	10 00	Prudence Moser	30
A. G.	20 00	Friend, Sheet Harbor	25
M. G.	20 00	Estate late Thomas Fulton	5 00
M. A. S., Hopkinton, Mass.	5 00	Grant & McLean, Glenn, for Mr. A's mission	2 25
F. M. Fund, West, for Mr. Gibson	486 67	D. R. McDougall, Wentworth Grant	1 00
E. M. P. C.	5 00	Mrs. " " "	75
One who loves Jesus	10 00	Christina T. McDougall	25
Beq. late Eliz. Gallant, Rustico, P. E. I.	123 00	E. F. Smith, Halifax	20 00
Friend, Halifax	5 00	Friend, West Pugwash	2 00
Congregations, Western Section	374 90	J. G. Stearns, Esq., Souris	20 00
Individuals " "	11 00	G. H. Crowdes	3 00
W. F. M. Bd., Eastern Section	165 03	Friend, Middle Musquodoboit	8 00
Western congregations	25 00	Rev. J. D. Murray	1 50
Geddie Memorial Fund	77 00	Dr. Reid for Rev. J. Gibson	435 55
Beq. Robt. Robertson, St. Peter's Rd. P. E. I.	24 32	Mrs. Samuel Johnson, Chipman	5 00
Charlottetown Union meeting	29 01	"M." per Rev. R. Cumming	5 00
Collection at Synod meeting	65 12	Capt. J. J. Logan	5 00
A Presbyterian, Halifax	20 00	Sir William Dawson	20 00
Woman's Pres. Meeting, Rogers' Hill, (Mr. Ross, T.)	25 00	Maggie Fulton, Springside	1 00
W. F. M. S., St. Lukes, Saltsp'rgs, for Rev. J. F. Campbell's wk. Zenana	25 00	John G. Archibald, Stewiacke	5 00
Deaf and Dumb pupils for Mrs. A.	6 25	Alexander Campbell	8 00
Interest Geddie Mis. Fund	26 85	Friend, Pineite, P. E. I.	2 00
Union Meet'g, Charlottetown, per Mr. A. for Santo	5 00	John McAskill, Esq. Arichat	4 00
W. T. Huggan, Charlottetown, for M. R's Teacher	25 00	Friend, per Rev. J. H. Turnbull	1 00
W. F. M. Bd., Eastern Section, for Lady Teacher	27 74	Geddie Memorial Fund	77 00
Legacy late Mrs. Agnes Smith	14 00	"Maritime Presbyterian"	50 00
W. M. Gillmore, Horton Landing	5 00	Friend, Hopkinton, Mass.	4 00
W. A. Harris, Windsor Junction	1 00	Women's F. M. Society, Truro	132 50
Friend, Dartmouth	2 00	Five Islands, Auxiliary	6 00
Friend, Pictou	4 10	A Presbyterian, Halifax	10 00
O. P. Q., Pictou	10 00	Friend, Hopewell	25 00
		Western Women's F. M. Society	600 00
		Western Cong's & S.S. per Dr. Reid	413 40
		Friend, per Rev. G. S. Carson	25 00
		First Year, Pine Hill	5 00
		Eastern Women's F. M. S. amount promised	1407 18
		" " " "	140 14
		Friend, tithe money	300 00
		Friend, Onslow	6 00
		Dr. Pollock	10 00
			<hr/> 6474 14

DAYSPRING AND MISSION SCHOOLS.	
A Presbyterian, Halifax	10 00
Union S.S., Roger's Hill	14 30
H. M. M. Ontario, vor Dr. Reid	10 00
Mrs. Samuel Lawrence, Margaree	2 00
S. S. Class of Mrs. A. McKenzie, River-John	6 00
"Children's Record," per Rev. E. Scott	50 00
Chalmer's Church S.S., Kingston	25 00
Lucy Fulton, Springside	1 00
Erskine Ch. Juvenile Miss. Society	50 00
Crescent St. S.S., Montreal	25 00
St. Matthews " "	25 00
Childen's S. C., Lunenburg	6 00
Western W. F. M. S.	200 00
Western S.S. per Dr. Reid	205 75
St. Paul's S.S. Hamilton	27 95
St. John's B. C., Brockville	20 00
Friend, tithe money	1:5 00
Dr. Pollok	2 00

\$825 00

HOME MISSIONS.	
Princeton Trav. Ex. returned	18 00
Legacy John A. Tucker, Truro	500 00
Beq. late G. Sellars, Laurencet'wn	40 00
A. G.	10 00
M. G.	10 00
Beq./R. Robertson, St. Peters Rd.	24 32
A Presbyterian, Halifax	5 00
Estate of A. McLeod, Esq.	133 59
Legacy late Mrs. Agnes Smith	9 00
Dr. M. McGregor, La Have	5 00
E. Cumminger, Wilmot	2 50
Annie Johnson, Springside, per Rev. S. C. Gunn	25
Two Friends	3 00
A. G.	2 00
E. F. Smith, Halifax	20 60
D. M. W.	3 00
A Spring Hill Lady's Thanksoffing	6 00
Marian Dean	50
No. 27.	2 00
Colonial Com. Free Ch. of Scotland	388 89
Alexander Campbell, Esq.	6 00
Presbyterian Church of Ireland	485 55
A Friend, Hopkinton, Mass.	3 00
A P byterian, Halifax	8 00
Tithing money of a friend	20 00
Dr. Pollock	5 00

