



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

# The Maritime Presbyterian.

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HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

WE PREACH CHRIST AND HIM CRUCIFIED.

MAY, 1884.

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HALIFAX, N. S.**ADVICE TO A YOUNG MAN.**

Remember, my son, you have to work. Whether you handle a pick or a pen, a wheelbarrow or a set of books, digging ditches or editing a paper, ringing an auction bell or writing funny things, you must work. If you look around, my son you will see the men who are the most able to live the rest of their days without work are the men who work the hardest. Don't be afraid of killing yourself with overwork. It is beyond your power to do that on the sunny side of thirty. They die sometimes, but its because they quit work at 6 P. M. and don't get home until 2 A. M. It's the interval that kills, my son. The work gives you an appetite for your meals, it lends solidity to your sinners, it gives you a perfect and grateful appreciation of a holiday. There are young men who do not work my son; but the world is not proud of them. I does not know their name even; it simply speaks of them as old So and-so's boys. Nobody likes them; the great, busy world doesn't know that they are there. So find out what you want to be and do, my son, and take off your coat and make a dust in the world. The busier you are the less deviltry you will be apt to get into, the sweeter will be your sleep, the brighter will be your holidays, and the better satisfied will the world be with you.—*Burdette.*

**READING THE PAPERS.**

Do we not spend far more time than is necessary in our perusal of the daily papers? For ourselves, we plead guilty to the indictment, but we promise ourselves to reform. We do not believe at all in the position taken by a clergyman whom we recently heard declare that for fifteen years, while his sons were growing up, he would not suffer a daily paper in his house. We respect more the spirit of another clergyman, now dead, who used to say as he took up the paper "Now we will see how God is governing His world." But the temptation is very strong to waste time over the daily paper. There is an immense amount of unimportant matter in every issue. The great bulk of matter, indeed, in any issue is unimportant for each individual respectively. The head-lines of most of the articles are all that it is necessary to read. The scandal and gossip ought in any place to be skipped. We can, that is, use and not abuse the daily paper.—*Christian Weekly.*

# The Maritime Presbyterian.

VOL. IV.

MAY 15th, 1884.

No. 5.

## STATE OF THE FUNDS MAY 1st, 1884.

FOREIGN MISSIONS.	
Received to May 1st, '84.	\$10165 04
Expended to " "	11653 69
Bal. Due Treas.	1486 75
DAYSFRING, ETC.	
Received to May 1st, '84	\$3915 37
Expended to " " including	5023 57
Bal. on May 1st \$932 21	
Bal. due Treas. May 1st '84	\$1110 20
HOME MISSIONS.	
Received to May 1st, '84	\$4137 72
Expended to " " '84	3924 69
Bal. on hand	\$213 03
SUPPLEMENTS.	
Received to May 1st '84	\$5141 95
Expended to " " "	3332 79
Bal. on hand	\$1809 16
COLLEGE.	
Received to May 1st, '84	\$8541 14
Expended to " " '84	
(including Bal. on May 1 of \$3710 52.)	12913 14
Bal. due Treas.	\$4373 00
AGED MINISTERS FUND	
Received to May 1st '84	\$1979 84
Expended to " " "	2121 26
Bal. due Treas.	\$141 42
RECEIPTS FOR THE MONTH OF APRIL	
Foreign Missions	\$2136 00
Dayspring and Mission Schools	391 99
Home Missions	459 99
Supplements	634 44
College	374 50
Aged Ministers	271 15
French Evangelization	264 79
	\$4532 26

P. G. MCGREGOR, *Treasurer.*

Rev. J. R. Fitzpatrick who has been labouring for the past year or more at Little Bay, New Foundland, is again entering the Home Mission Field as a probation. Another labourer will now be required for New Foundland.

The financial year of the Church has closed. The opposite column does not represent exactly the State of the Funds at the closing of the accounts, for the latter are kept open a few days beyond the end of the month. There will not probably on the whole be much change.

The year has been with all the Schemes a fairly good one. The expenditure of the F. M. Fund has somewhat exceeded the outlay, but by more vigorous and earnest work the coming year, the lost ground may be easily overtaken. The Home Mission Fund is in fair condition. The Supplementry Fund has been in operation about 21 years, and has now attained its majority. It is signaling the event by putting away childish things, and though in its minority it did good work, it is starting out with renewed vigor and the wide spread interest bids fair to make it much larger than ever before.

The College Fund shows a slight deficit on the year, though the receipts are increasing they are scarcely up to the expenditure. A slightly increased effort on the part of congregations together with the saving that will probably be soon effected by withdrawing from a part of our responsibility to Dalhousie College will, it is hoped ere long turn the balance on the right side.

Not less than 40 Catechists will be employed in the Maritime Provinces this summer. The largest number ever sent forth in our history as a church.

Owing to influx of Presbyterians at the Mount Uniacke Gold Mines the services of a Catechist are again asked for and his support guaranteed.

### THE COMMITTEE ON SUPPLEMENTING.

Met in Halifax, April 22d. Present Revs. T. Sodgewick, Dr. McGregor, E. A. McCurdy, E. Smith, J. Sinclair, J. H. Chase, J. Hogg and E. Scott, Rev. Messrs. Laing and Henry being present were asked to assist.

Reports were received from deputies appointed to bring the Augmentation scheme before the presbyteries, of Sydney, Victoria and Richmond, Pictou, Truro, Halifax, Lunenburg and Shelburne, Wallace, St. John and indirectly from Miramichi and P. E. I., and all were to the effect that the object was highly approved and cordially recommended, and that steps were taken to appeal to the congregations in its behalf.

The applications from several of the Presbyteries not being forwarded the committee were obliged to defer the matter of grants until their meeting in Truro on the last Wednesday of July at 11 a. m., prior to which all applications from Presbyteries for aid to congregation must be on their table.

The subject of uniting the Augmentation Funds of the Eastern and Western sections came up incidentally, and it was thought desirable before bringing any proposal before the Assembly, to have the subject fully considered in Synod, so that the mind of the church in the Maritime Provinces may be ascertained.

A letter of thanks from the congregation of Spring Hill was read, with notice that they would ask no further aid. The Committee directed their Secretary to express their gratification to the congregation.

The secretary informed the committee that the executors of the late Alex. McLeod had paid over \$2000 for Home Mission work which was now on deposit awaiting the determination of the Home and Supplementing Committee as to its application. Agreed to wait for the opinion action of the other Committee.

### THE COMMITTEE ON FOREIGN MISSIONS.

Met in the vestry of United Church on May 7th. Present Messrs. A. McLean, Dr. Macgregor, D. B. Blair, E. A. McCurdy, A. Mc. L. Sinclair, E. Scott, and J. L. George, ministers, with Dr. Patterson, corresponding; and Messrs. John Miller and Andrew Walker, elders. The first matter taken up was application for the Demerara Mission. Provision has been made for the support of two missionaries in that field, one by a large estate owner, Mr Crum Ewing, the other to be supported in part by the western section of the church. Several applications were received but the committee did not see its way clear to any appointment.

The question of uniting Funds and Committees, East and West, laid over from last meeting, was considered and the following resolution unanimously adopted.

"In regard to the management of our Foreign Mission Work under one Committee. It is the opinion of the Board that no action should be taken until the matter be fully considered by the Maritime Synod.

The Committee appointed to consider, by request of Mr. Robertson, the question of travelling expenses of missionaries from the South Seas, and the allowance to be paid to the children when sent away from home for their education, reported as follows:

1. That in addition to ten pounds paid for each child from birth, ten pounds be paid from the time the children are sent away to school.
2. That in the matter of travelling expenses, no change be made from the present arrangement, which is, the Board pay half the travelling expenses, and pay during furlough one hundred and fifty pounds per annum. The Report was received and adopted.

Letters were read from Rev. Dr. Steel stating that the land which it was reported was sold to the French in Iririki by the agent of captain

Frasor, had not been thus sold and that acting on the best advice he could get, he had purchased it for the Christian natives £50. His action was approved as it would be fatal to the work of Mr. McKenzie on Erakor were the French to obtain it.

Letters were read from Mr. Morton, one letter stated that the Mission Council had agreed to hand over the Caroni district to Mr. Henry, leaving him free to extend his work in other directions. Approved. In another letter he set forth the urgent need of another teacher from our church in the Arouca school.

Mr. Morton's health is reported as quite improved.

It was decided that the balance of the McLeod request, amounting to well on to \$1000 be added to the general fund, which will largely reduce the adverse balance in the Foreign Mission Fund.

A draft of the Annual Report was submitted by the Secretary, and adopted by the Board.

### THE COLLEGE BOARD.

Met at Pine Hill April 24th. Present Revs. Dr. Burns, Dr. McGregor, Dr. McKnight, Prof. Currie, Dr. Pollok, Prof. Forrest, Jas. McLean, T. Sedgewick, A. McLean Sinclair, J. McMillan, J. C. Burgess, R. Laing, E. A. McCurdy, (corresponding), B. Scott and Mr. E. Murray.

One important matter that had been remitted by the Synod to the Committee was the withdrawal of the church from a part or the whole of her responsibility in connection with Dalhousie. After discussion, a resolution was adopted which will probably soon relieve the church of part of its responsibility in connection with Dalhousie College and will no doubt prove satisfactory to all concerned.

It was announced that after May 1st, Prof. McKnight would reside at Pine Hill and take the charge of caring for the students.

### CLOSING OF THE COLLEGE.

In the evening the closing exercises in connection with our College were held in St. Matthews Church. The graduates are. Thomas Stewart, W. H. Spencer, S. G. Allan, George Fisher, and John Ferry.

The Report of the Session was read by the Principal, prizes were distributed.

*Morrison Prize*, best entrance examination in Hebrew, First \$14, J. W. McLellan B. A., second \$10, W. L. McRae.

*St. Davids Prize* \$40, highest marks, written examination. Thomas Stewart, B. A.

*Mc Millan Prize*, \$25. Highest marks written examination in Theology, Thos. Stewart B. A.

*Pollok Prize*, \$25. Highest marks Church History, W. H. Spencer B. A.

*Fort of Massey Prize*, \$25, highest marks, Hebrew and exegetics, J. W. Mc, Lellan.

*St. Matthews Prize*, \$24, best written examination on 2nd Timothy and Titus, first, Daniel Fiske B. A.

*A member of St. Andrews Church*, \$20 same as above James Ross.

For the best examination on the rules and Forms of procedure of the Presbyterian Church, Canada, 2 vols. Hagenbacks History of Doctrines, to W. H. Spencer, B. A.

Papers were read by Rev. P. M. Morrison. A collection of \$16 was taken for the library.

### Acknowledged by request.

Received from Riversdale, Lunenburg per Rev. H. Crawford, as follows:

Supplements,	\$10.00
Home Missions,	8.00
College,	3.00
French Evangelization,	2.00
Aged Ministers,	2.00
	\$25.00

P. G. MCGREGOR, Treas.

CALLS.—Three vacant congregations in the Halifax Presbytery are now moving in calls. Musquodoboit Harbor, in favour of Mr. James Anderson; Carleton and Chelogue, Mr. George Fisher; Lawrence-town, Mr. J. Ferry.

## HOME MISSIONS.

The Board of Home Missions met in Chalmers Church on the 23rd and went through with the business which usually comes up at the semi-annual meeting in April. The distribution of Preachers and Student-Catechists is as follows:

*Names of Preachers. May. June. July.*

Rev. Jas. Thompson Pictou. Hx. P.E.I.  
 " C. W. Bryden, Hx. L. & S. ....  
 " J. R. Fitzpatrick, ..... Truro Pictou  
 Mr. Jas. Anderson, Truro. Hx. ....  
 Mr. John Ross, V. & R. V. & R. V. & R.  
 Hx. J. F. Dustan, Pictou. Sydney. Truro  
 Mr. Geo. S. Allan, St. John. St. John. P.E.I.  
 Mr. John Ferry, Pictou. Pictou. ....  
 Mr. W. H. Spencer, P.E.I. P.E.I. ....  
 Mr. Thos. Stewart, Truro. Truro. Truro  
 Mr. Geo. Fisher, Hx. Pictou. Sydney  
 Rev. D. Blue, P.E.I. P.E.I. P.E.I.  
 Rev. D. Mann, St. John, St. John, Pictou  
 " D. McKinnon, Sydney. P.E.I. P.E.I.  
 Mr. Jas. Murray, ..... Hx.  
 Mr. D. Cameron expected.

## DISTRIBUTION OF STUDENT MISSIONARIES.

*To St. John Presbytery.*

John Hawley.	J. H. Cahill.
J. P. Scott.	—Valentine.
—Seylaz.	M. A. Campbell. H.
James Blair.	H. James Ross. H.
Daniel Fiske.	H. G. S. Carson. P.
J. A. Stönelake.	P. Jas. C. Russell. P.
S. C. Muncie.	P. C. L. Herald. K.

*To Pres. of Miramichi.*

W. L. McRae.	H. Herbert C. Hinds. P.
K. C. Cobb.	P. E. M. Lander. P.
J. E. Smith.	A.

*To Pres. of Truro.*

J. McClure.	H. Rodk. McKay. K.
G. N. Makeley.	P.

*To Presbytery of Pictou.*

A. P. Logan.	H. R. Murray. K.
--------------	------------------

*To Presbytery of Sydney.*

Rodk. McLeod.	H. J. McLellan. H.
---------------	--------------------

*To Pres. of Victoria & Richmond.*

Hector McLean.	H. D. McDonald. H.
----------------	--------------------

*To Presbytery of Halifax.*

G. B. Hallock.	P. Henry Foreman P.
Willard McDonald.	H. Francis Smiley. P.
Francis Coffin.	H. H. J. Furneaux. H.
F. R. Coffin.	H.

