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Go Ye

The Maritime Every Creature Presbyterian.

Preach the Gospel
into all the world**CONTENTS.**

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HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

WE PREACH CHRIST AND HIM CRUCIFIED.

JUNE 15, 1881.

THE MARITIME PRESBYTERIAN.

THIS Magazine is published to spread the knowledge of the work of our church and deepen the interest in it. The editorial work and management of it is gratuitous. The publisher runs all the risk of loss. If it pays more than its own cost, the surplus is given to the work of the Church. Every one into whose hands it may come is asked to act as agent and try to increase its circulation by getting subscribers for it. It is so cheap that the poorest can afford it. Cannot each reader get another subscriber and help on the good work. It is wholly devoted in all its interests, financial, moral, and spiritual, to the Master's work.

RENNAN'S Life of Jesus may be forgiven, as it is on its face a bold lie; but for Ingraham's "Prince of the House of David" there is no tolerance possible; for it is an unmitigated lie, concealing itself under the guise of God's greatest and most blessed truth. Only a novelist of the Minerva press could have had so little reverence for the Divine Being and His truth, and so little genuine regard for man, as to perpetrate it.—*Princeton Review.*

EVANGELICAL work is making progress in France. The number of preaching stations has doubled within the last four years. In the cities of Lille, Croix, etc., the centres of flax and silk manufacture, hundreds of workmen gather to hear the gospel and join in singing the hymns.

THE Free Church General Assembly has by a vote of 394 to 231 removed Professor Robertson Smith, of Aberdeen, from his chair, and thus ends the case which for the last three or four years has sorely vexed the Free Church of Scotland.

DISTRESSING news has been received from New Guinea of the massacre by natives of a number of missionaries connected with the staff of the London Missionary Society. The intelligence of the outrages was forwarded to Melbourne by the Rev. Mr. Beswick, who, with others, made a miraculous escape in the attack on the band of the messengers of peace. For the outrage there was not the slightest provocation, and yet it was of the most cold-blooded character. The persons killed were twelve in number, consisting of four members of the London Missionary Society's corps of agents, the

wives of two of the number, four children, and two servants. An attempt was also made to massacre four native youths who accompanied the missionary party, but they, happily, escaped by swimming. The despatches forwarded to this country further state that, dreading a renewal of the attacks, the missionaries have deserted the station at Kato to Port Moresby.—*Edinburgh Daily Review.*

THE seventy-seventh annual meeting of the British and Foreign Bible Society was recently held in Exeter Hall, London. The free income of the Society, for the year ending March 31st, 1881, was £114, 382 13s 8d. The amount received for Scriptures sold at home and abroad was £90,015 14s 8d, making, with receipts from another small fund for Indian copartage, a total income of over one million dollars. The issues of Bibles, Testaments and portions during the year were 2,846,039 copies. The total issues of the Society from its commencement amount to 91,114,448 copies.

BISMARCK is taking measures to prevent Mormon Missionaries from carrying on their work in Germany.

THE Evangelical Church of Egypt is making progress. The Church membership of the United Presbyterian Mission there has increased during the last year from 985 to 1036.

THE income of the English Wesleyan Society for the past year was \$650,465. The debt has increased to \$191,550. The Thanksgiving Fund is expected to pay it off.

AFRICA, that has so long groaned under the curse of slavery is not yet free. The slave trade is still enormous. Dr. Livingstone estimated it at half a million yearly for all Africa. And a competent authority estimates the loss of life from the slave trade, in but one district of Africa, at from 30,000 to 50,000 annually.

MR. Moody has invited Dr. Andrew Bonar, of Scotland, to take part in the conference for Bible study, to be held at Northfield this summer. The invitation has been accepted.

The Maritime Presbyterian.

VOL. I.

JUNE 15th, 1861.

No. 3.

The Meeting of Synod.

The Synod held its annual meeting in United Church, New Glasgow, on the evening of Tuesday, 31st ult. The attendance of ministers and elders was larger than it has been for several years. In opening, the Rev. J. B. Logan, retiring moderator, preached from Acts 1, 7. "It is not for you to know the times or the seasons which the Father hath put in His own power;" after which the Synod was constituted and the Roll called. Mr. Logan, on leaving the chair, then gave a closing address, which is given on another page, and the Court proceeded to choose a Moderator for the present year which resulted in the unanimous election of Dr. Pollok to that position.