\$1710 60

AUGMENTATION.	
Part bequest of Isaac Logan, Truro	158 19
Dr. McGregor, La Have	2 00
Mrs. Rob.lla McKenzie	5 00

W. Lawrence, Esq., Cheticamp	1 00
Dr. Pollok	5 00
<hr/>	
	\$171 19

COLLEGES.	
A Presbyterian, Halifax	10 00
Collection at opening for Library	21 21
Dr. M. McGregor	2 00
E. F. Smith, Halifax	10 00
D. M. W.	3 00
Alexander Campbell	6 00
A Presbyterian, Halifax	8 00
Ma'colm McMillan, Grassot, Ont.	4 00
Alumni Associat. towards payment of exp. of special lectures	30 14
Collection at closing, for library	24 33
Alumni Society for payment of course in elocution	50 00
Tithing money of a friend	20 00
S. R.	1 62
Dr. Pollok	5 00

\$195 30

FRENCH EVANGELIZATION.	
Friend	5 00
A. G.	20 00
M. G.	20 00
Beq. Eliz. Gallant, Rustico, P.E.I.	123 00
Beq. Rob. Robertson, St. Peters Rd.	12 16
Legacy late Mrs. Agnes Smith	4 50
Dr. McKnight for Point aux Trembles Schools	5 00
Dr. M. McGregor, LaHave	1 00
E. F. Smith, Halifax	20 00
D. N. Morrison, M. D.	2 00
Bella Dean	50
No. 27	4 00
William McKeen, Gay's River	1 00
Lucy Fulton, Springside	1 00
Alexander Campbell, Esq.	5 00
Mr. McLeod, Richmond, Halifax	1 00
Miss Isabella Miller, Springside	2 00

227 16

AGED MINISTERS FUND.	
A Presbyterian, Halifax	5 00
Dr. M. McGregor, LaHave	2 00
D. M. W.	1 00
Surplus from Fund for an aged minister's widow	50 00
A. B. R. M., St. Andrews	5 00
Dr. Pollok	5 00

68 00

BURSARY FUND.	
Interest and Dividends	\$262 37
Acadia M. nes	5 00

Milford	4 00	Fort Massey, Halifax	40 00
Knox Church, Pictou	10 00	St. Andrew's	8 00
Dr. McKnight	20 00	Chalmers	5 00
Coldstream	2 56	St. Johns	15 00
St. Andrews, Truro	10 00	Gay's River and Milford	4 00
Shubenacadie and L. Stewiacke	5 00	Linden	3 00
St. Matthew's, Halifax	35 31	Tatamagouche	5 00
Riverside	5 00	Bocabec, etc.	3 00
St. James, Charlottetown	15 00	Sussex	3 00
Rev. T. Sedgwick	3 00	Richmond, N. B.	4 00
Chalmer's Church, Halifax	15 00	St. James and Union	2 00
Dr. Burns	25 00	Glassville and Florenceville	1 00
Dr. Pollock	25 00	Blackville and Derby	2 00
Upper Stewiacke	5 00	Dallousie	4 00
Fort Massey	25 00	Bedeque, P. E. I.	25 00
Rev. T. A. Nelson	2 30	Strathalbyn	9 00
St. James and Union	2 00	Belfast	5 00
St. Stephen's, St. John	30 00		
St. Andrew's, Halifax	10 00	Total	\$192 00
Antigonish	5 00		
Green Hill and West River	4 00		
Rev. William Dawson	5 00		
St. James, Dartmouth	12 59		
Yarmouth	6 00		
St. Matthew's, North Sydney	5 00		
Richmond, Halifax	5 00		
St. Andrew's, Richbucto	5 20		
A Presbyterian, Halifax	4 00		
Princtown, P. E. I.	5 00		
A member of James Church, N. G.	60 00		
Acadia Mines	5 00		
St. Pauls, Truro	4 58		
Rev. J. D. McGillivray	5 00		
Tangier	1 00		
Tithing money of A Friend	15 00		
Cove Head	10 00		
FOR PRIZES.			
Morrison Bursary	12 00		
Rev. John McMillan	25 00		
St. David's S. S., St. John	40 00		
Fort Massey	25 00		
St. Matthew's, Halifax	25 00		
Wiswell Prize	3 00		
Total	\$803 91		
CONGREGATIONAL CONTRIBUTIONS FOR MANITOBA COLLEGE.			
Falmouth St. Ch., Sydney, C. B.	\$ 2 00		
Glace Bay Mines	5 00		
Lake Ainslie	3 00		
Mabou and Port Hood	2 00		
First Pres. congregation, Truro	5 00		
St. Andrew's, Truro	10 00		
Clifton	10 00		
Acadia Mines	10 00		
Antigonish	5 00		
Vale & Sutherland's River	2 00		

### WEY STUDY THE BIBLE?

1. *For salvation.* "Receive with meekness the ingrafted word which is able to save your souls."—James i, 21.