*To Pres. of P. E. Island.*

M. L. Leitch.	M. J. C. Martin. M.
—Stewart.	

Those marked H. are from Halifax.

"	M.	"	Montreal.
"	K.	"	Kingston.
"	P.	"	Princeton.
"	T.	"	Toronto.

P. G. Mcgregor.

## MISSIONARY TOUR IN P. E. ISLAND FIFTY YEARS AGO.

BY REV. W. FRASER, D. D., CLERK OF THE GENERAL ASSEMBLY.

The Agent of the Church has kindly sent us an old MSS which we believe never published. It is headed "Journal of a missionary tour in Prince Edward Island in the month of May, June, July, and August, 1834." Just half a century ago. Dr. Fraser who as one of the clerks of the General Assembly is now so well known throughout the church, is a native of Pictou Co., Nova Scotia. He studied at Pictou under the late Rev. Thomas McCulloch, D. D., and was ordained Sept. 1834, so that the present year is his year of Jubilee in the ministry. We frequently give reports of Missionary Work by our Catechists and Probationers of to-day. This Home Mission Report of "lang syne," when instead of forty missionar Catechists labouring in our Home Field in the Maritime Provinces as the present summer, there were but one or two, is of interest as a reminder of the day of smaller things, when now large and flourishing settlements and congregations were small and scattered mission stations.

On Friday May 23rd after a passage of nine hours across the strait, I arrived at Charlottetown at four o'clock in the afternoon.

Saturday 24th.—As I had been directed by the Commission to the Rev. Mr. Patterson, I left town for Bedeque at 6 in the morning, which I reached about 3 in the afternoon after having travelled for a considerable part of the time under a drenching rain, and over a good deal of very indifferent road. The Commission are already sufficiently acquainted with

the general state of affairs in this part of the church to render it quite unnecessary for me to make any particular statement. All that I deem it proper to say is, that the last two seasons have been very prejudicial to the farming interests in this part of the country, and that Mr. Patterson has to some extent experienced the effects. He does not however appear by any means discouraged, and seems resolved to persevere in his labours among this people.

*Sabbath 25th.*—Preached once in Mr. Patterson's church to a audience of about 160 persons. An air of solemn attention appeared to pervade the assembly.

*Monday 25th.*—In the evening, in company with Mr. Patterson rode over to Malpeque or Prinestown, the residence of Mr. Keir, a distance of 14 miles from Bedeque. Consulted the Rev. gentleman how I should dispose of my time while I continued on the Island. It is deemed expedient in the meantime that I remain till after the dispensation of the sacrament which will take place on the ensuing Sabbath.

*Malpeque Monday June 2nd.*—I have been here for the last week and as I have nothing interesting to record I do not feel disposed to enter into detail, suffice it to say that I was called to preach twice on Sunday and once on Saturday, Sabbath and to-day.

*Cascumpeque Wednesday June 4th.*—After a pleasant sail of upwards of 5 hours I reached this place at 6 P. M. The distance from Malpeque by water is called 27 miles. It is upwards of 45 miles by land as in order to approach it, a person will be under the necessity of making the circuit of Richmond Bay. I am told too that the road besides its being near of the best, is as yet obstructed by a great many unbridged streams. On my arrival I called on Mr. Chas. Craswell, delivered a note of introduction from Mr. Keir and was very cordially received.

*Sabbath 8.*—Proceeded in a boat with Mr. Craswell and family about two miles up Julia River to the place of worship. Here the people have erected a small but neat meeting house, and though but the outside of the building is finished it is quite convenient in the summer season. Preached twice to an audience of about 60 persons. Returned to the point.

*Tuesday 10.*—Left Mr. Craswell at 4 o'clock in the morning on my way to the west side of the Island. Walked about 2½ miles along the beach to John Gordon's. Here I obtained a horse and rode out about 4 or 5 miles to the Middle or Hills

River, I was accompanied by Wells & Mr. Gordon Junr. At the river we procured a small boat and rowed up the stream about 5 miles. Here we took to the woods on a line of road which has been little more than marked out. Of all the bad roads that I have ever travelled this is the worst. The path for almost the whole distance is thickly entangled with underwood. Swamps filled with water occur in not a few places, and the great heat of the day in a close forest where the air had scarcely any circulation, rendered travelling on such a road exceedingly fatiguing and disagreeable. At 1 o'clock we reached the western shore at the south angle of Lot No 5, having walked about 8 miles in 3 hours. Walked from this point 3 miles down the coast sometimes on the beach and at other times on rough paths through the woods. There is nothing here entitled to the name of a road. We stopped for the day at Jeremiah Dalton's a late convert to Protestantism from the Roman Catholic faith.

*Thursday 12th.*—Preached in the morning according to intimation at Jeremiah Dalton's to a handful of people, my audience however comprised the greater part of the scattered population of the coast. At 11 o'clock, accompanied by Mr. Dalton I set out on foot for the lower part of the settlements towards West Cape. A guide is a very necessary appendage to the apparatus of a traveller along these shores. The country is exceedingly thinly peopled, and that only on the coast. There is nothing that deserves the name of a road, so that in proceeding we sometimes went through the woods, sometimes along the verge of the succession of promontories which form this part of the Island and sometimes along the beach, under projecting cliffs which indeed inspire a feeling of the sublime, but which I could not separate in my mind from sensations of the terrible. It is plain from these brief statements that travelling on these shores is no sinecure.

At half after two o'clock, after a walk of three hours and a half over rocks and capes, through swamps and fields and over a great number of fences, I reached Mr. James Dumrills. Intimated preaching to-morrow at 2 o'clock.

Perhaps it may not be uninteresting to the Commission should I make a short note of the conversation which I had with my travelling companion; Dalton. He gave me a very fair account of the manner in which he was led into the discovery of the errors of the Romish faith.



And though a man of very limited education, he had learned to reason soundly and conclusively against most of the most prominent inventions and corruptions of that church. He appeared altogether conscious of the necessity of sacrificing every consideration arising from the ties of relationship or from any other source, to the love of truth. He seemed to be animated with no little zeal in the cause which he has espoused and for the opportunities which he has possessed his information is great. He expresses a strong desire for the acquisition of knowledge, useful books he eagerly seeks after, and I was astonished to hear a simple Irishman and a young man too, talk of Mosheims Ecclesiastical History, Scott's Commentary &c. He obtains great assistance in his enquiries from an old, but excellent commentary by Diodati, a Calvinistic divine of Geneva, a book which Dalton prizes highly. He has heard of Dr. McCulloch's Popery Condemned and evinces the most anxious solicitude to obtain a copy of it, this he says would fortify his mind forever against the attacks which he has to sustain from those who were formerly his friends, but who have been induced by the change in his religious sentiments to conceive against him the most deadly hatred, he appears to be determined at all hazards to persevere against every opposition.

*West Cape, Lot No. 3, Friday 12th.*—According to previous intimation preached today at Edmund Dumville's to between 20 and 30 persons. The people in this part of the country are in a state of extreme destitution as respects the dispensation of gospel ordinances. Other than a visit which they had from Mr. Patterson last winter I am not aware that they have seen a protestant clergyman in the settlement since its commencement.

*West Cape, Saturday, 14th.*—Preached in Gaelic this evening to about a dozen of people. There are only two or three families here who understand the language, and of these one is lately from Scotland and understand scarcely any English.

*Sabbath 15th.*—Preached to-day in the morning at Edm'd. Dumville's to about 40 persons. A good deal of attention evinced by the audience. After dinner I set out in company with about a dozen people to precede down the coast. At a few minutes after 3 o'clock we reached Jupiter River, a distance of at least 7 miles from where I preached in the morning. Here I preached in English to not a very

numerous assembly, and in Gaelic to still less number.

*Cascumpeque, Monday night, June 16th.*—I have just returned to this place from West Cape. I have been accompanied by Messrs. George Bynon, and John Carey. About 8 o'clock in the morning we left Jupiter River in a canoe and worked along the Wolf Inlet to the lower or Eastern end of Sandy Island in Egmont Bay. When opposite the Lower end of the Island 6 or 7 miles from Jupiter River we landed a short distance up what is called the Brai River, where there are 3 or 4 Catholic families. Here we took to the woods. Our guide Carey was not very well acquainted with the track as he had never travelled it except twice in winter and in consequence led us a perfect wild goose chase on a lumber road. On this we travelled upwards of 3 miles. We were at last obliged to retrace our steps. At the second attempt we succeeded in getting on the track, and having walked 6 miles arrived at a Frenchman's house on the Foxley River. Here we procured a small boat and rowed down the river a distance of about 10 miles to this place which we reached at 9 o'clock. Nature at this season arrayed herself in all her loveliness. The inebandering stream and verdant banks of Foxley River are truly beautiful.

*Sabbath 22nd.*—Preached twice at Cascumpeque to an audience of about 60 individuals. Four Roman Catholics in attendance.

*Monday 23rd.*—A meeting has been held held by the Cascumpeque people to-day to take into consideration the practicability of obtaining the permanent services of a Presbyterian clergymen in connection with the people of West Cape. They are not by any means sufficiently strong to carry a measure of this kind into effect. The utmost to which they could think of proceeding was to subscribe a sum in addition to that raised by the West Cape people which in all amounted to £80.

*Tuesday 24th.*—Left Cascumpeque in a boat in company with Mr. Craswell and a couple of Frenchmen. Head wind to stern. Had a tedious passage of 9 hours to Mr. Jas. Craswell's, Lot 14th on Richmond Bay.

*Wednesday 25th.*—Walked 6 miles to Rev. Mr. McGregor's. Very much indisposed.

*Thursday 26th.*—Was furnished with a horse by Mr. McGregor and rode 20 miles to Malpene.

*Friday 27th.*—Rode to Corchea-I by Charlottetown, 50 miles, in very ill health.

*Covehead, Sabbath 29th.*—This is part of Mr. Douglass' congregation. I preached in the afternoon. The audience was upwards of 160 in number.

*Murray Harbour, Tuesday, Sept. 3rd.*—To-day I have travelled at least 56 miles. My health nowise improved.

*Sabbath 6th.*—Though extremely unfit for the duties of the day on account of my continued indisposition I proceeded across the Harbour and preached twice. Never before have I officiated with so much pain. The audience was very respectable in appearance and pretty numerous.

*Wednesday 9th.*—Travelled 40 miles to St. Peter's to assist Mr. Douglass at the dispensation of the Sacrament.

*Monday 14th.*—At St. Peter's. To-day I have only to record the communion services here have been brought to a close. I preached on Tuesday and Saturday addressed the people after the more peculiar solemnity of the Sabbath, and afterwards preached. To-day I preached once and brought the services to a close. About 100 communicants sat down at the tables on the preceding Sabbath.

*Murray Harbour, Thursday 17th.*—Travelled from St. Peter's by the Vernon River road, a distance of 47 miles. The day has been extremely warm and I have consequently finished my journey in a state of great exhaustion.

*Sabbath 20th.*—Preached twice on the north side of Murray Harbour to a good audience.

*Monday 21st.*—Attended a meeting of the Temperance Society on the south side of the Harbour. Delivered an address on the subject of Temperance to rather a small audience. Six new members added their names to the Society's list.

*Sabbath 27th.*—Preached twice in the meeting house on the South side of the Murray Harbour to pretty fair audiences.

I have no occasion to say anything with respect to the circumstances of destitution in which the people of Murray Harbour are placed. Suffice to say that at the same time that many of them appear to feel their want, the recollection of their recent failure in securing the services of a minister discourages them greatly, and deters them from making any further efforts. I feel persuaded, however, that there are not a few among them who have a firm attachment to our church. And that that they will still from time to time make application for supply of sermon.

*Wednesday 30th.*—Rode to Charlotte-

town in order to secure a passage to Pictou by the Steamer.

*Thursday 30th.*—Find that I cannot get my horse aboard the Packet. Must remain till Saturday. Rode to Brackley Point.

*Friday August 1st.*—Returned to Town.

*Saturday 2nd.*—Embarked at Charlotte-town at 8 o'clock in the morning, and after a voyage of 7 hours and a half arrived safely at Pictou.

## HOME MISSION REPORTS.

To the Rev. the Presbytery of Prince Edward Island:—

I beg leave to present the following report of my work in the congregation of Georgetown and Montague. I was in this charge four Sabbaths, Dec. 2nd to 23rd inclusion. On the 23rd it was so cold and stormy and the roads were so badly drifted that it was impossible to have a service during any part of the day. On each of the other Sabbaths preached three times.

There is a church in each of the three Stations, Georgetown, Lower Montague, and Montague Bridge.

In Georgetown there are about 44 Presbyterian families. The Sunday school is in good condition and is kept up during the winter. At the Prayer meeting held every Wednesday evening, the average number present was between thirty and forty. The Sabbath service was well attended, and was largest in the evening. Visited in this place 22 families.

Lower Montague a fine agricultural district lies just across the river from Georgetown. Every day a ferry-boat runs regularly between the two places. Preached at this station in the afternoon. The attendance was good. A week night service was also well attended. Visited 14 families and baptized one infant.

