

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments: /  
Commentaires supplémentaires:

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

- Coloured pages/  
Pages de couleur
  - Pages damaged/  
Pages endommagées
  - Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
  - Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
  - Pages detached/  
Pages détachées
  - Showthrough/  
Transparence
  - Quality of print varies/  
Qualité inégale de l'impression
  - Continuous pagination/  
Pagination continue
  - Includes index(es)/  
Comprend un (des) index
- Title on header taken from: /  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
  - Caption of issue/  
Titre de départ de la livraison
  - Masthead/  
Générique (périodiques) de la livraison

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

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

MR 10  
M3P6

THE ...  
CHURCH ...

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

# The Maritime Presbyterian.

WE PREACH CHRIST AND HIM CRUCIFIED

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

## CONTENTS.

	PAGE.
State of the Funds . . . . .	36
Our College at Pine Hill . . . . .	37
The Formosa Mission, Letter from Dr. McKay . . . . .	40
<b>THE TRINIDAD MISSION :</b>	
Report for 1884 . . . . .	41
Schools and Accounts for 1884 . . . . .	41
Report of Rev. K. J. Grant . . . . .	42
Report of Rev. J. W. McLeod . . . . .	43
Letter from Mrs. Morton . . . . .	45
<b>NEW HEBRIDES MISSION:</b>	
Letter from Mr. Lawrie . . . . .	47
<b>PRESBYTERY MEETINGS :</b>	
P. E. Island, Halifax, Truro, Miramichi, Pictou . . . . .	54
How to Help on Missions; A Missionary Jubilee . . . . .	47
From Glory to Glory . . . . .	48
Mr. Moody on Prayer Meetings . . . . .	57
Power in the Ministry . . . . .	58
A call to Family Worship; First Family Prayer . . . . .	59
Spell it out; Talking about Jesus . . . . .	60
It is your Tongue; Vanity of Worldly Pleasure . . . . .	61
African Missions; Help from the Hills; The Inner Witness . . . . .	62
Helpfulness in Christian Work . . . . .	63
Write to the Boys; Putting on Christ . . . . .	64
Some Curious Disclosures; Child Christians . . . . .	64
<b>THE CHILDREN'S PRESBYTERIAN.</b>	
Letter from a Pastor; It is my Way; The New Year . . . . .	49
The Day-spring; A Boy in a Missionary Collection . . . . .	50
Jesus Lover of My Soul; Letter from Miss Morton . . . . .	51
A Little Candle; The Forgotten One . . . . .	53
Little Tommy and his Money . . . . .	53
Better be Sure than Serry; The World's Great Need . . . . .	54

FEBRUARY, 1885.

**MACGREGOR & KNIGHTS**

## LIST FOR 1885.

## HYMNALS :

- |   |        |
|---|--------|
| 1. The Children's S. S. Hymnal,<br>with music, per doz.,          | \$0.60 |
| 2. The New Psalter and Hymnal,<br>with music, Cloth 1.50 Leather  | 2.00   |
| 3. The Psalter, with music, ordinary<br>Notation and Tonic Sol Fa | 0.75   |
| 4. Hymnal, words only, cheap ed.                                  | 0.06   |
| 5. Do. with Psalms and Para-<br>phrases,                          | 0.15   |

## S. S. AIDS :

- |   |      |
|---|------|
| 6. Half Hours with the Lessons,<br>containing 48 Sermons by emi-<br>nent Preachers, cloth | 1.25 |
| paper,  | 0.85 |
| 7. Peloubet's Select Notes,   | 1.25 |
| 8. Westminster Question Book, }<br>Hand-book on the Lessons, }                            | 0.18 |

## S. S. LIBRARIES :

- |  |  |
|--|--|
| 9. Oliphant's Edinburgh Books.   |  |
| 10. Selected English Books.  |  |
| 11. Presbyterian American Books, be-<br>sides a variety of other publications. |  |

Family Bibles,  
Pocket do.,  
in every style.

## TEMPERANCE BOOKS ;

- |                                  |      |
|----------------------------------|------|
| Four Pillars of Temperance,      | 0.50 |
| The Temperance Lesson Book       | 0.50 |
| Cheap paper edition Do.          | 0.30 |
| Sunday School Concert Exercises, | 0.50 |
| Cheap paper edition Do.,         | 0.25 |
| Missionary Concert Exercises,    | 0.25 |

## GOSPEL HYMNS, consolidated,

- |                                    |      |
|------------------------------------|------|
| Nos. 1, 2, 3 and 4, Music edition, | 1.00 |
| No. 4. Do.,                        | 0.35 |

Address Orders,

MACGREGOR &amp; KNIGHT,

Corner Granville &amp; Duke Streets,

HALIFAX, N. S.

THE PASTOR'S DIARY, and Clerical Record for 1885, by Rev. R. Laing, M. A., of St. Matthew's Church, Halifax, and Rev. L. B. Jordan, B. D., of St. Andrew's Church, Halifax; published by James Gemmell, Edinburgh, is a neat pocket volume which supplies a long felt want and supplies it well. Hitherto almost the only book that could be obtained for the purpose was denominational, prepared for the Episcopal Church, and specially arranged for use in that church. This book is not denominational, and is suited to all. Its contents are, a calendar for 1885, S. S. Lessons for the year, fifty-seven pages for diary for 1885, seventy pages suitably arranged for a record of Pastoral visitation for names of the congregation, the sick, inquirers, &c. Then follow record of administration by Baptism, by Communion, Marriage and Burial, of Bible Class Roll, general statistics; and various other details which one might wish to record. In plan, arrangement, and execution, it is well done. It may be obtained from the Book and Tract Society, or from McGregor & Knight, Halifax.

THE DANCE OF MODERN SOCIETY, by Professor W. Cleaver Wilkinson, is published by Funk and Wagnalls, New York, and may be obtained through McGregor & Knight, Halifax, price 65 cts. The writer does not treat of "dancing," But the "dance of Modern Society." Just as in discussing the theatre, we have not to deal with dramatic representation, but with the theatre as it is, so this writer does not discuss "dancing," in the abstract but "the dance" as it is practiced in modern society. He treats it under the following topics:

1. The bearing of the dance upon health.
2. Its relation to economy.
3. Its social tendency.
4. Its influence upon intellectual improvement.

5. Its moral or religious aspects.  
His discussion of the whole subject is terse, pointed, and conclusive. Dr. Cuyler says of it, "It is the most pungent criticism of 'the dance of modern society' that I have seen" and the most of those who read it without prejudice will well endorse his opinion.

# The Maritime Presbyterian.

VOL. V.

FEBRUARY 15th, 1885.

No. 2.

The MARITIME PRESBYTERIAN had the satisfaction, a few days since, of handing to Rev. Dr. McGregor, one hundred dollars for the Foreign Mission Fund, \$50 from receipts for 1883, and \$50 from receipts for 1884.

Its readers will be gratified to know that it has been successful in paying off the losses sustained during its earlier days in getting into circulation, and has paid, including fifty dollars sent some months since, one hundred and fifty dollars into the F. M. Fund.

In round numbers the loss on the year 1881, was about \$150.

The gain on 1882 was about \$100 leaving still an adverse balance of some \$50.

The gain on the year 1883 was about \$150, which after paying the remaining indebtedness, left a balance for missions of \$100 which has been forwarded.

The amounts due for 1884 we are sorry to say are not quite all in, but \$50 has been paid for missions, with more to follow.

If any man have not the Spirit of Christ he is none of His. So if any man have the Spirit of Christ he is one of His. It is a matter for thankfulness that the Spirit of Christ in His pity for the lost, His self-denial for the sake of saving them is being manifested more and more in our Church, in the deepening interest in missions, and larger gifts to carry the gospel to the perishing.

One need of the people throughout our Church is more knowledge of the work of the Church. As a rule, if the work and wants of any branch of Christian work

are fairly and fully set forth, a Christian people will fairly and honestly take hold of the work and supply as they can the want.

The way to have a wider knowledge of the work is to have a larger circulation of reading matter devoted to that work.

First, every family throughout the Church should have the *Record*. It is so cheap that all can afford it. It is published by the Church, belongs to the Church, and should be read throughout the bounds of the Church.

Next come religious papers that are private property, but seeking to do good.

Among these, small and imperfect though it be, we do not hesitate to say that the same amount of good family reading and missionary intelligence cannot be had in any other form, for the same price, as in the MARITIME PRESBYTERIAN.

The cost of both the above is but fifty cents a year, a sum that the poorest family in our church can afford, not far from the price of a pound of tea or tobacco.

Then if families are able to afford a weekly religious paper, (most families take their local secular paper and in it often find news of church work) there is the *Presbyterian Witness*, where the reader will find more than in any other paper the current working and history of our church, and which has been reduced in price from \$2.00 to \$1.50 per annum. All of the above named would amount to \$2.00 a year, and would bring two monthly visitors and one weekly, freighted with news of the world and the church, with good reading for young and old. Many poor families might find it hard to pay so much, but in how many, even of the poorest is a much larger amount spent in tobacco or other useless or hurtful indulgences.

What a rich investment would it prove ever in a temporal point of view if every family throughout the church were to spend that amount yearly in the way above mentioned.

## STATE OF THE FUNDS.

## RECEIPTS FOR THE MONTH OF JANUARY.

Foreign Missions.....	\$1,000 11
Day-spring and Mission Schools	964 28
Home Missions.....	349 89
Supplementing Fund.....	2,810 73
College Fund.....	1,072 62
“ Lursery.....	177 50
Aged Minister's Fund.....	252 32
French Evangelization.....	352 18

\$8,979 61

P. G. MCGREGOR, *Treas.*

## AUGMENTATION SUPPLEMENT.

The hearty welcome and cordial support with which the scheme is meeting throughout the Church is most praiseworthy. In almost every instance Presbyteries have set themselves heartily to work to secure the amount allotted by Synod, and congregations have nobly responded. It is to be hoped that the response will not only be general, but universal. If any do not make at least an honest effort in the matter, it will be all the more noticeable from the fact that the movement is so unanimous and cordial throughout the Church. Some of the Presbyteries have the work nearly completed, in others it is yet in progress, so that a complete statement of results cannot yet be given.

The allocation of the different amounts to the several Presbyteries was *not* made by the—“Synod's Committee”—for the Synod has no committee on the matter, neither was it made by the Assembly's Committee, but by the Synod itself. If the scheme is to be successful it must be by each Presbytery aiming to carry out the suggestion of the Synod, and each congregation honestly trying to raise the allotment by its Presbytery. There are few Presbyteries that do not think their amounts too high. There are many congregations that think their allotments too large. But the Synod taking a view

of the whole, made what it considered a fair apportionment of the whole sum and Presbyteries in most cases have done the same.

The reports recently current to the effect that the French Government had decided to annex the New Hebrides and that the British Government had agreed to the proposal have proved untrue. The Free church of Scotland having missionaries in the New Hebrides, applied at once to the Government. Earl Granville wrote the Secretary of the Free Church that “The British Government considers the agreement between England and France with regard to the New Hebrides still in force” ; that agreement, made some time ago, was, that neither government should annex this group. Other press telegrams show that neither had the French government proposed such a step nor the English Government consented to it. According to London papers the facts were as follows:—A committee appointed by the Government of New Caledonia, a French colony lying about two hundred miles from the New Hebrides submitted a report in which they recommended the taking of the New Hebrides as suitable a place to send the worse class of French convicts, to save expense maintaining them at home. The British Government has notified the French Ambassador that any such action on the part of France would be regarded by Britain as an unfriendly act, which in Governmental language is plain speaking.

When the report was first received the chairman and Secretary of our F. M. Board at once communicated with the Free Church of Scotland giving our voice with theirs in any approach which they might make to the British Government. Soon after, a meeting of the F. M. Board was called, and after ascertaining all the facts so far as known, resolved to memorialize the British Government, giving a brief account of the work done in the New Hebrides by Canada, and urging

our interests there, in case any attempts should be made in future either by the French Government or by companies, to take the Islands.

#### OUR COLLEGE AT PINE HILL.

Half of the Session has passed, and the work is going on favorably. There are seventeen Students in attendance, of whom the Professor's speak very favourably. The Chairman has requested me to-day to publish a few Statements, showing the need that our Congregations should all remember that the College requires from them practical sympathy. We have a pretty large investment, but it must not be forgotten, that we have large annual payments for Professorships in Dalhousie College, which absorb a great part of what accrues from the Stock held by the College Board.

The disbursements for Professors Salaries in both Colleges since May 1st, with other charges amount to \$6871 00  
Total Receipts 5868 00

Deficiency \$1003 00

Last year congregations and stations gave \$2210.37, but this year up to date, they have not given more than half that amount. It is true that only sixty-two have so far given anything; which is only about one-third of the whole numbers, and therefore some may think there is no danger that another thousand will be forth-coming from the other hundred. We hope it may, and it will, if any hearty effort is made by ministers, and seconded by elders or other financial managers. Some of the contributions sent are small, but in these hard times, and with many claims, we cannot complain of that. If all would do *Something*, the Committee would be both satisfied and thankful. P. G. MCGREGOR.

Halifax, Feb. 4th.

Secretary.

The old church at the Grove, Hants Co., having served its day and generation, is to be succeeded by a new one.

Rev. J. R. Munroe was inducted into the charge of Antigonish congregation under specially encouraging circumstances.

#### LITTLE THINGS.

No man is fit for God's services who is not willing to do little things. The people who are always waiting for an opportunity to do some great thing never accomplish anything. If you want to be wise in winning souls you must be ready to do what the Spirit prompts you to do. It may be he will call you to go to the home of the drunkard, and stay there and mind the children while he or his wife goes out to listen to the Word. If this were done by Christians generally, streams of salvation would break out in every quarter.