2. *For peace.* "I will hear what God the Lord will speak: for He will speak peace unto His people, and to His saints."—Ps. lxxxv, 8.

3. *For faith.* "Faith cometh by hearing, and hearing by the word of God."—Rom. x, 17.

4. *For hope.* " whatsoever things are written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."—Rom. xv. 4.

5. *For Safety.* "The law of his God is in his heart; none of his steps shall slide."—Ps. xxxvii, 31.

6. *For light.* "Thy word is a lamp unto my feet, and a light unto my path. The entrance of Thy words giveth light."—Ps. cxix, 105, 130.

7. *For growth.* "As newborn babes, desire the sincere milk of the word, that ye may grow thereby."—1 Peter ii, 2.

8. *For work.* "Thou the man of God may be perfect, thoroughly furnished unto good works."—The Watchman.

The bitterest tears shed over graves are for words left unsaid and deeds left undone. "She never knew how I loved her." "He never knew what he was to me." "I always meant to make more of our friendship." Such words are the poisoned arrows which cruel death shoots backward at us from the door of the sepulchre.—H. B. Stowe.

## New Hebrides.

## LETTER FROM REV. J. ANNAND.

(In the Witness.)

AMBRIM, NEW HEBRIDES,  
May 23rd, 1837.

On Friday last we cast anchor off this station after a tedious voyage of four weeks from Aneityum. Leaving Efate, where I last wrote you, we spent a whole week in getting past the next station, Nguna. The wind failed us for three or four days. Arriving at Tongoa we learned that the chartered vessel had passed us and was off for Ambrim, so as little time as possible was spent at Tongoa and Epi. Sailing from Epi with light and variable winds, in the gloom of a severe thunderstorm, running on as our captain supposed, in the course for this station, the current carried us out of our way, and about two a. m. it was discovered that we were close upon some shore. The wind leaving us also, no resource was left us but dropping anchor, which was done. When the vessel swung round her stem was only a few feet from the rocks. In that position we awaited the break of day, no doubt as anxiously as Paul and his fellow-voyagers did in a similar case. Providentially our anchor held, and after daylight came, a small anchor was carried far out with a long line attached. All hands pulling, she soon was drawn out beyond danger. Soon after a light breeze springing up we were under way for this station. This present voyage has abundantly shown us the need there is for steam power in our mission vessel.

## SAD NEWS.

The *Cairndhu* was lying at anchor here when we arrived, having got in three days before us, though having left Sydney fourteen days after us. Sad news awaited us here. Mr. and Mrs. Landels had been suffering from fever for some weeks and poor Mr. Murray has lost his reason. Fifteen days before the arrival of the *Cairndhu* his mind gave way and since then he has had but few lucid moments. We hope and pray that he may yet recover by the restoration of his bodily health. Yesterday he seemed somewhat more sane as his health was then better. His services are doubtless lost to the mission even if he should recover his reason. This is a severe trial to us all and casts a gloom

over our meeting this year. Mr. Murray is able to move about, but he requires to be constantly watched.

## THE MISSION SYNOD.

Our Synod is now in session and we are hurrying through the business in order to get away to settle the new missionaries. Malicola and Santo are the two islands we hope to occupy in part. The *Dayspring* settles Messrs. Morton and Leggatt on Malicola if openings can be found. The *Cairndhu* settles Mr. Landels and us on Santo, probably.

We are both well and eager to get settled. Messrs. Robertson, Mackenzie and Fraser accompany us to Santo; and Messrs. Watt and Lawrie go with the *Dayspring* party. It being a long time since either of the above islands was visited by the mission vessel, we do not know yet where we shall be placed. Though it is now probable that Mr. Landels as well as we shall be located on Santo yet there will be abundance of room for the other Canadian missionary there, and also two or three more as well.

## ILL-HEALTH.

There has been more than the usual amount of fever and dysentery in the group this year, but all the missionaries are now fairly well excepting Mr. Murray above referred to. With our united love to all our friends,

I am yours sincerely,

JOSEPH ANNAND.

For some months past sample copies of the *MARITIME* have been sent out with the usual aim of such distribution in view, viz.: to increase the number of subscribers.

**LIBERAL GIVING.**—A pious Negro came on one occasion to a missionary to present a contribution to the funds of the society. The missionary thought the money offered was a larger sum than could be afforded, and told the giver so, and received the reply, "Massa, the work of the Lord must be done, and I shall soon be dead."

Rev. E. A. McCurdy has been nominated by the Presbytery of Pictou, as Moderator of the approaching Synod, which is to be held in James' Church, New Glasgow, of which Mr. McCurdy is pastor.