The following was then submitted as the docket of business for this meeting:

1. Committee on Obituary Notices.
2. Appointment of Committee on Synod Fund.
3. Appointment of Committee to examine Records of Presbyteries.
4. Report of Committee on Hunter Fund.
5. Next meeting of Synod.
6. Missionary Meeting.
7. Report of Committee on Congregational Constitutions in N. B.
8. Report of Committees on Records.
9. Report of Committee on Systematic Beneficence.
10. Report of Committee on Sabbath Observance.
11. Report of Committee on State of Religion.
12. Report of Committee on Sabbath Schools.
13. Report of Committee on Obituary

Notices.

14. Report of Committee on Synod Fund.
 15. Report of Committee on Temperance.
 16. Report of Committee on Public Education.
 17. Overture and Memorial on Seminary for Young Ladies.
 18. Overture from Presbytery of Lunenburg and Yarmouth anent Supplementing Fund.
 19. Protest and Appeal of Hugh Munro against decision of Presbytery of Wallace, No. 1.
 20. Protest and Appeal, same, No. 2.
 21. Protest and Appeal of Rev. S. G. Lawson against decision of Presbytery of P. E. Island.
 22. Protest and Appeal of Rev. D. Sutherland against decision of Presbytery of Sydney.
 23. Notice of Mr. Farquharson.
 24. Deliverance of Assembly in Synod Case.
- After the appointment of the three Committees at the head of the list the Synod adjourned.
- Wednesday forenoon was occupied in discussing the overtures which had been sent up from the Presbyteries of Wallace, Truro, and Pictou for the establishment of a girl's seminary; when the following resolution moved by Rev. A. McL. Sinclair and seconded by Rev. N. McKay, Summerside, was adopted:
- "Receive the overtures, approve of the object they aim at, viz., the establishment of a Ladies' Seminary in connection with the Presbyterian Church, and appoint a committee to take the matter in charge. The Synod instructs said committee to procure all necessary information respecting the establishment and

maintenance of such a Seminary; to lay such information before our people as soon as possible, and to endeavor to establish a suitable Seminary by the formation of a Joint-stock Company. The Synod refuses to come under any obligation for such an institution; but the members of Synod hereby pledge themselves as individuals, to encourage and help it forward as far as they shall be able."

A Committee consisting of representatives from each Presbytery was appointed to mature a plan, consider the best place for locating the school, and take steps for the forming of a company to carry out the object.

A delegation was appointed to wait on the Synod of the Church of Scotland, and ask their co-operation in the matter.

A public missionary meeting had been arranged for Wednesday evening, and as Messrs. Grant, of Trinidad, and Mackenzie, of Fife, were both present the meeting was looked forward to with deep interest, but in the forenoon Mr. Grant received a telegram that he must leave by the afternoon train to catch the boat from New York to Trinidad, and the Synod met at two o'clock to hear from him a brief parting address, which we give on another page, after which Dr. Macgregor moved, Dr. Burns seconded, and the Synod by acclamation adopted the following resolution:

"The Synod rejoices in the present opportunity of meeting Mr. Grant, and would give thanks to God for the work done by him and his assistants in Trinidad. The Synod regret the suddenness of the notice which calls Mr. Grant away this afternoon, and would commend him to God, with the member of the Mission family who accompanies him in his return to Trinidad, — that they may be brought home in safety and may meet the whole Mission Band with their assistants preserved from injury by the good hand of God upon them, and strengthened for the continued prosecution of the work of the Lord."

At the request of the Moderator Dr. Burns led the Synod in prayer for Mr. Grant and Miss Morton who accompanies him, and for the mission families in the field. Mr. Grant then left to take the train for New York.

Leave was granted to the Presbytery of Pictou to license Mr. John L. George, and to the Presbytery of Halifax to license Messrs. McMillan, Sillars, Rogers, and Forbes.