If you are going to work for God you must let him take of your reputation. If you look for your reward here you will be doomed to disappointment. The reward will come hereafter. This is the time of Christ's humiliation, and we are to go "outside the camp bearing his reproach." The nearer you live to Christ the nearer will be the things that worldly people will say about you. If you want the applause of the world you had better give up, Christian, because you cannot be useful in God's vineyard without the world beginning to slander and abuse you.—D. L. Moody.

The Rev. J. W. Butler, of Mexico, says:—"There are now 264 evangelical congregations in Mexico, with 30,000 permanent adherents. Men and women, who never saw a Bible till they had spent half their money and their lives in the Roman Catholic Church, were now becoming the Christians who would go through fire and water for their religions sake. Recently fifteen of them had been imprisoned and persecuted, but not one recanted.

The American Board of Mission in Japan report for 1883 and 1884, from April to April, an increase of 736 communicants which is a gain of 68 per cent. on the previous membership. The contributions of the native churches for the year amounted to \$6,750, a gain of 33 per cent. over the preceding year.

The Boston *Investigator*, an infidel payer, says that it is never requested to be sent to a penitentiary for the benefit of its infidel inmates.

As will be seen by the "State of the Funds" the F. M. Fund calls for earnest united effort, that at the close of the Financial year in the first of May, there may be no adverse balance.

The first duty of every one with regard to Foreign Mission work is to support the regular F. M. Fund. This duty is sometimes neglected. A special object in connection with some particular field is ably presented, sympathy and interest is called forth, large sums are given and pledged, and then when the collection for Foreign Mission comes round, the thought of the heart sometimes is, I have already given in connection with this mission, I pray thee have me excused, or, I gave to a special purpose, I am not able to do so much for the Fund.

As Christians banded together in the Presbyterian Church we have from the Maritime Provinces sent forth three missionaries and their wives to the South Seas, we have sent four missionaries and their wives to Trinidad. Here are seven mission families that we have asked to leave their homes and labor for us among the heathen, promising that we will support them as they do our work there. Who has sent these people forth? Who has promised to support them? The whole Church through her representatives has done it. As the yearly or half yearly payments come due they must be sent. The mission families that we have sent out have no other means of living. Who is responsible for sending it? The whole church. It is a responsibility that we have taken upon us. A debt we justly owe. There is no doubt that if the good people of our Church who are almost always faithful to duty and to Christ when a cause is fairly presented, were to see more clearly the responsibility in this matter, as well as in other departments of Church work, there would be enough and to spare.

The church has appointed a few men to take charge of this matter. These

are called the "Committee," or "Board," of Foreign Missions. The church has said to them, take charge of our Mission work, engage and pay missionaries for us, and we will supply you with means. The half yearly or yearly payments come round. The Board has not money to meet its engagements. It says to the church "you are not sending quite enough to meet the demands upon us. And there sometimes comes in effect the answer. 'We have given to some objects of our own choosing and have therefore done our part.'" This is plainly unfair. It puts the Board in a position of responsibility, promising them the means to meet that responsibility, then gives the means in some other way, leaving the Board to borrow money to meet its engagements as best it can.

The first question with every member of our church when asked for help for any special object in the Mission Field, should be,—Are our engagements fulfilled to which we are pledged? Are the Missionaries paid? Has the Foreign Mission Fund enough money to pay them? Have I done my part in supporting that fund, which I, as a member of the church, have already promised to sustain. Let not those questions be asked as an excuse for doing nothing for the special object presented, but in order that when the heart is prompted to give, the gift may go in the right direction. The regular Fund has the first and strongest claim in all circumstances because we are pledged to it. Specialities come asking help as a favor. This comes reminding us that it is a work which we have taken up and promised to sustain.

Those of us who have the charge of Sabbath Schools and the management of the childrens gifts to missions should not forget that the children of the Church have already undertaken a part of the support of the Dayspring, and the Mission Schools. The contributions for these objects are not quite equal to th

expenditure from year to year. In these circumstances it is neither wise, nor right for Sabbath Schools to pledge a large part of their annual giving to any special object that may be laid before them, no matter how deserving it may be, until they have done their part fairly and faithfully toward the Dayspring and Mission School fund.

In the organization of special societies in congregations throughout the Church, a mode of procedure sometimes followed is to form a society, raise funds and then look around in search of some object to which to devote these funds. Having found a suitable one the money is sent and perhaps the regular work which has been undertaken by the Church to which all its members are pledged is in need. Whatever missionary societies there may be formed, whether of men or women, old or young, they should be formed for the purpose of carrying out the regular work of the Church, the F. M. Fund through which the regular work is done. If societies are formed for the purpose of forming new lines of work while those to which we are already pledged are in need it is a neglect, rather than an added performance of duty. Concentrated effort always does the most and best work, and if in all their giving to Foreign Mission, all within the Church were to give all in one direction, through the F. M. Fund more good would be done.

In Trinidad and the New Hebrides the past year has been one of the most successful in the history of the missions. In the latter, Messrs. McKenzie and Anand have had a good year. Mr. Robertson has been absent from his field, but the good work has gone on.

In Trinidad the year just closed has been very encouraging. The reports of Messrs. Grant and McLeod given in this number tell of good work and of good prospects. We hope to give the other reports soon.

There are dark as well as bright features in connection with the work,

chief among these are the partial failure of Mr. McLeod's health as mentioned in his report, the feared occupation of the French in the New Hebrides and the partial ruin of the mission in Formosa. But amid it all, God reigns. The work is His, and He will hasten in His own good time the coming of the joyful day, when the Isles shall not merely wait for, but shall know His law.

Mr. Grant's report is most cheering. It needs to be studied to realize the extent of the work in that field. Eighteen schools with a roll of 929 pupils and an average daily attendance of 936. Who can estimate the influence for good in moulding the minds and hearts of over nine hundred children by the influence of the gospel of Christ. Then as to the harvest gathered in that field above 33 adults baptized in profession of their faith. The amount raised by the congregation in San Fernando, where Mr. Grant's church and headquarters is, is very creditable, £244. 5. 8 stg. This is contributed by a congregation that a few years since was in the darkness of error. The contributions of the Indian immigrants toward the New Church at Oroponche in the district were very liberal. They are all included in the general account from the district so that they cannot be given separate. There are in this district a new manse built last summer and two churches, one of them built last summer the other some years since.

Mr. McLeod's report tells of a great step in advance in the Princetown district, a new church built and paid for. Mr. Morton during his visit home summer before last collected one hundred dollars for it. Of the remainder the greater part was given in Trinidad as is shown by the accounts at the end of his report. It is with sorrow that we have to record Mr. McLeod's health not so good as formerly. In spite of weakness he has had much of work and care in the charge of building the new church as well as other work in connection with the field. The brethren gave assistance as they could. God's people at home will give their warmest sympathy, and their prayers on behalf of Mr. McLeod and family, that health may be restored, and that he may be spared to labor in the field where he has wrought with such diligence and success.



## FORMOSA MISSION.

Letter from Dr. McKay.

Hong Kong, Dec. 12th, 1884.

REV. DR. WARDOPE:

My Dear Sir,—A few weeks ago I wrote that the British Consul at Tamsui ordered all foreign ladies to leave by first steamer. Mrs. Jamieson, Mrs. McKay and children made ready, and as Mr. Jameison was still studying the language we all thought he would better accompany them. I remained behind. Being weak after a severe attack of fever (brought on mainly through anxiety for the mission) I thought as all were quiet (the French doing nothing) of taking a round trip on a steamer for the sea breeze and return at once. Arriving here I found Formosa was blockaded, and that without one moment's warning. So I have been shut out since. All attempts to get back failed, and I can't swim across the channel. Noble Dr. Maxwell, of South Formosa, is similarly shut out. So are four more of their missionaries and wives.

No mission work could be done before I left—all, all at a stand still. Impossible to do any work, College and school closed, chapels either levelled to the ground or closed. On Palm Island, where the house purchased from Rev. K. Junor stands, there are no Chinese.

In Kelung there are no Chinese, as all fled when the French took possession. Since I left Tamsui, up to this date, all has been quiet there. There is that consolation to a poor bleeding heart; also the fact that if in Tamsui I could render no assistance to converts, and could carry on no work whatever.

Still to be there—to be there—to die if need be amongst the poor people for whose salvation I had the privilege of laboring so long. It makes me tremble to think of Romish priestcraft in dear, beloved Formosa if the French should take possession and hold it. Jamieson is busy, every day studying the language.

I am trying to gain physically, mentally and spiritually to be ready for the first chance of returning to uphold the blood-stained banner again in that beloved Isle. Did Canada ever pray? O! pray now; pray Almighty Jehovah to come forth and scatter the darkness! Psalm 125, 2.

Ever yours,

G. L. MACKAY.

*Zion's Watchman* gives the following: "A quaint writer tells of a very good prayer which was once offered: 'A brother was praying with much noise for faith—soul saving faith, sin-killing faith, devil driving faith. There was a quiet friend near to him, to whom the noisy brother owed a large bill. 'Amen,' said the quiet friend; 'Amen, and give us debt paying faith too.' My friends, we need that faith now-a-days. People do not believe in religion that does not do that. And they might well not believe in it, for he that does not do his duty to his brother, whom he has seen, how will he do his duty to his God, whom he has not seen?"

## THE TRINIDAD MISSION.

*General Report for 1884.*

The Mission Council in viewing the work for 1884 offer most cordial thanks to the friends of the mission for their continued interest and support.

A year of hardship and trial closes with very many reasons for thanksgiving. Mr. Grant who was absent on furlough has returned. Two new female teachers from Canada are to begin work with the new year, and Rev. John Gibson has arrived to prepare for work in Demerara.

Progress is noticeable in every part of the field and department of the work. During the year some converts have passed away in confidence of a better world made theirs by faith in our Divine Redeemer; others have proved themselves worthy amid the toil and temptations of earth. 152 have been admitted to the Christian Church by baptism. 27 couples have been united in Christian marriage. 42 schools have been in operation during the year, with an average daily attendance of 1307 and 1962 on the roll at the end of the year.

Two new churches have been built, one at Oropouche and the other at Princetown. The cost of the former is included in the table of Expenditure. The church at Princetown has been built at a cost of \$2888 00 (in round numbers). By an effort spread over three years the sum of \$2585.00 has been raised for this object partly in Trinidad, and partly in Canada leaving a debt of only \$215.00. A new Concrete house has been built for Mr. Grant at a cost of \$3000.00. Of this sum \$2500.00 has been provided in Canada and the balance of \$500.00 remains meantime as a debt. These two special items are not included in the subjoined accounts.

SCHOOLS, 1884.

NAMES.	ON ROLL.			AV. DAILY.	NAMES.	ON ROLL.			AV. DAILY.
	Boys.	Girls.	Total.			Boys.	Girls.	Total.	
Tunapuna	47	11	58	42	Brought Forward	727	266	993	713
Tacarigua	36	6	42	40	Cocoye	30	9	39	27
Orange Grove	18	19	37	24	Princetown	72	48	120	79
Arouca	29	10	39	27	Mt. Stewart	48	12	60	28
San Fernando	85	34	119	77	Jordan Hill	27	10	37	22
Canaan	43	16	59	37	St. Julien	22	6	28	16
Cedar Grove	25	0	25	20	Palmyra	25	9	34	23
Picton	54	17	71	46	Riversdale	29	6	35	19
Wellington	22	7	29	24	Lengua	22	10	32	18
La Fortune	44	13	57	39	Brothers	22	9	31	18
Point-a-Pierre	34	13	47	32	Cedar Hill	28	10	38	22
Harmony Hall	52	17	69	45	Blomond & B Intento	26	0	26	17
Tarouba	20	0	20	14	Exchange	48	12	60	39
Usine, St. Madeline	55	37	92	68	Brechin Castle	52	39	91	57
Petit Morne	14	4	18	12	Esperanza	28	12	40	29
Bonaventure	26	16	42	29	Milton	26	14	40	26
Belle Vue	24	12	36	30	Calcutta Village	15	15	30	25
Russell	28	8	36	23	Waterloo	20	12	32	25
Fyzabad	22	10	32	24	Providence	20	15	35	26
Barakpur	24	4	28	22	St. Joseph	42	7	49	38
Hermitage	25	12	37	37	Caroni	31	9	40	29
Carried Forward	727	266	993	713	Total	1360	530	1890	1288

ACCOUNTS FOR 1884.

INCOME.	Canada Presbyterian Church.						U. P. Ch. Scotland.											
	Tunapuna.		S. F.no.		Couva.		Pr. Town.	Total.	St Joseph.									
	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.						
Canada	752	18	4	624	3	10	166	19	2	619	5	7	2163	6	11	295	0	0*
Proprietors	62	10	0	388	6	8	380	0	0	40	0	0	870	16	8	50	0	0
Native Church	30	18	6	244	5	8	26	13	4	45	16	8	347	14	2	9	6	7
Donations	47	10	0	30	1	10	6	5	0	..	..	..	83	16	10	60	13	3
Government	46	4	7	385	3	8	73	8	10	191	2	2	695	19	3	15	15	7
Sundries	11	7	9	41	13	4	..	..	..	25	16	3	78	17	4	2	3	9
Total	951	9	2	1713	15	0	653	6	4	922	0	8	4240	11	2	432	18	5
Excess for year	173	13	0	22	19	4	..	..	..	..	..	..	196	12	4	..	..	..
Balance Cr. Jan. 1, '84.	..	..	..	..	..	..	31	19	0	17	9	..	32	16	9	..	..	..
Balance Cr. Dec 31 '84.	..	..	..	22	19	4	..	..	..	..	..	..	22	19	4	..	..	..
EXPENDITURE:																		
Missionaries	300	0	0	325	0	0	300	0	0	300	0	0	1225	0	0	295	0	0
Catechists	..	..	..	81	19	3	38	15	0	100	0	0	220	14	3	..	..	..
Schools	186	5	6	922	19	10	286	1	11	489	17	8	1885	4	11	135	7	2
Insurance	8	10	10	10	17	4	6	15	0	15	7	3	41	10	5	1	15	5
Incidental	9	4	8	47	17	8	8	17	10	16	13	0	82	13	2	7	2	9
Buildings	273	15	2	302	1	7	132	5	8	23	16	11	731	19	4	..	..	..
Total	777	16	2	1690	15	8	772	10	5	945	14	10	4187	2	1	439	5	4
Excess for year	..	..	..	..	..	..	119	9	1	23	14	2	143	3	3	6	6	11
Balance Dr. Jan 1, '84.	210	4	0	..	..	..	..	..	..	..	..	..	210	4	0	..	..	..
Balance Dr. Dec 31 '84.	36	11	0	..	..	..	87	10	1	22	16	5	146	17	6	6	6	11

\*From Scotland.

