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Go Ye

# The Maritime Presbyterian.

To Every Creature

Into all the World

Preach the Gospel

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

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JUNE 15, 1882.

Public Archives of 1875

HALIFAX, N. S.

A REVIVAL OF PRESBYTERIANISM IN  
THE MARITIME PROVINCES.

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MISSIONARY LIFE AMONG THE CANNIBALS.—The life of our pioneer missionary Dr. Geddie, written by Dr. Patterson, and just issued from the press is a most interesting and instructive book. It is a storehouse of information with regard to the Islands of the south seas. It vividly describes their physical formation, their characteristics and their scenery where every prospect pleases. Turning to the darker side of the picture, their inhabitants only vile, it no less vividly pictures heathenism and in terse and simple story tells of their coming out of darkness to light from the first germ of the Mission at home through the opposition and discouragements of its earliest days, through the toilsome but triumphant victories of later years, to the death of him who now sleeps in the Geelong cemetery, until, his work done, Dr. Geddie rested from his labors.

The first gallon of sweet cider bought for family use in the first step taken towards making a drunken household; for before the gallon is gone there is a looking for it, and another is purchased; but every day it gets more and more sour, stronger, more alcoholic, and before one knows it is felt to be a need; soon hard cider is in daily use, and when the cider season is over, a necessity is felt for a substitute; then the way is steadily downwards to a drunkard's grave.

ALCOHOL IN HOSPITALS.—Dr. Webster who has banished alcohol from St. George's Infirmary, London, with a saving of more than £500 a year, says: "So far no bad results have been manifested; on the contrary, several good ones are apparent." It is clear from many such experiments that all the money expended for beer, wine and spirits in all the hospitals and work-houses in the country is simply wasted. Paupers and patients would be better without it.—*Herald of Health.*

It is the habitual thought that frames itself into our life. It affects us; even more than our intimate social relations do. Our confidential friends have not much to do in shaping our lives as the thoughts have which we harbor.—*J. W. Teal.*

# The Maritime Presbyterian.

Vol. II.

JUNE 15th, 1882.

No. 2

## STATE OF THE FUNDS, JUNE 4th, 1882.

### FOREIGN MISSIONS.

Bal. due Treas. May 1st, '82	\$ 727 64
Received to June 4, '82	292 45 1020 09
Paid Rev. J. W. McKenzie, Trav. Exp.	840
Paid Rev. J. W. McKenzie special	101
Paid Dr. Steel for the Morrison children	122 78 1063 78.

Bal. due Treas. June 4th \$ 43 69

### DAYSRING, ETC.

Received to June 4th, '82	\$ 55 35
Bal. due Treas. May 1st, '82	374 23

Bal. due Treas. \$278 88

### HOME MISSIONS.

Bal on hand May 1st, '82	\$ 155 33
Received to June 4th, '82	25 80 181 13
Expended to " " '82	68 50

Bal. on hand June 4th \$112 62

### SUPPLEMENTS.

Received to June 4th, '82	\$ 61 97
Bal. due Treas May 1st, '81	1090 91

Bal. due Treas. June 4th \$1925 97

### COLLEGE.

Received to June 4th, '82	\$ 67 53
Bal. due Treas. May 1st, '82	\$5069 69
Expended to June 4th '82	857 50 3927 09

Bal. due Treas. June 4th \$3359 51

### AGED MINISTERS FUND.

Bal. on hand May 1st, '82	\$624 50
Received to June 4th '82	13 75 638 25

Bal. on hand June 4th \$638 25

### RECEIPTS FOR THE MONTH OF MAY.

Foreign Missions	\$202 45
Dayspring and Mission Schools	55 35
Home Missions	28 80
Equipments	64 97
College	67 53
Aged Ministers	13 75
Synod	6 00
	\$626 80

P. G. MCGREGOR, Treasurer.

The English Presbyterian Synod have decided by a small majority, after a lengthened discussion, that the office of Moderator of Session, Presbytery, or Synod, shall be limited to ordained ministers.

## OUR MISSIONARIES RETURN

After a years sojourn in their native land the McKenzies are again on their way to the South seas. They came home when the Synod was in session in New Glasgow last year. To the Synod Mr. Mackenzie made his first address. They left on Friday 2nd inst., while the Synod was in session in Charlottetown this year.

The visit home has done good both to the missionaries and to the church.

When they left the islands, Mr. Mackenzie's strength was so far reduced that some of his fellow laborers almost despaired of seeing him again. He is now almost as strong as ever he was.

In another way they have been benefited. During their long isolation in their island home they had begun to feel that the Trinidad mission was so far overshadowing the work in the New Hebrides that the church's interest in that field was waning and this thought often discouraged them.

The expressions of interest in and for themselves have been so abundant where ever they have gone, that they have been greatly cheered and they go forth to their field of labour feeling that they are followed by the prayers and sympathies of the church in their native land.

Good has been done at home. Their visits have quickened our interest in their work, and apart from the restoration of Mr. McKenzie's health the year has thus been a most profitable one for the mission. As they go forth let us not forget their claims upon our help our sympathy and our prayers.

A good story is told by Dr. Johnson of a father hearing the voice of his child as he was picking his way carefully along the mountain-side, "Take a safe path, papa; I'm coming after you." Ah! if older Christians, while passing along the rugged hill of life, would only remember that young Christians and children are coming on after them, how much more circumspect would they be concerning the path taken!

## MEETING OF SYNOD.

The Synod of the Maritime Provinces met in James Church, Charlottetown, on the evening of the 30th ult. Although the building was not filled there was present a good congregation composed chiefly of members of the various Presbyterian churches of this city.

The proceedings were commenced by Divine service conducted by Rev. Dr. Pollock of Halifax who preached an able and appropriate sermon on the functions and duties of the Christian ministry from 1st Tim., 4th chap., 11th verse. "These things command and teach."

After the service was concluded the moderator took the chair and the clerk of the Synod read the list of deaths, inductions, ordinations and changes which had taken place in the different Presbyteries during the year.

The roll of members of Synod was then called and the meeting proceeded to elect a Moderator. Several gentlemen were proposed, but the nominations were withdrawn and Dr. McKnight, Principal of the Theological Hall, Halifax, was by an unanimous vote, chosen Moderator of the Synod of 1882.

After he had taken the chair he in a few words warmly thanked the Synod for the honor done him and said that it gratified him the more, as he looked upon it as an evidence of the good will felt by Presbyterians generally toward the institution to which he belonged and which they supported.

Rev. K. McLennan then moved that a vote of thanks be presented to the retiring Moderator for the manner in which he had presided over the Synod last year and for the excellent sermon just delivered.

The motion was unanimously passed with a request that the sermon be published. Dr. Pollock acknowledged the vote of thanks and promised to put his discourse in such a shape that it might be printed at an early day. He expressed the great pleasure he felt that

the choice of the Synod had fallen on so suitable a Moderator as Dr. McKnight.

After the clerk had read a synopsis of the business which would occupy the attention of the Synod this year and various notices had been given to committees, the session closed about 10 o'clock.

WEDNESDAY, MAY 31.

The Synod resumed business on Wednesday morning. Mr. Sedgwick, from the Commission of Synod, appointed last year on the Lawson Appeal Case, reported that it had attended to the work assigned it. The P. E. Island Presbytery had appealed from some of their decisions to the General Assembly. Mr. S. stated that the Commission had opened proceeding with one member less than the quorum. On motion, this action of the Commission was sustained, and the minutes and accompanying documents were ordered to be forwarded to the General Assembly.

Mr. E. D. Miller reported from the Committee on the "Supplementary Scheme." It was moved that the report be remitted to a Committee with instructions to consider our present supplementary scheme, the one now submitted, and also that submitted by the General Assembly, and report their views either for the continuance of the present scheme, or the adoption of a new one. It was moved in amendment that this Synod, while fully alive to the importance of adequate ministerial support, yet as the General Assembly is taking action in the matter, the Synod, for the present, deem it inexpedient to make any change, and recommend the present scheme to the liberality of our people. The amendment was carried by a considerable majority.

The Synod was occupied till near the close of the evening meeting, considering an appeal from a decision of the Presbytery of St. John, by the Session of St. Andrews Church, St. John. The judgment of the Presbytery was almost unanimously confirmed.

THURSDAY, June 1.

Rev. E. A. McCurdy reported on "Systematic Beneficence." The report was full and encouraging. It recommended the prosecution of the work by the committee, and that congregations be urged to take collections for all the schemes of the church, and a weekly collection in Sabbath Schools for some missionary object.

Dr. McGregor reported on the financial state of the Theological Hall. The funds are deficient. It was agreed that the Agent of the church be instructed to write by authority of Synod to those congregations which have not made collections, asking them to attend to this duty, and also to ask stations to do likewise.

Dr. Burns moved, in reference to the endowment of the College, regretting that only about \$70,000 of the \$100,000 proposed to be raised for endowment had been secured, and in view of the pressing necessities of the case, that Presbyteries be instructed to take immediate action that the work be completed. The motion passed unanimously.

Rev. E. Smith reported on Sabbath observance, referring to the causes leading to Sabbath desecration, lamenting its increase especially in connection with Railways, and recommending measures for improvement.

In connection with this subject, Dr. McCulloch read an overture from Truro Presbytery, drawing the attention of the Synod to the greatly increased Railway traffic on the Holy Sabbath, suggesting that an effort be made to combine all the religious denominations in efforts on this important question, and proposing to aim at the establishment of associations throughout the Dominion, with the view of effectually influencing Parliament on the subject.

He added a few remarks to the paper read, urging the duty of demanding from the authorities the proper observance of the Sabbath as a right. He had known

as many as seven trains leaving Truro on a single Sabbath. The evil is great and growing.

Mr. Meek, of the Presbytery of Truro, addressed the Synod in support of the overture. Decided steps were required, and the Government should be informed of the feelings of the people on this subject. The church is the guardian of the religious rights of the people. They look to the Church to speak out on their behalf.

After remarks from other members of the Synod, it was agreed to receive and approve the report, as also the overture, to renew its testimony in behalf of the permanent obligations of the Sabbath, to express regret and alarm at the increasing desecration of the Lord's Day, especially on our Railways, to direct ministers to preach on the subject, to authorize the preparation of a Pastoral Address on the subject, to be read in all our pulpits, remit to the Committee to prepare petitions to Parliament, and to correspond with other Denominations with the view of organizing a Dominion Sabbath Alliance.

The Synod appointed a committee to prepare the Address as follows:—The Moderator, Drs. Burns and Pollock, and Mr. Charles Robson.

In the evening a Conference was held on the Missionary and other work of the Church. Dr. McGregor gave a succinct view of the state of the funds. This was encouraging. He urged special attention to the training of children in Sabbath Schools to the habit of giving for missionary purposes. 1139 children are receiving instruction in our Mission Schools in Trinidad. Our Sabbath School children are doing a noble work, but increase is needed. Attention was called to the work of French Evangelization, and the principal part of the evening was spent in discussion on this subject. At the close Dr. Burns submitted a resolution as follows: "That the Synod express gratification at the report submitted by

the Agent respecting the improved financial condition of our Missionary schemes indicating an increase of \$5,000 in the year; but inasmuch as our fields are whitening and widening, they require a corresponding increase of funds, and that every congregation and Mission Station should on no account omit any of the collections."

#### FRIDAY JUNE 2.

The forenoon sitting was principally occupied in considering and amending the rules and regulations of the fund for aged and infirm ministers. Dr. McCulloch reported from the Committee appointed last year in connection with proposals to establish a "Ladies Seminary." For reasons given, the Committee had not succeeded in securing the carrying out of the proposed measure.

Mr. Carruthers read an offer from the Town of Pictou to proceed with the Seminary. It included a free site, and a subscription of \$13,240, with the expectation of reaching the sum of \$15,000. After considerable discussion the following resolution was unanimously adopted.

Whereas, it is desirable that the Presbyterians of the Maritime Provinces should have a Ladies Seminary as soon as possible.

Whereas, in the judgment of the Committee appointed last year in connection with matter of establishing a Ladies Seminary, \$30,000 will be sufficient to build and equip such a seminary.

Whereas certain persons in the County of Pictou offer to take Stock in a Ladies' Seminary to the amount of \$13,000, and offer to give a free site on condition that the Seminary be in the town of Pictou, and as it is in every way a suitable place for such an institution.

Therefore the Synod hereby approves of the establishment of a Presbyterian Ladies' Seminary in the town of Pictou, recommends the members of our Church to take stock in said Seminary, urges upon Presbyterians to give whatever assistance they can in the way of obtaining subscriptions, and promises to give said Seminary its moral support and influence.

The Synod would have it distinctly understood that it comes under no pecuniary obligation in connection with the establishment or maintenance of said Seminary.