### MRS. LIVINGSTONE'S GRAVE.

Professor Drummond, at Chautauqua, told of his visit, in the heart of Africa, to the grave of David Livingstone's wife—Dr. Moffatt's daughter:

We were to spend the night within a few yards of the place where Mrs. Livingstone died. Late in the afternoon we reached the spot—a low ruined hut a hundred yards from the river's bank, with a broad veranda shading its crumbling walls. A grass grown path straggled to the doorway, and the fresh print of a hippopotamus told how neglected the spot is now. Pushing the door open, we found ourselves in a long, dark room, its mud floor broken into fragments, and remains of native fires betraying its late occupants. Turning to the right we entered a smaller chamber, the walls bare and stained, with two glassless windows facing the river. The evening sun, setting over the far off Morumballa mountains, filled the room with its soft glow and took our thoughts back to that Sunday evening twenty years ago when in this same bed-room at this same time Livingstone knelt over his dying wife and witnessed the great sunset of his life.

Under a huge baobab tree—a miracle of vegetable vitality and luxuriance—stands Mrs. Livingstone's grave. The picture in Livingstone's book represents the place as well kept and surrounded with neatly planted trees. But now it is an utter wilderness, matted with jungle grass and trodden by the beasts of the forests, and as I looked at the forsaken mound and contrasted it with her husband's marble tomb in Westminster Abbey, I thought perhaps the woman's love which brought her to a spot like this might be not less worthy of immortality.

### CLOUDS DISPELLED.

Several had gathered in a house one afternoon, and, Bible in hand, all were looking after the passages given, in answer to their earnest questions. It was a very animated company. The preaching of the gospel of the grace of God in the town was stirring many, bringing peace and joy to those who were awake, and awaking some who slept. As a light brought into a dark place, it revealed many hidden things which broke up false rest, and set souls seeking for the rest that cannot be broken. It was deep joy

to be among such a company, for the word set before them profited them, being mixed with faith. Question after question had come up, and been settled in the souls of several through the plain answers of Scripture, when finally one of them said, "It seems to me this being saved upon believing makes it too easy a matter, for I should think a man who has sinned a whole life long needs to go through a long course of repentance."

This sounded like humility, and a very deep sense of sin, and he who knows the true nature of sin in the sight of God would dread most of all to diminish the abhorrence of it in any. But it was not hard to detect the presence of Satan in this, for it was making of repentance a penance, and thus putting it as a hindrance between the soul and the Saviour, whilst true repentance turns at once to the Saviour. So here again we found the answer in that which the Lord Himself ever used against Satan: "It is written," He would say to every argument of His adversary. We turned to Luke xxiii: 39-43, and Acts xvi: 26-34, and thus found two witnesses. One of them, a malefactor who, after being nailed to his cross, repents, believes, and receives from the Lord's own lips, "Verily I say unto thee, to-day shalt thou be with Me in paradise." The other, a despairing heathen official, about to commit suicide at midnight, who, before morning, has heard the word of gospel, and is rejoicing with all his house having believed in God.

As we dispersed that afternoon, most of us were singing in our hearts.

"Every word of God is pure: He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar."

It is a hard but necessary lesson to learn, that to win and hold success in any line, a man must make himself of use to somebody. The clerk who makes himself useful to his employer need have no fear for his future. The doctor who can convince the community of his usefulness will not need to advertise for patients. Just so with all occupations and professions. The thing the beginner wants to get thoroughly into his head is that he needs the world, and hence must in some way compel the world to need him, because of what he is able to do for it.—*Exchange.*

## A STORY OF A HYMN.

A party of tourists formed a part of a large company gathered on the deck of an excursion steamer that was moving slowly down the Potomac one beautiful evening in the summer of 1881.

A gentleman who has since gained a national reputation as an evangelist of song had been delighting the party with the happy rendering of many familiar hymns, the last being the sweet petition so dear to every Christian, beginning "Jesus, lover of my soul." The singer gave the first two verses with much feeling, and a peculiar emphasis upon the concluding lines that thrilled every heart. A hush had fallen upon the listeners that was not broken for some seconds after the musical notes had died away. Then a gentleman made his way from the outskirts of the crowd to the side of the singer, and accosted him with:

"Beg your pardon stranger, but were you actively engaged in the late war?"

"Yes, sir," the man of song answered courteously. "I fought under General Grant."

"Well," the first speaker continued with something like a sigh, "I did my fighting on the other side, and think, indeed am quite sure, I was very near you one bright night, eighteen years ago this very month. It was much such a night as this. If I am not very much mistaken you were on guard duty. We of the South had sharp business on hand, and you were one of the enemy. I crept near your post of duty, my murderous weapon in my hand; the shadows hid me. As you paced back and forth you were humming the tune of the hymn you have just sung. I raised my gun and aimed at your heart, and I had been selected by our commander for the work because I was a sure shot. Then out upon the night rang the words:

Cover my defenceless head  
With the shadow of Thy wing.