The Report of the Committee on Systematic Beneficence was read by Rev. E. A. McCurdy, Convener, when after discussion the following recommendations were adopted, and resolutions passed:

That Presbyteries should continue the work of Presbyterial visitation of Congregations. That Presbyteries be instructed to report their diligence to Synod. That efforts should be made to diffuse the principles of Systematic Beneficence through the press. That Sabbath Schools should have frequent opportunities of making regular contributions to Missionary objects, especially the Dayspring and Mission Schools. That an annual sermon be preached on the subject of Missions and Systematic Beneficence.

Rev. D. Sutherland asked and obtained leave to withdraw his appeal against a decision of the Presbytery of Sydney.

In the case of the Appeal from Earltown against a decision of the Presbytery of Wallace, Synod sustained the action of Presbytery.

The appeal of Rev. S. G. Lawson against a decision of the Presbytery of P. E. I. was taken up. Mr. Lawson was heard in support of the appeal, and Revs. Kenneth McLennan, John McKinnon, and Hon. Mr. Henderson on behalf of the Presbytery.

The matter was then referred to a Judicial Committee of twelve who after spending some hours and finding that they could not go over all the evidence during this meeting, reported the same to Synod. A commission of 18 with Synodical powers was then appointed to meet in Charlottetown in August and issue the case.

On Wednesday evening, after an address by Rev. J. R. Thompson of Olympia, Washington Territory, U. S., the Rev. J. W. Mackenzie of the New Hebrides Mission, who has been ten years laboring in that field and has come home for his

health, gave an account of the work in the South Seas. His address will be found in another column.

A resolution of sympathy and congratulation was moved by Mr. Hogg, seconded by Dr. McCulloch, and passed by acclamation. After singing a part of the 72nd Psalm, Rev. G. Christie led the Synod in prayer for the returned missionary and his family and his fellow workers in the field.

One of the most important matters before the Synod, was the Supplementing Fund and an overture from the Presbytery of Lunenburg and Yarmouth with regard to its more effectual working. Rev. E. D. Millar was heard in support of the overture, after which it was referred to a special committee for further consideration. Dr. Macgregor stated that this fund was a year ago about \$1000 in debt, now it is over \$2000 in debt. The principal reason of the deficiency this year is the withdrawal by the Scottish churches of yearly grants which they have hitherto made. The Supplementing Committee has been obliged to reduce by one-fourth, the grants to congregations, and as about forty of our weaker charges receive supplements this reduction will be severely felt by many. Presbyteries were directed to call the attention of congregations specially to the needs of this fund.

Rev. Dr. Burns gave the report on the College, shewing the need of earnest efforts to meet our obligations.

The Synod directed the College Board to use diligence in collecting the outstanding balance of the Endowment Fund, £105,000 has been subscribed, £62,000 is already paid, and the balance is urgently needed to maintain College efficiently. At the conclusion of the discussion Dr. Burns moved and Mr. Robert Murray seconded the following resolutions :

"The Synod, having heard the report of the Board with reference to public education, resolves as follows :—

First, It approves of the course pursued by the Board in conferring with the Government in accordance with the Synodical deliverance of the Act of 1876.

Second, The Synod expresses satisfaction with the cessation of grants to denominational colleges out of the Provincial treasury, and trusts that they may not be revived.

Third, The Synod, while feeling unabated interest in Dalhousie College, and

rejoicing in the evidences of its growing prosperity, and specially the munificent generosity extended towards it by one of Nova Scotia's sons in New York, would very gladly believe as soon and as far as practicable of the financial responsibilities we have for many years cheerfully borne, in connection with that institution.

Fourth, This Synod would further give expression to its gratification at the indications now presented by the friends of higher education throughout the Province, favoring University consolidation, and trust that the ideas so long cherished by our church, of one general teaching university, may at no distant day be realized."

The Committees on the Widows and Orphans Funds gave in their reports and recommended the union of the two funds in the Maritime Provinces. When united there will be an invested capital of \$30,000 the interest of which will meet all existing demands while the annual payments of the members go to the increase of the capital fund. It was thought inexpedient to ask collections from congregations for the Widows and Orphans Fund.