The report on Sabbath Schools was presented by Mr. Donald. It gave in general a cheering view of this important part of church work, and recommended that portions of Scripture, connected

with the lessons be read daily, that pastors conduct classes with special regard to the training of Teachers, and that they endeavor to secure weekly collections from the school for missions, appropriating a part to the support of the "Day Spring." Mr. T. Cumming moved the adoption of the report, and with others made remarks on the great value of the godly upbringing of the young, and the urgent duty of parents in this respect. Only one in 14 of the scholars in our schools is in actual fellowship with the church. The report with its recommendations, was adopted and Sessions were urged to use all suitable means to increase the efficiency of the schools.

The report on the state of religion was presented in the evening by Mr. Duncan. Some of the reports from Sessions and Presbyteries indicated a fair degree of prosperity, while others—the larger number showed little or no progress. The report recommends that sessions hold special meetings soon after the receipt of the circulars of the Assembly's Committee and to answer as far as possible the questions submitted to them, and that the Synod urge Presbyteries to give special attention to securing answers from Sessions. Mr. Duncan resigned the conveyance of the committee. Several members spoke of the great importance of this subject; and deep regret was expressed at the prospect of parting with Mr. Duncan and losing his valuable services. The report with its recommendations was adopted unanimously.

The report on Temperance was read by Mr. Simpson. Only four of the ten Presbyteries had sent reports. The true state of matters could not, therefore be well reported. The Synod was requested to use its influence for the more effectually carrying out of the recommendations made last year. Pictou Presbytery had given the best attention to the subject, and others were invited to imitate it. The report was adopted, with a resolution proposed by Dr. Burns, reaffirming the previous testimony of Synod.

An overture on Statistical Tables from the Presbytery of Lunenburg and Yarmouth was transmitted simpliciter to the General Assembly.

The amalgamation of the Funds for widows and Orphans in the Maritime Provinces was effected in a previous part of the day. Various other reports received attention, and the Synod adjourned to meet in Fort Massey Church, Halifax, on the second Tuesday of October 1883.

**REPORT OF THE COMMITTEE OF FOREIGN MISSIONS—EASTERN SECTION, 1882.**

The Committee having sent to the Press all the reports and letters which they have received from the missionaries, have little that is new to lay before the General Assembly. They will therefore compress their Annual Statement within shorter space than usual. Of the two missions under their superintendence they will present a brief record

**OF THE NEW HEBRIDES MISSION.**

The work of Christian Missions on the New Hebrides Islands is conducted by Missionaries in connection with various branches of the Presbyterian Church, as follows:

Missionary.	Appointed.	Location	Church Supporting
Rev. J. W. Mackenzie	1872	Elfe	Presbyterian Church of Canada.
Rev. Joseph Ansbald	M. A. 1873	Anityum	Free Church of Scotland.
Rev. H. A. Robertson	1872	Kromanga	Presbyterian Church of Victoria.
Rev. Thomas Neilson	1864	Tanna	Presbyterian Church of New Zealand.
Mr. James H. Lawrie	1879	Anityum	Presbyterian Church of Otago and Southland.
Rev. John O. Paton	1838	Anityum	Presbyterian Church of South Australia and Tasmania.
Rev. D. Macdonald	1871	Elfe	
Rev. William Watt	1869	Tanna	
Rev. Peter Milne	1869	Nguia	
Rev. Oscar Mitchellson	1878	Tongoa	
Rev. Mr. Gray	1881	not located	
Rev. Mr. Fraser	1881	not located	

The Mission is of a composite character. The missionaries are sent out and supported by the different churches named; and to them are severally responsible. They however meet annually in Synod, and deliberate and decide on measures to be carried out for the common good, and for the evangelization of the group. Rather more than one fourth of the located missionaries are from the Presbyterian Church in Canada and the principal reference here will be to their position, work and progress.

**REV. MR. MACKENZIE—KEATE.**

Mr. Mackenzie in consequence of serious indisposition, and consequent loss of strength, returned on a furlough one year ago, seeking rest and vigour, so that he might as soon as possible resume his work. He was very cordially welcomed, as an earnest and faithful laborer.

Mr. Mackenzie finding himself greatly recruited by a few months of rest, devoted a great deal of time and energy to visiting congregations, and wherever he has gone the people have shown deep interest in himself and in the mission which he represented. His hearty reception in all places visited, the practical expression of interest in his work, and regard for the comfort of himself and family, every where evinced, have proved refreshing to himself and gratifying to the committee; and in no case was this more unexpected, spontaneous, and munificent than by friends in the city of Montreal, whose aid is hereby acknowledged.

Notwithstanding Mr. Mackenzie's abundant labor he has so far been sustained and strengthened and if the Lord will, will probably leave our shores before the meeting of the General Assembly.

**REV. MR. ROBERTSON—EROMANGA.**

The subjoined is Mr. Robertson's own condensed statement for the year past:—"I think I can safely say, notwithstanding two cases of deliberate murder, that this year has been, at least, one of the most encouraging we have had in the work on this Island.

Between meeting of Synod in 1880 and this date, 4,000 lbs. of excellent Arrow-root have been prepared by the church-going people, extending over two-thirds of the island; a bridle track has been cut from Dillon Bay to Cook's landing, a distance of at least, 18 miles; a strong Mission Cottage 30ft. x 20ft., of the best Australian hardwood, has been erected at Cool's Landing; a substantial wattle and plaster School House 30ft. x 20ft., has been built at Dillons Bay; the Martyrs Church plastered inside, and for these buildings 5 kilns of lime were made. Since January a number of the districts occupied by our teachers have been visited, either by boat or overland, and by the 1st February (1882) we hope to complete the visitation of all our outposts. At present we occupy twenty-three districts and most of the teachers are doing well.

Among our teachers and Church members, there have been no cases requiring disciplinary action this year, but three of our



ers have died, including Sozo, Mr. James Gordon's faithful helper. The wives of three other teachers have also died since the beginning of the year, one of these was Outovo, or Marj, who had been a faithful servant to Mrs. McNair. At present we have only fifty-five adult Church members, but a large number of young men, especially at Dillon Bay, might be admitted any day, so far as good conduct and fair knowledge would qualify them, but we are in no hurry to admit them. By next year probably several of the young men, and a few women, will be admitted to Church fellowship. The conduct of the Church members has been good for two years. The same can be said of the young men and women who have given up heathenism. The Sacrament of the Lord's Supper was dispensed in Cook's Bay in the month of March, and again in Dillon's Bay in July. The usual Sabbath Services at all the districts have been regularly kept up, and the daily morning schools, but these latter with less regularity. In Dillon's Bay Sabbath and week day classes have been regularly attended, and the Lord's Day observed as it ought to be, by all who profess to be Christians. There has been no bad talk among the heathen this year. Our Christian people have been unusually kind to us this year in cheerfully helping in work, and giving many *bona fide* presents of food. Kromanga is now a fine field for both evangelistic, and the more solid work of training and building up.

As a family we are well. There have been two Christian marriages this year. Six adults and two infants have been baptized.

A third edition (1500 copies) of our Catechism, was printed this year in Sydney, under the kind care of Mr. Copeland. Mr. Annand also printed a short Bible History, prepared by the late Mr. Gordon.

Notwithstanding Mr. Robertson's statement, "as a family we are well," Mrs. Robertson has been *portions of the time*, seriously ill and for this as well as on other grounds, Mr. Robertson has asked and obtained from the Committee, subject to the decision of the Assembly, leave of absence from Kromanga from a year dating from the end of the current year.

#### REV. MR. ANNAND—ANETUM.

There are two missionaries on this island, Mr. Annand on the southern side, and Mr. Lawrie, Mr. Inglis's successor, on the north. The Mission Synod have expressed their belief that from the de-

creasing population and the clamant need of the heathen islands, the time has come for the removal of one, to occupy a heathen island, and sent requests to the Committees of the Free Scottish Church, and of the Canadian Church to negotiate for the removal of one, as soon as practicable. This Committee has expressed concurrence, and readiness to act on the suggestion, but no decision has yet been reached as to whether the senior or junior missionary should be removed.

Respecting Anlecahat, Mr. Annand's side of the Island, his report is in brief.

"The work goes forward encouragingly though the population steadily decreases. The church is losing in numbers, but is growing in purity. Our accessions do not balance the losses from deaths, and respites.

Education is assuming a more hopeful aspect of late. In addition to the morning classes, so long in operation, for the instruction and edification of the people generally, we have this year organized four schools for children. These are modelled after our own afternoon classes at the station. Reading, writing, and arithmetic are now taught in five central districts on this side of the island. Nearly all the boys and girls attend these schools; and we are encouraged by the interest taken in them by both old and young. The attendance of the people upon the Gospel ordinances, as well as their general conduct during the year has been commendable.

The arrowroot contribution towards the spread of the Gospel among the heathen is 1034 lbs.

Dr. Steel places to the credit of our funds £7, the proceeds of sale of arrowroot during the past year. The Committee report these facts with great satisfaction.

#### OTHER MISSIONARIES AND ISLANDS.

While we may and perhaps ought to have a special interest in our Missions, all the others are equally, in our opinion, the missionaries of the Lord, and their work dear to us, it seems therefore very desirable, to give a short statement respecting their work and progress. The subjoined facts are furnished by the brethren themselves who labour on the islands named.

#### ANAMU—ANETUM.

"The work of the Lord goes on steadily at this Station; for some months past a number of men and women, mostly Church members, have come to us expressing an anxiety about the safety of

their souls, they said that they wished to trust Jesus, but as their hearts were hard and dark, they did not know how.

Mrs. Lawrie dealt mostly with the women, and I spoke to the men. Some of them we believe have been truly converted, and are now trying to bring others to the Saviour; others do not as yet give any evidence of having got a new heart.

Our day-school at the Mission Station has been attended by about 70 men, women and children during the past season.

Two new Church members have been admitted during the past year. At the present time 12 men and women are attending the class for intending communicants; they must attend this class for about a year before they can be admitted into the church; this is as a test of their character and also as a means of increasing their knowledge.

I have again visited the whole of my side of this island, and find the present population to be 563. Males 355; Females 208.

Our people have contributed 1615 lbs. of best arrowroot this year, the whole of the proceeds to go for missionary purposes.

JAS. H. LAWRIE.

#### FUTUNA.

I have just visited the island of Futuna and find "Tatavaka" the Aneityum teacher and his wife both well. I held Divine Service with the few natives surrounding the mission premises, the Aneityum teacher interpreting for me. The people have still a most hardened look, and are loath to give up any of their heathen customs.

Two trading vessels called lately and got away 19 men. This trade most effectually destroys family life, as when the husbands are taken away, the wives just become the property of other men.

The general health was good.

J. H. LAWRIE.

#### ANIWA.

On this island the work of the mission has been conducted without interruption for the last twelve months.

The average attendance at the Church and Sabbath School has been about three fourths of the whole population, and over the half have attended our Wednesday evening prayer meeting.

From our communicants' class 30 adults were baptized and admitted to the membership of the Church after which, 17 of their children were baptized. Ten of the above were young men and women whose Christian intelligence would equal

that of any similar number of their own age in the colonies. Three of them were school teachers and leaders in every thing good.

One elder of the church died rejoicing in Jesus, and four new elders were ordained in it.

As a Christian duty the natives without payment re-roofed the church, cleaned and put a new reed fence round it, and prepared three casks of arrowroot to pay for the printing of the Scriptures in their own language, and also to provide their third yearly donation of £10 to Dr. Merceur, for the *Heathen Mission fund* of our Church. They cheerfully helped with all other work required at the Mission House, for which they were paid at the rate of sixpence a day.

I have translated and prepared for the Press ten complete books of Scripture and other portions, which our last Synod sanctioned the printing of as soon as possible.

As a gift to our Mission, Mr. Watt, of Tanna, kindly printed 400 copies of a hymn book of 43 pages, which the natives now sing nicely, and Mr. Anand, of Aneityum, printed and sent us Almanacs, which they value highly. We have had much encouragement in every department of the work, and the day schools have been regularly conducted by our native teachers.

JOHN G. PATON.

#### PORT RESOLUTION.

##### TANNA.

I have to report that the average attendance at Church at this Station is about 50. That about 20 attend the Wednesday prayer meeting, and about the same number morning and evening worship, and school, at which they are learning to read, write, and count. A Church has not yet been formed, but there are ten or twelve people whom we expect soon to baptize and admit into the Church. I have no teachers on out-stations at present.

THOMAS NEILSON.

##### KWAMERA.

##### TANNA.

On the 6th October I baptized 6 adults and 3 children, and on Sabbath, 9th October, the Sacrament of the Lord's Supper was dispensed by Mr. Neilson, who had kindly come round to assist at the formation of the first Christian Church on Tanna.

In the month of September the Acts of the Apostles, issued from our Press, were put into the hands of our natives.

460 lbs. of Arrowroot, a grass Church, and a boat-house, constitute the free contributions of the people for the year.

We have celebrated two Christian marriages.