Your prayer was answered. I couldn't fire after that. And there was no attack made upon your camp that night. You were the man whose life I was spared from taking."

The singer grasped the hand of the Southerner, and said with much emotion:

"I remember that night very well, and distinctly the feeling of depression and loneliness with which I went forth to my

duty. I knew my post was one of great danger, and I was more dejected than I remember to have been at any other time during the service. I paced my lonely beat, thinking of home and friends, and all that life holds dear. Then the thought of God's care for all that he has created came to me with peculiar force. If he so cared for the sparrows, how much more for man, created in his own image; and I sang the prayer of my heart, and ceased to be alone. How the prayer was answered I never knew till this evening. My heavenly Father thought best to keep the secret from me for eighteen years. How much of His goodness to us we shall be ignorant of until it is revealed by the light of eternity! "Jesus, Lover of My Soul" has been a favorite hymn; now it will be inexpressibly dear."

## A BRIGHT PROSPECT.

The believer longs to be free from his vessel of sin and death, to be quit of its weight, and delivered from its weakness, and he waits for "the redemption of his body," Rom. viii: 23. The blood of Jesus has redeemed his soul, but the body of the believer, in common with the rest of this groaning creation, is under the power of weakness and sickness, and is still the scene where Satan rules. His heart has found its home, but his body is still on earth, and a body of humiliation. But he will be changed. How soon he knows not. He looks forward to be clothed upon with his house which is from heaven; then he shall be fashioned like his glorious Lord, and, holy and without blame before God, his endless portion shall be the liberty of the glory of the children of God, liberty to be enjoyed in company with the companions and friends of his path below, and in the presence of Christ, the eternal brightness of glory.

## CHILD, HUSBAND, HEART.

An eminent Russian lady said in our hearing recently, speaking of her Christian experience after having long known the truth, though she had not fully and heartily accepted Christ as Saviour and Lord, "First He took my child, and then He took my husband; after that He took my heart." Alas, that so many of us make for ourselves such a hard way to Jesus! Alas, that we make it so hard for Him to save us!—*Words and Weapons.*

## PRESBYTERY MEETINGS.

## THE PRESBYTERY OF HALIFAX

met at Musquodoboit Harbor, Aug. 17th. Rev. T. Murray accepted the call to Lower Musquodoboit, and will be inducted there Sept. 22nd, at 2-30 p. m. Mr. Rosborough to preach, Moderator to preside, Mr. Anderson to address the minister, and Mr. Jack the people.

Next meeting in St. Matthew's church, Halifax, Sept, 13th, at 10 a. m.

## THE PRESBYTERY OF SYDNEY

met Aug. 3rd, in Falmouth St. Church, Sydney.

Mr. Grant of Cow Bay, was elected moderator for the ensuing year, and Mr. Farquharson clerk.

Mr. J. Murray was appointed to moderate in a call at Framboise 17th, and at Loch Lomond, 18th August.

Messrs: Forbes and Farquharson were appointed to visit Cape North congregation at an early day, Dr. Murray and Mr. Drummond to visit St. Ann's, and Messrs. Grant and McMillan to visit Gabarus.

A petition from the St. Peter's section of the Grand River congregation, asking aid to assist them in the building of their new church from the Hunter Building Fund, was recommended.

Adjourned to meet in St. Matthew's Church, North Sydney, on the last Wednesday in September.

A. FARQUHARSON,  
*Clerk.*

## THE PRESBYTERY OF P. E. ISLAND

met in Zion Church, Charlottetown, Aug. 2nd.

Rev. George McMillan was elected moderator, and Rev. J. M. McLeod re-elected clerk, for the ensuing year.

Rev. Wm. A. Meson resigned his charge of New London North and Summerfield.

The last year's Committee on the State of Religion, Sabbath Schools and Temperance, were re-appointed for the current year.

Leave was granted the Woman's Foreign Missionary Aux. Societies within the bounds of the Presbytery to organize themselves into a Woman's Presbyterial F. M. Society, under the Supervision of the Presbytery.

Gain all you can, without hurting your soul, your body, or your neighbor. Save all you can, cutting off every needless expense. Give all you can.—*John Wesley.*

## QUIET WORKERS.

Christ's lowly, quiet workers unconsciously bless the world. They come out every morning from the presence of God, and go to their business or their household work. And all day long they toil, they drop gentle words from their lips, and scatter little seeds of kindness about them, and to-morrow flowers of God spring up in the dusty streets of earth, and along the hard path of toil on which their feet tread. More than once, in the Scripture, the lives of God's people in the world are compared in their influence to the dew. There may be other points of analogy, but especially noteworthy is the quiet manner in which dew performs its ministry. It falls silently and imperceptibly. It makes no noise; no one hears its dropping. It chooses the darkness of night, when man is sleeping, and when no one can witness its beautiful work. It covers the leaves with clusters of pearls; it steals into the bosom of flowers, and leaves a new cupful of sweetness there. It pours itself down among the grass and tender herbs and plants, and in the morning there is fresh beauty everywhere. The fields look greener, and the flowers are more fragrant; all life sparkles with new splendor. And is there no lesson here as to the manner in which we should do good in this world? Should we not scatter blessings so silently, so sweetly, yet secretly, that no one should know what hand dropped them? God help us for his dear Son's sake.—*Sel.*

## A RECIPE FOR IMPROVING UNRULY BOYS.

A young mother once said to me: "When Harry is very naughty I always curl his hair and put on his best clothes, for he seems to put on his good behavior with them."