## FOURTEENTH ANNUAL REPORT

OF REV. K. J. GRANT.

Fourteen years of Mission Work have now closed. We have seen very much of God's goodness and to him do we give praise, for personal, family and mission mercies.

After a furlough of six months which was much enjoyed, we arrived home on the 2nd Nov., the fourteenth anniversary of our arrival in Trinidad. For six weeks we occupied a small house in the yard.

We have now moved into the manse which is in every way suited to our requirements. It is neat, commodious, substantial, and as it is of concrete not only in outer walls but in all its partitions the risks from fire are small and the insurance can be effected at about half the usual charges. We are all sincerely thankful to all concerned for this house. I desire most gratefully to recognise the promptitude with which the mission Council acted in this matter and the satisfactory way in which its building committee and the contractor Mr. Saurman carried forward the work. The terms of contract would have allowed him six weeks longer.

To my faithful assistant Rev. Lal Behari, to the mission council, and to the Rev. Mr. Wilson our thanks are due for the manner in which the mission work was sustained in our absence. It was carried on with vigor.

During the year 77 have been added to our roll of Baptisms, 33 adults and 44 children. Several now under instruction seek admission to the Church. We believe there is a disposition shown as never before to seriously inquire into the Christian faith.

The agencies at work to secure these results are as follows:—

Eighteen schools with a roll of 928 pupils, and an average daily attendance of 626. Religious instruction is given daily outside the school. Several Indian teachers give instruction to adults. Seven who do a certain amount of school work daily but whose principal power is in Hindi not in English, are teaching and exhorting from door to door, under this gallery or that tree, wherever a solitary individual or a group can be found that will listen to the wonderful words of life. By these valuable helpers seven stations are maintained and Estate Hospitals visited. I could tell of aid rendered in Sabbath Schools and in family visitation by many whose daily duties lie in the secular walks of life and of the anxious care of our man

aging committee and others to see that the finances of the Church are in a healthy state but the extent of our work will not admit of details in an Annual Report which should not be long.

In supervising, directing and encouraging this work, together with the work of the Hindostani and English congregations in San Fernando, your missionary and his assistant find much more to do than can be satisfactorily overtaken by them. The care bestowed in teaching adults as well as children to read is now amply rewarded. Six weeks ago our annual stock of books from India came to hand and already fifty dollars have been paid in for books purchased. Through the word preached and a wholesome Christian literature circulated and read we are very hopeful of good results but we would ever remember that the increase is of God.

Fears have been entertained and whistpered by practical men that our school work which is aiming at the intellectual and moral improvement of the people might tend to defeat the object for which the Indian is brought to the country, viz. to cultivate the soil. This question has often engaged the thoughts and conversation of your missionaries. We have now made a trial to unite field work with School work. Before leaving for home in May last I arranged to purchase in New York, hoes for a gang of 20 school children on Petit Morne Estate. All in authority connected with the estate regarded the matter most favorably. Hoes were purchased. A trial has been made, the Indian teacher going out with his children from 6 to 8 a. m., and with pleasure and pride the manager a few days ago pointed out a field just weeded by these little hands, remarking, "The work is most creditable." As the initiative has been taken, we hope in the coming year to get this same plan adopted in the other Estates that our children may learn to handle the hoe as well as the pen.

I have already reported the erection and opening of a new church at Oropouche at a cost of £241. 0. 9d, the purchase and fitting up of a government railway shed costing £32. 5. 10d, for a schoolhouse at Point a Pierre, and the re-roofing of Harmony Hall schoolhouse &c. £22. 10 0d, the whole cost of which has been met. (See financial statement.)

We close the year with over one hundred dollars to credit of mission. This balance is due to the liberal way in which we were dealt with when at home. Work however is now in progress in our premises which will cost \$360.00 and more will

e necessary before the school house, and its appendages will be put in order. To provide against the outlay we will make a special effort to increase the efficiency of our schools and thus secure larger result fees from the Government and from this source, together with the increased contributions from the native church as its members grow we hope to meet the outlay.

In the year gone we had special from Knox Church Galt \$180 for Tulak Singh. Though we have as yet no promise of the renewal of this grant, yet we will ask from the Foreign Mission Board simply the same amount as we now receive, trusting to him who has provided in the past.

We are indebted to a host of friends whom we cannot name for kindnesses in many ways. May the God reward them a hundred fold. The young ladies appointed by your Board have arrived. Miss Copeland is with us and is looking cheerfully and hopefully to the school work which she will take up in a few days. In the meantime she is engaged in assisting some of our Indian teachers at their English exercises.

Respectfully Submitted  
K. J. GRANT.

#### FOURTH ANNUAL REPORT OF REV. J. W. McLEOD.

I try to condense in this the chief items of Princetown district during 1884.

My health has not been very good but with occasional aid from my kind brethren a considerable amount of work has been done.

Annagee had done his work faithfully. Jaraman in Piparo and Gobin at Jordan Hill, and Soodeen and Mahabir here have aided much in preaching and Sabbath teaching. Soodeen regularly on Sabbath afternoons held a service at Mt. Stewart or Palmyra aided by the teachers there, Bokshu and Rupandayal. This service was begun by Soodeen and Miss Blackaddar.

Miss Blackaddar for the most part relieved me of the Superintending of the S. School and has done good work in the Princetown school during the year. Mr. Brown has always been willing to take an English service, and his son Mr. William Brown has been a regular teacher in our S. School.

The regular and estate services have been as formerly, and although not with the results we wish, yet with hopeful good. There are Catechumens at nearly all the stations and many who are Christians in

heart but do not dare to break the strong ties of parental, race, and caste influence.

There were twenty-four baptisms during the year, seven being adults and seventeen children.

Somara a hopeful lad I got into the Training school in Port of Spain early in the year as he showed a talent for teaching. He is to continue there one year, although his father has unfortunately added difficulties by forcibly marrying him to a child from Sanfernando.

Charles Ragbir is still in Auburn Seminary. Professor Huntingdon writes me occasionally of his good conduct and good progress. He has entered on his second year in theology.

I have not been able to devote the usual time to schools this year on account of poor health and the necessity of being much in Princetown overseeing building operations.

With the approval of council I removed the Lengua school a mile nearer to the gravelled road and to Inverness estate.

Owing to stagnation in the sugar market we did not get the former grant of £25 for Jordan Hill school. You will notice that I am about that much in debt.

We have at a cost of about £62-10-0 secured an excellent room in Princetown under the new church for the lower classes.

A creditable number both in Princetown and Mt. Stewart, passed the Government examination for result fees.

Cedar Hill school on which much time and labor has been spent is the least satisfactory.

By a uniform time table each teacher is at the same work at the same hour, and must teach the prescribed subjects in order.

The teachers meet every Saturday to hand in written and oral reports for study. They had all made progress, and some of them excellent progress, in study.

We have quarterly written examinations. Each must also hand in a monthly report on attendance, progress, and subjects taught before receiving his salary. Thus I am able in my study to note the progress of any pupil in any subject.

Sewing has been taught in Princetown, Mt. Stewart, Palmyra, and Lengua schools. Herodos at Ben Louond has taught a large Hindi class with much success. He is supported chiefly by his class. Another class at Bon Intento has been taught by the Princetown assistant teacher.

Having already reported on our new

church to Dr. McGregor, I shall here say that it was begun late in March and dedicated on the 29th Sep. It is registered for Marriages as St. Andrews Church.

The total cost is £583. 3. 0.

If we deduct £62. 10.0. for schoolroom it leaves cost of church £520. 13. 0.

I send a detailed account of its income and expenditures.

I wish in closing to thank the many friends in Canada and Trinidad who have aided us in word or deed; the Messrs. Darling for plan of church, and for advice and material aid in construction; the Messrs. Tennant's agents, for aid in various ways; the Tramway Commissioners for remission of tolls on our new Church materials; Mr. James Goyul, builder, for fidelity in fulfillment of his contract; Dr. Hammond for his wonted kindness in sickness. We wish also to acknowledge gratitude to the Giver of all Good for His mercies of the past year

Respectfully Submitted,  
J. W. MacLeod.

Princetown, Dec. 25th 1884.

### The New Church at Princetown.

As seen by Mr. McLeod's Report there has been a new Church, (St. Andrew's), built at Princetown, Trinidad, during the past year, at a cost of about \$2900 (twenty-eight hundred dollars.) From whence did the money come? We publish the following account of contributions to it, showing what the missionaries, teachers, native teachers, and native Christians have to do. It is an encouragement to the Church at home to know how much the converts help themselves, to know the great generosity of the Estate owners of which we have such good proof from year to year. It is an example, and should be a stimulus to us so do yet more for the cause of missions and of Christ.

#### CONTRIBUTIONS TO ST. ANDREW'S CHURCH, PRINCETOWN.

Rev. J. W. McLeod	\$150.00
Miss A. L. M. Blackadder	100 00
C. C. Sooden	100.00
D. Mahabir	30.00
J. Tulai	28.30
J. Annajee	25.00
Col. by C. Ragbir	22 20
H. Jaraman	12.00

A. Banawa	12.00
J. Gobin	10.00
C. Ragbir	10.00
E. Bakhahu	10.00
T. Padarth	10.00
Col. by D. Mahabir	6.45
M. Pothi	6.30
J. Lagar	6.30
J. Dindayal	5.00
W. Ragnach	5.00
Rupandayal	5.00
D. Ramlagan	5.00
N. Gopi	5.00
Col. Bon Intento	3.82
Minhindibeg	3.71
Langot	2.50
J. Deonath	2.16
Col. Jordan Hill	2.04
A. Kibori	2.00
J. Bakhori	1.76
J. Ragbir	1.00
A. Gobin	1.00
W. Dhonukhdari	.50
Anoud	.48
	584.55

#### HINDUS.

Labu	5.00
Gulkahn	5.00
Juman	4.80
Dewatali	2.40
John	1.92
Chakawaing	.96
Kasivan	.96
Others	11.45
	32.50

#### TRINIDAD DONATIONS.

Messrs Tennants	100.00
Jao Drannan, Esq.	25.00
G. Goodwilla, Esq.	25.00
Messrs. G. Lambie & Co.	20.00
Wilson Son & Co.	20.20
G. White, Esq.	10.00
A. Riddell	10.00
Messrs. Cunningham & Thompson	10.00
Messrs. C. L. Haley & Co.	10.00
W. S. Robertson, Esq.	10.00
W. Miller	10.00
T. Oulton Esq.	10.00
Messrs. J. O. Alston & Co.	5.00
J. Dalgleish & Co.	5.00
H. Brown, Esq.	5.00
Ateck, Esq.	5.00
W. S. Clark, Esq.	5.00
Rev. J. Morton, land	150.00
H. B. Darling, Esq., land	100.00
Rev. O. W. Darling	24.00
J. Wallace, Esq.	10.00
H. P. Hobson, Esq.	10.00
E. J. Hammond, M. D.	5.00
J. Loyne, Esq.	4.92
Rev. A. Falconer's children	5.00
	235.20

J. Lewis, Esq. ....	2.50	
Mrs. Marshall .....	2.00	313.42

VARIOUS AMOUNTS.

Proceeds of Bazaar .....	142.21	
Sale of Iere Church .....	100.00	
Col. at Dedication .....	52.58	
Interest on Church Fund. 46 32		
P. T. School Concert, 1883	26.00	
Sale of Mission Donkey ..	25.00	
Sewing Class, P. T. School	7.33	
Sale of Books, " " .....	5.00	404.44

CANADA.

F. M. Board .....	986.39	
Truro, F. M. L. S. ....	49.31	
S. S. Brookville .....	29.59	
Sherbrooke Class .....	13.80	
Miss L. Falconer .....	10.00	
Capt. Gilmore .....	10 00	
Miss Reynold's class .....	7.00	
Mrs. McKay's class .....	2.46	
United Church, W. R. ...	5.91	1114.37

		2734.28
Less, land unsold .....		150.00
		2,584.28

SUMMARY,

Trinidad.

St. Andrew's Church .....	584.55	
Hindus .....	32.50	
Proprietors & Merchants.	295.00	
Others .....	313.42	
Various Amounts .....	403.44	1619.91
Canada .....		1114.37

		2734.28
Less, land unsold .....		150.00

Total to date .....	\$2584.28
(Canadian Currency .....	2618.78)

EXPENDITURE.

Materials .....	1492.44	
Contractor .....	900.00	
Seating for 250 .....	113.09	
Glass and Glazing .....	35.00	
Extras .....	35.00	
Painting .....	163.00	2799.13

Income .....		2584.28
--------------	--	---------

Bal. Debt at date .....		214.85
Whole Building .....		2799.13
Basement S. Room .....		300.00

Church alone .....		2499.13
--------------------	--	---------

Letter from Mrs. Morton.

Tunapuna, Trinidad, B. W. I.  
Dec. 10th 1884.

My Dear Friends

I have been a little longer than usual in writing you; though not a Quaker I wait till my "spirit moves me" and outward circumstances combine to make the time opportune. Most of you will have heard that there has been trouble here between the Government and the East Indian Immigrants and that some of the latter were shot. The riot occurred on what is popularly called "Hossee day" the day on which the concluding rites of Muharram Festival (Mohammedan) are celebrated by throwing the Ta'syas or model tombs into the water.