The usual Sabbath and week day Services have been kept up.

Two out-stations have been re-opened, teachers for them having been procured on Aneityum.

W. WATT

#### HAVANNAH HARBOR.

##### EFATE.

This year 27 young and old have been baptized, 40 joined in the Communion, 6 withheld themselves, and 6 were withheld from it. The nominally Christian population is upwards of 150. The increase has been greatest at Moso. The teacher was removed from Sena, in consequence of drunken natives, supplied with drink by a white man, threatening his life. This nearly led to a war. Is there no way of stopping this drink traffic here, as in Fiji? While this is carried on, whose life is safe?

##### NATIVE TEACHERS.

About forty native teachers draw a small support from the Teachers fund, and receive in all little more than would support a Christian Missionary, the explanation being that they can live on native food in the ordinary huts of the Islands, and use inexpensive dress.

Mr. Annand writes:—This year three Tannaese were added to the number of our teachers, thus giving another tongue to our polyglot company. There are now men and women of six languages supported from the Native Teacher's Fund.

The following statements also from his pen are not only in themselves interesting but offer a pleasing testimony to the work which the Lord has done in Efate by the Missionary who is enjoying at present his temporary rest.

"In many cases these teachers show real heroism in the cause of Christ. It is often at the peril of their lives that they go away among the savages. This both they and their friends well know; yet volunteers are found for the work. This year when the Christians on Efate were informed that a teacher was wanted for Api, a man and his wife from Eratap volunteered to go. In this case, certainly no pressure was brought to bear upon them to cause them to undertake their work, for their Missionary was absent. When we recalled how lately these people themselves were heathen, and how they were wont to treat those who first took them

the Gospel, we exclaim, "Behold what hath God wrought." It is only seven or eight years since the Eratap people determined to kill their own teacher, and banish the sound of the Gospel from their isle. Now, one of these same people and his wife, volunteer to encounter the same dangers, and run the same risks, that their earliest benefactors did, and this, too, that they may carry the light of life to a strange tribe, speaking a language unknown to them.

Soon after we called at Erakor, in September, the Eratap people arrived, having accompanied Kalisong and his wife (the new teachers) to see them safely embarked. When they came to the beach an Erakor man spread out a sleeping mat on the ground, upon which to receive a contribution or a missionary collection on behalf of the young couple leaving. In a few minutes quite a fine parcel of useful goods, including a shirt or two, some calico, and several handkerchiefs, were given by the Erakor people. When all who wished to do so had contributed, the package was made up and placed in the boat. A general hand-shaking with the teacher and his wife followed, while we noticed tears on many cheeks, and when we left the shore some of them waded out in the shallow water, waving farewell. Then the sound of general wailing arose and came to us over the water, as we glided swiftly out to sea; but soon the wailing died away in the distance, and we were left to meditate upon the power that had changed that man and woman sitting by our side, from savage heathens to meek and lowly followers of the Saviour. They were now manifesting the genuineness of the change, by leaving home and friends to carry the same glad tidings that had saved them, to those sitting in spiritual darkness.

A few days later we left our friends at Burimba Api; and calling upon them a fortnight after, we found them enjoying the friendship of the Apians.

It is such as these that you are supporting in their work. "Be not weary in well doing."

It will thus be seen that help given to aid Missionaries in employing these teachers, is one of the most economical methods for making known the Saviour's name to the dwellers in the heathen islands.

##### THE DAYS PRING.

Our Clipper Barquentine has been sailing o'er the seas for another year, and the Lord has preserved all who have sailed in her. Subjoined is the official statement of her work.

"During the past year the Mis-

sion Schooner 'Dayspring' has made two voyages to the Islands. The first of these extended from the 2nd of April to the 16th of August; and the second extended from the 1st of September to the 21st of December. On each occasion she carried with her a full cargo of stores and timber, and other necessaries for the Missionaries; together with letters, papers, books, and other such articles. On her first voyage she had Rev. Mr. and Mrs. Michelsen of Tongoa on board as passengers, and on her return to the Colonies in the middle of the year she brought up Rev. J. G. Paton and Mr. Holt, with their wives and families to Melbourne. Mrs. Watt, of Tanna, being in need of medical advice came up also to Melbourne and returned to the Islands with the second voyage of the "Dayspring." The time occupied in sailing between the Colonies and the Islands amounted in all to seventy-six days. The time occupied among the Islands was one hundred and sixty-four days. This time was spent in visiting all the stations in the New Hebrides Group at which Missionaries or Teachers are settled; in delivering the supplies at each station; in conveying the Missionaries to the Meeting of Synod on Aneityum, and in returning them all to their homes again. The whole of the month of October was spent in visiting the Island of Tongoa, and the heathen Islands in the northern end of the Group. The Revs. Messrs. Annand and McDonald as Deputies from the Synod, visited a number of heathen villages on the islands of Ep., Pasma, Ambrim, Malikolo and St. Bartholomew's. Their purpose was to go as far as Santo, but they were prevented by calms. With reference to this visit Mr. Annand reports:—"We were well received everywhere. There is not now an island of any importance in this group that is not open for the settlement of one or more Missionaries." A Native Teacher and his wife were settled under hopeful circumstances, on Ep.

Before leaving the group for the season the vessel called at all the Mission Stations, and took on board the letters and orders of the various Missionaries. She also conveyed Mr. and Mrs. Lawrie to Futuna, in order to ascertain the state of the Mission on that island. On her return to Sydney at the close of the year, the "Dayspring" brought twenty-six casks of arrowroot, which had been collected and prepared by the natives at several of the Mission Stations for the benefit of the Mission.

Her expenses have been fully met by the contributions of the Sabbath Schools

of the respective churches connected with the Mission, and her periodical visits are as welcome to the Missionaries as they are necessary for the efficiency of the Mission.

## II TRINIDAD MISSION.

Rev. John Morton.—Caroni District, Residence, Tunapuna, Teacher, Bakhan at Arouca, at Tunapuna Allah D'ia.  
Rev. K. J. Grant.—San Fernando District. Assistants, Lal Behari, George Sadaphal, teacher in main school Joseph Corsbie.

Rev. T. M. Christie.—Couva District Teachers, besides monitors—three—Narayan—Ranjans, and Madhu.

Rev. J. W. McLeod.—Savanna Grande District, Residence Princetown. Assistants, Joseph Annagee and Juramin. Teacher of main school Miss Annie L. Blackadder.

The Committee have to report for the first time that four Missionaries have laboured in this Mission during the year, in the districts above mentioned, and with the assistance specified. They have all had the disadvantage of an unusually sickly season, during which, through the prevalence of yellow fever or a malarial fever, closely resembling the deadly malady just named, many Asiatics and a good number of Europeans died. We have much reason for gratitude, that the Lord protected the Missionaries and their families so that they were preserved in safety. Mr. Christie and Miss Blackadder were both for a time disabled from work but have been mercifully restored.

The Committee will present only a few particulars respecting the different districts.

## THE NEW DISTRICT.

Mr. Morton having introduced Mr. McLeod to his people and work at Savanna Grande, removed his family to his new district, and having selected Tunapuna, a village, in population, ranking the highest after San Fernando, rented a temporary dwelling and addressed himself to his work. As soon as possible he opened four outstations, and carries on his work at five centres, Tunapuna, the Caroni, Arouca, Orange Grove, and Curepe. Four of these have a Sabbath service, and the last named a weekly Tuesday evening meeting. Here the people raise the rent of the School Room \$5 monthly. In Orange Grove, the Estate School Room is occupied. In Arouca, where difficulties have been greatest, Rev. Mr. Dickson has given valuable aid by furnishing a free School Room. In Tunapuna, meetings and School are held in the mission premises,

and in the Caroni, a contribution of £37.9 from James R. Craig Esq. Glasgow will commence a fund for building a School Room, of the help from the people having been early received. Ten Hospitals have been visited and service repeatedly held with the patients.

#### BUILDING OF MISSION HOUSE.

Mr. Morton's rented dwelling being uncomfortable and unhealthy, a proper house was indispensable, and it was decided the house should combine dwelling and School Room. This has been carried out at a cost of £534 Sterling, to which something like £50 will have to be added yet for painting. No special appeal for funds having been made, the debt on the building at the end of 1831, was £448. At the suggestion of Mr. Morton the committee decided that payment should be spread over a few years, that for the present year one hundred pounds be paid from the funds to cover interest, insurance and leave a balance to reduce the debt, and that both in Trinidad and Canada special donations from funds might be obtained during the year. It was also agreed that fifty pounds be granted for other buildings in this new field to enable Mr. Morton to deal with the Caroni, for a teachers room at Arouca, and perhaps also a school room there as no government aid can be obtained in the present room.

The half of these sums have been remitted and a good beginning made in special contributions, a lady of United Church New Glasgow has sent \$100 and has been followed by another of like mind, Mrs. Thomas Dawson of Portapique mountain, who has given an equal sum. A few more such liberal women and men with smaller donations than these, for all can not give in hundreds, would soon reduce the debt, and greatly cheer the missionary grappling with the difficulties of the new field.

It will thus be seen that a great deal has been done in a single year, and that the new field is being really occupied. School attendance and baptisms given elsewhere.

#### SAN FERNANDO DISTRICT.

Mr. Grant returning to his post one year ago, immediately resumed his work, which is truly a great one, with his characteristic energy and zeal. In this work he has been faithfully assisted by Lal Behari and George Sadaphal as well as by Mr. Joseph Corsbie, teacher in the San Fernando School. Sixteen schools with a roll of 626 and an average of 417 scholar, though taught by others and most

of the teachers have done their part well, must make a large demand on time and strength for superintendence. But not in vain have time and strength been so devoted for Mr. Grant had the satisfaction and joy of reporting, that never was there so much interest shown in his annual examinations, and never did the scholars show more decided progress. Mr. Corsbie's School maintains its character and usefulness. The three Government supported schools in the Indian Settlements were hindered by bad roads, during the wet season, but a good work has been done among the adults, some having been baptized, while others are candidates.

In addition to the six stations, which have regular Sabbath service in Hindustani, an English and a Hindustani service are held in San Fernando. Here also the Sabbath School flourishes, scholars 75, and all the teachers Asiatics, except Mr. George Lambie and Mrs. Grant.

Another interesting and excellent arrangement is, that the teachers of the day schools meet every Saturday morning with Mr. Grant to report and to be instructed and in the evening the Sabbath school teachers meet to study the lesson for next day. The progress of liberality, as well as of general prosperity, in the Asiatic congregation is shown by the notice which they sent at the New Year, that for 1832 they will provide another twenty five Pounds Sterling towards their Pastor's salary making in all one hundred and twenty five pounds. Other results of the year's work will be presented in the general statement to be given.

#### COUVA.

Though indisposed in health for a few months, Mr. Christie has more than continued, with short interruption his usual work. He began the year with an extra evening Hindustani service in Exchange school near his home. In June he began an English service with the design of bringing more fully under Christian influences, persons on the estates who are in authority over the labourers, and feels that the effort has been successful.

His most valuable helpers have been three of his oldest and most promising converts, who have been sent out as Bible readers, and teachers on estates of adults, and visitors of hospitals. *Naryan*, besides holding meetings as just indicated, has conducted four classes of adults, meeting three times a week with an average of thirty.—*Ramjas* has visited for great part of the year, three hospitals and taught adults on Waterloo Estate, and Orange Valley Village.—*Maduk* employed during last four months, visits

hospitals and teaches in the nearer estates and villages; and the work of all three is telling.—Schools conducted as last year, Lord's Supper dispensed twice.—Accessions subsequently stated.

SAVANNA GRANDE.

Mr. McLeod's great work for the year has been the acquisition of the language, and his determination and perseverance have been rewarded with success. Though he has not yet mastered it, yet he can read with ease, and address the people intelligently, if not fluently.

For a time his conducting of service was by the aid of one of his assistants, Joseph Annagee or Juramin. Between these helpers, an exchange was made, the latter taking charge of the bush, or new settlement schools, and the former being thus enabled to live at Princes town and to give more efficient aid.

The new Missionary, occupying Mr. Morton's former residence, has thus fairly entered into his labours, and has been successfully carrying on his work. Miss Blackadder in her well conducted school, and the helpers already named have given loyal service; Mrs. McLeod also took a part, teaching an evening class, besides which in nearly all the schools, evening lessons have been given to those who labour during the day.

Mr. McLeod reports that Mr. Morton at his departure was presented by Iris as a token of affection, and of interest in his new field, with a silver baptismal font, while a marble font was given by gentlemen of the district for the church at Princetown. Also that Mr. Morton gave two acres of land at Riparo sufficient for a school a dwelling and a burying ground, and a site for a church at Princetown, valued at \$150.

GENERAL STATEMENT.