A young teacher, confiding to a friend her trouble in governing some unruly boys between twelve and fourteen years of age, said:—"The only way I get along at all is to wear my best clothes every day, and when I have had a particular trying time, I always wear something especially pretty the next day, and the boys are sure to behave better. I never could account for it, but just as soon as I wear any thing common they are uncommonly troublesome."—*Mrs. Winchett.*

## WORLDLINESS.

Many Christians seem to have the desire to live as near the world as they possibly can, to have as much of the world as they can, and have Christ at the same time. My experience has been that such Christians are the most wretched people on the face of the earth. They neither enjoy the world nor Christ. They are what are called border Christians, running over the line, mingling with the world to-day and coming back to Christ's people to-morrow. The best way is to keep as far from the world as you can, to have as little to do with it as you can. Some one asked Billy Dawson how the world was getting on. He said he did not know; he had not been there for a number of years.

We are told that if we lift the standard too high, many people will leave the churches and chapels. There is no doubt about that, but you will get a good many more. The power of God will be with you, and then many souls will be added to the Church.—*Moody.*

## THE FATHER'S MERCY TO THE PRODIGAL SON.

"His father saw him"—there were *eyes* of mercy; he "had compassion"—there was a *heart* of mercy; he "ran" to meet him—there were *feet* of mercy; he put his arms round his neck—there were *arms* of mercy; he "kissed him"—there were *kisses* of mercy; he "said"—there were *words* of mercy; "Bring forth the best robe"—there were *deeds* of mercy. Wonders of mercy! *All mercy!*—*Matthew Henry.*

Continued infancy in spiritual things was owing to contention in the case of the Corinthians. So in any church—a quarrel keeps people from spiritual growth. Few things are worse than disturbances in a Christian Church. Its meetings are a refuge and a covert from public, domestic, private trials; but when the Church is disturbed we seem homeless. Woe to him who disturbs the peace of Christ's house.—*Dr. N. Adams.*

You find yourself refreshed by the presence of cheerful people. Why not make earnest effort to confer that pleasure on others? You will find half the battle gained if you never allow yourself to say anything gloomy.—*Lydia Maria Child.*

## THE SHUT DOOR.

*And the Lord shut him in.—Gen. vii. 16.*

In the life of the late Hugh Miller we find the following passage from Mr. Stewart, of Cromarty, whom Miller considered one of the very best and ablest of Scotland's ministers: "Noah did not close the door. There are words that God keeps for Himself. The burden is too heavy for the back of man. To shut that door on a world about to perish would have been too great a responsibility for a son of Adam. Another moment, and another, and another, and another might have been granted by Noah, and the door might never have been shut and the ship that carried the life of the world might have been swamped. And so it is in the ark of salvation. It is not the church, nor the minister that shuts or opens the door. These do God's bidding; they preach righteousness; they offer salvation; and it is God that shuts and opens the door. O, what a sigh and shudder will pass through the listening universe when God will shut the door of the heavenly ark upon the host!"—*Old Testament Anecdotes.*

The Halifax Ladies College will open on Thursday, Sept. 15th.

The Directors have secured the services of Miss Anna Leach, of Wellesley College, as Principal; Miss Newcombe, B. A., Dal. Col. and Grace A.; Miss Halleck, of Mount Holyoke Seminary and Vassar College; Miss Steele, late of Brantford College, and others. The College building is equipped with an admirable studio, due attention will be given to the Industrial and fine arts. Provision will be made for instruction in Domestic Economy, for Calisthenics, etc. The terms are moderate. For particulars address Rev. R. Laing, Halifax, or apply at the College.

There is in connection with the College a Conservatory of Music where instruction in all departments of music will be given, both to all wishing instruction whether students to the College or not.

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

## WHAT THE DEACON SAID.

"Yes," said the deacon, "there's many a man that calls himself honest that's never so much as inquired what amount of debts heaven's books are going to show against him. I've learned that. There were years in my life when I hardly gave a cent to the Lord without begrudging it, and I've wondered, since, what I'd ever have talked about if I'd gone to heaven in those days, for I couldn't talk about anything but bargains and money-getting here, and those wouldn't have been suitable subjects up yonder.