The Ta'sias consist of bamboo frames covered with gaudy paper and tinsel ornaments, and have two little coffins inside; the festival is one of mourning for two heroes Hassan and Hoesin (hence Hossee) grandsons of the prophet, one of whom was killed in battle. In the San Fernando district, the Ta'syas were conducted to the Gulf of Paria, in grand procession, each estate occupying its own rank, and carrying its own ta'sya. The festival should properly be confined to one sect alone of the Mohammedans, as the heroes were killed by the others; but it was not so in Trinidad. The first appearance of the proper moon was a signal for Hindoos and Creoles too, who are always ready for any excitement, to spend their evenings in drum-beating etc., until the tenth night arrived, when with torches, and frantic shouts and gesticulations, "making night hideous" the ta'syas were carried on the high roads, to be thrown on the succeeding day in the water.

Sometimes as many as 120 ta'syas assembled in the town of San Fernando; disputed precedence often caused serious affrays between the Coolies of different Estates; the telegraph wire was always cut to allow the ta'syas to pass, some of them being very high and carried upon wagons; ganja or Indian Hemp, is used at that time by the people to stimulate them to unnatural energy, so that the shouts of "Hassan, Hoesin" may be as vigorous and deafening as possible.

Three or four thousand people, running rather than walking, filling the street from side to side, at least two thirds of them armed with hardwood sticks about six feet long which they waved frantically in the air shouting in the manner described to an accompaniment of drums, as they carried the ta'syas to the sea, this has been an annual sight in San Fernan-

do, and it rarely passed off without disturbance and sometimes blood-shed.

The Carnival, a not less riotous festival by which the lower classes of the Roman Catholic population prepare themselves for the approach of Lent was last year restricted by the Government; torch-light processions and other abuses connected with it were in some measure put down but not without force three persons being shot down in Princetown by the police, as the crowd instead of dispersing, continued throwing stones and bottles while the riot act was being read.

It was considered equally desirable to regulate the ta'zia procession more especially as a petition had been sent in to the Governor about two years ago protesting against it as a vain and useless ceremony and an insult to the Mohammedan religion. This petition purported to be from "the Mohammedans of Trinidad and was signed by about 300 of them including some of their most influential men.

The Government therefore issued regulations in no way interfering with religious ceremonial rules, but processions on the high roads were restricted within certain limits and forbidden to enter the towns, torches and sticks were not to be carried and Creoles were strictly prohibited from taking any part in the processions. The regulations were printed in the Hindustani language, and carefully circulated, and great pains were taken by planters and others to see that they were fully understood by the East Indian people and to impress upon them the consequences of resistance so lately illustrated by the events of the carnival. Large numbers seemed to be altogether indifferent, but in various quarters threatening language caused anxiety which was greatly increased by lawless and riotous conduct on several estates, the laborers striking work, and proceeding to Port of Spain for redress, armed with hoes and cutlasses.

Very shortly before Hossee day such a procession invaded the Immigration Office, and when the police came with warrants to arrest the ring leaders (a driver had been seriously wounded on the Estate) it could only be done at the point of the bayonet. On an estate two miles from us they formed a plot to beat the manager and when he escaped, attacked his house with stones, demolished a carriage, and some furniture and assaulted a lady and gentleman.

All this contributed to the anxiety with which the Government and the quiet part of our population waited for Hossee day. Some even feared a general rising

of East Indians against Europeans; the great question was "will they attempt to enter San Fernando as usual? All, or nearly all, the planters and many others were armed and had arms in the houses; many ladies and children left their homes on the previous day. A ship-of-war was stationed at San Fernando and a party of marines landed; volunteers went into barracks, and the soldiers, I believe only 75 in all, were stationed here and there, while the police force was greatly strengthened.

Torch light processions came out on the high road in various quarters. At one point the police captured the ta'zia and dispersed the crowd with the bayonet, elsewhere they had it their own way as the armed force was quite too small to control so wide a district of country. The great object was to prevent the Coolies from entering San Fernando town.

About noon on Hossee day it became known that they were assembling and would probably advance on the town; about three o'clock they came on to one of the entrances, two or three thousand strong; remonstrance was of no avail; they would not go back; the riot act was read amid blows and yells, the crowd still pressing on, threatening to overwhelm the single row of police drawn up across the road, with a double row of military behind. When within about 20 yards of the police they were ordered to fire; ten men fell and the rest scattered, not, however, until a second volley had been fired.

Soon after the scene was re-enacted at another entrance to the town. The Coolies advanced in nearly the same numbers. Several gentlemen as well as some of their own countrymen met them and warning them of what had happened entreated them to turn back. It had no effect. "We can only die one time," Let them shoot" and suchlike expressions were used. A blow was aimed at the magistrate while reading the riot act. At about 25 paces the police fired, the first and second tadjys fell and six men were killed. The crowd did not scatter; some still urged to go on; the Inspector Commandant of Police called out that if they did so he would fire again. After that they dispersed gradually.

Over eighty were wounded, four of whom afterwards died. An inquest was held; the Coroner's verdict was that "these Coolies came to their deaths from wounds inflicted by the police who were acting under the order of the magistrate during the disturbance which took place at San Fernando on the 30th of October,"

and "that the magistrate was fully justified in giving such orders."

It appeared from the evidence that had the police allowed themselves to be overwhelmed by the crowd, all the roughs of the town were likely to join them, and they could have carried everything before them. I have occupied so much space with facts that reflection are shut out. Each Christian heart will have its own, but we may say something (D. V.) in this line on a future occasion.

SARAH E. MORTON.

### HOW TO HELP ON MISSIONS.

*For the Mar. Pres.*

*Mr. Editor:—*

I see by the figures published on the first page of the Maritime Presbyterian that our Foreign Mission enterprise is a long way in arrears \$4589 49. This is not as it ought to be. I have a suggestion to offer to your numerous readers, which if generally acted upon would materially aid the noble work.

It is this, that we all give so much per month to help forward the great soul saving cause. Let every one give something once a month and the result, I am persuaded, will soon be a replenished treasury. We should feel that this is not a tax imposed upon us, but a privilege offered to us. It is surely a privilege to be permitted to be co-workers with God, and that, too, in carrying the Saviour's Redemptive plan to effect. Our Saviour has given to us the Bread of Life in great abundance. All around us are the spiritually starving heathen millions. He is saying to us "give ye them to eat" Are we afraid of coming to want ourselves. When our Saviour commanded the disciples to feed five thousand men with the five loaves of bread and two small fishes, they did as they were bidden the more they gave the more they had. And will it not be the same with us if we give the bread of hope to the perishing millions? If any of our neighbours are starving in the woods, or drowning in the cold water, or in danger of perishing in a burning building, would we not have hard hearts if we did not rush to the rescue? And can we look on with stolid indifference while millions of our fellow creatures are perishing for lack of that gospel which we are positively commanded to preach to every creature? Let every one of us then give something once a month and we will soon find that he is blessed who gives the gospel as well as he who receives it.

J. W. S.

### NEW HEBRIDES MISSION.

Letter from Mr. Lawrie

*Missionary of the Free Church of Scotland.*

Aneityum, April 23, 1884.

When I wrote you in December last there was great sickness prevailing amongst the natives here. I am happy to say that that has now passed away. Quite a number of people died, but many recovered, and the general health is now considered good.

As a family, we have much reason to be thankful to our heavenly Father for having preserved us in our trying circumstances, when sickness and death were all around us.

The regular service of the centre and two out-stations are being kept regularly; and I observed a fine spirit among the native elders who assist me in this work, especially since our force was weakened by the death of three of my leading men. When I visit these out-stations myself, I have to walk twelve miles on the Sabbath day over rough paths where a horse would be of little use. But for that I am amply repaid by the hearty welcome which the country folk usually give their missionary. We purpose having the communion dispensed here in a few days. I trust the Divine blessing will rest upon our efforts.

J. H. LAWRIE.

### A MISSIONARY JUBILEE.

*For the Maritime Presbyterian.*

Occasionally, the press chronicles accounts of golden weddings. A few of our ministers have also been spared to celebrate their jubilees. A missionary jubilee however is a new thing. One was held on the 3rd December to commemorate the founding of the mission of the American Presbyterian Church in India.

It must have been a grand sight the noble gathering convened at Lodiana several weeks ago to celebrate a very significant event. The assemblage was large, consisting of missionaries, old and young, men and women, and a good sprinkling of native converts. The place of meeting was also interesting, for a Lodiana clusters hallowed associations. This locality gave birth to the idea of a Week of Prayer at the beginning of the year, now so generally observed in different parts of the world. The man who first proposed this idea was also present and took part in the exercises of the Jubilee.



On the first day a veteran missionary presided who a short time before had been bereft of his wife. He is now left alone for his whole family lie sleeping beneath the soil of India. The first native convert was also present who has been a faithful and efficient pastor for many years. Historical papers and others bearing on educational work for woman's work for women were read. All of them showed that a great work had been done in India. The Bible, religious books and tracts, have been given them in their own tongue, whilst there have been large gatherings, from among the natives, to the Lord. One paper read showed that the converts had endured much for Christ's sake especially during the terrible Sepoy Mutiny of 1857. On the roll of the Indian Church are the names of noble martyrs.

On Sabbath the 8th Dec. the memorable services closed by appropriate religious exercises. The Sacrament of the Lord's Supper was observed in the afternoon and a prayer meeting was held in the evening. All separated devoutly thankful for what had been done. Great changes have been wrought, immense progress reported and yet there are still teeming millions in India who know nothing of Christ and Him crucified.

Much however has been done in fifty years. A general system of education has been introduced, schools and colleges have been established in different parts of the country, Christian missions have been successfully planted, and there is now a goodly array of noble men and women diligently laboring for the cause of Christ.

The Jubilee was an occasion of gratitude to all present. Great changes had been effected in 50 years even in a material point of view. One missionary stated that when he first came to Upper India he made a voyage up the Ganges, which occupied four months before he reached his destination. The same voyage can now be accomplished in forty-eight hours.

But what great changes have taken place spiritually in India in 50 years. And looking at what has been done have we not much reason to conclude that still greater change will take place in the future. The mission enterprise is God's cause and if we do our part as God's agents he will accomplish his purposes and we may look for still more marvellous success in the days to come.—COM.

#### FROM "GLORY TO GLORY."

"FROM GLORY UNTO GLORY!" What mighty blessings crown  
The lives for which our Lord hath laid  
His own so freely down!  
Omnipotence to keep us, Omniscience to guide,  
Jehovah's Triune Presence within us to abide!

The fullness of His blessing encompaseth  
our way;  
The fulness of His promises crowns every  
brightening day;  
The fulness of His glory is beaming from  
above,  
While more and more we realize the ful-  
ness of his love.

"FROM GLORY UNTO GLORY!" though  
tribulation fall,  
It cannot touch our treasure, when  
Christ is All in All!  
Whatever lies before us, there can be  
naught to fear,  
For what are pain and sorrow when Jes-  
us Christ is near?

Our harp-notes should be sweeter, our  
trumpet-notes more clear,  
Our anthems ring so grandly that all the  
world must hear!  
O royal be our music, for who hath cause  
to sing  
Like the chorus of redeemed ones, the  
children of the King?

"In full and glad surrender we give our-  
selves to Thee,  
Thine utterly, and only, and evermore  
to be!  
O son of God, who lovest us, we will be  
Thine alone,  
And all we are and all we have, shall  
henceforth be Thine own!"

The able report of the Committee on Foreign Mission at the Belfast Council has these stirring words: "The Council would remind their brethren in the fellowship of the Lord that an adequate response to His call will never be given until every one who has received the Gospel owns that, in respect of this Gospel, he is a debtor to the Christless world, and in a spirit of self-sacrificing love prays, works and gives for the universal extension of the Kingdom of God, and they therefore express their earnest hope that with a new consecration of heart, ministers, officebearers and members of the churches will endeavour to the utmost of their ability to fulfill the commandment of Him to whom all power is given in heaven and earth."

# THE Children's Presbyterian.

## LETTER FROM A PASTOR.

Dear Children:—

On the last Sabbath of January your lesson was "Paul going up to Jerusalem." Nine different places are spoken of as he pursued his journey. One of these the Island of Rhodes was a place of some importance because it contained one of the seven wonders of the world. A large statue of brass was erected here 100 feet high nearly 300 years before our Saviour appeared in the world. It was built to the sun, a monument of pride, and only stood for 56 years when an earthquake shook it down and not a vestige of it is now to be seen.

The newspapers have lately been telling us of another of the world's great wonders. A grand structure was opened at New Orleans on the 16th Dec. a most remarkable building. You know that some times great things result from a very small circumstance. A few men wished to celebrate the 100th anniversary of the first bale of cotton sent out from New Orleans to England. From this little incident arose the project of the New Orleans Exposition which was opened in presence of 20,000 people. A native of Sweden was the architect and under him 3000 men were employed. Just think of 33 acres of ground under one roof and not one partition in the whole building. Many predicted that it would never be filled but it proved too small. Millions of dollars were spent in its erection and applications for space were sent in from almost every country in the world. There was a wonderful display of skill and art, of valuable products and curiosities, in this immense structure. A great many foreign countries such as Japan China, Siam and Persia sent articles to exhibit. Those who addressedning gathered multitude on the day of opening were looking into the faces of people from every clime.

But like the brass statue on the Island of Rhodes this great building will perish. The page of history will chronicle the act of its erection and opening in 1884, but

soon men will cease to talk about it. It will be forgotten.

If you will turn to your Bible, Isaiah ix, 6; you will find another wonder referred to, far surpassing any of earth's wonders. Not a wonderful statue or building but a wonderful Being. His name shall be called "Wonderful" when we look at His character, ; son, nature, and work. He will never cease to be a wonderful nor shall He ever perish.

How many of you love the Saviour and seek to imitate his example. None of you are too young to give him your hearts nor to engage in his service. He says I love them that love me, and those that seek me early shall find me. Have you sought Him. If not let me ask you to do it now. Tomorrow it may be too late.