The Missionaries all make grateful mention of the value of their Asiatic helpers, whether evangelists, teachers or singers, and the mission council express high approval of the work of Mr Corbis and of Miss Blackadder who appear to have give themselves devotedly to their work and with great success. They also record thanks to many benefactors in Trinidad, Canada and Britain, whose names cannot all be introduced into this report. These grateful acknowledgements the committee cordially endorse.

STATISTICS.

	Adults	Child.	Total
Mortons Dist. Baptisms.	3	4	7
Grants " "	36	19	65

Christie's "	6	2	8
McLeods "	4	2	3
Total	46	27	73

Mr. Morton reports one marriage at Tunapuna, and Mr McLeod reports at Savanna Grande, five by Mr. Morton, and five by himself. The others omit statement of marriages which may not be of great consequence, but the committee regret that in the three older fields the missionaries do not give the number on their Communion Rolls. The committee will therefore submit the No. on Roll of last year.

SCHOOLS.	ON ROLL	AV DAILY
San Fernando	85	56
Canaan	53	37
Cedar Grove	23	10
Pictou	57	34
Wellington	34	25
Papuro	25	16
La Fortune	58	35
Point a Pierre	60	38
Concord (Guer)	20	14
Harmony Hall	48	31
Tarouba	23	17
Rusillac	31	21
Fyzabad	30	23
Barrackpore	28	17
Hermitage	32	24
Bonaventure	19	15
Princetown	85	62
Mount Stewart	48	32
Jordan Hill	37	29
Riversdale (Mountbrett)	36	27
Lengua	34	20
St. Julian	25	16
Esperanza	25	17
Brechin Castle	45	27
Exchange	42	25
Waterloo	16	12
Tunapuna	42	26
Arouca	40	25
Curepe	38	25
Total	1139	749

Number of Stations having services every Sabbath 17  
 " " fortnightly 4

In each district meetings are held in several other places by catechists and teachers.

Baptisms.	Adults	56
	Children	37
	Total	93
Schools		1139
Children on Roll		749
Daily average		749
Marriages		6

## FINANCE.

EXPENDITURE.		£	s.	d.
Sal. due from 1880,		82	19	4½
Missionaries Sal. & Rent	1250	0	0	
Catechists	270	0	0	
Schools	1273	1	10	
Insurance	29	10	1	
Incidental	66	16	9½	
Buildings	642	17	8	
<b>Total</b>	<b>3615</b>	<b>5</b>	<b>9</b>	
RECEIPTS.		£	s.	d.
Canadian Church	1430	7	1½	
Proprietors	857	4	2	
Native Churches	278	1	6	
Col. Government	380	1	4	
Donations in Trinidad	141	3	2½	
Sundries	56	2	3½	
<b>Total</b>	<b>3142</b>	<b>19</b>	<b>7½</b>	
Sal. of Debt	472	6	1½	
	<b>£</b>	<b>s.</b>	<b>d.</b>	
Tunapuna				
Buildings	448	3	0	
San Fernando				
District	31	17	2½	
	<b>480</b>	<b>0</b>	<b>2½</b>	
Excess Bal. to				
Cr. Sav.				
Grande				
District	7	14	1	472 6 1½

## MISS BLACKADDERS RETURN.

Miss Blackadder having more than completed her five years of steady service, refusing to leave her post, even when scarcely able for her work, returns for a season to revisit her Nova Scotia friends, and will be cordially welcomed by all, and especially by her willing supporters, the Women's Foreign Missionary Societies.

## WOMEN'S SOCIETIES.

And this is perhaps the most suitable place to acknowledge with hearty thanks, the valuable services, rendered by the Halifax Women's Society, with its auxiliaries at St. John's and Harbor Grace in Newfoundland, Truro, Windsor, Pictou, Merigomish, Sherbrook, and Economy with helping hands cheerfully working and giving. They have provided Miss Blackadders salary, have sent to the East for Zenana Mission \$232.66, have given help to three missionaries whom they entertained within the year, have cheered the wives of missionaries with their letters and gifts, have made more pleasant the visits of the McKays, Grants, McKenzies and of Dr. McKay,

and by sympathy, prayer, and social intercourse will add good cheer to Miss Blackadders return visit.

## FRATERNAL ASSISTANCE.

The Committee gratefully acknowledges receipt of sixty dollars and sixty cents from a committee of the Synod of the Presbyterian Church in connection with the Church of Scotland, to be placed at the disposal, in equal sums, of Mr. Campbell of Mhow and of Mr. Robertson of Eromanga. Though somewhat late they would make mention of the larger sum of two hundred dollars, for the same persons, and from the same body received last year, after the usual remittances had been forwarded. Regretting the delay both in the transmission and acknowledgement of the sum last mentioned, the committee trusts that the missionaries will promptly and gratefully acknowledge all the aid thus kindly afforded.

The committee also gratefully acknowledges the receipt of two hundred and fifty dollars from the managing editor of the Record.

## RETURNED MISSIONARIES.

Within the year some congregations in the Maritime Provinces have seen the face and heard the voice of three missionaries, returning to tell of the Lords work among the heathen. During the meeting of the Maritime Synod, Mr. Grant finished a brief, but stirring visit, in which great efforts for a revival of congregational and ministerial interest in missions were concentrated into a brief space. As he left for Trinidad, Mr. McKenzie arrived from the New Hebrides. At the same meeting, at which the committee welcomed Mr. McKenzie, they had also the joy of welcoming Dr. McKay, whose presence and addresses will not soon be forgotten by those who had the privilege of hearing him.

The effects of these visits will be a permanent increase of zeal and effort in these Provinces for the Evangelization of the world, and one immediate practical result has been, the increase of the peoples gifts, cast into the Treasury of the Lord. The sum raised for Foreign missions has been larger than during any former year, rising above sixteen thousand dollars.

## STATE OF ACCOUNTS.

## FIRST ACCOUNT—FOREIGN MISSIONS.

Receipts \$13000 26

Contra		
Balance due Treas.	\$ 560 67	
Payment for New Hebrides Mission	4420 91	
Payment for Trinidad Mission	632 04	
Payment for Eastern Mission	403 96	
Payment for Dr. McKays expenses	76 96	
Payment all other expenses	412 08	
Balance on hand	727 64	13000 28

## SECOND ACCOUNT—DAYSPRING AND MISSION SCHOOLS.

Receipts		\$3447 46
Contra		
Balance due Treas.		
May 1 '81	452 25	
Payments to Dayspring and New Hebrides	1232 22	
Payments to Trinidad Schools	1808 56	
Payments expenses of all kinds	288 66	3781 69
Bal. due Treas. May 1 '82		\$334 23
Receipts on both accounts		
Old Bal. & expenditure	\$16447 72	
In fund	16054 31	
In fund	\$393 41	
Receipts over expenditure		\$1406 33
Paid off For. M. Bal.		
May '81	\$560 37	
" off D. S. Bal.		
May '81	452 25	
Present Balance on hand	393 41	\$1406 33

The committee would express their thankfulness to the Father of mercies, that, beginning the year with a balance against them of about one thousand dollars, and having had a heavier outlay than ever before, the year closes with a balance on hand, not large it is true, but sufficient to evoke the exclamation, "When the Lord turned again the captivity of Zion we were like them that dreamed the Lord hath done great things for us, whereof we are glad."

Respectfully submitted.

A. McLEAN, *Chairman.*

P. G. MACCORCOR, *Secretary.*

## OBITUARY.

John Grant, Elder of Little Harbour died on the 21st April at the advanced age of 80 years. He was ordained an elder in the Presbyterian Church about forty years ago by the late Rev. Donald Fraser of Newfoundland, then pastor of St. Andrews Church, New Glasgow. He continued an elder in the congregation under the late Rev. J. Stewart and retired with him to form with others the Free Church congregation of Knox church. He became an elder of Little Harbour at the time of its organization previous to the settlement of Rev. J. A. F. Sutherland in 1864.

Mr. Grant was esteemed by his brethren and by the people generally for his earnest unaffected piety, his wise counsel, and faithful discharge of the duties of his office.

James Bearisto of Baltic, P. E. Island, departed this life on the 10th of May last in the 72nd year of his age. The deceased was the second son of George Bearisto, Esq., of Malpeque and was married to a daughter of the late Rev. John Keir D. D. for fifty years the highly esteemed pastor of Princetown Congregation and for some time Professor of Theology in the Presbyterian college of the Maritime Provinces. In July, 1847 he was ordained to the eldership in Princetown congregation. The duties of this office he discharged with great fidelity and diligence until about eight years ago when his health was much shattered, and his activity and usefulness lessened, by a stroke of paralysis. Long will his name be held in affectionate remembrance and his influence felt in the congregation of which he was so honoured and worthy office bearer.

Pastor Fliedner, of Madrid, encouraged those who labor and pray for the spread of the truth in Spain by his statements of the progress it has made within the last ten years. He has been there for nearly two years, and he has personally been a victim to the persecution of the priests. When he went there the Bible was not allowed to enter the country. Now there are 13,000 Protestants who regularly gather to hear God's Word. The cause of education is making progress. There are between 4,000 and 5,000 children in the Sabbath schools, and the Protestant day schools are well sustained. The Government now is not under the servile domination of the priests. The light is coming into Spain, and light dispels darkness.



# THE Children's Presbyterian.

## Kisses on Interest.

A father, talking to his careless daughter, said:—"I want to speak to you of your mother. It may be that you have noticed a careworn look upon her face lately. Of course, it has not been brought there by any act of yours, still it is your duty to chase it away. I want you to get up to-morrow morning and get breakfast; and when your mother comes and begins to express her surprise, go right up to her and kiss her on the mouth. You can't imagine how it will brighten her dear face. Besides you owe her a kiss or two. Away back when you were a little girl she kissed you when no one else was tempted by your fever-tainted breath and swollen face. You were not so attractive then as you are now. And through those years of childish sunshine and shadow she was always ready to cure by the magic of a mother's kiss, the little, dirty, shabby hands, whenever they were injured in those first skirmishes with the rough old world. And then the midnight kiss with which she routed so many bad dreams, as she leaned above your restless pillow, have all been on interest these long, long years. Of course, she is not so pretty and kissable as you are; but if you had done your share of work during the last ten years the contrast would not be so marked. Her face has more wrinkles than yours, far more; and yet if you were sick that face would appear more beautiful than an angel's as it hovered over you, watching every opportunity to minister to your comfort, and every one of those wrinkles would seem to be bright wavelets of sunshine chasing each other over the dear face. She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. Those rough, hard hands that have done so many necessary things for you, will be crossed upon her lifeless breast. Those neglected lips that gave you your first baby kiss will be forever closed, and those sad, tired eyes will have opened in eternity, and then you will appreciate your mother; but it will be too late."

## The Stepping-Stones.

A little girl was sent on an errand one day to a neighbouring village. Her path lay through beautiful fields. On her way she had to cross a wide but shallow stream. The bridge was a long way off, but there were firm, tried stepping-stones all the way over.

"Oh, I am afraid!" said the child to a lady who was passing.

"But you see the stones, my child; they go all the way across."

"The water is so wide!" she said tearfully, looking across the stream.

"Yes; but it is very shallow. See how easily I can cross it." So, carefully picking her way, she went quite over and then returned.

—Very timidly the little girl began to cross. Just one step at a time is all you have to take," said her kind guide.

So one step followed another—the first few were the hardest to take—and soon she was safe on the other shore, smiling at her fears.

"It is not so hard, after all," she said, looking back on the watery way. "Just one step at a time brought us over."

"Remember this walk, dear, when you have other hard things to do. Go forward, and the way will look easier and easier. When troubles come—as they are almost sure to do in this world—don't look at the waters before you, but at the stepping-stones Jesus places for your feet. The thing that we feared very often does not come upon us, or if it does, Jesus sends such comfort as we never could have imagined. Here is a strong firm stepping-stone that has often saved me sinking: 'As thy days, so shall thy strength be.'"

## A Bit of Experience.

BY S. W. H.

I was passing through troublous times. It was all dark and black around me. I could not see the first glimmer of light. My trouble seemed greater than I could bear. In this state I opened my Bible

with the prayer that in its pages I might find light and comfort. Involuntarily I turned to the second chapter of Daniel, concerning the account of the three worthies who were cast into the fiery furnace. A shade of disappointment fell upon me. I knew the story and could not see of what benefit it could be to me in this strait.

Suddenly the passage, "All Scripture is given by inspiration of God, and is profitable for reproof, for correction, for instruction in righteousness," flashed through my mind.

"If all is profitable this must be," I reasoned, and began to read. When I came to the passages that relate how they were bound, then cast into the furnace, and that looking in, the king saw them walking in the midst of fire, and a fourth with them whose form was like the Son of man, I felt I had received my portion, all I needed, and I exclaimed:

"Blessed be God for the furnace of affliction if it takes away my bonds and reveals my Saviour with me in suffering."