"I know I read once about one of the Kings of England, Edward I., who had an officer called the Lord High Almoner, and one of the things that man had to do was to 'remind the king of the duty of alms giving.' I've thought to myself many a time that it would be well for a good many folks nowadays if they had King Edward's almoner to stir them up to give. Not to the poor only, I mean, but to all the needs of the cause of Christ. There are lots of people beside the children of Israel that need a Moses to say to them, 'It is He that giveth thee power to get wealth.' I've allers thought that that was a grand thing in David, when he'd done such a job, getting together that pile of gold and silver for the temple, and he just turned to the Lord, and said, 'All these things come from Thee, and of Thine own have we given Thee.' Most men would have wanted a little credit for the pains they'd taken themselves.

"Well, in those years I was telling you about, it was dreadful how I cheated the Lord out of His due. Once in a long while I paid a little to our church, but I didn't give a cent to anything else. Foreign Mission Sabbath was my rheumatiz day, reg'lar, and I didn't go to church. Home mission day was headache day with me allers, and I stayed away from meetin'. Bible Society day I'd gen'rally a tech of neuralgy, so I didn't feel like goin' out, and I stayed home. Tract Society day I'd begin to be afraid I was goin' to be deaf, and I oughtn't to be out in the wind, so I stayed in doors; and on the Sabbath for helping the Publication Society, like as not my corns were unusual troublesome, and I didn't feel able to get out.

"Wife wanted to take a religious paper once, but I wouldn't hear to't. Told her that was nonsense. I didn't believe any

of the apostles ever took religious papers. The Bible was enough for them, and it ought to be enough for other folks.

"And yet, I never even thought I wasn't doin' right. I'd come into it sort of gradual, and didn't think much about giving, anyhow, except as a sort of losing business.

"Well, my little girl Nannie was about eight years old then, and I was dreadfully proud of her, for she was a smart little thing. One Sabbath night we were sitting by the fire, and Nannie'd been saying her catechism, and by and by she got kind of quiet and sober, and all of a sudden she turned to me, and says she, 'Pa, will we have to pay rent in heaven?'

"'What?' says I, lookin' down at her, kind of astonished-like.

"'Will we have to pay rent in heaven?' says she, again.

"'Why, no,' says I. 'What made you think that?'

"Well, I couldn't get out of her for a time what she did mean. Nannie didn't know much about rent, anyway, for we'd never had to pay any, livin' in our own house. But at last I found out that she'd heard 'some men talking about me, and one of them said, 'Well, he's bound to be awful poor in the next world, I reckon. There ain't much of *his* riches laid up in heaven.' And as the only real poor folks that Nannie'd ever known were some folks down at the village that had been turned out-of-doors because they couldn't pay their rent, that's what put it into Nannie's head that maybe I'd have to pay rent in heaven.

"Well, wife went on and talked to Nannie, and explained to her about the 'many mansions' in our 'Father's house,' you know, but I didn't listen much. I was mad to think Seth Brown dared to talk about me in that way; right before Nannie, too.

"I fixed up some pretty bitter things to say to Seth the next time I met him, and I wasn't very sorry to see him next day in his cart. I began at him right off. He listened to everything that I sputtered out, and then he said, 'Well, deacon, if you think the bank of heaven's got anything in it for you, I'm glad of it; but I've never seen you making any deposits,' and then he drove off.

"Well, I walked over to my black-berry patch, and sat down and thought, and the more I thought the worse I felt.

I was angry at first, but got cooler, and I thought of Foreign Mission Sabbath and the rheumatiz, and home mission Sabbath and the headache, and Bible Society day and the neuralgy, and tract day and the corns, till it just seemed to me I couldn't stand it any longer; and I knelt down there in the blackberry patch, and said, 'O, Lord, I've been a stingy man if ever there was one, and if ever I do get to heaven, I deserve to have to pay rent, sure enough. Help me to give myself, and whatever I've got, back to Thee.'

"And I believe He's helped me ever since. 'Twas pretty hard work at first, getting to giving. I did feel pretty sore over that first dollar I slipped into the collection-plate, but I've learned better now; and I mean to keep on giving 'as unto the Lord' till I go to that heaven whers Nannie's been this twenty years."—*Congregationalist.*

### CHRIST'S LAW OF CHRISTIAN LOVE.

There can be no true worship of God while the heart cherishes its feeling of unforgiveness. "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." There is something else before worship. Devotion from an unforgiving heart is only idle mockery. Hatred or anger vitiates all devotion. The spirit of unforgiveness shuts like an iron door between the soul and God and hides his face. We can see him only when the ugly barrier is taken away.

Dr. Schauffler tells an incident of a literal observance of this teaching by a new convert. There was an old man in the mission who applied for admission to the church and was accepted by the officers, and was to unite on the next Sunday by a public confession. That day he failed to appear, and for three months was not seen again. At the expiration of that time he suddenly reappeared. When asked why he had not come to the communion, he replied:—"After I was accepted by the church officers I remembered that I had a brother in Pennsylvania, with whom I had quarrelled eighteen years ago, and with

whom I had had no communication since. So I started to be reconciled first with my brother, and had to walk all the way there. We were reconciled, and I then earned money enough to get back, and here I am, ready now to unite with the church." Who will say this man's conduct was too literal an obedience of our Lord's words. Certain it is that if we do not in spirit obey this exhortation we shall not get near to God when we come before him to do him homage. "If I regard iniquity in my heart the Lord will not hear me." Prayers from a heart of resentment will never rise to heaven.