Montague Bridge four and a half miles up the river from Lower Montague, is a growing place and one of the most promising parts of the congregation. The Sabbath attendance here was large, on one fine evening even crowded. The Sunday School is in good working order.

A settled minister is very much needed in this congregation.

Received \$24.00 payment in full, for service in the congregation, each section paying its own proportion of the amount. Respectfully submitted.

C. W. BRYDEN.

I beg also to present the following report of work in the congregation of Tignish, Montrose, and Blmsdale.

Tignish and Montrose, formerly a part of Alberton congregation were formed into a separate charge a few years ago. On July 4th 1882 Elmsdale was united to the new congregation. These three stations are all growing places, being situated in one of the finest agricultural districts in the Island. The railroad interests the congregation from north to south. Montrose the central station is about nine miles from Tignish on the north, and four and a half from Elmsdale on the south. Elmsdale is comparatively new place. Twenty years ago it was a forest. Since the building of the railway it has made marked progress. A new church, begun last year is all completed, except seating, and what is most satisfactory so far, it is unburdened with debt. At Montrose there is a new church, boarded in and roof shingled. It is expected that it will be completed at an early date. At Tignish, the weakest of the sections, there is a Union Church.

During the year 1883 besides paying the services of several probationers and of a Catechist during the summer, the contributions from all the stations to the Schemes of the Church and to benevolent purposes amounted to \$100. Towards the support of a minister the following sums have been promised by the Stations. Elmsdale \$150.00, Montrose, \$200, Tignish \$100.00. In the whole congregation there is about 92 families. As the stations are growing probably a supplement would not long be needed.

I was in this field two Sabbaths, Dec. 30th, and January 6th, and by holding services three times each day I was enabled to preach twice at each of the stations. The attendance at the meetings was good. Prayer meetings were held at the following places:—At Alma, Jan. 2nd and 9th; at Elmsdale Jan. 3rd and 16th; at Montrose, Jan. 11th. Visited in the whole congregation 22 families. Received at Elmsdale \$16.00 payment in full for service in the congregation.

Good work was done in the field by the Catechists, Messrs. Flegg, McKenzie and Leitch. The congregation is not yet fully organized, and the people though earnest and energetic, stand greatly in need of a minister.

Respectfully submitted.

C. W. BRYDEN.

### MRS. MORTON'S REPORT.

#### OF WORK DONE DURING HER VISIT HOME.

Last summer although suffering from ill health Mr. Morton during his visit

home made quite an extended visitation of the churches, both here and in the West. In this visit Mrs. Morton accompanied him, and the following report will show something of the work done by her. It was not intended for publication, but was merely a private informal report to the Secretary or the F. M. Board. We take the liberty even at this late date of making it public.

Mrs. Morton begs to report that, at Amherst she met with the ladies and asked them to contribute to Miss Sempie's salary which they will probably do. At Moncton addressed the general meeting. In P. E. Island, addressed general meetings, at Alberton, Summerside, Lot 16, and, Charlottetown. At Charlottetown met with the ladies the following morning and assisted in the formation of a W. F. M. Society, which is expected to be an independent centre for the Island. Proposed to them to aim at raising half of Miss Sempie's salary i. e., with the help of auxiliaries. The proposal was favorably received.

In Montreal met with the ladies who voted me one hundred dollars but paid in only forty-nine. At Brockville there is no Society, but about sixty ladies assembled, including some of the members of Mrs. Burnfield's Bible-class who have been giving \$25. (yearly,) for the support of a monitor. Much interest was manifested, and we were told that the boys' Bible-class would probably join with the girls, thus making the \$25., fifty. At Kingston had a very successful ladies' meeting, Rev. Messrs. McCuaig and Chambers present. A few dollars were handed in. The society is not an auxiliary one, and will be something for us. Mrs. McCuaig said she was sure their Sabbath School would help us. At Toronto addressed a children's meeting on Sabbath, and on Tuesday a crowded meeting of the Murray Mitchell Society. \$18.00 were handed in to me after the meeting, and something more to Mrs. McDonald, for us. At Galt addressed the general meeting. Rev. J. K. Smith strongly advised that I should always do so. At Woodstock addressed the general meeting. At London addressed a children's meeting Sabbath afternoon and was persuaded by Rev. Mr. Murray to address the general meeting in the evening about fourteen hundred people present. Rev. John Knox Wright thought it was a "magnificent meeting." At Guelph addressed the general meeting. At Hamil-

ton the ladies meeting was the largest ever held there. \$4.00 were handed to me, one by an Episcopalian lady, President of a similar Society. One lady put all her jewelry in a box addressed "For Mrs. Morton's work" on the collection plate in the evening, accompanied by a touching note saying that she had heard my address, etc, and signed, "One of His saved ones." Value of jewelry about \$60.00. At St. Catharines addressed the general meeting, after which the Superintendent of a poor mission school came up and offered to pay \$10 yearly to our work if I would write an occasional letter to be read to the children, which I of course agreed to do. At Belleville addressed the general meeting. In Quebec met with the ladies of the Indore Society and others. \$25.21 were handed in. The Society is not an auxiliary and promised to assist us with a yearly contribution. In all addressed 21 meetings.

In August I addressed the W. F. M. Society at Stellarton. To-day I received a communication from them stating that they had resolved to contribute \$25 yearly to Miss Semple's salary.

SARAH E. MORTON.

## THE TRINIDAD MISSION.

Letter from Mrs. Morton.

*Tunapuna, Trinidad, B. W. I. March 26th, 1884.*

MY DEAR FRIENDS,—It is just about two months since I wrote you last. The interval has passed with us much in the usual way. Perhaps the only thing at all unusual was an

### ENTERTAINMENT

for the general public given by ourselves in the Tunapuna Mission School House. Following out the principle of entire consecration we made use of the musical ability that is in us to raise a few dollars for our funds. Miss Semple has a fine voice; she and our daughter sing well together; three ladies and a gentleman of the neighborhood kindly assisted them. I officiated at the piano and two of the juvenile missionaries (eight and ten years of age) played a duet. Rev. Mr. Falconer of Port of Spain kindly gave us an entertaining and instructive address, and there were two readings. We made \$27.48.

Nearly all the white people of the district were present, some coming as far as five miles, and a number of the dark-

er shades. All said they spent a very pleasant evening, and some hoped we would repeat what had proved a very successful experiment. This we hope soon to do in aid of the

### NEW SCHOOL-HOUSE.

now building at Arouca. I suppose most people could build a school-house if they had the money. It is a little harder to do it when you have no money and to undertake it when you are already heavily burdened with debt is more formidable still, and that is just what we are doing. Perhaps some will say "Why could you not wait another year? The best answer to this would be to allow the unlucky enquirer the privilege of sitting in the present school room during a wet season shower. After sitting from bench to bench in the vain endeavour to keep dry and taking observations of the weather through the holes in the roof he would be decidedly of the opinion that he had better build at once, and doubtless he would put his hand in his pocket, too.

Since writing you last we have received notice of a donation of \$30 from the W. F. M. S. of Kingston, Ont. What would we do without the women? Let no one for a moment suppose that there is any implied reflection here. Gentlemen do sometimes surprise us in the same way. Only last week a young gentleman of West River, N. S. sent us \$5 to buy tools with.

One of our young men John Allah 'dua with his wife and little ones have gone to live at the Island of St. Lucia as Hindustani Interpreter. We are sorry to part with them but hope they will be made useful there, there is abundant opportunity. There are about 1300 Coolies on the Island but none of them understand English nor could any one speak to them in Hindustani. Allah 'dua is very steady and well behaved, but he never developed any capacity for school work. He was a pupil in our first Misaion School.

### MY WORK AMONG THE WOMEN

is going on as usual. It is a work from which much visible fruit may not be expected and especially in a new field such as this. There are so many different places to be visited that we cannot see the same people very often. At Orange Grove Estate which has had fortnightly services for a long time we were not satisfied with the attendance. A good many children came, and those of the sick who were able to walk from Estate Hospital about 100 yards off, but very few came out from the

barracks; we therefore changed our plan and instead of calling them out we go to their homes, while our daughter assisted by Geoffrey Subaran and others teaches the children every Sabbath in the school house. In this way we feel that we are getting at the people effectually. On this Estate on two occasions lately I have seen very

#### HARD FACED WOMEN WEEPING

while looking at a picture of the crucifixion and hearing of the love of Jesus.

On one occasion when I had finished I said to them "Achchhe bate," that is "Are these good words?" They all assented and one said in broken English, "All man hear 'em petit cry" (hearing them we all cry a little). Another said "hearing such words many thoughts come."

I told you while at home what an ordinary circumstance it is for a Hindoo woman to

#### DESERT HER HUSBAND

or to be deserted by him.

Lately I heard a woman taking great credit to herself for not having left her husband when he fell sick. Everybody told her "Leave that papa; he's too much sick," but she resisted the temptation.

A woman on St. Clair estate, where I have visited a good deal but without any apparent fruit, told me that her present husband was not her married one. I asked where was her married husband. She answered that he was living on the same Estate, but had become blind so she had left him. I told her it was wrong, she knew that quite well, but what could she do, there was no one to give her even a drink of water. This is the way they look at it. She was a young, strong woman, but women are in demand, and too often those who can *bribe the highest, carry them off.*

On the other hand the husband is frequently the offender as in another case where quite a young woman had taken her third. She was married in childhood and when the time came for her to go to her husband's home his affection being otherwise engaged he would not have her. She was 'like crazy' she said for seven months and then consoled herself with another, but he drank and ill treats her so she took a third. This kind of soil is a hard one for the seed of the pure Gospel.

#### MR. MORTON'S HEALTH

is good now, he has recovered his strength though the cough still remains at night. I have need to remind him sometimes of our respected Secretary's injunction, 'Do thyself no

harm,' but given—one missionary among thousands of such heathen as we have been speaking about, and then toll him not to overwork—is it likely that he will be very particular on that score? *The best tonic* I know for restoring and retaining the strength of missionaries is zeal and liberality on the part of the church at home.

#### "THE GREAT NUMBER OF MISSIONARIES."

A kind and highly esteemed correspondent writes to us, 'I sometimes think the *great number* of Missionaries already in the field cannot be taken into account in writing reports.'

As others of our correspondents may have a similar impression that the supply cannot be so inadequate to the world's wants as we are constantly urging that it is, we will give here an illustration which we employed in our reply to the above, as it may help to bring the truth home to some minds.

We must remember that human powers are very limited, and that the *most earnest missionary* can only reach a certain number with his message. No men *could* preach more frequently or to larger audience than Messrs. Moody and Sankey the beloved and honoured American evangelists now labouring in our great metropolis. The halls in which they preach hold about five thousand. The crowded audiences which fill them strike the mind with an overwhelming sense of the solemnity of the task of proclaiming the word of life to such a mass of human beings. Filled four times on Sunday, and nine times in the week besides, sometimes with men, sometimes with woman, and sometimes with mixed audiences, we may presume that in the course of each fortnight's mission to a given locality, the evangelists preach and sing the gospel to perhaps 25,000 different individuals.

They have already completed five such missions in different parts of London, and hope to hold ten more, if the Lord permit, before they leave.

Two halls are occupied alternately, the one been taken down and re-erected while the other is being used. No time is lost between the missions. The day after the work at Stratford ends, that at New Cross begins, and soon.

The strain on the evangelists of thirteen services, each lasting two hours on an average, is very great indeed. Unless they were men of iron constitution, in splendid health and spirits, they could

notstanditatal;and withoutefficienthelp even their tremendous onegies could not accomplish a tithe of what they do accomplish. The movement happily is thus backed up. Active and competent helpers of one sort or other may be reckoned by the hundred. Committee men and secretaries; choir leaders and choirs; assistant preachers and Christian workers; ladies and gentlemen; ministers and young converts; all help to water the word and bring in the sheaves, whilst money almost *ad libitum* is freely forthcoming that the people may hear the gospel. Architects, contractors, writers, advertisers, bill distributors, &c., also lend their help, while thousands the world over are praying for a blessing.

Yet with all this stupendous amount of united effort, and all this freely consecrated wealth, with the unique and remarkable gifts of the evangelists themselves, and the rich blessing of God poured upon their labours, what is the utmost the movement can accomplish in the way of reaching the population of the metropolis?

Fifteen separate missions in widely different parts of London will *each* affect say 25,000, and the whole campaign consequently 375,000. If it extend to *sixteen* separate missions, then 400,000 persons may hear the message of salvation from these evangelists. Thus the utmost that can be hoped for as regards numbers, and may justly be considered a glorious result of the work of *one year*, the rest of which must needs be more or less devoted to rest.

But 400,000 is not one-tenth part of the population of London and its suburbs, which is reckoned now at about *six millions*.

It would therefore take Messrs. Moody and Sankey and their fellow-workers of every description *twelve years* of such intense, arduous, unremitting, and united labour, to carry the gospel to *all* the people living in London and its suburbs, and it would cost moreover a fabulous sum of money!