#### An Honest Boy.

In a country school a large class were standing to spell. In the lesson there was a very hard word. I put the word to the scholar at the head, and he missed it; I passed it to the next, and so on through the whole class, till it came to the last scholar—the smallest of the class—and he spelled it right; at least, I understood him so, and he went to the head, above seventeen boys and girls, all older than himself.

I then turned and wrote the word on the blackboard, so that they might all see how it was spelled, and learn it better. But no sooner had I written it than the little boy at the head cried out, "Oh, I didn't say it so, Miss W—; I said it instead of it," and he went back to the foot of his own accord, quicker than he had gone to the head. Was not he an honest boy? I should always have thought he spelled it right, if he had not told me; but he was too honest to take any credit that did not belong to him.

#### Thoughtfulness for the Old.

I wonder we are not always tender and thoughtful of the old! I wonder why people forget so, and seem to think that the romance and the dream days all belong to the young, none seeming to have thought for the stories written on hearts

that are hidden by wrinkled careworn faces—never seeming to think of the pathos of lives grown silent and tired with the long journey—never thinking of the struggles, the noble deeds which are written everywhere—written in the old faces looking from dim eyes, sounding in voices from which the music has gone, in steps grown slow and halting, hands trembling and strengthless. O, I wonder we ever forget all this! I wonder we are not always tender of the old.—*Rose Porter.*

#### The Great Evil.

Was any woman, do you suppose, ever the better for possessing diamonds? But how many have been made base, frivolous, and miserable by desiring them? Was ever man the better for having coffers full of gold? But who shall measure the guilt that is incurred to fill them? Look into the history of civilized nations; analyze with reference to this one cause of crime and misery, the lives and thoughts of their nobles, priests, merchants, and men of luxurious life. Every other temptation is at last concentrated into this: pride and lust, and envy and anger, all give up their strength to avarice. The sin of the whole world is essentially the sin of Judas. Men do not disbelieve their Christ, but they sell him.—*J. Ruskin.*

#### Do not Marry A Man to Save Him.

Any girl who marries a man to "save" him makes a great mistake. Do not do it. The probability is that instead of "saving" him you will throw yourself away. That has been the almost universal experience in the past. But the case is very different with those who already have husbands who drink, or who are becoming addicted to this or any other bad habit. Treat him as you would your brother in this respect. Labor with him. Show him that you are deeply interested in his welfare, and how earnestly you desire to "save" him from the evil consequences of his course. If he is half a man he will be able, with your assistance to overcome his appetite. Not easily, however. It will require all the manhood he can summon, and all the help you can possibly give him. But if he is a man, and one who respects himself as such, and whom you can respect, he will succeed at last. Such a habit is terrible, however; and our heart's sympathy goes out to that wife who has this trial to

contend with. Rum is truly "an enemy hard to conquer," and the worst of it is that it is only half conquered when it seems to be entirely so. Many an appetite is only sleeping, and will be awakened in all its original activity and force by a single glass of wine, thoughtlessly given by a friend. "Do not" marry a drunkard in hopes that you may 'save' him.

But if you are so unfortunate as to have a companion who drinks leave no possible stone unturned, and shrink from no possible effort that will help him out of his evil and terrible habit.

### Letter from a Pastor.

#### WRITING TO GOD.

Dear Children—

A little girl after the late wicked attempt to take away Queen Victoria's life wrote her a letter. In her letter she stated how glad she was that the man who fired the pistol did not kill her. Our Queen very kindly answered her note and thanked her for her sympathy.

There is one who reigns over us greater than any earthly sovereign; by whom kings reign and princes decree justice. King Jesus demands our regard and deepest love and we might show our respect for him and enjoy much pleasure by writing to him.

Perhaps you will be a little shocked and think it very funny when we tell you that sometimes you might write a real prayer to God.

I read a story not long ago of one who did it a poor orphan boy once wrote a letter and addressed it to the Lord Jesus in Heaven. How do you think he sent it? He put it in the post office and believed it would reach God and it did. How? After going about for some time it fell into the hands of a minister who seeing the boy's faith brought to him the aid that he sought. His prayer which was written was answered.

Could you not in it state the conduct of this poor boy and sometimes write letters to our Heavenly King though you need not put them in the post office. Suppose father and mother go from home on a visit how pleased you are to send them messages of love and they are pleased to receive them.

Now if you belong to the family of Jesus you will sometimes have something you want to tell him. I know you can on bended knees make known your requests to him. You can try however the

two ways, speaking and writing, and you will find great good will follow.

If you adopted the practice of writing short prayers to God it would lead you to frame your petitions aright and address a throne of grace in an intelligent way. Your desires being thought over and written down you would send up real direct honest prayers to God. And then you would find writing with speaking a good way of cultivating the spirit and the gift of prayer.

Do not attempt writing to God as an exercise in composition but put your thoughts on the slate or paper and see if it will not lead you just to ask for what you really need and ask in the best way. Ask and ye shall receive.

#### Once Drunk.

"Just once," is the devil's plea, an enticement which has ruined many a soul. One hour of sleep on the part of a pilot may send the noblest vessel to the bottom of the sea; and one single indulgence in the intoxicating cup may throw the balance of a man's will into the devil's hands and he, knowing that it is his only chance may do his worst!

"Never," says Jabez Burns, "shall I forget the end of one member of the church of which I was pastor at Perth. He was a moderate drinker, and at the solicitation of a traveller with whom he had business, retired one evening to the hotel. For the first time in his life he became intoxicated, went home, and in the heat of passion excited by liquor, committed upon his wife injuries from which she died.

"In due time he was tried, the evidence was conclusive, and a sentence of death pronounced. Never will it be effaced from my memory. I attended him in his cell, and was the last to leave him on the scaffold and there, within sight of the church of which he had been forty years a member, he was hung like a dog."

Beware of being once drunk—beware of the first glass, and you need not fear the last.

A Bible, with all its predestination and election omitted, would be a curiosity. Revealing a diety without plans, purpose, foreordination, a free-will Bible only. Methinks the bona fide Scriptures are best and should satisfy every one. One would as easily think of a man without plans as of God without predestination.

## SABBATH SCHOOL LESSONS.

(Compiled from Hughes' Studies in Mark.)

June 18. Mark IX: 33-50.

Parallels, Matt. 18: 1-4.  
Luko, 9: 46-50.Golden text, Is. 57: 15.  
Catechism, 50, 51, 52.

TOPIC: The Child-like Believer.

## I. THE CONTRAST.

1. Seen in these disputations and ambitious disciples.—V. 33, 34.
2. Seen in all who manifest the same spirit.

## II. THE TRUE TYPE.—V. 30.

1. What are the characteristics of a Christ-like believer?
  - (1.) Lowliness and meekness of spirit.—“Learn of Me.”—Matt. 11: 29.
  - (2.) Entire dependence on God.—“Be careful for nothing,” etc.—Phil. 4: 6; “Take no thought for the morrow,” etc.—Matt. 6: 34.
  - (3.) Submission to God.—“Humble yourselves, therefore, under the mighty hand of God,” etc.—1 Pet. 5: 6.
  - (4.) Readiness to forgive.—“For if ye forgive not,” etc.—Matt. 6: 14.
  - (5.) Faith in God's Word.—“He (Abraham) staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God.”—Rom. 4: 20.
2. What are the characteristics of childhood?
  - (1.) Sense of dependence.
  - (2.) Freedom from care.
  - (3.) Readiness to submit to legitimate authority.
  - (4.) Readiness to forgive.
  - (5.) Readiness to believe every word and promise of parents.

## III. THE ESSENTIAL IMPORTANCE OF BEING A CHILD-LIKE BELIEVER.

1. To be a special object of the divine love and care.—V. 42. Matt. 18: 10.—“In heaven their angels always behold,” etc.
2. The danger to which the proud

and ambitious are exposed.—V. 13-48.

3. The searching test by which every professor will be tested.—V. 49.
4. The intrinsic value of the principle of holiness.—V. 50.

## PRACTICAL LESSONS.

1. The offensiveness of worldly displays by His disciples to our meek and lowly Lord.
2. The offensiveness of worldly ambition among His people.
3. The offensiveness of all forms of pretence to Jesus.
4. How beautiful and pleasing to Him are lowliness and meekness of spirit.
5. Holiness an essential principle of the Christian life.
6. Every Christian will be tested by fire.

July 2. Mark X: 1-16.

Parallels, Matt. 19: 1-15.  
Luko 18: 15-17.Golden text, Ps. 101: 2.  
Catechism, 55-56.

TOPIC: A Lesson on Home.

## I. AS THE ABODE OF TWO LOVING HEARTS UNITED IN THE HOLY BONDS OF WEDLOCK.

1. How the question concerning marriage here arose.—V. 2.
  - (1.) The words “tempting Him,” indicate the insincerity of their motive.
  - (2.) The question, however, was then as now one of great public interest.
2. Christ's Answer.
  - (1.) Respectful.
  - (2.) Honoring to the Word of God.
3. The Pharisees' answer.
  - (1.) Biblical.
  - (2.) To many Pharisees difficult of interpretation.
4. Christ's interpretation of Moses' law and his final decision concerning the nature and obligation of marriage.
  - (1.) Moses' law of divorce, accommodative;—“Because of the hardness of your hearts.”
  - (2.) Christ's law of divorce, absolute and irrevocable,—“But I say unto you,” etc.
  - (3.) Christ's appeal to Genesis as God's word.

## II. HOME IN ITS RELATION TO CHILDREN. Vs. 13-16.

1. *The maternal prompting which led to the presentation of Children to Christ encouraged by Him, though discouraged by His disciples.*
2. *The child the typical Christian.*—“Of such is,” etc.
  - (1.) In its spirit and general characteristics.
  - (2.) In the love lavished upon it

### PRACTICAL LESSONS,

1. This last journey of our Lord from Galilee to Jerusalem, the place of crucifixion, typical of our life's journey—we are drawing nearer and nearer to the place and hour of death.

2. The sanctity, oneness, and obligation characterizing marriage as set forth here by the Lord Jesus deserve serious attention.

3. Christ and the little children as depicted in this section must forever settle the question of the relation of Christ's work as well as of His heart to the smallest infant. No rite is needed to prepare the dying child for the home prepared for it of Jesus. By His spirit it is sanctified. By his death it is saved.

July 9. Mark X : 17-31.

Parallels, Matt. 19 : 16-30.  
18 : 18-30.

Golden text, Mark 10 : 21.  
Catechism, 57-52.

TOPIC: The Rich Man.

### I. AS HE APPEARED TO OTHERS.

1. *He was an unusually attractive character.*
  - (1.) He was very rich.—This renders many attractive.
  - (2.) He was highly honored.—He was, though young, an “archon.”
  - (3.) He was cleanly and pure in his moral life.
  - (4.) Though thus rich, honored and virtuous, his moral taste led him to earnest inquiry in respect to his outlook for the future.
  - (5.) He was not ashamed to come to come to Jesus publicly to learn of Him.—He came,

“running, and kneeled to Him.”

### II. AS TESTED BY THE LORD JESUS.

1. *He was weighed in the balances and found wanting.*—“One thing though lacked,” etc.
  - (1.) There are many parts of our body without which we may live.
  - (2.) If, however, we lose one vital organ, we die.
  - (2.) Without some of these good qualities, as natural traits, this rich young man might have been saved.
  - (4.) Without the “one thing” that he lacked he must be lost.

### III. AS SEEN BY HIMSELF.

1. *Of his many good qualities he was well aware.*—“All these have I kept from my youth up.”
2. *Of the “one thing that he lacked he was entirely ignorant.*—“What lack I yet.”
3. *The revelation of his “lack” revealed yet more,*
  - (1.) He saw that he lacked the one thing, which vitiated every other good quality.
  - (2.) But he saw more than this: That earnest though he seemed to be for eternal life, he unwilling to give up the world for it.

### IV. AS FURNISHING AN EXAMPLE FROM WHICH TO LEARN MANY SOLEMN TRUTHS.

1. *That “all is not gold that glitters.”*
2. *That the possession of riches involves great risk in respect to salvation.*—Vs. 23, 25
3. *That is not an insuperable barrier to salvation.*—V. 27.
4. *That all those who will give up everything for Christ and His Gospel, will be abundantly rewarded here and hereafter.*—Vs. 29, 30.
5. *That those who have surrendered a l should beware lest they fall from their own st. adfastness.*—V. 31.

### PRACTICAL LESSONS.

1. Our Lord's method of dealing with inquirers; candid, courageous, impartial, and yet tender.
2. The absolute voluntariness that

Jesus requires in all that follow Him.

3. While salvation is offered without money and without price, it cannot be obtained without the sacrifice of self.

4. The rewards which await the self-sacrificing disciple will be ample and enduring.

July 16. Mark X: 32-45.

Parallels, Matt. 20: 17-28.

Luke 18: 31-34.

Golden text, Mark 10, 45.

Catechism, 58, 59.

TOPIC: Suffering and Sacrifice.