D.

## "IT'S MY WAY."

"It is my way," says a boy who never remembers anything that he is told; who leaves gates open, who forgets errands, and mislays every tool and every book with which he is entrusted; and for all the trouble he causes he thinks it excuse enough to say, "It is my way."

"It is my way," says a girl who snaps and snarls and scolds at her little brothers and sisters; who falls into sulks at the first word of reproof, however kindly given; and who keeps the family in hot water with her temper. "I can't help it; it is my way."

Remember, my boy, my girl, that, all the same, you have no right to have such ways. It is a sin and a shame.

## THE NEW YEAR.

*For the Children's Presbyterian.*

Dear Dittle Friends:—

We have entered upon another New Year. The old year is gone. Its neglect-

ed opportunities we can never recall. Its misspent moments will never come back. All that we can do is to look to our merciful Saviour that he will blot out our sins of the past. But since the New Year is before us would it not be well for us to begin anew, looking to God for grace to help us. As we look over our failings of the past it would be well for us to take warning for the future not to be led away by the same sins this year.

Dear little friends although we have seen the beginning of this year we may not see its close. There will be many cut down by the hand of Death this year. If he were to call for you are you ready?

Then as year after year passes by we ought to be up and doing something for the Master. I write this for my little friends in Nova Scotia and it is my earnest prayer that it may prove a blessing to some soul.

May the New Year bring to every one of us a new heart.

*From a friend in the United States.*

### THE DAYSPRING.

*By a Sabbath School Scholar of James Church, New Glasgow.*

In January 1850 Rev. John I. Baxter asked the S. School children of the Presbyterian Church of the Lower Provinces for \$100 to provide a boat for Dr. Geddie as he was in great need of one. Dr. Geddie had built one for himself out of his small salary. In a letter dated Nov. 28th, 1851, he says, "I spent this day in fitting out my boat". This was for a missionary voyage, but on that night the heathen party set fire to his house and this put an end to his excursion. Then a mission boat was purchased.

After a few years work this boat proved too small, and the missionaries wrote home, saying, that they wanted a larger one.

The answer to this appeal was the building of the "John Knox" on the Clyde. She was 29 ft. keel, decked fore and aft, with cabin capable of holding ten persons. She cost £400 stg. Her arrival was the cause of great joy to the missionaries.

After suitable service for four or five years the "John Knox" was followed by the Dayspring. She was built at New Glasgow by James W. Carmichael, Esq. Her dimensions were as follows:—

Length of Keel 78 ft., extreme length 85 ft. Breadth of beam 24 ft., and depth

of hold 10 ft. Good judges regarded her as the finest vessel of her kind ever built in Nova Scotia. She was painted white so as to resist more effectually the heat of the tropics. Her anchors, sails, chronometers were all furnished in duplicate and were of the best description. The cabin was 40 ft. in length and of a proportional breadth. The hull cost \$5750, and rigging, sails, &c., about \$5000. She sailed for Halifax on the 23rd Oct. 1863, where she arrived on the 25th. The missionaries who went out in her were, Rev. D. Mortison, Mrs. Morrison, Rev. James D. Gordon, Rev. Wm. McCullagh and Mrs. McCullagh. Rev. Hugh A. Robertson, now missionary to Erromanga, and John C. Reid, Esq., of this town were two of the sailors. The crew were under articles to abstain from the use of profane language, tobacco, and strong drink. She sailed for the South Sea Islands on the 5th Nov. 1863.

In Nov. 1857 she was undergoing repairs. Rev. D. McDonald in a letter written about this time, said, "£1300 have been expended on the Dayspring within the last 4 months. She cannot be sailed under £1200, irrespective of repairs. She was put on the slip in Nov. 1867, and it was found that her copper was very bad.

On the 6th of January 1893 the Dayspring became a complete wreck in Annetym harbor. Happy no lives were lost. She was insured in Melbourne offices for £2000 which went to the purchase of a new one.

After the wreck of the Dayspring the missionaries had the charter of a vessel, named Paragon, for 4 months. The cost was £80 per month. She was then purchased in Sydney, N.S.W. Her name was changed to Dayspring. She is built of blue gum, far superior to the English oak. She is 100 ft. long, and 22 ft. in breadth. In 1880 she was recoppered. She is used to take missionaries from one island to another. She takes missionaries to and from Sydney and all their supplies twice a year for them. She is running nearly all the time, her expenses are considerable, and that is the reason we take collections for her. In one year she paid 100 visits, and sailed more than 10000 miles.

### A BOY IN A MISSIONARY COLLECTION.

A great many years ago, in a little town in Scotland, there was a missionary meeting held. Some very interesting

idols were exhibited, and a description was given of the customs of the heathen land from which the missionary came, and there were a great many strange dresses which he tried on in turns.

There was a little boy way up in one corner of the gallery, whose soul was intensely working within him as he listened to all this description of what the heathen suffered, and what the heathen wore, and of all the opportunities which God had given to the missionaries to turn many of them from their dead idols to serve the living God, and to wait for His Son from heaven. And as he looked and listened, his little heart beat high within him. He said within himself, "If I live I will be a missionary. I will go to the heathen myself, and I will try to do something for them to win them to Christ."

By and by, when the meeting was about to close, it was intimated that there was to be a collection. The little fellow felt in his pockets, but he had not anything. He had not a single penny. He felt very sorry, very much ashamed of himself, and he did not like to go down and pass the plate at the door putting nothing in; so he waited up in the corner of the gallery until all the people had gone, and until the two men that were standing at the door should have had time to carry away the full plates into the little room behind, to count the collection, and with stealthy step he began to descend the stairs.

But the quick ears of one of the men heard a step coming, and true to his duty the man remained, and when the little boy came he held out the plate to him.

This was something he had not expected, and his little face flushed all over; but with a quick thought he said to the good man, "Hold it a little lower, sir." The man held it a little lower. "Lower still, sir." He put it down lower yet. "Please lay it on the ground, sir." The good man, not knowing what he meant, put the plate on the ground, and the little fellow stepped into it, and said, "I have no money, but I will give myself: in God's name I intend being a missionary." That was the biggest collection they had that night.—*Rev. S. H. Robertson. M. D.*

### JESUS LOVER OF MY SOUL.

No doubt, children, you have heard your dear mothers sing this hymn a great many times. Sometimes when she rocked you to sleep during the hours of pain and anxiety; sometimes when she was in great trouble of soul and longed for sympathy and rest. It is one of the

most beautiful hymns that was ever written. One day Mr. Wesley, the author, was sitting by an open window looking out over the bright and beautiful fields. Presently a little bird flitting about in the sunshine attracted his attention. Just then a hawk came sweeping down to wards the little bird. The poor thing, very much frightened, was darting here and there, trying to find some place of refuge. In the bright sunny air, in the leafy trees or the green fields, there was no hiding-place from the fierce grasp of the hawk. But seeing an open window and a man sitting by it, the bird flew, in its extremity, towards it, and with a beating heart and quivering wing, found refuge in Mr. Wesley's bosom. He sheltered it from the threatening danger and saved it from a cruel death. Mr. Wesley was at that time suffering from severe trials, and was feeling the need of refuge in his own time of trouble as much as did the trembling little bird that nestled so safely in his bosom. So he took up his pen and wrote that sweet hymn—

"Jesus, lover of my soul,  
Let me to thy bosom fly,  
While the billows near me roll,  
While the tempest still is high."

### Letter from Miss Morton.

The following is a private letter. The writer did not intend it to see printer's ink, nor did the receiver send it for publication. The Editor happened to see it and appropriated part, about half, of it, for the children. He only is responsible for its appearance, but he could not resist the temptation of giving the children the benefit of it after carefully taking our anything that was of a more private character.

Tunapuna, Nov. 7th, 1884.

My Dear Auntie:—

I got your nice letter of news on the first day of the month and was very pleased for I had not heard a word for a long time before.

Mr. and Mrs. Grant, and Mr. Gibson arrived safely on the 2nd inst., Papa saw them day before yesterday, but we have not seen them as yet. They sent the parcel. The seeds I am delighted with. Some are planted already, and if fit I will plant some more to-morrow.

There is a good deal of news to tell, but I hardly know where to begin.

First I think was the Laurel Hill riot.

One Monday last month I heard there was a riot among the coolies at Laurel Hill, but as I was just going to the Murray's I thought very little about it. After I was there a few minutes the Dr. came in from town and said there had been a bad riot at Laurel Hill. As Mrs. Murray's niece is married to Fita Zercher, Jun., and lives there, Mrs. Murray was anxious to go and see how she was, and they wished me to go too, so I went. We met the sub-manager and he told us all about it.

First I must tell you that on account of hard times they have made the Coolies tasks harder and pay smaller, so they are dissatisfied. It is hard on them but they should go quietly and tell their grievances to the Protector of Immigrants, and other officers who would see about it. Instead of this they plan a riot, and in the end it is worse for themselves. There have been several of this kind lately but this is the worst as yet.

In the morning when young Mr. Zercher was away by train to visit his other estates they began to show signs of being sulky. The Driver saw the manager, Mr. McLean coming to the field and told him as he rode up that the men appeared in a bad humor. He went to see them and the leader came out to talk to him, and soon he gave the watch-word—"The deer is coming," in Hindustani. The men did not seem willing at first but some came. The leader struck Mr. McLean on his leg and shoulder with his hoe, and Mr. McL. took his hunter and tried to drive them back but could not. They aimed for his head, he spurred his mule and dodged, and then the blow cut his mule very badly. He then saw he had better ride to Arouca for the police, and as he went off they were all in arms at once.

While Mr. McLean was absent they went to his house, attacked his father and mother, broke all the glass and crockery, found salt, pepper and coffee in the kitchen and mixed them all together. Smashed the buggy so that no wood was left but shafts, beat one of two who would not join them, and then made two attempts to go to Mrs. Zercher's place, but turned. They say they were afraid to go there for "Madame and little baby all alone." At Mrs. Zercher's the house was barricaded and what arms there were at hand were for defence if necessary. But the Coolies went off to town, laughing and saying they were going to burn and kill everyone there. However they went quietly and told their story, but warrants were issued and as they were in the station they were taken up.

Mr. McL. identified them. Eleven were arrested that day, and nine the next. They will likely all go a good term of imprisonment. If it keeps the other Estate coolies quiet it will be a good lesson for them and others who are rebellious.

Dec. 11. Dear Auntie:—We are very busy preparing for our school examination and treat on next Wednesday, 16th. We have been busy every day putting sleeves in girl's jackets, for boys, of clothing which was left from our last boxes. The clothing sent this year has not arrived, and will not be here in time, for which we are very sorry, but it will come in for next year. We are going to have all the schools together at the nice large new school house at Tacarigua, and have a treat and tree, with their rewards hung on it.

Dec. 13. Dear Auntie:—I did not get my sheet filled yesterday. I went to Branch Grove and I had a splendid class of 34 nice children, and after keeping them in order and in work for three hours I felt too tired to write. We altered a lot of the jutas yesterday. Mamma and Miss Semple went to town to buy some prizes, and I have been busy since six this morning doing house work, and sewing jutas, we have done 36 now. I got your nice long letter this morning and knew that Miss Hilton and Tassie must have arrived, so when they came home at 2 o'clock I found I was right.

I intended writing an account of Hercules disturbance, but you will have heard as soon as this can reach you. We are all very sorry such strong measures had to be used to keep the Coolies in order, but of late they have been rather riotous and needed to be reminded that such a thing as keeping order was needful. There are so many thousands, that a rising in arms all over the island would be a serious affair. The procession of Tazias seen in San Fernando was really beautiful, but it was not safe to let such a crowd gather and come armed into the town.

We had a very sad and sudden death in town about a month ago. Mr. Daniel Todd, a merchant, died of Hydrophobia. He was bitten by his own dog about two months before. He was taken sick with fever on Tuesday. Wednesday he knew what was the matter with him, and arranged his business, and died Thursday.

We had a brown dog of medium size which bit our man one Sunday morning about two weeks since. It was so strange for him for he usually kept out of sight. That day he came in the house with the boys which he never did before, but we

did not think anything was the matter. That night we heard great noise among our fowls and soon after a dog fight. When we went out next morning two fowls lay torn to pieces but we did not suspect him until we saw him rushing about after some fowls, and soon he was on a career up and down street, killing fowls. In five minutes he killed three out right; and bit three that had to be killed, and one, a mother, with a brood of nine had her leg broken. Soon a crowd gathered. One with a gun and others with clubs went in pursuit. They wounded him and he ran home and was shot under the house. It was a blessing that no more were bitten. All was done for our man that could be done, so we hope for the best. Three or four nights after one went mad and kept our ducks and chickens lively for a while. Ma and Miss Semple went to put them up in the fowl house never thinking of a mad dog. At two in the morning by moonlight he was shot. He had been wounded before and we saw his course marked with blood. We are rather afraid of dogs just now, so many have gone mad. Papa is very well. Mamma is not so well and is rather tired these days as we all are on account of what has to be done. After the New year we will get a nice rest.

Mamma and Papa wish to unite with me in love to all your household, and a large share for yourself.

I am, yours very sincerely,  
AGNES M. MORTON.

#### THE FORGOTTEN ONE.

"To think that my brother could forget me," cried Charlotte, tears coursing down her cheeks, "when I loved him so, and longed for our meeting again!"

"It is because you are so changed that he does not remember you; you were so little when you parted," replied her mamm. "You will always be together now, and know and love each other as before."

"But it will always grieve me to think that he forgot me," sobbed Charlotte.

"Did you ever forget a friend?"

"I think not, mamma."

"Who is your best friend?"

"Jesus Christ the Saviour."

"Did you never forget him?"

"O yes—often, often."

"And yet he loves you far more than you love your brother. How your forgetfulness must grieve him! Do you ever think of this? Before the throne of glory Christ remembers us. Shall we, then, forget him?"