Rev. J. Hogg submitted the report of the Committee on Temperance. After discussion of the matter, Synod came to the following finding : Instruct the Committee to keep a watch over the Legislation on this subject and take such steps as they may see to be necessary for advancing the cause of Temperance.

The Report on the State of Religion was read by Rev. Jno. Murray. This Committee, like all the other reports, had to complain of the meagre response of presbyteries to its enquiries and the scanty material upon which its report had to be based but it shews on the whole cheering progress. The following recommendations of the Committee were adopted by Synod :

1st, That sessions be recommended to hold a special meeting soon after the receipt of the circular of the Assembly's Committee, to consider the state of religion within their bounds and also to answer as fully as possible the questions submitted in reference to this subject.

2nd, On the next Sabbath thereafter to read the questions and also the answers, which they have given in the hearing of the congregations, and make such improvement thereof as may best serve to stir up the graces of our people.

3rd, Inasmuch as several presbyteries have failed to report on this subject last year to your Committee, recommend all the presbyteries to give special attention

to this matter for the current year.

Rev. W. Donald read the report of the Committee on Sabbath Schools, which shewed gratifying progress throughout the church.

The report of Committee on Sabbath observance was submitted by Rev. Edwin Smith, and the attention of the Synod directed to some of the more open forms of Sabbath desecration in our land, especially in connection with Sabbath railway traffic.

The next meeting of Synod is to be held in Charlottetown on the last Tuesday of May, 1882.

**Report of Committee on
Supplements, 1880-81.**

During the year covered by this report, the number of congregations on the list was forty; but as four of these had no pastor, the number receiving aid was thirty-six, being more than one-fourth of the contributing congregations for the year.

The subjoined figures will show increase in the number of congregations contributing, as compared with last year, of ten, and of receipts by \$99.71, but it will be seen that congregational receipts do not come within a thousand dollars of meeting the payments to congregations, without any reference to other outlay.

NAME OF PARISHES.	Congregations contributing.	Paid in.	Received out.
Pictou.....	1880.	1881.	1880-81.
Halifax.....	13	16	\$ 36 49
Truro.....	22	21	490 50
St. John.....	11	15	603 94
Miramichi.....	15	18	521 27
Wallace.....	15	12	482 57
P. E. Island.....	5	2	361 24
Sydney.....	16	8	343 41
Lunenburg & Yarmouth.....	5	7	216 60
Newfoundland.....	2	1	40 41
			115 83
			350 36
			285 30
			30 30
			416 10
			260 00
			70 00
			330 00
	117	137	\$ 384 03 49 24 74
			\$ 3957 44

REVIEW-

It seems, therefore, necessary to review the last few years, so that the existing financial condition of the fund may be fully understood.

During the last four years this fund has been in a state of financial difficulty. In May, 1877, the Treasurer's report showed that \$2600 was required to meet payments maturing on the first of July; and to meet the emergency, the members of Committee agreed to write to the wealthier congregations, and to apply personally to liberal dolors for special contributions. Temporary relief was thus obtained, but next year at the same season, the situation was unchanged. The same course could not well be pursued again, but something had to be done; and it was agreed, 1st, to send to Presbyteries the names of congregations which had given nothing, and ask an early collection; 2nd, to place the situation before all the churches by circular; 3rd, to borrow money to meet the deficiency. In December of the same year, rather than disappoint expectations, the Treasurer was directed to pay by loan.

This mode of procedure was not satisfactory to the Committee, was noticed by the auditors in their annual report, and the General Assembly gave directions that in the future administration of the fund, expenditure and income should be equalized.

The Committee having repeatedly tried to bring up the income to meet the whole expenditure, without success, found themselves now under orders to reduce expenditure, and did so to a small extent, not by any arbitrary decision of their own, but by a gradual application of the existing regulation of the General Assembly, which up to that date in the Lower Provinces had not been fully acted on, but not till the fullest notice had been given to every Presbytery, minister and congregation affected. It is known that this step was not acceptable, but the Committee has never been informed of any other, involving reduction, which would have been more welcome.