I. INSEPARABLY ASSOCIATED IN OUR LORD'S LIFE.

1. *Illustrated in two pivotal acts in His mission.*—"Who was delivered for our offences, and was raised again for our justification."—Rom. 4: 25.

- (1.) To justify those who believe is the greatest possible service that Christ can render to mankind.
- (2.) He is able to render this service only on condition of suffering for their "offences."

II. INSEPARABLY ASSOCIATED IN THE LIFE OF HIS DISCIPLES.

1. *This was true as a matter of fact in their lives.*—V. 39.

2. *This is true as a matter of fact in the law of every life.*

- (1.) The selfish are like a tree in a garden, whose roots devour the food, and deprive the more useful edibles of their nourishment, and whose shadow prevents the rays of the sun, and thus keeps the more useful plants in the shade.

(1.) The self-denying are like the sun itself, ever seeking to warm into life the most unpromising germ, and thus by giving of itself it becomes of the greatest service to others.

- (3.) This is the law for true self-service as well as to be of service for others.—"For he who will save his life," etc.

PRACTICAL LESSONS.

1. On the pathway of Jesus seemed constantly to fall the shadow of the cross.

2. As all hearts are fashioned alike, we should take warning from the ambition of James and John.

3. The truly great in Christ's estimation are those who are least of all in their own eyes.

CHURCH SCHEMES.

ART. NO. 2. HOME MISSIONS.

BY REV. A. F. THOMPSON.

The Supplementing and the Home Mission Schemes are essentially the same; there is this difference however, that the Supplementing scheme aids weak charges which are organized into separate congregations but which are not able to pay the salaries of their own ministers, while the Home Mission Scheme is intended to send missionaries to labor in those places in which there are a few Presbyterian families not sufficiently numerous to be organized into congregations.

In the Lower Provinces there are some thirty places in which may be found ten or a dozen or more families, loyal to the Presbyterian faith and anxious to enjoy the services of the church of their fathers while in Manitoba and the North West there are between one and two hundred such fields. Our people in those places generally contribute liberally towards the maintenance of the means of grace, but without the aid of the church they must necessarily be destitute of ordinances which they love.

Now there are various arguments which may be advanced to show that the Home Mission Scheme should receive the hearty sympathy and liberal support of the members and adherents of our church.

In the first place, our people living in those Home Mission fields are *Presbyterians* and loyal to the Presbyterian faith, and consequently their case must appeal directly and tenderly to every loyal Presbyterian heart. Some persons may say, where it is possible they should unite with other denominations. This is an age of union and Christian co-operation, why then should not our people who are

few in number and who are living among Methodists, or Baptists or Episcopalians, unite with one of those bodies? That view makes very little of our Presbyterianism and very little of honest people's conscientious convictions. There are some people who can be anything, or everything or nothing at all as convenience suits them but they are not intelligent and conscientious Presbyterians. Thank God this is an age of union, and Presbyterians are always found ready to unite with members of other churches in doing the work of the Master and in advancing the cause of Christ and of humanity, and they always rejoice in the prosperity of other churches and heartily wish them God-speed, but no intelligent Presbyterian who is loyal to God and to the truth can give up his Presbyterianism for convenience's sake.

Church connection is not a matter of mere opinion or convenience; it should be a matter of conscientious conviction. Men should feel themselves bound to unite with that church which they believe to be most scriptural in its doctrine and practice, and which is best adapted to the advancement of Christ's cause in the earth. True it is not enough to be members of the Presbyterian church, we must be loyal to Christ and the truth, but will not loyalty to Christ and to truth lead Presbyterians to be loyal to the church of their fathers? Loyalty to our Presbyterianism and to Christ must elicit the sympathy of our people generally and draw forth their large-hearted liberality on behalf of those who are anxious to enjoy the services of our church but who are not able among themselves to raise the necessary funds.

A second argument is that the prosperity of our Church depends largely upon her missionary enterprise. Professor Max Muller in his lecture on Missions at Westminster Abbey in Dec. 1873 says: "As to our own religion its very soul is missionary, progressive, world embracing; it would cease to exist if it ceased to be

missionary—if it disregarded the parting words of its Founder: 'Go ye therefore and teach all nations &c.' " He also remarks that the religion which is not missionary in its character and operations must be dead by dying. The reflexive influence resulting from missionary enterprise is a great blessing to the Church—secures greater life and energy.

But how is our Church to extend her borders if it is not by fostering her weak charges and by sending missionaries into those places where her people are living? We could give the names of some flourishing congregations which a few years ago were either missionary stations or aid-receiving charges and doubtless many of the present missionary stations in the Dominion will ere long be self sustaining and aid giving congregations. The population of the Western Provinces is increasing rapidly and of the hundreds and thousands going West every week a large proportion are members and adherents of the Presbyterian Church. The Convener of the Home Mission Board for the West says: "The claims of Home Missions are pressing upon us as they have never done before." We have prayed that fields might be opened and now God is so manifestly answering our prayers we cannot surely refuse to take possession." He also says: "The great drawback to our possessing this great land is not so much the lack of men as the lack of means." Earnest and talented young men are anxious to go, but so far the church has not furnished the necessary funds.

According to the present arrangement the Presbyterians of the Lower Provinces are not asked to give anything for the Missionary operations in the West, except a small grant for the Manitoba College, but it is probable that hereafter we will be requested to extend our liberality in that direction. It is only reasonable that we should be expected to give liberally too, to send ministers to preach the Gospel to the Presbyterians and others settling in the far West, and thus to extend the borders of our Church and the

cause of Christ generally. It is for the Presbyterians living in the older Provinces of Canada to say whether or not Manitoba and the North-West will be largely Presbyterian. If our Church does not occupy and work the field, other Churches will. If then our Presbyterianism is worth maintaining, if it is what we claim it to be, and if the cause of Christ is dear to our hearts, our people will come forward with their large-hearted offerings of gold and silver, and say to the Home Mission Board: Here is the money, you have our prayers and our sympathy, send forth more laborers into the harvest field.

A third argument is the importance of giving employment to our theological students during the summer months. At one time it was thought a young man should not be allowed to preach till he had finished his college studies, and had been duly licensed by Presbytery, and as a consequence the first year or two of his ministry was experimental, often ending in failure. You may teach a boy the theory of swimming, tell him how to use his hands and feet, and then throw him into the water, and the probability is that he will sink. He must learn by practice. In like manner, it is not sufficient that our students study theology and learn the theory of preaching in College; they acquire the practice, and very frequently an intelligent young man will learn more practical theology, and require a more accurate knowledge of men and their necessities in one summer than he would learn for years in any Theological Hall. The summer's experience will send him back to his winter's study, with new views and with renewed determination to prepare himself for the great work to which he has been called.

A fourth argument is, that Christ's commission demands continued and increasing interest in his work at home and abroad. — "Go, preach the gospel to every creature." While the Apostles were to go into all the world and preach, they were to begin at Jerusalem.

Now what is the interest manifested by our people in the Home Mission work of the Church? For the year ending March 1881, the Presbyterians of the Lower Provinces gave at the rate of 14 cents per communicant for this scheme. It is evident that if our Home Mission operations are to be carried on efficiently and effectively, that if our Church is to accomplish the great work entrusted to her, and that if our cause is to prosper in the Dominion, there must be a large increase in the sums contributed by our congregations, our people must come up "to the help of the Lord, to the help of the Lord against the mighty."

Hitherto our Church has received annually grants from the parent Churches in Britain and Ireland; can we honestly ask those Churches to continue those grants towards the Home and Supplementing Funds in the East? Has not the time come when we shall say to the parent Churches; we thank you for your kindness in the past, you have given us timely aid but now as we can pay our own missionaries, and meet all our own liabilities, we take the liberty of recommending to your kindly attention the great fields of the West to which hundreds and thousands of Presbyterians from Great Britain and Ireland are flocking? We may reasonably expect that the home Churches will give liberal aid for the cause of Christ in the West, but the great responsibility must rest upon our own Church. Shall we prove recreant to our trust, or shall we honorably and earnestly meet our obligations? God has opened up at our door a large and inviting field. Christ commands us to occupy for Him. Earnest and talented young men are anxious to go, urgent appeals are sent for help and for ministers to preach the gospel, and what are our congregations doing? They claim to be Presbyterians, they claim to be Christians, they claim to be loyal to the faith of their fathers! Where is the evidence of their loyalty? Is it in the few paltry cents they give to Christ? We



can read the *disloyalty* of many of them in the Statistical and Financial Returns! Oh that all our people would awake to a true sense of their individual responsibility, and come to see that God has entrusted to them a great work which they should faithfully perform! Oh that their cry was, "Lord, what wilt thou have me to do?" and having heard the voice of God they go forth to consecrate themselves and all that they have to his service! Then would the truthfulness of Paul's words be illustrated in their experience. "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

ECONOMY, May 1882

### THE TRINIDAD MISSION.

By REV. A. FALCONER.

#### ECCLIASTICAL CONDITION OF THE ISLAND.

In complying with your request for something in the way of correspondence for your periodical, I thought that perhaps a short series of articles on the origin, progress, and present position of your Trinidad Mission might not be altogether useless. Not being directly connected with this mission, and at the same time being in circumstances to speak from personal observation, I may in some measure be entitled to refer to its working.

When you started your monthly I remember you stated, that it was to awaken interest in the mission and other enterprises of the church, by diffusing information—that the support given to any undertaking, if it be a good one, will depend upon the information circulated regarding it. This will always hold good.

Now inasmuch as only some fourteen years have passed, since Mr. Morton began his work in Trinidad, and as the work of the mission has been kept prominently before the church ever since, it may be supposed that everybody knows all about this work. But my ex-

perience in Nova Scotia last year has completely dispelled that notion, at least from my mind. I shall say nothing of the frequency with which I was addressed as one of your missionaries. No one who was tolerably well acquainted with the mission, could have made that mistake. But considering that I came from the same church to labor in the same island, with your missionaries, that mistake could be pardoned. But what say you to a minister of the church asking how many missionaries were laboring "out there" in connection with the Canada church, and if each was settled on a separate island? In the exercise of charity, I would fain hope that no other minister, at least in the Maritime Synod, could ask such questions, yet these and other reasons lead me to suppose, that there is at least a certain section of the church requiring information regarding the Trinidad mission.

Before entering upon the narrative of your mission work on Trinidad, it may be well to refer briefly, to the ecclesiastical condition of the Island previous to the time when the Canadian church commenced its operations. This will occupy the remainder of our present paper.

For a long time after its discovery by Columbus in 1498, Trinidad was neglected. This probably arose from the fact that the continent of South America, to which it lies so near, offered greater inducements to settlers. In 1780 the number of colonists did not exceed a few hundreds. A year or two after, the Spaniards adopted certain measures for the encouragement of settlers, the indirect influence of which is doubtless felt to the present day. It was that each white person of either sex,—being a Roman Catholic, should receive a free grant of 32 acres, and half that quantity for every slave he should possess; and each free colored person, half the quantity granted to whites. The effect was the rapid increase of the population, so that from 2,763 in 1783, it had reached 17,718 in 1798. It was to

be expected that such a measure would stamp the impress of Roman Catholicism upon the Colony. And so it did. From the blighting effects of that system it is still suffering, and only slowly recovering.

The relative proportion of Roman Catholics to other denominations is gradually changing. When, a number of years ago, arrangements were being made, in connection with a concurrent endowment, it was estimated that the Roman Catholics were almost two-thirds of the population. At the time this was regarded as an over estimate and since that the relative proportion has considerably changed in favor of Protestants. There is a large immigration annually to Trinidad, from the more northerly Islands, and these people are generally Protestant. If the Asiatics are taken in account, it is quite clear that Roman Catholics are relatively rapidly losing, as they have gained little or nothing by immigration. That they feel this to be the case, is apparent from the opposition made by the Roman Catholic members of the council to have an ecclesiastical column at the taking of the Census last year.

Next in order as to numerical strength, come the Episcopalians. They have 14 clergyman and 5 catechists, besides a Bishop, on the Island. The Bishop now an old man, is one of the excellent of the earth. He has frequently expressed his admiration of the manner in which the Canadian missionaries do their work. He has been known to say that he wished that he could get such men for his service. He has not always been fortunate in the choice of his men, though the majority of them are doing well. In an address delivered not long ago, before his clergy, Bishop Rawle sighs over the little progress the church of England has made during the last 30 years. The fault certainly does not lie at his door.

The Wesleyans have four congregations, and the Baptists two, with

several outstations. The Baptist is the smallest christian denomination on the Island. I believe they have little or no hold in any of the other West India Islands except Jamaica, where they have considerable strength.