These are hints of Christ's law of love, or the law of love as expounded by Christ. We see how deep and far-reaching the command is as thus divinely interpreted. We should not forget that this is the law of the Christian's life. There are some people who do not accept the doctrine of the atonement. They do not believe that part of the Lord's teaching which refers to his sacrificial death. Yet they claim very greatly to admire Christ's Sermon on the Mount. "That is the religion we want," they say. They tell you there is no cross in that sermon; it is ethical and practical. "Give us the Sermon on the Mount; that is the only gospel we want."

Very well; let them take the Sermon on the Mount. But they must take all of it. There must be no eclectic work, no leaving out of hard requirements, no lowering of the standard of obedience. If any man wants to stand for himself he must take the divine law, not in its bare letter, but as interpreted by the Lord himself. It must be applied, not to mere literal violations, but to violations of its spirit, in disposition, feeling, motive.

One cannot faithfully try to live the Sermon on the Mount without soon discovering his need of divine grace and of atonement for his sin. It was as easy to climb to the stars by Alpine peaks as to reach heaven by our own obedience of the divine Commandments, as Jesus interpreted them. If, then, the gospel is not found in the sermon on the Mount, the need of a gospel certainly appears as we discover the deep and far-reaching meaning of the law of God. If the cross is not unveiled in the "mountain teaching," there is at least, a stern Sinai unveiled which drives men to seek the cross.—*Phil. Pres.*

### MINISTERS AND TOBACCO.

A writer in the Chicago *Interior* speaks strongly on the above subject. The following extracts, we commend as healthy reading not only to ministers but to all tobacco users who wish to influence the world for good. Referring to a certain church, he says:

"A minister once went hundreds of miles to visit it. He was entertained in a delightful home. When he departed the family remembered him. They could not help it, for he had saturated their house with tobacco. It was not a pleasant memory for a minister to leave. The father of that family had taught his boys to abhor tobacco; this man of God set them the example of using it. The probabilities are that the boys would become disgusted with the minister and he could never have much good influence over them. Such cases suggest the question: Have ministers any moral right to use tobacco? In my own judgment they have not. Several reasons appear.

"First, it is useless and injurious. A few weeks ago a Christian physician, almost seventy years of age, took me into the cemetery and pointed out the grave of a son who died in the prime of life. He said, 'Tobacco killed him.' This same physician had long used tobacco himself, but he sought and obtained divine help to give it up.

"It is generally believed that smoking is bad for boys. The Legislature of Illinois thinks so, and I believe it has prohibited the selling of cigars to boys under sixteen years of age. Only yesterday the writer read the statement of a German physician to the effect that it often produces heart disease. Most people who use tobacco do so without any good reason. Certainly no minister has a right to do this. All his passions and appetites are to be brought under subjection. The Apostle was not even writing to ministers but to common Christians, when he said, 'Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.' God's glory should govern every appetite and passion.

"Secondly, the tobacco habit is an extravagance. We complain of the liquor traffic because it wastes our national resources, and the point is well taken. Nine hundred million dollars are spent for strong drink every year. But look at our

tobacco bill! It foots up to six hundred million dollars. What a fearful waste! Waste is a sin. The minister teaches men that their property belongs to God and that they should use it for His glory. What can he say if he himself squanders money to gratify this appetite? In the city where the writer lives it has been said that the Christian congregations spend enough for tobacco to support their ministers. They would never think of giving a quarter of that amount to save the heathen.

"Thirdly, the tobacco habit cripples a minister's influence. This is a very serious matter. Perhaps it does not apply everywhere, certainly not with equal force. In some places the use of tobacco is so general that it is nothing thought of. A minister might use it and still retain the full respect of his people. But it is not so everywhere. That which Sam Jones could do with impunity in Georgia crippled his influence in Chicago. There are many good people who loathe tobacco. The very smell sickens some. They think that it is wrong to use it and have less respect for the minister who does so. The minister who uses it cannot have his best influence over these people. In some cases it will unfit him for the sick room.

Besides, the use of tobacco often leads to worse habits. No doubt it is sometimes a stepping-stone to intemperance. No minister should set an example that the young people of his congregation cannot safely follow.

"These are some reasons, briefly stated, why it seems improper for ministers to use tobacco. They apply with special force to young ministers. The coming clergyman is going to be a clean man. The Church will demand it. A large denomination has already interpreted the signs of the times so far as to refuse to ordain young men who are addicted to this habit. One honored doctor of divinity in our Church, who once smoked but has given it up, says, 'I am not sure but it hindered me from receiving one or two honorable calls. I am sure that I have a better digestion, that I feel better every way, and that I am glad that I am a clean, free man.' 'Be ye clean that bear the vessels of the Lord.'"

It is not sixty years since an order was issued by the Indian Government that "missionaries must not preach to natives."