Nor is that all? The inhabitants of London are nominal Christians to begin with; they can read; they have the Bible, they have some knowledge, however defective, of its contents. Mr. Moody can freely speak to them of the love of God without stopping to explain what love is, or that God is not a bit of painted and gilded wood. He can allude to the good Samaritan or the prodigal son without pausing to tell the stories. He has only to put a finishing

touch as it were to a work already more than half done. Other men laboured, and he enters into their labours. Christian mothers, Christian teachers, Christian friends, Christian books and papers, Christian laws and customs, Christian preachers and teachers, have already enlightened the mind and awakened the conscience, and prepared the way of the Lord in the souls to which Mr. Moody preaches and Mr. Sankey sings; and they will continue to water the word when the evangelists are gone. Give them, on the contrary, an audience as unprepared as the crowd that gathers in the street of a Chinese town or an African market-place, and what would they accomplish by a fortnight's meetings?

Nor is that all! Moody speaks and Sankey sings to men and women in their own tongue wherein they were born. What if they had first to acquire, and then, with difficulty and many a blunder, to use a foreign idiom? and what, if that idiom, even when fully acquired, contained no words expressive of such ideas as goodness, holiness, love, peace, purity, heaven, or even of His character, according to our conception of the Divine being?

It would take the evangelists and all their friends twelve years to evangelize London—and that giving only a fortnight's meetings to each section—how long would it take them effectually to evangelize a similar population of heathen Chinese or Africans?

They could not do it effectually in the term of their natural lives! and if one or two men had to attempt it without friend or helper of any kind, and in spite of adverse climate and bad health, and poverty and loneliness, and every conceivable discouragement?

Yet to evangelize the heathen and Mohammedan worlds *there are* (according to the best and most recent estimates, including the agents of all evangelical societies) *Missionaries only at the rate of one to every four hundred thousand!* And so unequal is the distribution of even this inadequate force, that practically in many places there is *only one* to a population as large as that of all London, as large as that which, as we have seen, it would take Messrs. Moody and Sankey and all their friends, and resources, twelve years to reach with a single fortnight's preaching!

Let us ponder these things in our hearts and remember that God loves *the world*, not the English; that Christ died for all men, not for white men only; and bade

us give the glad tidings to every creature!

Might it not be well to ponder also the following passages, remembering that *spiritual* poverty and destitution are far worse than any other kind or form of poverty?

"He that withholdeth corn, the people shall curse him; but blessing shall be on the head of him that selleth it." "Who-so stoppeth his ears at the cry of the poor he also shall cry himself and shall not be heard." "He that hath a bountiful eye shall be blessed, for he giveth of his bread to the poor." "If thou forbear to deliver them that are drawn unto death and ready to be slain; if thou sayest, Behold, we knew it not! doth not He that pondereth the heart consider it, and He that keepeth thy soul, doth not he know it?" "If thy brother be waxen poor, then thou shalt relieve him, that thy brother may live with thee." "Thou shalt not harden thine hand nor shut up thine heart from thy poor brother, but thou shalt open thy hand wide unto him, and for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thy hand unto." Blessed is he that *considereth* the poor! Who-so seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself."—*Miss. News.*

## SABBATH SCHOOL REPORT.

IN THE MIRAMICHI PRESBYTERY  
FOR 1883.

Your Committee have much pleasure in reporting that there has been a very hearty response from the congregations within the bounds with reference to Sabbath School Returns. Only three congregations failed to report.

There were for 1883, 182 teachers and officers, 1562 pupils enrolled, 991 average attendance, 279 in Bible class, 63 communicants receiving instruction in Sabbath School. 26 communicants received during current year from the Sabbath schools, and the amount given to missions and benevolent objects was \$132.07.

In connection with Sabbath School work your Committee would respectfully recommend the holding of teachers meet-

## MEETINGS FOR CONFERENCE AND PRAYER.

In all associations for the advancement of secular knowledge or for the official conduct of municipal or political affairs, it is found necessary that those interested should meet regularly in consultation and for business, without this, success can't be reasonably expected.

It can't be less necessary that those who have undertaken the very important work of Sabbath School instruction, the training of the young in the nurture and admonition of the Lord, should meet frequently and regularly for consultation and earnest prayer.

We, by no means, undervalue individual effort and private prayer; these are all-important, but we may not without suffering, neglect in this regard, the command "Forsake not the assembling of yourselves together." The promise of Jesus is "If two of you shall agree in earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Where two or three are gathered together in my name there am I in the midst of them."

In a Sabbath School where no teachers prayer meetings were held, where the teachers met on Sabbath, and separated after school was over with only a few words to each other and sometimes none at all, one of their number proposed that they should all meet a few minutes after school for prayer. The proposal met with approval and the beneficial effect was immediate. The teachers engaged in their work with a better spirit. They felt a new bond of union among themselves, and an interest in each other's work not experienced before. There was much more life imparted to all their duties, and plans were spoken of and adopted. Everything was done to strengthen one another's hands. A fresh impulse was given to the work. God blessed their labors.

How often should such meetings be held?

We would suggest that Teachers meetings for prayer and conferences about Sabbath School work be held once a month. Let the first Wednesday evening or Monday evening of each month be set apart, and by the teachers held sacred for the purpose. In rural districts where teachers come great distances they might meet on Sabbath morning or afternoon, when they would on all likelihood have the additional advantage of having the presence and counsel of the Pastor. We believe, that if such meetings were held in con-

noction with our Sabbath Schools, much good would result.

It may not be amiss to suggest how these meetings should be conducted.

The Superintendent or occasionally the pastor, if present should preside. The opening exercise being over, the president could not do better than take the register and with the teachers go over the roll of each class asking questions as he may consider necessary as to method and work, the absent, and whether they have been visited, &c. Such a course would have a good effect upon both teachers and pupils. After business is done, one of the teachers might close with devotional exercises.

Consider briefly the important objects aimed at by these meetings, and the duty of the teachers in reference to these objects.

Generally speaking the object aimed at is the benefit of the teachers, and through them the well being of the school, the good of the youth entrusted to them for instruction in word and doctrine.

They serve to promote the interest of the teachers in their duty, a matter of vast importance, for the deeper the interest taken in the work by the teacher, the better will they secure the interest and attention of the children. We know no better method of maintaining and promoting the teacher's interest and success, than that of attending these stated meetings for conference and prayer.

Another result gained by teacher's meetings is the benefit of broadened sympathies which result from their becoming better acquainted with each other.

They furnish opportunities for social prayer. True prayer and honest effort are inseparable. Prayer keeps the heart, mind, and life, open toward heaven, prepares the way for and brings down blessings on the work in which we are engaged. Teachers and scholars are blessed abundantly. Teachers will remember that "all our springs are in God."

## II. WEEKLY MEETINGS FOR THE STUDY OF THE LESSON.

We note from the returns received by your Committee but three Teacher's meetings for the study of the lesson. The fewness of these meetings is a matter of regret, and cannot fail to have an injurious influence on the Sabbath School work in the Presbytery.

Preparing to teach is one of the most important duties, incumbent on all who undertake the work. An able writer has remarked:

"Teaching is an art rather than an en-

dowment. Few men are born educators. The great majority of those who have devoted themselves successfully to the teaching of either secular or religious knowledge have had to acquire by diligent application, the necessary skill, faculty, and tact."

Your Committee would respectfully urge upon members of Presbytery the necessity of having teacher's meeting for the study of the lesson, held weekly, in the respective congregations in the full persuasion that such a course will greatly add to the efficiency of the teacher, and the success of the work.

In some congregations in the western section of our church Normal classes are now held. A move in the right direction which it is hoped will extend eastward.

Your Committee are happy in view of all facts of the report, to state that the interest in Sabbath School work is on the increase, that the youth are more regular in attendance on the Sabbath services, and that there is a well marked desire for Bible study.

May the great Head of the Church abundantly bless the efforts now being put forth to "feed the lambs" of the flock.

Respectfully submitted.

JAMES O. QUINN, *Convention*.

## THE WOMAN'S F. M. SOCIETY.

We have recently received the Seventh Annual Report of the Halifax W. F. M. S., a neatly printed pamphlet with reports of Recording and Corresponding Secretaries, Miss Blackadders Report, and extracts of the Reports of the various Auxiliaries. It contains also the Constitution and Bye-laws of the Society, and a report of the annual meeting held in the Y. M. C. A. Hall, on Friday April 8th.

At the meeting there was a good attendance of delegates from the different Auxiliaries, and Reports from all. The proceedings consisted of an address by the President, Mrs. Burns, an address of welcome by Miss Fairbanks, a reply by Mrs. Donald of Pictou, and the reception of reports. In the evening there was a large social meeting at which about two hundred sat down to tea, and afterward listened with deep interest to an address



By Rev. A. A. Robertson of Erromanga,  
Appropriate selections of music, chiefly  
vocal, lent variety and additional in-  
terests.

*Receipts.*

Bal. from last year,	\$ 149 75
St. John's Newfoundland,	312 00
Harbor Grace, "	48 00
Merigomish	10 00
Upper Stewiacke	6 25
Windsor	18 00
Stellarton	50 00
Antigonish	25 00
Pictou	100 00
Pictou 'Happy Workers'	25 00
'Helping Hands' Mission Band, Halifax	150 00
Friends in Sydney, Neale's Harbor and Cape North	17 00
Exctra. of the late Mrs. Dunn	40 00
St. Andrew's Sunday School	50 00
Donations and Subscriptions	147 93
Subscriptions of two life members	50 00
Colls. at special meetings	127 71
Society Mission-box	11 12
Int. on bal. in Sav. Bank	68
Coll. for present to Mrs. Morton	51 50
	\$1389 94

*Disbursements.*

For Zenana Work in India, in Rev. J. F. Campbell's dis- trict, from St. John's Nfld.	\$212 00
" Trinidad Mission, in Rev. J. Morton's District, from St. John's	100 00
" Zenana Work in India, from Harbor Grace	48 00
" Support of Miss Semple, from Upper Stewiacke	6 25
" Support of Miss Semple, from Stellarton	25 00
" Support of Teacher in Erro- manga, from Stellarton	25 00
" Support of Teacher in Erro- manga, from Antigonish	25 00
" Rev. K. J. Grant, from Pictou	100 00
" Rev. J. W. McKenzie, from Pictou 'Happy Workers'	25 00
" Miss Semple's School, per Mrs. Morton from friends in Syd- ney, Neale's Harbor and Cape North	17 00
Rev. H. A. Robertson	60 00
Rev. T. M. Christie	50 00
Rev. J. Morton	50 00
Mrs. Morton, (coll. at meeting)	10 00
Miss Blackadder's Salary for the year	406 00
Welcome Meeting to Mr. and Mrs. Robertson	35 46

Donation of Books to Trinidad	12 39
Printing Annual Reports	12 50
Stationary, Postage, etc.	11 05
Hire of Hall for regular and speci- al meetings	21 00
Expended for a present to Mrs. Morton	51 50
Balance on hand	86 79
	\$1389 94

### POSITIVE CHRISTIANITY IN COLLEGE.

When Dr. Dwight assumed the Presi-  
dency of Yale College, or soon after, the  
College church was found reduced to a  
single member. The College had drifted  
into general laxness. Infidelity was ram-  
pant. The students gloried in their un-  
belief. They called themselves by the  
names of the leading French and British  
infidels, and were usually so called by  
their companions. Christianity was con-  
sidered no religion for an educated man.  
The Bible was hardly worth discussing.

Dr. Dwight had in his veins the blood  
of Jonathan Edwards. He met the con-  
dition of things in Yale as Edwards  
would have met in Princeton; not by  
compromise, not by meeting infidelity  
half way, but by square, unmitigated an-  
tagonism. He fought it to the death.  
Positive Christian instruction was a regu-  
lar part of the class-room work. The  
Shorter Catechism was taught. The  
whole field of Christian theology was ex-  
amined and discussed with all the power  
that that great man could bring to it,  
and with an arrangement that secured to  
every student, who went through the  
College, a thorough presentation of every  
great doctrine of the Christian system.

What was the result? Infidelity was  
driven from the College—routed, horse,  
foot and dragons. Christian faith re-  
gained its place. Students multiplied  
three-fold, while the number of profess-  
ing Christians rose from less than one in a  
hundred to more than one in every two. It  
is needless to add that from these acces-  
sions the ministry of that day was large-  
ly replenished. There is more than  
natural law in this. There is a super-  
natural power and promise: "Them that  
honor me I will honor; and they that de-  
spise me shall be lightly esteemed."—  
*Phil. Pres.*

Lord Radstock is holding gospel meet-  
ings in the city of Rome.

# THE Children's Presbyterian.

## LETTER FROM A PASTOR

My Dear Children.—

On the Eastern side of China between the Yellow Sea, and the Sea of Japan lies the peninsula of Corea. You have often pointed out this country on the map of Asia, and yet how little is known of it. It is as large as Great Britain, with a population of 12,000,000. We do not wish to tell you any thing about the geography of this country, but of a remarkable missionary movement going on there.

Corea, though it seems so small on the map has a government of its own, and is ruled by a King. For a long time Roman Catholic missionaries have laboured in the country with much success. God however, seems to be preparing the way for others to enter in, and the way he is doing so seems to us wonderful.

Nearly two years ago a revolution broke out, and the life of the king was in danger. A young man named Reijutei saved him from death. The King was pleased and asked him to state what reward he wanted. He wished to go to Japan that he might study there, and his request was granted. In that country he met with Christians, and became at length a follower of Christ's. In nine months he learned the language so that he could preach in it with a good deal of power.

He is an earnest Christian and is very anxious to go back to Corea to tell the people about the love of Jesus. But did he now go back and preach Christ and him crucified, he would be put to death. He is not idle however, and God is using him as an instrument to convert his fellow countrymen.