#### A LITTLE CANDLE.

One Sabbath evening in Edinburgh, in the Canongate, the police were called in. It was up a dark stair, in a house near the top of it, where a half drunk man was making a disturbance and a furious noise, that the two police men were wanted.

When they got into the room where the man was, they found he had broken the table and chairs, beaten his wife and the neighbours when they tried to quiet him, and was so dangerous that the officers seized him to take him off to the police-station. But he got more furious, resisted them, cursed and swore at them, and refused to go. Just then a little girl of five or six years of age came up the stairs,—perhaps singing a hymn; any way, she reached the room where the fight was going on. She looked astonished, ran to the drunken man, and looking up with tears in her eyes, said, "Father!"

The poor man became quiet, ceased to swear or struggle, and was led quietly away. When he got downstairs, the officers said to him, "Your little girl settled you!"—Yes," he replied, "when she comes home from the school she is so good and gentle, and repeats her texts and hymns to me so nicely, I dare not swear or curse before her."

Was it not all just because that little one loved Christ, and tried to please Christ?

#### LITTLE TOMMY AND HIS MONEY.

Tommy's uncle is a missionary in India; and, from hearing his letters read, Tommy has become very much interested in mission work, and says, as soon as he is old enough, he means to go himself to preach to the heathen. I think very likely he will, for Tommy not only pities the heathen, but he has learned to love and trust the Saviour, and every day he prays to him, and tries to do those things which will please him.

Every Sunday he puts some money in his mission-box; and he is very particular to earn it all himself.

He earns some of this money by weeding in the garden. It is hot, tiresome work; and, of course, it would be pleasanter to be at play. But he has learned the text, "Even Christ pleased not himself," and he is glad if he can be, in the least, like his Saviour.

He opens his box once in three months; and, the last time he opened it, it contained almost two dollars, all of which he earned himself.—*Little helpers.*

**BETTER BE SURE THAN SORRY.**

"Better be sure than sorry!" said a garden worker, when his employer expressed a doubt whether it was necessary to cover a certain vegetation to protect it from the frost. "Better be sure than sorry!"

A man who is not sure is very likely to be sorry. He who takes things on trust will be quite likely to be cheated and disappointed at last. The business man who treads in uncertain paths, who is not sure of his course, is very likely to be sorry he has taken it.

Keep on the safe side. Be sure rather than sorry. Do not give yourself the benefit of every doubt. Be lenient to others' faults, but strict regarding your own. If there be an act which in your own mind is doubtful or questionable in its character, take the course of wisdom and prudence. It would be a terrible thing to be mistaken in the final day; it is better to be sure here than to be sorry at the judgement-seat of Christ.

**THE WORLD'S GREAT NEED.**

To-day the want of this dying world is Christ. The one gift that includes all spiritual gifts, the blessing that enwraps all blessing for us, is Jesus. A personal Jesus accepted is salvation; a personal Jesus obeyed is sanctification; a personal Jesus trusted is perpetual joy; a personal Jesus possessed is our only power. Without him all preaching is empty clamor; without him all church machineries but idle clatter. If we covet a genuine revival of spiritual life and power let us all open our lips, our purses, our hand and our hearts to this deepest, grandest, most heaven-born of petitions; "Come, Lord Jesus!"—*Dr. T. L. Cuyler.*

**PRESBYTERY MEETINGS.****PRESBYTERY OF P. E. I.**

The Presbytery of P. E. Island met in Charlottetown on the 13th Jan.

Rev. W. Rulston having intimated his acceptance of the call to Murray Harbour, having produced satisfactory evidence of his good standing in the Reformed Presbyterian Church, he was on motion, unanimously received as a minister of the Presbyterian Church in Canada, and his induction appointed to take place in the Presbyterian Church in Murray Harbour North, on 5th February at 11

o'clock a. m., Rev. Mr. Cameron to preach the induction sermon. Rev. Mr. McMillan, to address the minister and Rev. N. McKay to preside and address the Congregation.

Rev. W. Frame reported that according to appointment he had preached in St. James Hall on 25th Dec., and moderated in a call to Rev. James Carruthers of Pictou, that the call is cordial and harmonious, signed by ninety four members and one hundred and eleven adherents, the salary guaranteed is \$1200 per annum and a house. The call was sustained and forwarded to the Pictou Presbytery.

**PRESBYTERY OF HALIFAX**

The Presbytery of Halifax met, according to appointment, at Chebogue, on Tuesday the 13th Jan. The principal business was the induction of the Rev. J. R. Fitzpatrick to the pastorate of the congregation of Carleton and Chebogue.

The Rev. R. Laing of St. Matthews, Halifax, preached, put the questions of the formula, inducted and addressed the minister. The Rev. William Maxwell of Annapolis, addressed the people.

**VISITATION AT YARMOUTH.**

Divine service was conducted by Mr. Dawson, and the visitation service led by Mr. Wylie. The answers to the questions put to pastor, elders, session and managers showed the congregation to be in a very encouraging condition. Mr. Rogers is making full proof of his ministry. The only counsel required by him was that he would not labour beyond his strength. The deputation was of opinion that the session should be increased and advised to that effect. This congregation contributes liberally to the various schemes of the church. The *Record* or *MARITIME PRESBYTERIAN* is in nearly all the families, and some take both. The managers reported that they met promptly their obligations to their pastor. They did not think that what they gave him, was an adequate support. They would like to give him more; but he refused to accept it, on account of other liabilities pressing upon the congregation. The deputation agreed fully with the managers' views of the salary, and advised them to be guided, in this matter, by their own judgement rather than the generous feeling of their pastor.

## PRESBYTERY OF TRURO.

Thirteen ministers and seven Elders were present at the meeting of the Presbytery of Truro on Tuesday Jan. 28th.

Dr. McCulloch reported that Dr. Bruce was seriously ill with pleurisy—and would be unfit for work for a considerable period. Fortnightly supply was provided for the congregation during February and March.

From thirteen congregations reports were received that the amounts allotted to them for the Augmentation Fund had either been collected and paid or would be paid in a short time. It is also expected that the remaining congregations will be able to raise the sum assigned to them and thus the whole amount asked of the Presbytery obtained.

Rev. J. McGillivray and Thomas Cumming with J. K. Blair Esq., were appointed a committee to prepare questions for the sessions of Presbytery on the state of religion, the answer to which will form a basis for a report to the Synod and General Assembly.

Rev. J. A. Logan and Alex Cameron with Messrs. Reuben Starrit and John Bond were appointed a committee on Temperance.

Considerable time was occupied in considering the remittant the printing of Assembly Minutes and the fifth recommendation of the committee for aged and infirm ministers (Western Section) without, however any definite decision being arrived at.

It was resolved to defer the consideration of the remitt on marriage within prohibited degrees until the next regular meeting in Truro.

The meeting of Presbytery will be held at Brookfield on March 3rd, where the Presbytery will meet at 11 a. m., for ordinary business, at 2.30 p. m., for a conference on Sabbath Schools and at 6.30 p. m for public addresses on Sabbath schools.

J. H. CHASE, *Clerk.*

## PRESBYTERY OF MIRAMICHI.

This Presbytery met at Chatham, on Tuesday, the 13th January.

A favorable report was presented by Mr. Aitkin of the Presbyterial Fund for payments of delegates to the General Assembly, and Mr. Russell was appointed treasurer for the current year.

Delegates to the next Assembly were elected as follows: Ministers Messrs. J. Quinn, F. W. George, A. Russel, and T. G. Johnstone. Elders—R. Busted, of

Campbellton, and Geo. Haddow, Dalhousie.

The Augmentation Scheme was considered. Responses were reported so far as known. It was agreed that in consequence of the responses from several of the congregations being unsatisfactory, a deputation from the Synod's Augmentation Committee be asked to visit this Presbytery, and the names of the Rev. E. A. McCurdy, R. Laing, and G. Bruce were suggested.

It was agreed to transmit an overture to next Assembly, brought forward by Mr. Russell, to the effect that the sitting posture during public prayer be discouraged, and in lieu of it, standing or else kneeling be recommended.

It was agreed unanimously that the clerkship of this Presbytery be an annual appointment, and that a re-election to this office take place at the next meeting.

A satisfactory report was read regarding the work of Mr. E. S. Burgess as catechists in the mission fields of the Presbytery.

On the proposal of Mr. Russell the Presbytery agreed to the following motion to which the attention of the various session is requested;

"In connection with the circular which the Presbytery sent to the several sessions at last meeting regard ng the employment of elders in evangelistic efforts, the Presbytery would earnestly recommend to the elders in our various congregations on no account to leave the church unopened on Sabbath, but in case the pastor be necessarily absent, and no one present to take his place, to gather the people together and hold service once at least on the Lord's day."

Mr. Waits was instructed to arrange for a service every Thursday evening at Weldford so long as the congregation of which it forms a part is vacant.—The reports of the last Assembly were considered.

The next meeting is to be held at Newcastle on the 7th of April at 11 a. m.

JOHN MCCARTER, *Clerk.*

## PICTOU PRESBYTERY.

The Presbytery of Pictou held an adjourned meeting at New Glasgow on the 27th Jan.

The congregation of the Vale Colliery and Sutherland's River appeared by Commissioners to petition the Presbytery to moderate in a call to Mr. A. W. McLeod of West River. This petition was granted, and Mr. McCurdy was ap-



pointed to preach at the Vale on the 16th of February, at 7 o'clock, P. M., and to moderate in said call.

A call from the congregation of Antigonish and Cape George, signed by 130 members, and 88 adherents, and addressed to Rev. J. R. Munro was duly sustained, presented to Mr. Munro and accepted. Arrangements were made for his induction at Antigonish on the 9th February, 3.30 o'clock, P. M. The Moderator Mr. Sinclair, was appointed to preside, Mr. Ferry to preach, Mr. McLean to address the minister, and Mr. Forbes the congregation.

A call from the congregation of James Church, Charlottetown, addressed to Mr. Carruthers of Pictou, was also upon the table. It was agreed to pursue the usual course and to appoint Mr. Cumming to exchange with Mr. Carruthers on February 8th, to give intimation of the call, and to cite the congregation of Knox Church to appear for their interests at the next regular meeting of the Presbytery.

#### United States.

The Bethany Church of San Francisco has now ninety-one Chinese members.

George has a law imposing a penalty of \$300 for railroads running excursion trains on Sunday, and recently a railroad was bound over to the court for trial on account of an alleged violation of this law.

At the recent conference of the Mormon Church at Salt Lake City the sacraments were administered to about 15,000 people. They had come from the country, many from long distances, like pilgrims in the East.

The Mormons are laboring with great assiduity to secure a strong foothold in Arizona. In Tucson they are supplying teachers for the public schools and among the Indians wherever possible.

Judge Zane, at Salt Lake City, Utah, on Monday, November 31, sentenced Ruder Clavin, who was convicted a week before of polygamy, to four years' imprisonment in the penitentiary and to pay a fine of \$800.

On a banner across the rear of the platform at a popular meeting held during the session of the Northern Assembly at Saratoga, was inscribed: "Presbyterian Sabbath School Officers and Teachers, 81, 746; Scholars, 643, 722. Total, 725, 469; Gain since 1877, 277,611."

Five of the United States have been altering their constitution. This can be done by a popular vote by a two thirds majority, and of course can be undone only in the same way. Kansas, Iowa, and now Maine, have made it part of their permanent constitution that the manufacture and sale of intoxicating liquors shall be prohibited within their borders. This does not look as if these States had found prohibition impossible or a failure. It is a new step in advance, and will certainly strengthen the hands of those elsewhere who are trying to keep the newly settled districts clear of the blight of pauperism and crime so far as these can be traced to preventible causes.

#### Britain.

On Sunday night not long ago 22,000 children were counted in public houses in Manchester alone.

In 1800 Romanists constituted one-third of the population of Great Britain and Ireland; in 1884 less than one-sixteenth. In the English speaking countries of the world there are 11,000,000 Roman Catholics and 88,000,000 Protestants.

Britain's drink bill of £130,000,000 is now regarded by politicians without comment. Mr. John Slagg M. P. for Manchester, says this expenditure not only does not produce trade, but produces that which in every respect is antagonistic to trade.

It is a matter of devout thanksgiving, that although for the last one hundred and twenty-five years a ship has left England annually for the Moravian Missions in the Arctic regions, not a single vessel or passenger has been lost by storm, iceberg, or wreck.

The 'Mission Fleet' now includes the 'John Williams' in the South Seas; the 'Ellangowan' and the 'Maeri' at New Guinea; the 'Good News' and the 'Morning Star,' of the London Society on Lake Tanganyika; the 'Peace' of the Baptist Society on the Congo; the 'Day Spring' of our own Church at New Hebrides; the 'Henry Wright' on the south coast of Africa; the 'Illala' on Lake Nyassa; the 'John Brown' of the Mendi Mission of the Moravians; the 'Morning Star' of the American Board in the Pacific Seas; the 'David Williams' at Old Calabar.

## MR. MOODY ON PRAYER MEETINGS.

Some men kill a prayer meeting by simply going into it. They come in with an air that as good as says that meeting is going to be formal and stiff. He goes up to the desk and drops down out of sight and you don't hear anything from him till he gets up to give out a hymn. Everything is cold and formal, no pleasantness about the meeting at all. The leader gets up and gives out a hymn, and reads it clear through before it is sung. He reads a chapter and tells you he has not come prepared with anything and you find that out yourself before he's gone very far. Then after having talked the spirit out of the meeting he will say there seems to be a lack of interest, and then deacon So-and-so will make his usual prayer, one he has made for twenty years. Then they will have another hymn and four or five who have led in the prayers for years will say a prayer. A man ought to go to the meeting and leave all his stiffness outside. Make everybody feel at home. Let him go and sit in front of the desk, not behind it. Give out the hymns and have the meeting started before the people know it.