Some 45 years ago, or perhaps a little more, the U. P. Church of Scotland began a mission to this Island. It originated in a mighty wave of liberality which rolled in on that church manifesting itself in the form of certain congregations undertaking the support of a missionary each. (When will some congregations in Canada copy this noble example?) Gray Friar's Church, Glasgow, chose this field, and the result was the establishment of the congregation to which I now minister, called after its founders, Grey Friars. This congregation has been self-sustaining for several years, and has indeed in its turn become helpful to others. Its first minister was the A. Rev. Kennedy, still living, and now a father in your own Canadian church, residing in Dumbarton, Ont. His name is still fragrant among a few of my old members. The kind of man he was and a glimpse of the circumstances under which this church was founded, may be gathered from the following extract of a private letter, received some time ago, by an old friend from Mr. Kennedy. Referring to our church he writes:

"The site or land was twice granted by the Government, and twice respectfully but firmly declined. I could on no account be a party to the misappropriation of funds raised for purely secular purposes. Well do I remember that the Governor, Sir George Hill, and the council were greatly astonished at a Parson refusing Government money. Ere they would believe the thing possible, I had to appear at the Council Board, and give my reasons for declining the proffered boon. About the same time, only a little before, I was approached and sounded by one of the leading official members of council in regard to my becoming a colonial minist-

er, and having my salary paid out of the units of the Colony. I remember he stated that the Government would willingly do so without interfering with my ecclesiastical connection, because, as he wished me to believe, that my labors were of great advantage to the community. But there can be no doubt that his aim, and that of his fellow legislators, was to get me into their power, as I did not hesitate to utter truths and enunciate principles, which they wished to be unbreathed at least there and then. For Trinidad was then the scene of legalized bondage, for those of African lineage. From that time forth, the powers that then were, had no difficulty in comprehending my principles and position. Some thought I should have taken the bait, *alias* bribe. But I thank God that I was an utter stranger to even the faintest shadow of hesitancy as to what was my duty in the case. The scenes of the first of August 1838, are yet fresh in my memory. That day saw the birth of freedom, and the burial of bondage, throughout the colonial possessions of Victoria. I preached at 12 o'clock on that day from Exodus 13; 3, "Remember this day in which ye came out of the house of bondage." That sermon won me the hate of the galled abettors of bondage, residing in the Colony, and their number was legion. But a good conscience enabled me to brook their ire with wonderful composure and confidence. I presume they are all now dead, or have left the Island. But ere I left, with the exception of a few who "nursed their wrath to keep it warm," I had the good will, and the principles I advocated had the approval of those who once detested me.

The site spoken of in the above extract, as offered to the congregation was afterwards purchased for £650 sterling, and is that on which the Church now stands.

There are two other U. P. Churches here, one at Arouca, within Mr. Morton's

field, and another at San Fernando. The only other Presbyterian congregation in Trinidad, except these found among the Coolies, is one connected with the Free Church of Scotland. It originated in a mission to the Portuguese, who came here many years ago, as refugees from Madeira. Popery, breathing its natural element of intolerance and persecution, drove from that land many who were leaving the Church of Rome, for the light and freedom of a more scriptural church. For a long time services were conducted in this congregation in the Portuguese language. But for several years English has been substituted; and though the most of the people who still worship there are still Portuguese or their descendants, yet the present minister is exceedingly anxious to break down its distinctive nationality and secure for it the name of a Scotch Presbyterian Church.

Although this paper may be already too long, there is one aspect of its general subject that may call for a sentence or two before I close: I mean the question of church endowments. A few years ago, chiefly at the instigation of the Roman Catholics, who were justly dissatisfied, that the Episcopalians, who had only one-half the number of adherents, received a much larger endowment than they, a new ordinance was adopted. The principle of the ordinance was concurrent endowment, by which each denomination was to receive an amount proportionate to its numerical strength. If endowments are to exist at all, this seems to be the fairest principle. But in view of the manner in which we have seen Grey Friars Church to have been cradled, and the influence which must have gone forth from Mr. Kennedy, it would have been strange if no voluntaries were found to object. They were found. The Presbyterians nobly declined the offer made them; as also did the Baptists. The Wesleyans entered into the new arrangement, and received £500 per annum. The Grant to the Roman Catholics was

raised to £6500, and that given to the Episcopalians is to be reduced, at each vacancy, until the annual grant becomes £3000. But no one who can read the signs of times, thinks that the above arrangement can long continue. Already the Episcopalians are dissatisfied and agitating for larger grants. But probably the next real agitation about this matter, will take place not at the prompting of the Episcopalians or the Roman Catholics demanding an equalization of the grants, but of those uneasy voluntaries, who cannot rest till all endowments are swept away.

### HISTORICAL SKETCH OF THE PRESBYTERIAN CONGREGATION OF MABOU, C. B.

The Rev. Dr. McGregor of Pictou, preached in the house of Mr. Worth, S. E. Mabou, in the year 1819. when Mr. Benjamin Smith, then a young man aged 21 heard his first sermon and was baptized.

#### THE CONGREGATION ORGANIZED.

The congregation of Mabou and Port Hood in connection with the Presbyterian Church of Nova Scotia was organized in 1821. Shortly afterwards steps were taken towards securing a minister. The movers in this matter were Lewis Smith, David Smith, Ben Worth, Reuben Young, and afterwards the Hon W McKeen.

#### THE FIRST MINISTERS.

The first Minister was Mr. William Millar of the Parish of Tarbolton, Ayrshire, Scotland. Mr. Millar was licensed to preach the Gospel by the Presbytery of Truro on the 28th day of June, 1821, and was ordained and inducted into the Pastoral charge of the Congregation of Mabou and Port Hood by a deputation of Pictou Presbytery in June 1822. The ordination took place in the house of Mr. Isaac Smith, Port Hood. Mr. Millar was the first Presbyterian minister settled on the Island of Cape Breton.

At the same time three elders were ordained by James Hawley, of Mabou, and Mr. W. Watts and John Smith of Port Hood.

The Sacrament of the Lord's Supper was dispensed for the first time at Mabou July 13th 1823, when there were thirteen communicants. Four more were added the next year. The Sacrament of

the Lord's Supper was not dispensed at Port Hood till August 1845, and even then there was not a communicant living in that Section of the Congregation.

A church was built at Mabou in 1824.

A keen discussion on the question of Baptism was carried on during the years 1844-45. To check the proselytising spirit of the Baptists and to instruct and establish the Presbyterians in the faith, the Rev. John Campbell, of St. Marys, N. S., was sent for. It is amusing now to hear some of the old inhabitants of Mabou relate the incidents that occurred during those exciting times and of the manner in which Mr. Campbell demolished his opponents. There were few men in the Province as able to discuss with effect the question. Mr. Millar resigned the charge of the congregation in 1850, but he continued to preach for some years afterwards. He died, Nov. 17th 1861, aged 75. His widow still lives.

Rev. James McLean was ordained and inducted into the Pastoral charge on the 13th November 1824. and after 6 years hard and successful work moved to Shubenacadie. He is now the highly esteemed minister of Great Village.

Rev. A. McDonald was ordained in the spring of 1861 and returning to Scotland in 1864, he demitted his charge in 1865.

Rev. W. Sinclair was ordained Nov. 7th 1865 and died Feb. 4th 1870, after a protracted illness. Though not a very able preacher he was much liked as a man. During those years the congregation was growing, though a small charge among a dense Roman Catholic population is not favorably situated for growth either in numbers or spirituality.

After a vacancy of over four years the Rev. A. F. Thompson was ordained on the 8th September 1874. Having received a call to the congregation of Economy and Five Islands, he left Mabou in March 1879. When Mr. Thompson took charge of the Congregation there were sixty names on the Communion Roll, and when he left there were 191 names; thus there was a very large addition during his ministry of a little over four years. For the last three years the congregation has been vacant, though repeated efforts have been made to secure a minister.

Mabou is a spirited congregation. The people are not wealthy, but they are liberal.

The Clerk of Presbytery in referring to the visitation of the congregation on the 14th Sept. 1875 says: "The Pas-

tor's Salary was paid up and \$235 paid to the schemes of the Church and \$61. to other religious or benevolent objects by a congregation of 44 families." During the absence of Mr. Thomson, a few illnesses were added, but recently the Congregation has suffered severely through death and emigration. May the King and Head of the Church send them soon a faithful, and able minister, to do his work in the interesting field of labor.

Com.

## OUR MISSIONARIES IN TRURO.

The Woman's Foreign Missionary Society of Truro in connection with the Presbyterian Church received and entertained Mr. and Mrs. McKenzie of Eate, on the day evening, April 2th in the Y. M. C. A. Building. At six o'clock, the missionaries and friends of Foreign Mission work, partook of a bountiful tea and for two hours enjoyed pleasant social intercourse with the missionary and his wife. At 8 o'clock, Dr. McCulloch took the chair and on behalf of the Society welcomed and introduced Mr. McKenzie who gave very interesting details of life and work in the South Sea Islands particularly on Eate, and his station at Erakor, contrasting vividly the state of the degraded heathen, among whom he labors, with our own precious gospel privileges. Although there is great darkness, they are cheered and encouraged to return to their lonely island home, trusting in a Heavenly Father's promises and earnestly asking the prayers and support of those at home.

Mr. McKenzie stated, it would be a greater trial not to be permitted to return, than it was to leave home and friends at first. Mrs. McKenzie delighted and gratified the audience with a hymn sung in the native language. Good music furnished by the choir added much to the entertainment.

A collection was taken up amounting to fifty four dollars which was presented to Mrs. McKenzie, a box is also being prepared for them by friends of mission work.

Thus a very happy evening was spent, and we trust the visit of these devoted workers for the Master may stimulate all to more earnest efforts to improve Christian privileges and to share with the destitute the Bread of Life.—Com.

It is one of the hopeful signs for England that coopers for the great brewers at Burton-on-Trent are now almost unemployed, and that not half the usual quantity of beer is sent away by rail.

## TWO DISAPPOINTMENTS.

By letter from Dr. Steel dated April 2th, I learn that the Mission Boxes shipped early in January, were too late for the Dayspring. This arose from delay caused by the wreck of the Allan Star on Mud Island, and consequent detention beyond the time when they should have been forwarded. Notwithstanding this delay they were in Sydney Harbour before the Dayspring sailed, and yet were left behind.

The second disappointment arose from a Post Office blunder. "Your letter of Feb. 10th," says Dr. Steel, "and it contained letters to the Missionaries, was misdirected to Sydney, Cape Breton, and did not reach me till April 10th. The Dayspring sailed on the 1st. By this misdirection to Cape Breton, though the writing was distinct and six five cent stamps on the letter, the mail from San Francisco was missed and a month lost; so the first disappointment is the result of disaster, and the second of carelessness.

Dr. Steel adds, "The wife of Mr. Gray the new missionary from South Australia took very ill of fever a few days before the Dayspring sailed, and could not proceed. Mr. and Mrs. Fraser went."

P. G. McGREGOR.

## GRATEFUL ACKNOWLEDGEMENTS.

Rev. J. W. McKenzie acknowledges with thanks for himself and for Mrs. McKenzie receipts of money and goods as follows:

Halfax Woman's For. Miss. Soc.	\$25 00
Springside Cong. (besides quilt worth \$4)	46 00
Shubenacadie Woman's Mis. Soc.	21 00
L. Stewiacke	9 00
Shubenacadie.	70 yards of cotton etc.
L. Stewiacke.	40. " " " "
N. Salem	48 " " " "
Hopewell,	Box of Mission Goods.
Truro	" " " "
Upper Stewiacke.	" " " "
McDonald Bros.	" " " "
Glendyer Mills,	" " " "
Mabou,	" " " "
Prince St. Church,	" " " "
Pictou,	2 Packages
Shediac - S.	1 " " "
Mid. Musquodoboit,	" " " "
Ladies Sewing Circle,	-1 " " "
Some Ladies of United Church,	" " " "
New Glasgow,	1 " " "
Mrs. Caldwell,	" " " "
9 Mile River,	1 " " "
Miss Carlyle, Coldstream Cong.	10 yds. homespun
Small parcels—not marked	
2 " " " " for Mrs. Annand,	American
Lunenburg per Miss Duff—	1 Box Goods.

## ITEMS.

## EUROPE.

In the centre of an aristocratic quarter in the very heart of Paris a hall has been opened for religious worship.

The Russian persecution of the Jews still goes on. The excesses and atrocities surpass belief. The restraining efforts of the Government have been too fragmentary to succeed. The pecuniary loss already apart from the disturbance of labour, the suffering and loss of life, is estimated at not less than \$100,000,000.

Pere Hyacinthe says atheism and immorality are increasing in France, and that much of this is due to the impurity of French literature. Four thousand atheists met in Paris on a late Sunday afternoon, and when the name of God was mentioned fearful execrations were uttered. Can a Republic live with immorality and atheism at the base?

Mr. Marlen of Marash, mentions the raising of money by the native Christians for the establishment of a school for the higher education of women and adds—"The gift has no precedent in Turkey. Appearing in a land where thirty years ago hardly a woman, if any, could read, this gift by the people for female education is surely a remarkable sign of the times."