Almost the whole of the New Testament has been translated into the Korean language, and before long the whole Bible will be published. Five of his countrymen have been baptised and a small Protestant church has been formed in Japan. Every day the number of those who are expected to become Christians is increasing and many more are ready to receive the teachings of the Bible. For a long

time this obscure corner of the globe has been without the blessings which we enjoy under the gospel, and now it is being discussed to how the glad tidings shall be carried to this people who know not the joyful sound. In a very short time we may hear of earnest missionaries entering this land so long sealed against soul saving truth. When you again look at this peninsula on the map, remember the great movement going on, and think of what God is doing.

Let me tell you a little more about Corea's first convert. Reijutei is now a great scholar one of the leading teachers in Japan. For years he has been a teacher of the Chinese language and also at the head of the Normal School for girls. He is also a poet, and his poems have been very much admired. Before he was converted, what he wrote was tinged with sadness, now full of joy, thus showing the effect of the gospel. Several of his poems have been translated and some of them are beautiful. He has written one on the progress of Christianity as follows:—

What are the notes of gladness,  
Like the music of birds I hear?  
'Tis the joyful song of the reapers,  
When the harvest draweth near.

They have sown the seed of the gospel,  
And they know 'twill not be vain,  
For He who is Lord of the harvest  
Has promised the sun and the rain.

God sends us forth to labour,  
And great is the work to do ;  
The days of toil are many,  
And the days for rest are few.

D.

## MISSIONARY NOTES.

[For the Children's Presbyterian.]

A mission school has lately been opened in Guatemala, Central America. The building is filled with pupils and self-

supporting from the start. A good beginning.

In New York there are said to be nearly 5000 Chinese. One thousand pupils are attending schools, and a great effort is put forth to bring young and old to a saving knowledge of Christ. How many Chinese are coming to America to learn of Jesus.

For 360 years the Roman Catholic Church has had sway in Mexico. The people now have no Bibles to read, and if they had, not more than twenty-five in one hundred could read them. The children have no books or newspapers to read, and do not play as heartily as in these provinces. Life for them is only a treadmill. How thankful we should be for the true light.

In Terra del Fuego a cluster of rocky islands inhabited by a few degraded savages. 500 copies of the Word of God were circulated last year. Thus the Bible finds its way among the lowest and vilest on earth. One man in Northern Russia last year distributed not less than 100,000 copies of the Bible. One willing worker, children, can do a great deal.

A little Hindu boy writes to a friend: I go to a mission school, and every morning the master tells us about Christ and heaven, and I have wanted for a long time to love Jesus, but I have not dared to. Often at night have I cried myself to sleep under my blanket that I must still be a Hindu when so many of the little boys who were Christians seemed so happy.

When a babe is born in China, if a little boy, when a day or two old, his head is cauterized with red hot iron the size of a twenty-five cent piece. They infect this burn in the foolish belief that by so doing evil will be averted, and bad humors will be drawn out of the body. Chinese mothers would rather see boys than girls born. They think that boys keep up the family name, and when they die they believe their sons will be able to supply them with food and with what ever else they need in the spirit world.

A sad story is lately told of a woman in Africa. She had offended her husband and he forced her to drink poison. Failing to kill her she was sold to a slave driver in the East, away from her little child three years old. At the slave caravan she anxiously watched that she might effect her escape. When the night watchman was asleep she managed to loosen

her hands, walked day and night through the brush sprang into the house seized her child and escaped to Livingstonia. Does not this story show us that there is a great work to be done in Africa.

Among the American Indians there is a tribe called the Spokane Indians. They belong to what is called the Flathead group. They receive this name because of the practice which prevails among them of flattening the heads of both sexes when infants. This is done by means of a bandage placed on the forehead, drawn tightly backward and forward and fastened on the board to which the child is strapped. This bandage is drawn tighter and tighter every week for a whole year, when the Papoose becomes a Flathead. This process is begun soon after birth, and is continued longer with girls than boys, and is supposed to make the face beautiful.

## LETTER TO THE CHILDREN FROM JAPAN.

[The following is one of the Monthly Letters sent out from the Mission Rooms to the children of the Methodist Episcopal Church. It is written by Rev. J. C. Davison, of the Japan Mission.]

Dear Sunday school Friends:

Only a few months ago I was in Japan preparing for a visit to America after an absence of nine years. A sail of 6,000 miles brought us to San Francisco, where I began talking to the Sunday-school children. Japan is almost like fairy land in many respects, and many of the customs of the people are very interesting indeed, but their religion says there is no salvation for little children. When little ones die it is said they go to *sai no kawara*, a place like the bed of a dry river, and there amuse themselves by scraping up heaps of pebble stones which naughty demons are all the time trying to knock down. They think the highest bliss for any man is to sit on a great lotus blossom and meditate forever, but never knowing what he thinks, nor even knowing what he thinks at all. How different from what God tells us in the Bible and also tells us to tell them! You have heard much about idols made of wood, stone, bronze, etc., some small enough to be put in your pocket, others quite as large as a man, while some are over seventy feet high in a sitting posture, whose thumbs even are as thick as a man's body. All

of these they call gods, and thousands of people will travel many miles to see and worship them. But not one of these idols can see any of the worshippers or hear a single prayer they offer. They also worship the spirits of their dead friends, and spend much time and pains to ring the bells, light candles, provide boiled rice, and other things for their use. Dear children, when you sing "Jesus loves me, *this I know*," oh pray that God may help you all to do all you can to make them all know the same blessed truth.

## A STORY OF THINGS THAT ARE FAIR.—NO. I.

BY JULIA M'NAIR WRIGHT.

Once upon a time it fell to the lot of a certain lady to live for a season in a boarding-house. One day, as she stopped in the hall to put away her umbrella, she heard a naval officer in the parlor say to a friend:

"Our Helen, being an only child, we let her do as she likes, and this winter she has chosen to go to Sunday-school with a friend, and they have taught her what they call the Shorter Catechism, and have stuffed her head so full of Presbyterian doctrines, at that Tenth and Arch street church, that I shall never get them out in the world."

"Should think you might break the force of it somehow," said his friend.

"Well, I think I did when she was learning all that about all mankind falling in Adam's transgression." I told her I did not believe I was to suffer for it. It was not fair. Why should I be punished because Adam ate an apple? If I should have had my own try at it very likely I would not have touched it. I'm not to blame for Adam.

Then the lady went to her room, and lying down to rest she meditated on these words of Scripture:

"And these are they by the wayside, where the word is sown; but when they have heard, Satan cometh immediately and taketh away the word that was in their hearts."

By-and-by a knock and enter Helen, and as the bright-faced girl sat by the fire it came into the lady's mind to try and put on that girl's heart the stamp of an eternal truth, and to set about it in simple guise, as is fit for teaching a child. So she began thus:

"Helen, do you go to Sunday-school?"

"Yes; to Tenth and Arch, Presbyterian."

"Do they teach you the Catechism?"

"O yes, every Sunday."

"Let me see if you know it. What is sin?"

"Sin is any want of conformity unto, or transgression of the law of God."

"Very good. That is one of the most complete, logical and beautiful answers to any question in any language. You see it sets before God's law as a straight line—it is the shadow of God's throne projected across the world. Now when we ought to move on a straight line we miss it, equally, when we do not come up to it on the one hand, 'want of conformity,' or when we step over it on the other, 'transgression of.' Let us see if you know some other question, Did all mankind fall in Adam's first transgression?"

"The covenant being made with Adam not only for himself, but for all his posterity, all mankind being descended from him, by ordinary generation, sinned in him, and fell with him in his first transgression," said Helen.

"Well, Helen, what do you think of that?"

"I've heard some say it was *not fair*," said Helen.

"Ah! that reminds me of a story I would like to tell you, about this very question and answer. Once there was a boy. The boy went to a Scotchman's school in London, and the Master had all the pupils learn the Catechism. One morning the boy had this answer, and he repeated it very glibly:

"Fell with him in his first transgression. I don't think that is fair."

"Well," said the master, 'over two hundred years ago, if you had found fault with the fairness of the answers in the Catechism I might have felt very much frightened—for the Catechism. But it stood all the test that can be applied to doctrine for so many years, and has proven so sound that now, when you differ from it, I am frightened—for you. Now I will make a bargain with you. I will give you a whole holiday; go out and amuse yourself; and I will give you two crowns, so that you may be able to stop and buy any little things you like. Only you must promise to keep your eyes open, and notice everything about you, inquire into every thing that seems strange, and report to me to-night.

"All right," said the boy, seizing the two crowns, and he flung his books up to the ceiling; and without waiting to see

if they came down he rushed out-of-doors and hopped on one leg a whole block, and turned summersaults the next block, and then ran whistling over so many blocks, until he brought up short, remembering that he was to observe and inquire into every odd thing he saw. He came to a stand just in front of a little shop, where a child sat on the doorstep, and an old woman stood behind the child. The youngster was the most cross-eyed that ever the boy had seen. He felt that he must inquire.

"What makes this child so cross-eyed?"

"Both its father and mother were cross-eyed," said the old woman.

"I don't think that's fair," said the boy, "that the poor child's looks should be ruined on account of its father and mother."

"The woman took a little looking-glass from her counter and held it before the boy's face.

"Do you see how handsome you are?"

"O, I always knew I was handsome," said the boy.

"But how did you come to be so much better looking than most boys?"

"Why, my father and mother are very handsome; they are called about the finest looking couple in London."

"And do you think it's fair you should look so uncommon well?"

"Why, yes; why not?" said the boy.

"Some rules, you see, work both ways," said the old woman.

"The boy walked on, meditating, until he almost fell over a girl who was washing some steps.

"What are you staring at and thinking of?" asked the girl.

"Well, excuse me, but I never saw such red hair as you have. How did you come to have such red hair?"

"I belong to a red haired family," said the girl. "Never has one of us had any other color. But, pray, tell me how I would look with my eyes and complexion if I had black or brown or yellow hair?"

"I don't know," said the boy.

"I do," said the girl; "I shouldn't look any better than now."

"The boy went on till he came to a small house, where by the open window lay a pale, sick young man in a chair. As the boy passed he felt very sorry for the invalid, and then thought it might be his duty to inquire. So, to make inquiring easy, he bought three oranges and a bouquet, and ran back to the window.

"I'm out on a holi lay," said the boy, "and I felt no eni sorry to see you sick, and I got you these to show how sorry I feel for you. What's the matter?"

"I've got the consumption," said the young man.

"How did you get it?"

"Inherited it. Both my parents died with it."

"I don't think that's fair," said the boy, "for you to be sick because your parents were sickly."

"You look very strong," said the invalid.

"I'm no end strong," said the boy. "Just look at my muscle; feel my grip. and that isn't half my grip."

"How did you come to be so strong?"

"Why, my father is awfully strong. He can pull a boat faster than any man but a professional; he can bat a ball out of sight; you never saw such a strong man."

"And you don't quarrel with inheriting strength? You think it is quite fair?"

"The boy hung his head. To turn the conversation he said:

"Those children look very poor."

"Their father is a drunkard. You don't expect drunkards' children to look any way but poor, do you? It is not their fault; and yet you see they row in the same boat as their father. That boy over the street, so well dressed, is the son of the busy master builder. It is not his praise that his father is a smart man, but the son gets the benefit of it."

"The boy walked on to a bookstore and went in. At the door stood a lord's carriage—liveries, coachman, coat of arms, great splendors. After these grand folk went out the boy bought a book.

"It's quite fine to be such great people," he said.

"Fine enough," said the bookseller; "but only for one thing I might have been in that lord's place and he in mine."

"How was that?" said the boy.

"In the time of Charles I. the Beaufort family had great estates. The elder son sided with the Commons, the younger with the King. When Charles II. came back the elder son was banished as a traitor, and the estates were given to the younger son, who was made a lord. They have been lord's ever since. I descend from the elder son. If he had held to King, rather than Commons, I would now be Lord Beaufort, and not Bookseller Beaufort."

"Dear me," said the boy; "why did they not punish the Beaufort himself, himself, and let the children keep the

estates?"

"That's not the way they do things. The children take the father's chances. The title was a reward of loyalty, and the loyal man's children got the benefit of it. You are talking to me. I am on the losing side; you say, "What a pity!" But if you were talking to Lord Beaufort's son about the story you would say to him. "What luck!"

### "LEAD US NOT INTO TEMPTATION."

"Well, Ben, I've found you two good places," said Jim, a stable boy, to a chum who was out of employment. "Ther'er both of them first-class, but I'd 'vise you take the last place. You'll get twenty dollars a month with board, and now and then a glass of wine. They aint stingy 'bout such things."

"And the other?" asked Ben.

"Well, you'll only get twelve dollars a month and board there, and nothin' to drink but tea and coffee. They'er mighty strong temperance folks and never use wine. You'd better take twenty dollars and the wine."

Ben's face was a study as he thought of the twenty dollars—more than he had ever received—and the comforts it would afford his poor mother and sisters, who were dependent upon his wages.

After a few moments the boy lifted his face and said firmly:

"I'll take the twelve dollars, Jim."

"And nothin' to drink but tea and coffee!" exclaimed Jim, contemptuously.

"That's why I choose the place," replied Ben. "I don't want to be tempted. How could I ever say, 'Lead us not into temptation,' if I led myself in! No Jim, I'd rather be able to say that prayer than to get twenty dollars a month."