Another thing. If there are about a hundred people at the meeting I would have about a hundred seats. I wouldn't have five hundred seats and have a hundred people scattered all through them. But people say you can't make the room smaller, you can't move the seats, they are fastened to the floor. Get a desk on rollers, and roll it down to where the people are. Get in amongst them, and let them feel they are all together. Have the room well lighted, so that you can read a hymn or portion of Scripture without straining your eyes. I don't know as that applies so much to cities as to small places. I have been in places where the lamp chimneys looked as if they were made of ground glass—hadn't been cleaned for six months.

Ventilation is another important thing. Take a man who has been working all day, perhaps in the open air, particularly in a bracing air like this morning, and let him go into a place as close as some of our meeting-places are. I have been in places where it seemed to me I was breathing the very air that I did there twenty years before—that man will begin to feel drowsy. People think it is the fault of the meeting. But often it ain't. It's only air the man wants.

The room ought to be kept clean and

cheerful.

Have a good deal of singing.

Don't stick to the same old things always, and if the meeting gets into a rut, get it out. Don't think because things have been just so for fifty years that they have got to stay so forever. I knew a case where a new superintendent was elected in the Sabbath School, and he applied to the trustees to have a few benches removed. They wouldn't have it. Those benches had been so almost ever since they could remember, and so they'd got to stay. Change the seats a little, if its going to help you to break up stiffness and get the meeting out of a rut.

Have a praise meeting now and again. A man once said "I lived on Grumble-street nearly all my life; but I moved over into Thanksgiving street, and I tell you it's a good deal pleasanter locality."

I knew a minister who had taken charge of a congregation in New England. He couldn't get the meeting out of the rut. They had been going on in the same old way for ever so long; got the seats worn so deep the people had lost sight of one another. He gave out one Sunday morning that there would not be the usual prayer meeting on Friday evening, but that in its place they would have a praise meeting. One deacon asked another if the young pastor had consulted him about not having prayer meetings, and he said he hadn't consulted any of them. They thought he was taking great liberties, and they called upon him in his room. He told them that they had been having prayer-meeting for a long time, and he thought a praise meeting a good thing. They asked him what he meant by a praise meeting—so long since they'd had anything of that kind, you see, they'd forgotten what it was.

The meeting was held. The pastor read one of the Psalms of David, and called upon any who had anything to praise God for to let their feelings be known. One by one they began to rise, all stiffness was gone, and after the meeting was over, instead of each going away as quick as he could, the people stayed, and shook hands with one another, and said what a good meeting they had had, and said they believed the Lord would revive His work. He'd revived it already, for he'd revived them.

Our meeting in Chicago got into the ruts, and I gave it out that we would have a promise meeting, and I told the people to bring me promises out of the Bible, giving to each person a book and

so we had the whole Bible gone over in a week. It was one of the most extraordinary meetings I ever attended. I tell you it waked me up. I'd no idea before there were so many promises in the Bible. We heard from the patriarchs, the psalmists, the apostles; it was a most extraordinary meeting. The prayer-meeting can be made the most interesting of the whole work. It is my privilege to belong to a church in which the prayer meeting is larger than the church membership and has been for twenty years. Every Friday night the church officers used to meet before prayer meeting, take tea together, and have prayer and go to the prayer meeting together. We were all agreed, and we used to keep back and let the young people take part or strangers, but, if there was a pause we were ready. There was no need to urge the people to rise. There were often three or four trying for the floor at once. No saying, "Now, brethren, lose no time, let not a moment be wasted," and that sort of nudging at the people.

I would suggest as a good idea that the minister and the church officers should have tea together. It keeps those in the church united and prevents the forming of any little cliques. You keep fifteen or twenty of the leading men united and you have a united church.

Dr. Gordon has a successful meeting in Boston. If any of his people are absent from prayer meeting he sends postal cards asking them to meet him half an hour before the next meeting. He meets these and speaks about their absence and they go into the meeting together, and in that way he keeps the whole church at the prayer meeting. That strikes me as a good idea, and I don't see why it can't be carried out everywhere.

Another thing we want to guard against is long prayers. All Christ's prayers are short. The longest one is in the 17th of John, and it only takes about four minutes to read that carefully and prayerfully. I don't know where the church got this idea of long prayers. Not from the Bible, unless from the prayer at the dedicating of the temple. You might have a long prayer at the dedication of a great church like this, but to have long prayers every Sabbath is a mistake. Few people can follow a man in a prayer for more than ten or fifteen minutes. Minister and all, you know your mind will wander and you can't help it. You long to have him stop and when half the congregation is that way, the minister isn't doing much good.

If a man wants to, let him rise and pray two or three times, but let him not pray too long. If you have a man who makes fifteen minute prayers, you should go and speak to him in the spirit of Christ, and tell him that he should be brief. You say you will offend him? better offend him than spoil the meeting. If there is only an hour it is not right that one man should take a quarter of the time. You can't have a profitable meeting if three or four men take all the time.

If a man gets offended because he is talked to in the spirit of Christ about the mistake he is making, better let him go. If he won't stand that it is a good sign that his heart is not in the right place.

Short prayers in scriptures have brought their answers. "Lord help me." That was what the Syro-Phoenician two man said. Three words "Lord remember me when thou comest to thy kingdom." That was what the penitent thief said. If he had known the Lord was in his Kingdom he might have shortened it to "Lord remember me." The publican said, "Lord be merciful to me a sinner," and that brought the answer right there. Peter said, "Lord save me or I perish." Somebody says that if Peter had had as long a preamble to his prayer as some he would have been forty feet under water before he could have let the Lord know what he wanted. My experience is, those who pray longest in public are those who pray least at home.

If a man hasn't a good record in the community, don't let him take part. Young people find it out if such men take part, and the thing does harm. It seems to me we have to be loyal to Christ, and we won't be loyal to him if we don't go to such a man as that and persuade him to give up whatever it may be that gives offence, and if he won't then it is our duty to insist that he shall not take part in the prayer meeting.

#### POWER IN THE MINISTRY.

Of all men, a minister of Christ is especially called to work with God. Everything depends on this. his own future reward at the coming of the Lord. This is the grand secret of ministerial success. One who walks with God reflects the light of his countenance upon a benighted world; and the closer he walks the more of this light does he reflect. One who walks with God carries in his very air and countenance a sweet serenity and holy joy that diffuse tranquility around: One who walks with God receives

and imparts life wherever he goes; as it is written, "Out of him shall flow rivers of living water." He is not merely the world's light, but the world's fountain; dispersing the water of life on every side, and making the wilderness to blossom as the rose. His life is blessed, his example is blessed, his ministry is blessed! Souls are saved, sinners are converted, and many are turned from their iniquity.—*Bonar.*

#### A CALL TO FAMILY WORSHIP.

This busy age is in danger of crowding out family worship. There is time to eat, to sleep, to labor, to chat with friends, but not much time to talk with God either morning, noon, or night. The best company and the most loving friend is put back in the corner, while hours are spent with the gay and giddy ones, with neither brains or hearts. Christians, is this right? Is it wise? Is it safe? You hope to dwell in God's house forever; be careful, then, how you treat him in your houses now. You expect him to treat you in the most loving and tender way up in heaven, then don't put him in a low place in your home on earth.

In the morning you should be thankful that in the night death did not come instead of sleep, torture instead of comfort, terror instead of peaceful rest. Now as you are about to go out to wrestle with the work of life, leaving home and wife and children, who should bring all before God, asking his protection and seeking for them and you, that wisdom needed for the day with its many difficulties, dangers and temptations.

In the evening when weary and careworn you return to the bosom of your family and meet with a joyous and hearty welcome, and are again permitted to lie down in peace with the loved ones, how fitting you should show forth the loving kindness of the Lord and declare his faithfulness at the family altar, in the presence of the little ones, committing them and yourself to him who neither slumbers nor sleeps. Do you think this a drudgery? Do you not like it? Then be sure there is something wrong with your soul. You have reason to suspect that you do not love God as you should, or your mind is too much on other things.

Family worship should be made interesting. It certainly can be so made. You have the best book in the world to read from. You have the most beautiful songs that ever were made put into your hands, and to you the most pleasant circle in all the world. The hour of

prayer properly spent is surely the "sweetest" of the day.

But then it is not less profitable than sweet. You are not of those who say, "What profit shall we have if we pray unto him?" You believe in the power of prayer—you know that God is both able and willing to do the best things for those who ask him. Is it too much, then to require you to ask for these things? You may think God knows without you telling him what you want. True, but he has said, "For these things will I be equiried of," to do them for you. This is not too much for him to ask, nor is it too much for you to do.

Family worship has a wonderfully educating effect upon the mind. It cultivates the habit of casting all burdens upon the Lord. And it cultivates the social in religion. Every way it is blessed in its effects.—*Selected.*

#### FIRST FAMILY PRAYER.

The late Rowland Hill was once driven by a storm into a village inn, and compelled to spend the night. When it grew late the landlord sent a request by the waiter that the guest would go to bed; Mr. Hill replied, "I have been waiting a long time, expecting to be called to family prayer." "Family prayer? I don't know what you mean, sir; we never have such things here." "Indeed! then tell your master I cannot go to bed until you have had family prayer." The waiter informed his master, who, in consternation, bounced into the room occupied by the faithful minister, and said, "Sir, I wish you would go to bed. I cannot go till I have seen all the lights out; I am so afraid of fire." "So am I," was the reply, "but I have been expecting to be summoned to family prayer." "All very good, but it cannot be done in an inn." "Indeed! then pray get my horse. I cannot sleep in a house where there is no family prayer." The host preferred to dismiss his prejudice rather than his guest, and said, "I have no objection to have prayer, but I don't know how." "Well, then summon your people and see what can be done." The landlord obeyed, and in a few minutes the astonished domestics were on their knees, and the landlord called upon to pray. "Sir, I never prayed in my life; I don't know how." "Ask God to teach you," was the gentle reply. The landlord said, folding his hands, "God teach us how to pray." "That is prayer, my friend," cried Mr. Hill, joyfully; "go on." "I am sure I don't know what to say now, sir." "Yes

you do; God has taught you how to pray; now thank him for it." "Thank you, God Almighty, for letting us pray to you." "Amen! amen!" exclaimed Mr. Hill, and then prayed himself. Two years afterward, Mr. Hill found in that same village a chapel and a school, as the result of the first effort of family prayer at the "Black Lion."—*N. Y. Observer.*

### SPELL IT OUT.

Here is an alphabet that will make you study. Get out your Bible and turn to the places. When you have found them read and remember:—

- A was a monarch who reigned in the East. Esther i. 1.  
 B was a Chaldee who made a great feast. Daniel v. 1-4.  
 C spoke the truth when others told lies. Numbers xiii. 30-33  
 D was a woman, heroic and wise. Judges iv. 4-14.  
 E was a refuge where David spared Saul. 1 Samuel xxiv. 1-7.  
 F was a Roman accuser of Paul. Acts xxvi. 24.  
 G was a garden, a frequent resort. John xviii. 1, 2; Matthew xxvi. 36.  
 H was a city where David held court. 2 Samuel ii. 11.  
 I was a mocker, a very bad boy. Genesis xvi. 15; xxi. 9.  
 J was a city preferred as a joy. Psalm cxxxvii. 6.  
 K was a father whose son was quite tall. 1 Samuel ix. 1, 2.  
 L was a proud one who had a great fall. Isaiah xiv. 12.  
 M was a nephew whose uncle was good. Colossians iv. 10; Acts xi. 22-24.  
 N was a city long hid where it stood. Zephaniah ii. 13.  
 O was a servant, acknowledged a brother. Philemon i. 16.  
 P was a Christian greeting another. 2 Timothy iv. 21.  
 R was a damsel who knew a man's voice. Acts xii. 13-15.  
 S was a king who made wisdom his choice. 1 Kings iii. 5-15.  
 T was a sea-port where preaching was long. Acts xx, 6, 7.  
 U was a peasant struck dead for his wrong. 2 Samuel vi. 7.  
 V was a cast-off and never restored. Esther i. 19.  
 Z was a ruin with sorrow deplored, Psalm cxxxvii.

*Children's Paper.*

### CHRIST'S COMPASSION.

One thought as to the method of Christ's compassion is this—that it was specific and individual. It was not indefinite because infinite. He lavished the whole wealth of it upon individual men, women and children. It mattered not who it was, whether the outcast publican, the abandoned harlot, the loathsome leper, the dying thief, so long as it was a sufferer through sin who approached him. His compassion was not like the sunlight dissipated over an indefinite surface; but like the sunlight brought to a burning, dazzling focus at a specific point. His invitations were as general as humanity; his manifested compassion was invariably individual.

Another thought as to the method of Christ's compassion is that it always operated along the line of recognized suffering. Many were those who came or were brought to him, and varied the nature of the needs of which they were conscious. Not many at most came to him as sinners. Here it was a blind man, there a paralytic; here one sick unto death, there one bereaved by death—all seeking relief from pain, but very few coming first of all for deliverance from sin. Now the compassion of Christ was for men as sinners; but he approached them as such along the line of their recognized need. He came at the spiritual through the physical. He made them sensible of his goodness first, and so led them to penitence and faith.—*Sel.*

### TALKING ABOUT JESUS.

Old Dr. Wisner, of Ithaca, used to tell of a little girl who kept coming to him, while superintendent of a Sabbath school, with a request to be transferred to a neighbouring class. For a time she would not give her reason. "Is not your teacher kind?" "Yes, very." "Does she not know the lesson, and tell you a great many good things?" "Oh, yes." "Does she make the lesson interesting?" "Yes, we all like to hear her talk, but,—." "But what?" "Well, sir, I can't help hearing what Miss—, the teacher of the next class, says to her scholars; and I find myself listening to her instead of our teacher." "What is that?" "Oh, sir, she is all the time talking to them about Jesus, and it sounds so good and so sweet. My teacher scarcely ever talks to us about Jesus." C. P.