A movement has begun in Rome, having for its object the better observance of the Lord's day. It will be a great gain to the cause of Christ when Sunday is observed as a day of rest and worship in Italy. At present the absence of all special regard for the weekly day of rest is a great mountain damming up the stream of evangelization. Even the municipal offices are open and the clerks employed on Sunday. Perhaps the majority of the people cease from work, or from business, the latter half of Sunday, when they first go for a walk, or sit and drink, and then comes the theatre to crown the day.

## BRITAIN.

The Established Church of Scotland numbers 1,522 congregations containing 515,000 communicants.

The receipts of the London Baptist Missionary Society have fallen off nearly \$28,000 the last year.

The revenue derived from a tax on ardent spirits has fallen in Great Britain to the amount of \$12,000,000.

The subject of the preservation of the Sabbath has been earnestly taken up by the ministers and laity, both in England and Scotland.

Rev. John Inglis, for years the associate of Dr. Geddie, has just sent to the printer the manuscript of an Aneignemese Dictionary.

The Roman Catholic Bishops of England have again formally forbidden Catholic parents to send their sons to the Universities of Oxford and Cambridge.

The revision of the Old Testament is nearly finished. The second revision will take the whole of the present year and the finished work will be published in 18-83.

It seems probable that the visit of Mr. Moody and Mr. Sankey to Edinburgh will be commemorated by the erection of an evangelistic hall for the city. A suitable site, within a little distance of the house of John Knox, has been secured.

An Edinburgh writer for the *Nonconformist* says:—"Dr. Robertson Smith has continued to give lectures in Glasgow and Edinburgh; but he has not in either place set the heather on fire. Unless he again comes forth with something new and startling he will, as a Churchman sink, by-and-by out of sight."

About \$600,000 have been received as a Thanksgiving Fund by the Presbyterian Church in England. The children of the church had given for missions last year £1,574. There are 57,000 communicants; 275 congregations; church property £1,200,000.

At the late meeting of the Synod of the United Presbyterian Church in Scotland it was reported that the tendency to decline in the roll of membership had been arrested. The number now in full communion was 174,557, whilst the income of the church had increased to £383,730, and the number of active congregations was 551.

Scotland is the richest country in the world. Since the year 1840 it has quintupled in fortune, which is now double that of Ireland.

In 1840 Scotland only possessed £196,000,000, while Ireland had £308,000,000, in 1877 Scotland had increased to £970,000,000 and Ireland only to £438,000,000.

The average for each inhabitant in the three Kingdoms in 1877 was: Scotland £277, England £283, Ireland £83. But still more remarkable is the decrease of crime in Scotland. During those forty years it has fallen of 60 per cent and 16 prisons have been closed for want of occupants.

The English Presbyterian Church consists of 271 congregations, and the membership for 1880 was 75,199, as compared with 54,259 in 1879. The Sabbath school teachers number 6,139, and the scholars 61,782. The total sum raised for the Sustentation Fund last year was £37,426 and for Synodical Funds (including missions and college), £28,097.

#### UNITED STATES.

The Presbyterian Church of the United States, North, expended last year for Foreign Missions, \$591,640. The receipts for the same period were \$592,290.

It is a significant fact that the Bess, emer Steel works of Pittsburg, Pa., has ordered discontinuance of all work on the Sabbath day in any part of the great establishment. This decision has not been reached by a sudden impulse, but after a full consideration of the whole subject continued for some months, and in the belief that the best result, pecuniary as well as moral, may be attained by a cessation of labor on the Sabbath. Hereafter in these great works there will be silence on the Lord's day.

The General Assembly of the Presbyterian Church of the United States, North, met recently at Springfield Ill.

At an early stage of its proceedings it passed a rule limiting all speakers to ten minutes, and the rule was inflexibly adhered to. It spoiled some eloquent periods but it expedited business, and made condensation an absolute necessity. The Secretaries of the Boards, we believe, were allowed more time than this for the exposition of the work done by their organizations. But the hammer fell with unflinching regularity, and no dodging or farming out of time to another speaker was permitted.

One of the most encouraging facts connected with Missions, is the great increase of the native ministry as compared with that of missionaries sent from Christian lands. While the number of ordained missionaries of the Presbyterian Board U. S. has in ten years increased only 19, the number of native preachers and helpers had risen from 41 to 3000.

The May number of the *Missionary Herald* (Boston) states that while the number of ordained missionaries employed by the American Board has since 1840 increased only 18 per cent, the native agency has during the same period increased about 1400 per cent, or from 122 to 1717.

As pointing toward a day when the Christian church in lands now heathen must be entirely a self-propagating institution, these facts are very significant and cheering.

#### INDIA.

A Christian church has lately been built in India from the ruins of a heathen temple.

The census of Calcutta shows that there are 30,400 professing Christians in that city. Of this number 11,095 are Roman Catholics; 8,678 belong to the Church of England and 1,869 to the Church of Scotland; 857 are Baptists; 758 Methodists; 692 Independents, etc. Only 29 are classed as Unitarians and Theists, and 49 as Agnostics.

The *Indian Mirror*, a native newspaper, says: "Foreigners can hardly realize the extent to which the English language is spoken and written among the educated classes in India. When educated Hindus meet they talk English and when they write to each other they show a preference for English." And with the English language will go the religious influences which it bears with it.

(CONTINUED ON PAGE 191.)

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A Missionary writes from India: "I have never before seen such a spirit of hopefulness and faith among missionary workers as there is now. The native Christians are waking up, and becoming alive to their responsibilities and privileges."

#### JAPAN.

In heathen Japan ninety per cent, of the people are able to read, while in the United States the percentage is only eighty.

The Government of Japan have resolved on the establishment of 53,760 primary schools. The whole empire is divided into eighty collegiate departments, with one college to each department. Even children under six years of age will be compelled to attend the primary schools.

There are now in Japan 78 married male missionaries, 10 unmarried male missionaries, 48 unmarried female missionaries, 35 stations, 84 out-stations, 8 organized churches, 3403 adult converts, 37 ordained native pastors, 166 unordained native preachers. Last year 18,000,000 pages of the New Testament and portions were sold for \$16,000.

#### CHINA.

Since 1866, when its first missionaries went out, the China Inland Mission has sent over 100 missionaries to the interior of China, established 70 stations and out-stations, and received over 1,000 Chinese into the Church. More than \$500,000 have been given to sustain and carry on their work.

Hong Kong is an island about eighty miles long and five miles wide, upon the southern coast of China. It was given to the British Government at the treaty made between the Chinese and English in 1842. It has now a population of 140,000 Chinese, 8,000 Europeans and Americans, and 1,500 Indians.

### CHURCH NEWS.

#### PRESBYTERY OF PICTOU.

The Presbytery of Pictou held several meetings during the Session of the Synod at Charlottetown.

Mr. McGregor reported that he had moderated in a call at the Vale which had come out in favor of Rev. A. McL. Sinclair.

Mr. Sinclair tendered his demission of the pastoral charge of the congregation of

Springville, and it was agreed that the congregation be cited to appear for their interests at the next meeting of the Presbytery.

Mr. McLeod was appointed Interim Moderator of the Session of Scotsburn and Salt Springs.

Mr. Briol presented a gratifying report with reference to his work among the French at Stellarton.

#### PRESBYTERY OF P. E. ISLAND.

This Presbytery met at Clifton, May 29th, for the induction of Rev. A. Stirling.

Rev. J. M. McLeod preached an appropriate sermon from 1 Cor. 3, 9; "For we are laborers together with God." Rev. Mr. Archibald narrated the steps taken in connection with the call. Rev. Mr. Grant put the usual formula of questions, led in prayer, and, in the name of Presbytery, inducted Mr. Stirling into the pastoral charge of Granville and Clifton. Rev. Dr. Murray then suitably addressed the Minister, and Rev. J. M. McLeod the congregation, on their respective duties and responsibilities.

The congregation in retiring from the Church, welcomed the minister in the usual manner.

Though the season was a busy one with the farmers, yet the church was filled with a deeply interested congregation.

The Presbytery met again on the 1st inst., in St. James' Church, Charlottetown, at the call of the Moderator of Synod. Leave having been obtained from the Synod to take Mr. A. B. McLean on trial for license, the following subjects were prescribed, viz:—Sermon, Luke 21: 6; Lecture, 1 Cor., 9, 24, 27; critical exercise, 1 Cor., 1, 10, 16; Hebrew, Isaiah, 11th Chap., Greek, New Testament, *ad aperturam libri*; Church History, second century; Theology, justification.

Rev. Mr. Frame was appointed to Moderate in a call in Georgetown and Montague at an early day.

In order to aid the Congregation of Richmond Bay in bringing their financial affairs into a satisfactory state with the view of obtaining the settlement of a Minister among them, the following brethren were appointed to visit and hold meetings with the different sections of the congregation, viz:—Rev. Messrs. Carr and Fraser to visit Lot 11 and Egmont Bay; Rev. Messrs. McKay and McMillan to visit Lot 18 and Lot 14, and the two committees to hold a joint meeting in Tryon Valley. Rev. Mr. McKay, convener of Committees.

The Presbytery agreed to meet for Presbyterial Visitation at East St. Peter's on first Tuesday of July, at 11 o'clock a.m., Rev. K. McLennan to preach, and at 4 o'clock, same day, in West St. Peter's; Rev. Mr. Scott to Preach.

J. M. McLean, Pres. Clerk.



## REST FOR THE WEARY SOUL.

A Hindoo of thoughtful mind asked, as he lay upon his death-bed, "What will become of me?"

"O," said a Brahman priest, "you will inhabit another body."

"And where shall I go then?"

"Into another."

"And where then?"

"Into another; and so on through thousands of millions of years."

"And where shall I go then?"

Paganism could not answer, and the man died with the question on his lips,

"Where shall I go last of all?"

Contrasted with this dark uncertain future. How cheering to the Christian, the promises, "I go to prepare a place for you." "There remaineth a rest for the people of God." "Come unto me all ye that labour and are heavy laden and I will give you rest."

## THE CATECHISM.

Mr. Spurgeon, in his address before the General Assembly of the Free Church of Scotland, said:—"We have a catechetical seminary connected with our church, in which we teach a little book known as the Shorter Catechism, with proofs. Unless some one gives us a better book we will stick to it. A minister in preaching could not find a better means of stating doctrines than in the words of the shorter Catechism. When I am sitting in my hair with a hundred young men around me, and I ask any question, I frequently say, 'Now, none of you Scotchmen answer; I know that you know the answer let the Englishmen answer.' Scotchmen have a wider and more thorough knowledge of the Scriptures than the mass of my own countrymen, and I believe it is due to the practice of family worship and to the use of the Assembly's Catechism."

An answer, apt and sharply put, was that made by a bishop to a young minister who asked where in the church he should "put the stove?" "Put it in the pulpit," was the significant reply of the bishop.

Says Dr. Charles Hodge:—"The Spirit never makes men the instrument of converting others, until they feel that they cannot do it themselves; that their skill in argument in persuasion, in management avails nothing."

Rev. J. W. McLeod of Trinidad acknowledges receipt of \$5.00 to the Mission from Miss Libbie Falconer.

## SUNDAY NEWS PAPERS.

No single instrumentality threatens greater injury to the cause of the Sabbath to-day than the publication of the great newspapers of the country, seven days in the week. The weekly "Sunday papers," issued only on the Sabbath, have had a distinctive character which limited, heretofore, their influence for harm. They were scurrilous, trashy, sensational, and viciously hostile to the church and religion. But the seven days issue of the ordinary secular newspaper, replete on the Sabbath as on other days with important and interesting news, with some additional features of special interest, with an editorial on some moral or religious theme not in itself unsuited to the sacred character of the day, carried from the great cities to all the leading towns by the government mails on trains expedited with special reference to the newspaper service—all this present an array of forces which are destined to work disastrous results to the purity, fidelity and spirituality of the church. Christian men ought to be specially resolute and watchful not to admit this insidious and powerful enemy of the Sabbath into their homes.

## THE SAFE CHANNEL.

A good ship was passing on safely along a dangerous strip of coast where thousands have made shipwreck.

"I suppose you know every rock and sand bar along this coast," said a passenger, as he stood on the deck beside the captain.

There was a deep meaning in the glance that he gave from under his sluggish eyebrows as he answered, "I know where they are not."

Ah! that was wherein lay the safety of those who had committed their lives and merchandise into his keeping. He knew where the safe channel lay, and he kept it.

Many think they ought to be learned in the evil habits of this world in order to shun them. It is far better to know what is good, and pursue it. "My soul, enter not thou into their secret." One good man's life is worth ten times more, for a model to work out your own career by, than the lives of ten wicked men whose example you are to shun.

"Anti-tobacco" will please send names in confidence and anonymous communications cannot be noticed.