### PETER PUT-OFF.

I know a little boy whose real name we will say is Peter Parsons, but the boys call him Peter Put-off, because he has such a way of putting off both business and pleasure.

He can learn his lessons well, but he is almost always at the bottom of his class, because he has put off learning his task from one hour to another until it is too late. He can walk or run as fast as any boy in the town, but if he is sent on an

errand the errand never gets done in season, because he puts off starting from one moment to another; and for the same reason he is almost always late at school, because he never can be made to see that it is drawing near to nine o'clock.

If letters are given to post they never get in in time for the mail; and if he is to go away by the boat or train the whole family has to exert itself to hurry Peter out of the house, lest he defer starting till the hour be past.

He delays in his play as in his work. He puts off reading the library book until it is time to send it back; he waits to join the game until it is too late; and generally comes up a little behind hand for every thing, from Monday morning until Saturday night and then begins the new week by being too late for church and Sabbath School. Peter is quite conscious of his own fault, and means to reform sometime, but he puts off the date of the reformation so constantly that manhood and old age will probably overtake this boy, and find him still only worthy of the name of Peter Put-off.—*Little Sower.*

### HOW TO BECOME HAPPY.

Many young persons are ever thinking over some new ways of adding to their pleasures. They always look for chances for more 'fun,' more joy.

Once there was a wealthy and powerful king, full of care and very unhappy. He heard of a man famed for his wisdom and piety, and found him in a cave on the border of a wilderness.

'Holy man,' said the king, 'I come to learn how I may be happy.' Without making a reply, the wise man led the king over a rough path, till he brought him in front of a high rock, on the top of which an eagle had built her nest.

'Why has the eagle built her nest yonder?'

'Doubtless,' answered the king, 'that it may be out of danger.'

'Then imitate the bird,' said the wise man; 'build thy home in heaven, and thou shalt have peace and happiness.'

Said Professor Henry:—The person who thinks there can be any real conflict between science and religion must be either very young in science or very ignorant in religion."

## PRESBYTERY MEETINGS.

## Presbytery of Halifax.

The Presbytery of Halifax met in Chalmers church, April 30th.

There were twenty-two ministers and five elders present.

Three congregations, viz, Carleton and Cheboque, (Darmouth Co.), Musquodoboit Harbour, and Lawrencetown and Cow Bay, asked and obtained moderation in calls.

Mr. Rogers, of Yarmouth, was appointed to preside at the moderation of Carleton and Cheboque, Yarmouth Co.; Mr. Dickie, at the moderation at Musquodoboit Harbour, and Mr. Morrison at the moderation at Lawrencetown and Cow Bay.

Rev. E. S. Bayne, of Murray Harbour, Prince Edward Island, accepted the call from Middle Musquodoboit. Arrangements were made for his induction as follows: Time, May 13th, at 3 a. m.; Mr. McMillan to preach; Mr. Cairns to address the minister, and Mr. Adam Gunn the people.

Five students, Geo. S. Allan, B. A., John Ferry, Geo. Fisher, W. H. Spencer, B. A., and Thomas Stewart, B. A., B. D. who had just closed their theological curriculum delivered discourses that had been prescribed. The discourses were on the whole very good, and were cordially sustained as trial discourses for licensure.

Six catechists were appointed to labor during the summer as follows: F. S. Coffin, at Mount Uniacke; G. B. Hallock, at Digby; Mr. Forsman, at Brkgetown; Mr. Smiley, at North-West Arm; H. J. Ferneax, at Quoddy and Moser River, East Halifax; and J. R. Coffin, at a place yet to be named.

A committee of Presbytery was appointed to visit the congregation of Kempt and Walton.

Reports were received from the delegations appointed at last meeting on the Augmentation Scheme. They all indicated interest in the movement and promised an advance on past contributions to the Supplementing Scheme. Some of the city congregations will give liberally. The claims of supplemented charges were considered and agreed upon. Noel congregation (Moose Brook section) was recommended to the Hunter Fund Committee for a grant of \$200.

## INDUCTION IN CHALMERS CHURCH.

In the evening Rev. John McMillan, B. D., was inducted to the pastoral charge of Chalmers Church. The ser-

vices, which were appropriate and impressive, were conducted by Rev. Messrs. Maxwell, Christie and Dickie. At the close Mr. McMillan received a cordial welcome from the members and adherents of the congregation.

Revs. L. H. Jordan and P. M. Morrison asked and obtained leave of absence for three months each.

Blanks in the roll of Commissioners to Assembly were filled up.

Dr. McKnight was nominated as Moderator of the approaching Assembly at Toronto.

Adjourned to meet at Middle Musquodoboit, May 13th, at 3 o'clock, p. m. for the induction of Rev. E. S. Bayne.

ALLAN SIMPSON, Clerk.

## Presbytery of Miramichi.

This Presbytery met at Newcastle on the 15th inst.

The summer supply of the Mission Stations was arranged as follows:—

H. C. Hinds to Restigouche.

E. M. Leader to Caraquette;

J. F. Smith to Esquimaux;

W. L. McRae to Kouchibouguac.

Rev. Mr. Quinn, of Bathurst, undertakes New Brandon.

A subscription list from certain families in the district of Napan, was laid on the table amounting to \$70.50 of support promised to the Rev. John Robertson, Blackriver, fortnightly service to be supplied to them. It was agreed that Mr. Robertson give them supply for the following twelve months, with the hope that said families will increase their contribution.

The Reports on the State of Religion and on Sabbath Schools were given in by Mr. Waits and Mr. Quinn respectively, both of them very encouraging.

Delegates to the next General Assembly were appointed as follows: ministers, John McCarter, James Murray, E. W. Waits, and W. Aitken; elders, James Hamilton, Esq., Stratford; James Cowen, Esq., Galt; W. Mitchell, Esq., Toronto; and W. Anderson, Esq., Chatham, N. B.

Rev. K. McLellan, P. E. I. was nominated as moderator.

The following committees were appointed on the augmentation scheme; to visit St. Andrew's and St. John's, Chatham, Messrs. McKenzie and Aitken; to visit Newcastle and Douglastown, Messrs. McCarter and Quinn; to visit New Richmond and New Carlisle, Messrs. Russell

and Herdman; to visit Dalhousie, Messrs. Herdman and Quinn; to visit Campbellton and Charlo, Messrs. George and Lindsay; to visit Richibucto and Bass River, Messrs. Boyd and McKenzie respectively; to visit Blackville and Derby and Redbank, Messrs. Waits and Herdman; to visit Black River, Messrs. Aitken and Murray; to visit Bathurst, the Presbytery on the occasion of its next meeting.

The Rev. W. Aitken asked and obtained leave of absence for two and a half months to visit Europe.

The next meeting is to be held at Bathurst on the 15th of July.

In the evening an hour was devoted to a most interesting and profitable conference on the state of religion.

JOHN MCCARTER, *Clerk.*

#### Presbytery of Lunenburg and Shelburne.

This Presbytery met at Lunenburg on Tuesday, April 15th.

The deputation appointed to visit Shelburne congregation, together with report of the treasurer of the congregation, was heard. No increase was secured. Presbytery recommended the congregation to the Supplementing Committee for aid from the new Scheme.

Rev. E. D. Millar and James Eisenhour, Esq., were appointed commissioners to the next General Assembly, and Principal McKnight, D. D., was nominated for Moderator.

The financial report was adopted. It shows that, apart from College Special Fund, there were raised for all schemes, \$375, being an increase over the average contributions for the three preceding years of \$229, or 35 4 per cent.

The contributions for Supplementing Fund was only \$1.50 less than 5 per cent of stipends promised in the Presbytery; the increase over last year for this scheme being \$162, or 192.8 per cent., and at the same time there has been an increase in contributions to all schemes excepting one, where there was a slight decrease of 13 per cent. The largest congregational increases are Riversdale, about 102 per cent.; Lunenburg, about 98 per cent. and Clyde and Barrington, 50 per cent. There has been a gain in the Presbytery of one congregation, and one mission station; and 21 families. There have been 59 communicants added to the roll, and 30 removed.

In the evening there was a conference on Sabbath-schools. By way of introduction brief statements were made regarding the contents of reports on Temperance and Finances. Then Mr. Simpson read a full report on Sabbath-schools. Reports were received from all congregations, and a gratifying increase was shown in every particular.

Next meeting at Bridgewater, July 15th, at 2 P. M.

D. S. FRASER, *Clerk.*

#### Presbytery of Truro.

Met on Tuesday April 20th at Truro. Twelve ministers and six elders were present.

The Rev. J. A. Logan reported that the call from the congregation of Parrboro had come out in favor of the Rev. Alex. Ross, that the call was signed by 70 members and 90 adherents and was unanimous and cordial.

Mr. Ross having intimated his acceptance of the call—the Presbytery made arrangements for his induction which is to be held in the Presbyterian Church Parrboro, on Tuesday, May 20th, at 1 a. m.

In response to an application from St. Paul's Truro, for moderation in a call, Rev. W. T. Bruce was appointed to moderate on Wednesday, May 14th, at 7.30 p. m.

The Presbytery arranged for the supply of the mission stations for the summer—appointing Mr. Thomas Stewart to Harmony, Mr. G. N. Makeley to Maccan, Mr. J. McClure to Westchester, and Mr. Roderick McKay to North River.

An interesting report on Temperance was read by Mr. Logan, which was received and directed to be forwarded to the convener of the committee.

The Presbytery adjourned to meet again at Parrboro for the induction of Mr. Ross and the transaction of ordinary business.

J. H. CHASE, *Clerk.*

#### Presbytery of Pictou.

The Presbytery of Pictou met at New Glasgow on the 6th inst.

Mr. R. C. Murray was appointed to labour as a Catechist during the coming summer at Country Harbour, Isaac's Harbour, and Wine Harbour, and Mr. A. P.



Logan, between Trenton and Cape George.

With reference to the petition from Glen Bard, the Presbytery agreed to recommend the application to the Committee on the Hunter's Church Building Fund, and to urge the giving of a Free Grant of \$500.00 to the people of that place, to aid them in building a church.

The Committees appointed to visit congregations in the interests of the Augmentation Fund reported, when it was found that in most cases the visitation had been effected, the deputations cordially received, and action taken to secure the attainment of the desired object. The Presbytery were gratified to learn that a very general disposition had been manifested to increase largely the contributions to the Supplementing Fund and they were pleased to receive the information that at least one congregation which has been below the minimum, viz., Blue Mountain, Barney's River and Garden of Eden had made arrangements to pay their pastor the amount aimed at by the Assembly.

An extract minute of a meeting of the congregation of Scotsburn was submitted, intimating their wish that Mr. McLeod of West River, should supply them with preaching on every alternate Sabbath afternoon during the remainder of the current year, and at the same time proposing to contribute at the same rate as they have been accustomed to do to a settled pastor. It also appeared that the session of West River are favourable to the proposal in the event of its meeting the approval of the Presbytery. It was agreed to allow the matter to lie on the table till the next regular meeting of Presbytery, and to appoint a Committee consisting of Messrs. Donald Carruthers, Laird, Alex. Grant, and Robert Fraser, to confer with the people of Scotsburn and Salt Springs, ament the proposal and to report at next meeting.

Messrs. E. Scott, J. D. McGregor, G. W. Underwood, and H. Primrose intimated their inability to fulfil their appointment as Commissioners to Assembly, when Messrs. J. F. Forbes, Thomas Grant C. A. Harrington, and G. Sinclair, were appointed in their room, with Messrs. A. W. McLeod, D. C. Fraser, John Cumming, and Alex. Grant, Stellarton, at alternates.

Moderation in a call was granted to the congregation of Glenelg, and Mr. George was appointed to preach and moderate on Monday the 10th inst., at 11 o'clock, a. m.

Mr. R. Cumming on behalf of the Committee on Temperance submitted a report with recommendations which was received and adopted.

The recommendations are as follows:—

1. That we all do the best we can to secure the faithful enforcement of the Temperance Laws that we at present have.
2. That we also press forward for still more stringent legislation with the view of obtaining total prohibition.

With reference to the proposal to separate Cape George from Antigonish, and to erect it into a mission station, it was agreed to allow the decision of the matter to lie over, and to endeavour in the meantime to give C. George as much supply as possible by means of Catechists.

Principal McKnight was nominated as moderator of the General Assembly at its approaching meeting.

It was agreed that the next regular meeting of the Presbytery should be held on the first Tuesday of July at 9½ o'clock a. m., and that an adjourned meeting should be held at New Glasgow, on Wednesday the 29th inst, at 11 o'clock, a. m.

E. A. McCurdy, Clerk.

## MISCELLANEOUS.

### Britain.

There are twenty-eight blind clergymen in the Church of England.

The late Mr. Arthur Wells, of Nottingham, England, who died a short time since, left \$15,000 to the London Missionary Society.

Mr. David Blair, a wealthy Scotchman has joined the Benedictine monks at Inverness, and made over to them an annual income of £6,000.

Mr. B. Whitworth, M. P., himself a life abstainer, estimates that there are now five million abstainers in the United Kingdom.

Two thousand English physicians have signed a declaration that alcoholic drinks are inimical to the health, prosperity, morality and happiness of mankind.

A meeting to protest against Sabbath desecration was held in Partick. The provost attributed the superiority of Scotch workmen to the worship and holy quiet of their Sabbath.