## "IS IT I?"

In ancient times, some Egyptian soldiers had taken possession of a province belonging to the Roman empire. An ambassador was sent from Rome to the king of Egypt, to require their immediate removal. The king hesitated, and attempted to put off the demand; when the Roman drew a ring around him on the sand where they were standing, and sternly told him that if he crossed that line without first commanding the removal of his troops, he should thereby declare himself the enemy of the Roman people.

Are there not many of our readers who may well by this story be warned of their own danger? Sinners by nature and by actual transgression, we are all "guilty before God" (Rom. iii. 19); and "the wages of sin is death" (Rom. vi. 23). Christ has died, the Just for the unjust, that he might bring us to God. (1 Peter iii. 18.) All who have received and rested upon him alone for salvation are saved; all who have not up to this hour are lost,—rebels alike against the law and the love of God.

Young reader, are you yet among the rebels? Year after year, month after month, every sermon you have heard, every scripture, every tract you have read, has been a messenger from the King, beseeching you, in Christ's stead, to be reconciled to God (2 Cor. v. 20)., are you yet unreconciled? Then does not this word, with the offer of salvation which it brings, draw as it were, a line of love across the broad road down which you are walking? It says, "To-day if you will hear his voice, harden not your heart" (Heb. iii. 15). And you cannot cross that line, you cannot put off the ambassador, who cannot refuse that offer, without once more declaring yourself an enemy, and trampling the blood of Christ under foot. What shall the end be? Will you not think of it?

## IT IS YOUR TONGUE.

It is *your* tongue; it belongs to you, and is the only one for which you are responsible. Your neighbours' tongues may need care also, but that is their business; this is yours. See that it is properly attended to. Watch your tongue. It need watching. "It is an unruly evil"—watch it. It "is a fire"—watch it. It is a helm which guides the vessel; let the helmsman keep wide awake.

It can bless or it can curse; it can poi-

son or heal; it can pierce hearts or blight hopes; it can sow discord and separate chief friends. Watch that tongue!

No one but you can take care of that tongue. You are its own ruler. Your neighbours may hate it, or fear it, or wish that they could bridle it, but they cannot do it. You have the power—watch that tongue.

That tongue has already got you into trouble; it may do it again. It is "set on fire of hell." It burns up peace, blessing, reputation and hope. It causes sad days, weary nights, tearful eyes, and heavy hearts. "For he that will love life and see good days, let him refrain his tongue from evil, that they speak no guile." Watch that tongue.

It is the glory of man. It distinguishes him from brutes. It was bought with blood by the son of God. He claims it as His. It should speak His praise; mis-employed, it may degrade yourself and those around you. You are charged to attend to attend to it. Watch that tongue. The Lord watches that tongue, "There is not a word in my tongue, but lo, O Lord, thou knowest it altogether." For every idle word we must give account in the day of day of judgement. What will be the record of that tongue then? Watch that tongue.—*Watch Tower*

## VANITY OF WORLDLY PLEASURE.

I have run the silly rounds of pleasure, and have done with them all. I have enjoyed all the pleasures of the world; I appraise them at their real worth, which, indeed, is very low. Those who have only seen their outsides always overrate them; but I have been behind the scenes; I have seen all the coarse pulleys and dirty ropes which move the gaudy machines; and I have also seen and smelled the tallow candles which illuminate the whole decoration, the astonishment and admiration of the ignorant audience. When I reflect on what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry and bustle of pleasures in the world had any reality; but I look upon all that is past as one of those romantic dreams which opium commonly occasions: and I do by no means desire to repeat the nauseous pose.—*Lord Chesterfield*.

## AFRICAN MISSIONS.

The *Christian Advocate* says the Rev. William Summers, M. D., a graduate from Pennington Seminary, is about to lead a party of Christian missionaries into Central Africa, under the lead and general supervision of Missionary Bishop Taylor. The plan of Bishop Taylor, concisely stated, is to plant about twenty mission stations on a line running through the rich belt of country which lies just south of the Congo River, and stretches from the Atlantic to the Indian Ocean. For this gigantic enterprise forty missionaries are needed to open the work. Of this number about twenty have been secured. Bishop Taylor himself will enter Africa from the Atlantic coast with twenty missionaries about October or November, and Dr. Summers will enter Africa from the Indian Ocean with twenty more missionaries in May or June next. Both parties will advance toward the interior until they meet, thus completing the chain of mission stations across Africa from the mouth of the Congo on the Atlantic Ocean to the mouth of the Zambezi on the Indian Ocean.

## HELP FROM THE HILLS.

It must be somewhere in the grief that the help of the grief is hidden. It must be in some discovery of the divine side of the sorrow that the consolation of the sorrow will be found. It is a wondrous change when a man stops asking of his distress, "How can I throw this off?" and asks instead, "What did God mean by sending this?" Then he may well believe that time and work will help him. Time, with its necessary calming of the first wild surface tumult, will let him look deeper and ever deeper into the divine purpose of the sorrow, will let its deepest and most precious meanings gradually come forth so that he may see them. Work done in the sorrow will bring him into ever new relations to the God in whom alone the full interpretation of the sorrow lies. Time and work, not as means of escape from distress, but as the hands in which distress shall be turned hither and thither that the light of God may freely play upon it; time and work, so acting as servants of God, not as substitutes for God, are full of unspeakably precious ministries to the suffering soul.—*Rev. Philip Brooks.*

## THE INNER WITNESS.

Much is said and written at the present day on the external proofs of Christianity, and comparatively little is heard of its experimental evidence. And yet, in the great majority of cases, the latter carries a force of conviction which the former never can have. Joseph Cook has this to say on the subject: "The Apostolic Church has much of the inner witness, we have made too little of it. Turn a telescope on a star. At that instant when the telescope has reached the right position the light flashes through the tube and produces an image of the star in the dark chambers of the telescope. Just so when the human will yields to God, there flashes through the human spirit the light from heaven, and there is found within us the star of a sense of forgiveness, a star which the Bible itself calls the day star, and unto which, as it avers, we do well to give heed. The inner sense of forgiveness, has been made too emphatic in certain systems of theology. But in other systems it has by no means been made emphatic enough. I am not opposed to the mystic side of Christianity because I rarely emphasize it. My business is with relations of religion and sciences. Put together the scientific and mystic sides of religion, and this full representation of Christian truth will overpower all opposition."

## The Maritime Presbyterian,

A MONTHLY MAGAZINE DEVOTED TO  
CHRISTIAN WORK,

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

## TERMS IN ADVANCE :

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

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

Parties may subscribe at any time.

All subscriptions to end with December.

The Editorial work and management is gratuitous.

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

All communications to be addressed to REV. E. SCOTT, New Glasgow N. S.

Printed by S. M. MACKENZIE, Book and Job Printer, New Glasgow, N. S.

## HOPEFULNESS IN CHRISTIAN WORK.

BY D. L. MOODY.

You can't find a church in Christendom where people are being saved but the Church people are hopeful. You will find them stopping after the meeting and saying, "What a grand meeting we had, how God is blessing us." I want to call attention to this—Many a man has toiled hard and has got nothing, simply because he was not hopeful. God's man is hopeful. A man who is full of faith is full of hope. You can't find a place in the Bible where God used a discouraged man. Let a minister come into this pulpit who is without hope and the same feeling will get into the pews. It's very catching. If the pews have their harps hung on the willows and there will be nothing done. But let the minister be a hopeful man, and hopefulness will spread and get into the pews.

A friend of mine was telling me that for years he had preached without hope. He used to go down to his pulpit, and sometimes he would say to his wife he would go down and preach, but he didn't believe it would do any good. He didn't expect people to accept his teaching, and they didn't. Afterwards he woke up to the fact that he was the guilty. He saw that he ought to preach expecting results. He began the work again on a new plan, and when he did so God began to bless him. Read the Bible, and you will find that God's men in all ages have been men full of hope. God is called the God of hope.

A friend of mine was telling me that in Boston a man came to him complaining because the Church was going to pieces. He said to him do you doubt the final result of this? Do you believe that Jesus is going to set up His kingdom, and rule and sway even to the end of the earth? Do you believe that he will conquer in the end? The man replied, Of course I do. Then why are you cast down? Why don't you rejoice? Lift up your head, the time of our redemption draweth near. It is only a question of time. Let us be full of hope.

In Chicago, once, I got cast down and very much depressed. I didn't see the work prosper in my hands as it used to do. I was in my study one Monday morning brooding over the Sabbath I had had, when a Bible class teacher, a friend of mine, came in to see me. He had a class of about a hundred, and his Sabbath School lesson was something like a ser-

mon, and he often came in to talk things over with me. He asked me, "what kind of a time did you have?" I said, "a poor time; beating against the air all day." "Well," he said, "I had one of the grandest days of my life. He was on the mountain I was in the valley. I took up the character of Noah. Did you ever study the character of Noah?" "Well," I said, "I think I know all there is about Noah. You can read it all in the Bible in about five minutes." "Yes," he said, "but did you ever study it up. I think if you were to do so you would get great help from it." When he was gone I took down the Bible and read all there was about Noah. It came stealing over me then that he worked on for 120 years without a convert outside his own family.

I went down to the noon prayer meeting and found there two or three hundred people, and I thought, What would Noah have thought if he could have had a meeting like this. He never saw two or three hundred antediluvian meeting together for prayer. A man in that meeting told us that he had come from a town in Illinois where they had admitted a hundred to the Church, and I said to myself, "What would Noah have thought if he could have heard that?" Another man said he was lost and asked us to pray for him, and I thought, "What would Noah have given to have heard that?" He never heard a man say that he was lost and asked to be prayed for. From that day I was not cast down, but if I ever was I never told any body about it. I don't do to tell people if you are cast down, for if you do you are sure to discourage somebody else. We must be full of hope and courage; we must expect to succeed.

There are many men that say, "Give us the morality of the New Testament never mind about the theology." Aye, but you cannot get the morality without the theology, unless you like to have rootless flowers and lamps without oil. And if you want to live as Paul enjoins you will have to believe as Paul preaches. "I beseech you, therefore by the mercies of God that ye do so and so."

Sometimes the heaviest wheat of all may spring up from seeds dropped in an accidental way. What a motive to the maintenance of a personal holiness! The accidental is a shadow of the intentional. Influence is the exhalation of character.  
—W. M. Taylor,



## WRITE TO THE BOYS.

If we had the ear of mothers in the country, whose boys have gone away to the cities, and to the great city, and who are wondering how they may help them to keep pure and true among the temptation of city life, we should say this to them, Write them a mother's love letter every week. We know, by personal experience, how mother's letter keeps her before the young man's eyes and safe in the young man's heart. We know how these letters keep on building a hedge round a young man so high and so thick that foul conversation and evil enticement cannot get through. We do not believe that the devil can get near the mother guarded youth.—*S. S. Chronicle.*

## SOME CURIOUS DISCLOSURES.

The *Blue Ribbon Gazette* has the following:—A confidential retired liquor dealer made some curious disclosures to a *New York Times* reporter recently. He said: "Few liquor drinkers have the faintest idea in regard to the extent of the evil of adulteration. For instance, more than two-thirds of the stuff sold for brandy in this country is the meanest kind of poison. It is manufactured from an oil of cognac. Gin is considered a safe drink by thousands, who believe that it is the only liquor that escapes adulteration. They are mistaken. In most of the gin sold there will be found oil of vitriol, oil of turpentine, oil of almonds, sulphuric ether, and extract of grains of paradise. It is in the manufacture of whiskey, however, that the adulterators do their finest work. You can purchase oils and essences from which "whiskey of any age" can be produced. This style of whiskey when tested will show sulphuric acid, caustic, potash, benzine, and nux vomica, and other poisons. This is the sort of stuff that bores into the coatings of the stomach and creates ulcers. In porter you will find opium, henbane, capsicum, cocculus indicus, copperas, tobacco, and sulphuric acid. In beer, alum, opium, nux vomica, green copperas, vitriol, subcarbonate of potash, and jalap are used. Of course, ale of this character is dangerous to drink. If it does not produce complete nausea it will surely cause intoxication." We have plenty of opportunities in Great Britain of observing the evil moral effects of these intoxicants; these revelations show how fearful must be the physical damage they effect

## PUTTING ON CHRIST.

What does it mean to "put on Christ"? It does not mean that you are only to make an experiment of putting on the garb of the new life, and see how you will like it. No man puts on Christ for anything short of eternity. The act must be a finality, even at the beginning. He must be accepted as the Alpha and Omega. Whoever contemplates even the possibility of being without him, or of ever being without him again, does not put him on. Neither do you put him on when you undertake to copy some one or more of the virtues or characters in him—the gentleness, for example, the love, the dignity—without being willing to accept sacrifice in him, to bear the world's contempt with him, to be singular, to be hated, to go through your Gethsemane and groan with him under the burden of love. There cannot be choosing out here of shreds and patches from His divine beauty, but you must take the whole suit, else you cannot put him on. The garments is seamless, and cannot be divided. *Dr. Bushnell.*

## CHILD CHRISTIANS.

We must accept the fact on Christ's authority that there may be and are child Christians. The Church has lost time and territory and triumph through her "slowness of heart" to believe this. She has elaborated agencies for nineteen centuries to win the adult, the mature, the old for Christ; but till a century ago she slighted the children, and thus let grow up around her and in her very midst those who should early have been secured for Jesus. She missed her opportunity, and then, when the children had ceased to be children, began to seek their conversion. Having first "let them slip," she set herself to win them back to Christ. It was an attempt to cleanse the stream in the channels, instead of keeping it pure at the spring. We have now taken hold firmly on the truth that our children, even "little ones" may be believers, and that not a few are. "Mother," whispered a little boy, as he sat by her side at the Lord's supper, "why mayn't I take the Sacrament?" "Because, dear child, it is only for christians?" but no sooner had the mother said the words than her heart misgave her. Nor was her embarrassment lessened when her child again whispered, "Mother, am I not a Christian? for I really, really do love Jesus,"—*Presbyterian.*