The English Presbyterian Synod on mittes on the Confession have held three meetings, but made small progress, and they will not present a definite report to the Synod next month.

Mr. White, of Scotland, who died lately, never accepted office in the Free Church, but he has left to it legacies amounting to about £10,000. The sum of £5,000 he has bequeathed to the Sustentation Fund.

So far not more than five congregations of the Free Church of Scotland have introduced instrumental music in their churches. The congregation to which Professor Bruce ministers—he was the leader of the instrumental question—is to have an organ in its place of worship.

The Church of England Mission Society has recently received the munificent sum of £72,192, 18s. 9d. from Mr. W. C. Jones, of Warrington. This princely gift makes a total of £150,000 contributed by this friend of missions within nine years. The money is to be wholly spent upon native agents, native churches.

In the Convocation at Canterbury, England, held lately, it was resolved unanimously that it was expedient for the Church of England to ordain "to the office of deacon men possessing other means of living who are willing to aid the clergy gratuitously." The Wesleyan local preacher is thus planted in the stately organization of the Anglican Church.

The Jesuits expelled from France have taken up their quarters in what the *Pall Mall Gazette* calls 'the Mecca of British Protestantism,' Canterbury, where they have founded a seminary. They are now proposing a still more audacious step, the purchase of Stone House, St. Peters, near Broadstairs, in Isle of Thanet, the residence of the late Archbishop Tait, for the establishment of a similar institution.

Vigilance committees are being formed in some of the Dundee churches. The members of committees scatter themselves over the church and note absentees and strangers. Any member out of his place for two Sabbaths is reported to the minister, who immediately adopts means to know the reason why. In like manner strangers attending for two Sabbaths are seen with the view of attaching them to the congregation.

#### Europe.

The Independence Belge (of Brussels) declares that Mr. Henry M. Stanley is definitely abandoning the Congo mission.

Preaching is optional with the Russian clergy, and there are thousands of priests who for years neither write nor deliver a single sermon.

As the result of Waldensian Missions in Italy, nearly 500 new members have been added to the Church of Christ during the past year, and these are mainly from the Church of Rome.

The Buddhist craze has spread from London to Paris. There are three hundred Buddhists there and probably their demand for a temple will be granted.

Drinking in Paris has increased greatly within the last eighteen years. In 1866 the yearly consumption of alcoholic liquor amounted to forty-two gallons per head; now it is fifty gallons.

Of 600 Russians periodicals, only forty are dedicated to the cause of religion. Of this number twenty six are merely official diocesan gazettes. Thus there remains only fourteen religious periodicals of any importance.

The McAll Mission has now eighty stations in Paris, Marseilles and the Lectoral the American McAll Association having its headquarters in Philadelphia, 1622 Locust street. It is only four years old, but its receipts last year were considerably over \$14,000.

A Royal manifesto recently granted to all Bavarian Methodists the rights of a distinct church, including liberty to preach, to hold Sunday schools, and in fact, to enjoy all the privileges of the National Church, except ringing bells and public demonstrations.

There are now 158 Baptist churches in Germany, with a total membership of 30,000. The church in Hamburg, which is the parent of all these, now numbers 450 members, but many of these live at outlying stations, which would be organized as separate churches could they but support a minister.

The Turkish government seems disposed to obstruct the work of the American missionaries. It proposes to close the Armenia College at Harput. It has called upon the American Minister to prevent the missionaries from holding worship in their own houses. It connives at outrages inflicted upon missionaries by Turkish ruffians.

In France there more than half a million Protestants, with 1,000 Protestant pastors, more than 1,200 Protestant schools, and thirty Protestant religious

journals. In Switzerland Romanism had once all, and now has only two-fifths of the population. In Bavaria the Protestants number nearly a third of the population; in Belgium alone does Romanism show vigor.

#### Africa.

The number of converts gathered among the Telugus during the last two years is reported at 1,500.

Torn by internal dissensions, and having priests who are for the most part destitute alike of learning and piety, the ancient Nestorian Church is said to be rapidly going to decay.

The Zulu Bible recently printed in New York city and just received in South Africa, cost missionaries thirty-three years of labor in its translation.

The British Government has sent Captain Foot, of the Navy, to occupy the position of the consul in the lake districts of Central Africa. He is thoroughly in sympathy with the mission work carried on in the vicinity of Lake Nyassa, Lake Tanganyika, etc.

A very interesting work is being carried on in Ashantee and on the Gold Coast of Africa by Swiss missionaries. Nine stations, with forty-one out-stations, have already been occupied. The members of the two congregations including children, number nearly 5,000. Two of the missionaries, Messrs. Buck and Huppenbaner, recently visited Coomassie, when a friendly interview was had with the king and although he would not consent to receive a missionary, it is hoped that a good impression has been left upon his mind. The people readily attended the services, which were conducted by Messrs. Buck and Huppenbaner.

'Those of us,' says Dr. King, of Manitoba, 'who have been born and brought up by the banks of the Tweed, or the Forth, or under the shadow of the Grampians, have been pined for the dreary Sabbaths we are supposed to have spent, and for the innocent pleasures from which you were debarred. We, who have nothing but gratitude to cherish for the influences which were around our childhood and youth, can only wonder at the commiseration so unnecessarily bestowed. These are words which thousands of Scotchmen can echo as truly expressive of their own experience.'

Thirty years ago, the number of Protestant native Christians in all India was a few above 100,000. It is now 600,000 who contribute annually for the Gospel among themselves and their heathen fellows \$1,250,000. They have 700 ministers and missionaries of their own race, or more than the whole number of foreign missionaries sent out by forty-six churches and societies. There are two millions of Christians of all kinds in India to-day, and about three quarters of a million in South Africa.

#### United States.

Vineland, N. J., with a population of 20,000 has not averaged a prisoner a year in the city jail for the past twenty years. Reason, it has not a single liquor saloon.

There is a semi-rebellion among the church choirs of New York on account of a reduction of salaries. Many of the singers have given notice of intention to quit, and others are threatening.

The Kingston Presbytery of the Northern Presbyterian church has just passed resolutions advising members of defunct churches to join the Southern Presbyterian church in their locality. This is regarded as the most decisive step taken toward healing the breach since the war.

Statistics show a gain of some 300,000 to the Roman Catholic population of the United States for the last year. The number of priests among them is reported at 6,835, with seventy bishops and archbishops. Ecclesiastical seminaries have decreased by nine.

There have been nearly nine hundred applications for licenses to sell liquor in Luzerne, Pa., this year. As this would give a saloon for every one hundred and fifty people in the country it looks as if there would be room for a large sized temperance movement there and still leave enough places for the thirsty people to wash the coal dust from their throats.

At a recent conference of the Saints at Salt Lake City, it was reported that if Utah alone there are 127,294 members in the Mormon Church, of whom 23,040 are recent converts; in Arizona there is a membership of 2,264; in Idaho double that number, and not a few in Colorado and other territories. Eighty-one missionaries were recently appointed to go on proselyting tours through Europe and this country, especially into the Southern States. In Switzerland and Germany they have the best success in obtaining recruits.

Ingersoll the infidel orator Made the following sensible utterance at Chicago:—"I have not the slightest sympathy with a Presbyterian preacher who endeavors to preach infidelity from his pulpit and receive Presbyterian money. When he changes his views he should step down and out like a man and say, "I don't believe your doctrine and I will not preach it."

### NO NEW DOCTRINE.

Those who are infatuated with novelities may make a dogma out of a certain divine's statement that "more light is yet to break from the Word;" but we, without denying it, take leave to question the common interpretation of the prophecy. If it be meant that apostles, confessors and martyrs did not know the meaning of Gods revelation; that holy men of former years were ignoramus compared with our present Professor; and that Puritans and the like are all to be discarded, because new lamps have eclipsed the old light—then we believe the statement to be one great broad pestilent lie.

God has not left these nineteen centuries without his grace. He has not tantalised the ages with a Bible which can only be opened up by a succession of Germans with big pipes. We have measured the boasters who are the apostles of "modern thought" and we are slow to admit that the truth of the gospel was purposely involved in obscurity that their vast intellects might in due time develop it. Under their management our churches are flourishing, and religion is falling into contempt; and yet we must daily wait at the posts of their doors while their changeful oracles reveal to us the progressive theology.—*C. H. Spurgeon.*

### THE DYING SOLDIER.

"Put me down," said a wounded Prussian at Sedan to his comrades who were carrying him; put me down, do not take the trouble to carry me any farther; I am dying."

They put him down and returned to the field. A few minutes after an officer saw the man weltering in his blood, and said to him, "Can I do anything for you?" "Nothing, thank you."

"Shall I get you a little water?" said the kind-hearted officer.

"No, thank you, I am dying."

"Is there nothing I can do for you? Shall I write to your friends?"

"I have no friends that you can write to. But there is one thing for which I would be much obliged. In my knapsack you will find a Testament; will you open it at the fourteenth chapter of John, and near the end of the chapter you will find a verse that begins with 'Peace.' Will you read it?"

The officer did so, and read the words, "Peace I leave with you. My peace I give unto you. Let not your heart be troubled, neither let it be afraid."

"Thank you sir," said the dying man. "I have that peace; I am going to that Saviour; God is with me; I want no more." These were his last words, and his spirit ascended to be with Him he loved.

### NO CHANCE TO RECTIFY MISTAKES.

When I was a young man there lived in our neighborhood a farmer who was usually reported to be a very liberal man and uncommonly upright in his dealings. When he had any of the produce of his farm to dispose of he made it an invariable rule to give good measure—rather more than would be required of him. One of his friends, observing him frequently doing so questioned him as to why he did it. He told him he gave too much, and said it was not to his advantage. Now mark the answer of this excellent man:

"God has permitted me but one journey through the world, and when I am gone I cannot return to rectify mistakes."

The old farmer's mistakes were of the sort he did not want to rectify.—*Ex Governor Teymour.*

### CHRIST WILL QUICKLY RESPOND.

Mr. Moody was in London delivering his old and earnest Gospel discourses—a little boy got separated from his mother in the crowded audience, and began to cry.

"Hold the little fellow up!" called out Mr. Moody. As soon as he was lifted above the crowd, the mother spied him and pushed her way up towards him.

Mr. Moody, seizing upon the incident, exclaimed: "Notice how quickly that mother went to her lost boy; Christ will come much swifter in response to the longing desires of any broken and contrite heart in this assembly."

## THE SECRET OF A HAPPY DAY.

Just to trust, and yet to ask  
 Guidance still ;  
 Take the training or the task  
 As he will ;  
 Just to take the loss or gain  
 As he sends it ;  
 Just to take the joy or pain  
 As he lends it.  
 He who formed thee for His praise  
 Will not miss the gracious aim ;  
 So to-day and all thy days  
 Shall be moulded for the same.

Just to leave in his dear hand  
*Little things* :  
 All we cannot underrtand,  
 All that stings ;  
 Just to let him take the care  
 Sorely pressing.  
 This is all ! and yet the way  
 Marked by Him who loves the best,  
 Secret of a happy day,  
 Secret of His promised rest.

## CRUMBS FOR THE CHILDREN.

BY MRS. MORTON.

Dear Children:

At the close of Mrs. Morton's last letter she put in a short piece which we copy for you. It is as follows:—

"Here are some crumbs for the children. I asked a very little one, showing her a picture of the child Jesus, "who is that," "Jesus loves me" said the little one sweetly; she was thinking of the hymn "Jesus loves me me this I know."

A mother refused to let her little daughter come to school, saying, "If a girl learns to read she will die." "Oh! no!" I said, "look at Fanny; I taught her to read, and she is not dead yet." Fanny was with me at the time; she is wife to Geoffry mentioned above and is very helpful to us.

One of Miss Semple's little girls was asking for candy. Another said to her in English "Greedy Fellow." This was very amusing because I don't think they knew twenty English words between them.

A nice boy about nine or ten years old smoked tobacco until he became insensible and then fell into the fire and got badly burned.

I want Miss Semple to write to the little boys and girls tell them about her school. I think she will do so soon, but the children keep her ever busy."

## PRECIOUS WORDS.

"Whosoever" and "whatsoever" are two precious words often in the mouth of Christ. "Whosoever will may come;" "Whatsoever ye shall ask in my name, that will I do." "Whosoever" is on the *outside* of the gate, and lets in all who choose; "Whatsoever" is on the *inside*, and gives those who enter the free range of all the region and treasury of grace. "Whosoever" makes salvation free; "Whatsoever" makes it full.

On Sabbath afternoon the 24th Feb., John B. Gough addressed a medical students prayer meeting in New York. He strongly urged them to abstain from intoxicating drinks and to beware how they prescribed such potients for their patients after they became physicians. The closing part of his address is well worthy of consideration and ought to create a deep impression.

"To save the life of the body is noble, but to save the soul is nobler. I cannot drink one glass said a man to me without getting drunk. Then why drink? O I cannot refuse to drink because it is customary for gentlemen to drink. Said another; I hate drunkenness. Well then why not abstain? Because I think teetotalism is cowardly. How easy to find excuse. Every time a young man falls he gets up weaker than before. Drink has caused the ruin of lawyers, doctors, and ministers. I know a clergyman, an able man, I knew him well and have sat at his table. He is now a drunken hostler in a stable in Boston. When Moody was in Boston some brothers went to see this man and asked him how he had fallen so low. He answered that he was sick and applied to a doctor who gave him alcohol, and from that time the thirst for liquor grew upon him. It is a beautiful thing to see a physician with politeness and tenderness ministering to the needs of the sick, but grander than all it is to be instrumental in saving human souls. The physician has opportunities for that, and it is his duty to take advantage of them. To man the life-boat, and save the perishing from wrecked vessels is a deed that deservedly wins the applause of men. To man the life-boat and save wrecked souls will win the plaudits of white robed angels and the approval of the Almighty.

## DANGER OF UNBELIEF.

A vessel, named the *Thetis*, was cruising in the Mediterranean, in search of a shoal, or bank, or something of that kind said to exist beneath the treacherous waters. The captain, after he had adopted all the means he thought necessary, having failed, abandoned the enterprise, declaring "that the reported danger was all a dream." An officer on board formed a different judgment, went out by himself on an expedition afterwards into the very same latitude and longitude, and there discovered a reef of rocks, which he reported at the Admiralty, and it was inserted in the charts, the discoverer being rewarded with a high appointment. The intelligence came to the captain's ears; he would not believe in the discovery. He was a shrewd, clever, practical man, but unscientific, incredulous, and obstinate. "The whole thing is a falsehood," he exclaimed, adding, "if ever I have the keel of the *Thetis* under me in those waters again, if I don't carry her clean over where the chart marks, a rock, call me a liar and no seaman."

Two years after, he was conveying in the same vessel the British ambassador to Naples; one windy night he and the master, were examining the chart on deck by the light of the lantern, when the latter pointed out the sunken rock on the map.

"What!" exclaimed the old seaman, "is this invention to meet me in the teeth again? No; I swore I would sail over that spot the first chance I had, and I'll do it." He went down into the cabin, merrily related the story to the company, and said, "Within five minutes we shall have passed the spot." There was a pause. Then taking out his watch, he said, "Oh, the time has passed. We have gone over the wonderful reef," But presently a grating touch was felt on the ship's keel, then a sudden shock, a tremendous crash—the ship had foundered.

Through great exertions most of the crew were saved, but the captain would not survive his own mad temerity, and the last seen of him was his white figure, dark-headed, and in his shirt, from the dark hull of the *Thetis*, as the foam burst round her bows and stem. He perished, a victim of unbelief. So perish multitudes.

Father Beckyx, the General of the Order of the Jesuits, has lately entered on his ninetieth year.

## HOW DID YOU LIKE THE SERMON.

It is a very common inquiry, which is usually followed by criticism, faultfinding or commendation, as the case may be. Suppose we vary this question for once and ask:

"How did the sermon like you?"

For, while there may be sermons which are fit subjects for criticism, yet there are sometimes words uttered which first fell from the lips of Him who said:

"He that rejecteth me, and receiveth not my word, hath one that judgeth him: the word that I have spoken the same shall judge him in the last day," John xii. 48.

The 26th of April was a red letter day in the history of the Presbytery of Halifax. On that day five young men, viz., G. S. Allen, D. Ferry, G. Fisher, W. Spencer, and Thomas Stewart, were duly licensed to preach the Gospel. A good deal of time was spent in hearing the exercises of these young men, and after being sustained they were very suitably addressed by Prof. Currie, the Moderator. The address was so well received by the licentiates, that they expressed a wish to have it published.

"Let no man's heart fail him," says Mr. Spurgeon, "for the prevalent scepticisms are but 'spectres of the mind.' Face them; and they fly. A great poet let fall the expression, 'Honest doubt.' How greedily it was clutched at? Modern unbelief is so short of the quality that it seized the label, and in season and out of season it has advertized itself as *honest doubt*. It was in dire need of a character. Feeble as our voice may be, we lift it on behalf of *honest faith*."

Home heathenism still abounds in these Maritime Provinces. Who would suppose that in one county of Nova Scotia not long since, fifty-one Protestant families should be found without a copy of the Word of God, and sad to tell one of these families living about ten rods from a church. Is there not still need for colportage and the faithful missionary.

Teach your young child to obey, and you give him the most precious lessons that can be given to a child. Obedience is the grandest thing in the world to begin with.—George Macdonald.

### LOST IN SIGHT OF HOME.

A few months ago, during one of the severe storms that visited Colorado, a young man perished in sight of home. In his bewilderment, he passed and re-passed his own cottage, to lie down and die almost in range with the "light in the window" which his young wife had placed there to guide him home. All alone she watched the long night through, listening in vain for the footsteps that would come no more; for long before the morning dawned the icy touch of death had forever stilled that warm, loving heart. The sad death was made still sadder by the fact that he was lost in sight of home.

How many wanderers from the Father's house are lost in sight of home, in the full glare of the Gospel light! They have the open Bible, overflowing with its calls and promises, the faithful warnings from the sacred desk, the manifestations of God's providence, all tending to direct their footsteps heavenward; and yet from all these they turn away, waiting for the more convenient season, and are lost, at last, in sight of the many mansions.—*Forward.*

### A SUDDEN SUMMONS.

One Thursday night, some years ago, the guard of a goods train, named John Wilson, was accidentally killed near the Kilmarnock Station. The train, which was on its way from Glasgow to Carlisle, had halted for a few minutes opposite the railway workshops till an examination was made of the wheels. During this time, Wilson crossed over to the greaser's box at the other side of the railway, and on the train being set in motion he was in the act of returning to jump into his van, when he was caught by the buffer of a pilot engine which came upon him on the down line of rails. The poor man was run over by the locomotive, tender, and five waggons, and instantaneously killed. Singular to say, the first article taken from his pocket, on an examination being made of the remains, was a religious tract or leaflet entitled "A Sudden Summons."

General Booth's latest freak is more than usually absurd. He has ordered that at half-past twelve every day every "Salvation soldier" of the Salvation Army is to make the sign of the letter S as evident that he is saved.

### DON'T USE A CROOKED RULER.

"The Bible is so strict and old fashioned," said a young man to a grey-haired friend, who was advising him to study God's Word if he would learn how to live. "There are plenty of books written now a days that are moral enough in their teaching, and do not bind one down as the Bible."

The old merchant turned to his desk and took out two rulers, one of which was slightly bent. With each of these he ruled a line, and silently handed the ruled paper to his companion.

"Well," said the lad, "what do you mean?"

"One line is not straight and true, is it? When you mark out your path in life do not take a crooked ruler!—*Christian Worker.*

Some one asked Coleridge—that truly wonderful man—if he could prove the truth of Christianity? "Yes," said he "try it!"

It was the late Bishop of Lichfield who when he was abruptly asked the way to heaven, replied, "Turn to the right, and go straight forward."

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### THE LAST DAY.

Behold the dead! Just now such, never to be such again. But what of those who this morning, some fifteen hundred millions strong, were in the full blast of their earthly ways, and now in immeasurable astonishment find themselves almost lost in the deluge of old life that is pouring in upon them from every quarter, what of them? The same earthquake blast that roused the dead transformed the living. Suddenly the material refined into the spiritual. All grossness and infirmity vanished. Age flashed back and youth flashed forward into mid-life, and from the eyes of mid-life flashed the strange fires of immortal life. The maimed cast away their crutches—what need they? The sick desert their beds and hospitals—what further use for nurses and doctors? The prisoners walk forth from their prisons without challenge—trouble not yourselves any further about them, O ye jailers, judges, jury: henceforth God will take both them and you in charge. And up, all of you! Defy gravity, and join in mid-air the mutely expectant hosts of other generations.

Any among you now to doubt the last day? Any Paines, at first or second-hand, to laugh at the old wives' fables and priestcrafts with which only women and children are frightened? Any "philosophers," refusing to see in nature anything but eyeless law, and ready with their demonstrations that neither in earth nor starry heavens is there aught requiring the supernatural? Pray is this day, with its effulgent angel and earthquake trump and countless resurrections and transformations, naturally evolved from the primal fire-mist?—*Eccæ Terra, by Dr E. F. Burr.*

### WHAT THE B. & F. BIBLE SOCIETY IS DOING.

In the course of the seventy-nine years' existence the British and Foreign Bible Society has issued 97,000,000 copies of the Scriptures, in whole or in part, in two hundred and fifty languages and dialects. It is believed that altogether about two hundred and twenty millions of Bibles, or Bible portions, have been provided in printed form for the fourteen hundred million inhabitants of our globe, and at least three-fourths of these have been prepared and cultivated by the Bible Society and kindred institutions. But, if we take in-

to account that of this supply (little more, be it observed, than one Bible to six persons) *Protestant nations have received more than one-half* we realize something of the world's remaining need of the written word of God. Among the one thousand millions of heathen, Jews, and Mohammedans, not more than ten million copies of the Scriptures in whole or in part have been circulated.

But this work, like all other great movements in these last days, is going forward with ever-increasing energy and speed, and never were there more openings for it than now. During the past year progress is reported in sixty translations, including Armenian, Japanese, Javanese, Malagasi, Persian, Russ (for the blind), Sindhi, Swahili, Tibetan, and Yoruba.—*Miss. News.*

### THE LORD'S WORK.

It is a great error to suppose that we are doing the Lord's work only when we are engaged in devotional exercises, or labouring for the conversion of sinners, or for the edification of Christians. That which a man does heartily, as unto the Lord, is the Lord's work. Ploughing is as truly a religious work as praying. The merchant when he makes an honest exchange is doing the Lord's work. Dealing justly is as truly a religious act as warning sinners to flee from the wrath to come. A man God's work when he is doing that which pleases God.

A man is doing the Lord's work when he is faithful to his employer—does a fair day's work; when he takes proper care of his health; when he governs his temper; when he is careful to speak the exact truth; when he is courteous to strangers, and lends a helping hand to the needy; when he has a word of encouragement for the desponding; when he sets an example of industry and honesty; when he returns good for evil; when he leads such an upright, benevolent God-honouring life, and that men take knowledge of him that he has been with Jesus. Religion does not consist solely in reading the Bible, praying, attending church, and labouring for the conversion of men. These are important duties, but they do not include the whole of the duty. God's will has reference to every act of our lives.—*N. Y. Observer.*



## WHERE ARE YOUR BOYS TO-NIGHT?

Recent occurrences lead us to press the inquiry upon parents whether they *know* where their boys are at night. There are two prime causes of the numerous outbreaks of juvenile depravity. One is a bad literature; the other is the freedom which so many boys have of seeking amusement with promiscuous companions away from home after dark. The parents who permit these things are primarily responsible for the evil that comes of them. The boy's place after nightfall is in his own home. It ought to be made attractive to him. It is far better to win him to stay at home than to compel him. But in any case, home is the place for him. Do you know, father, mother, we therefore ask, where your boy spends his evenings? He cannot undergo the training of the darkness and come out unscathed. If you permit him to rove the streets, or to lounge in the stores in the evening, you are simply making the way of his ruin easy. Keep him at home when the shadows fall, but make home pleasant to him.

## WHY CAN'T YOU TRUST CHRIST.

An eminent Christian worker relates the following instructive incident:—A young woman in deep distress came to me last night, and I set before her the way of salvation, and said: "Trust in the salvation of Jesus Christ." "Oh, I feel—" she said. "I don't care," I replied "what you feel. Will you tell me any reason why you should not trust the Lord Jesus Christ?" "I do not know any reason, but—" "Can you trust me?" "Oh, yes, sir, I can trust you with anything." "Then you must not talk in that way, and say you can trust me, a sinful man, and not trust the Lord Jesus Christ. It's ridiculous. Trust a man, and not trust the Son of God! Can you tell me any reason why you can't trust Him? Will you show me anything He ever did why you will not trust Him? Will you explain to me on what grounds you dare to say you cannot trust Him." "But, sir, I feel—" "I don't want to know anything about your feelings; I want to know why you can't trust Him? He says that he is able and willing to save you; can you trust Him?" "But, yet, you know—" she said. "But I don't know, and I don't

want to know. I want to know why you can't trust Him. Did he not stand in the room and place of every soul that trusts Him? Do you think He is unworthy your confidence?" She looked at me at last and said; "You won't let me do anything else but think about Christ." "No, why should I? I want to drive you to Him. Tell me why you should not trust Him?" She stood up and said: "I cannot imagine any reason why I could not trust Him?" "And why don't you?" "Yes, I do! and am I really saved?" "If you really trust Him." "Of course I am saved," she said gently "I see it now. How was it I did not see it before? He says I am saved, for are not these his own words: 'He that believeth on me hath everlasting life?' I am so glad you would not let me talk about my feelings, and keep me to that point; for now I see it all."

## BEND THE TWIG ARIGHT.

Just as the twig is bent the twig is inclined. Just when your young people begin to 'amuse themselves' in playing whist they enter the down-hill path to 'poker' and all other nameless sorts of card playing. From whist to betting is but a step; and when once that step is taken the worst sort of gambling is likely soon to follow. Those parents who permit the introduction of cards to their premises may soon learn that their sons visit gambling-houses for the most dangerous sort of 'amusement.' Total abstinence from card-playing, as well as drinking, is the safest rule everywhere. Christian parents, particularly, should not allow cards to enter their dwellings; and if found there they should go into the fire with no special ceremony. —Sel.

## BE UNSELFISH.

'I want to tell you a secret,' said Wm. Wirt to his daughter. 'The way to make yourself pleasing to others is to show that you care for them. This is the spirit that gives to your time of life its sweetest charms. It constitutes the sum total of all the witchcraft of woman. Let the world see that your first care is for yourself, and you will spread the solitude of the upas tree around you.'