Last year, viz., 1879-80, the debt, previously incurred, being allowed to remain the Committee with the sanction of the Assembly made temporary loans to secure punctuality of payment, and the receipts met the expenditure, and reduced the debt from \$1084.28 to \$1017.33, a reduction of \$66.95, small but very welcome. Precisely the same course has been followed during the year which has just terminated, but with a very different

result. The receipts from congregations have increased as already shown by \$99.-71, but the adverse balance on the year is \$1104.48. The explanation is easily given. Last year this fund received from Parent Churches in Britain \$1567.-06, and from the "Record" Committee \$250.00, making in all \$1817.06, while this year the only sum received outside of the contributions of our people direct, was from the Presbyterian Church of Ireland, £50 stg. (\$243.33), making a difference of \$1573.33.

The Committee expected diminution of revenue from those external sources, and in authorizing a loan at their meeting held in Truro on December 23rd, they, at the same time, directed their Convener and Secretary to prepare and publish in the "Presbyterian Witness" a statement giving the leading facts, for the information of the congregations, and asking early aid, and to send a circular to each Presbytery, requesting co-operation, and furnishing a list of congregations which have already contributed. Both of these directions were promptly carried out, and the response was pretty general, a larger number than usual contributing—127 against 117 last year, and 125 the year preceding. Still the fact remains that twenty-five congregations having pastors gave nothing, and sixteen without pastors, making forty-one in all; so that notwithstanding the clamant necessity, and the urgent appeals, nearly one-fourth of our congregations have had no opportunity furnished them of replenishing this fund. To what extent ministers are justifiable or censurable in this course, the Committee will not undertake to determine; but forty congregations averaging \$25 each would have made up a thousand dollars, in which case we would, notwithstanding the cessation of all Scottish aid, have been in almost the same condition financially as we were in two years ago.

THE FUTURE.

It was in these circumstances that the Committee met recently to make arrangements to be submitted to the General Assembly for the coming year. Their first desire was the removal of the balance against the fund, and they would have asked the sanction of the General Assembly for the appointment of Delegates to visit the different Presbyteries and congregations, with this object in view, but found that the College Committee had already taken this step to complete and gather in their endowments. Deeming it to be unwise to send a second deputation asking for funds, the Committee decided

1st. To ask the General assembly to allow the debt to remain for another year.

2nd. To prepare a List of Supplements to be paid from July 1st, 1881 to July 1st 1882, such as the weaker congregations should receive and the abler should provide, without looking for assistance to any quarter except to our people.

The List so prepared is subjoined, and for purposes of comparison, the rate paid for the last year is given along with it.

RATE OF PAYMENTS FOR 1880-81 & 1881-82.

Miramichi Presbytery: 1880-81. 1881-82.

Black River.....	\$100 00	\$100 00
Tabusintac.....	126 00	100 00
New Carlisle.....	150 00	150 00
Bathurst.....	50 00	50 00
Redbank.....	125 00
		\$426 00
		\$525 00

St. John Presbytery:

Sussex.....	\$ 8 00	\$100 00
Springfield.....	135 00	135 00
Bocabec & Waweig....	90 00	90 00
Carleton.....	200 00	200 00
Buctouche.....	100 00	100 00
Chipman.....	112 00	125 00
St. Andrew's.....	150 00	150 00
Prince William.....	90 00
Woodstock.....	200 00	200 00
Nashwaak & Stanley..	120 00	108 00
Hammond River.....	150 00	150 00
St. James.....	100 00	100 00
Hopewell & Salisbury..	100 00	100 00
		1637 00
		1558 00

P. I. Presbytery:

Cove Head	\$ 80 00	\$ 72 00
Bonshaw & Tryon.....	150 00	135 00
Dundas.....	100 00	90 00
Tignish, etc., (New).....	150 00

\$330 00 \$447 00

Lunenburg & Yarmouth Presby:

New Dublin.....	\$180 00	\$100 00
Carleton & Chebogue..	150 00	135 00
		\$330 00
		\$235 00

Sydney Presbytery:

Gabarus.....	\$160 00	\$144 00
Cape North.....	100 00	50 00
Leitch's Creek.....	125 00
		\$260 00
		\$319 00

Victoria & Richmond Presby:

Lake Ainslie.....	\$ 70 00	\$ 50 00
N. E. Margaree, Chetimack, &c.....	100 00
Mabou.....	90 00	50 00

Strath-lorne.....	75 00
	<hr/>
\$160 00 \$275 00	
Wallace Presbytery:	
Amherst.....	\$125 00
Pugwash.....	100 00
New Annapolis.....	75 00
	<hr/>
	\$300 00 \$265 00
Truro Presbytery:	
Acadia Mines.....	\$ 80 00
Parrsboro'.....	100 00
Coldstream.....	90 00
	<hr/>
	\$270 00 \$310 00
Halifax Presbytery:	
Lawrencectown.....	\$120 00
Richmond.....	200 00
Musquodoboit Harbor..	180 00
Kempt & Walton.....	120 00
Annapolis.....	100 00
	<hr/>
	\$720 00 \$600 00
Total.....	\$4333 00 \$4534 00
Increase of \$201.	

It will be seen that the whole sum apparently promised for the coming year exceeds that of the present by \$201. In explanation, the Committee have to say that Presbyteries sent in claims for \$1000 more than was granted last year, which they had difficulty in resisting, and that the small increase has arisen from promises to new congregations, and not from increase to those already on the fund.

The Committee, however, does not promise full payment of the sums set opposite respective congregations. With the receipts of the past they can at the farthest pay only three fourths of the sums set down, and they have instructed their Treasurer to pay only 75 per cent. unless the congregations furnish during year means of payment in full, which it is ardently hoped they will do.

The state of the funds is as follows:—

Cr.	
Total Receipts.....	\$3237 99
	<hr/>
DR.	
To Balance May 1st, 1880.	\$1017 33
Total expenditure.....	4342 47
	<hr/>
	5359 80
Balance May 1st, 1881.....	\$2121 81
Debt on this account May 1st, 1880.....	\$1017 33
Debt on this account May 1st, 1881.....	2121 81
	<hr/>
Expenditure over receipts,	\$1104 48
Total debt on the two accounts...	2775 04

All these facts have been laid before the Synod of the Maritime Provinces, and that Body has expressed its deep interest in the fund by instructing Presbyteries, in sending delegates to advocate the Schemes of the Church, to give *special prominence* to the claims of the weaker charges on the stronger congregations: and the consequent claim of the Supplementing Committee to very cheerful and liberal support.

The General Assembly is respectfully asked to permit the Committee to carry the debt of \$2121 for the year, as the Committee are of opinion that the fund has suffered to some extent from the want of a column in the Statistics, in order that that defect be remedied. While sanctioning appropriate payment, the General Assembly is respectfully asked to throw the weight of its influence in the direction of stimulating the people of the Maritime Provinces, to the more honorable course of providing *all* the funds required for payment in full, and with punctuality.

Virtually our aid from abroad has ceased. The time has therefore come when some of the congregations hitherto helped, must take the place of self-sustaining charges; and the sooner the better for themselves and for the Church. But the time has also come when the larger and wealthier congregations must take up this business of helping the weaker, on a broader foundation, with a livelier sense of duty, and with some display of Christian earnestness and enthusiasm.

All of which is respectfully submitted.

THOMAS SEDGWICK, *Chairman.*
P. G. MCGREGOR, *Secretary.*

OWING to the rapidity with which Home Mission work is extending in the North West territory and the great extent of the field, the General Assembly, at its present meeting, has appointed Rev. Wm. Robertson of Winnipeg superintendent of missions in the North West at a salary of \$2000 per annum.

THE New Testament has been translated into the language of Corea, and a lady of Glasgow provides for five years half the salary of the first Corean Evangelist.

THE old Manitoba College Buildings, at Winnipeg, have been sold to advantage and new and larger buildings contracted for at a price of \$28,500.

Home Mission Report.**Eastern Section.**

The Committee cannot review the work of the year past without acknowledging with gratitude the good hand of the Lord, in preserving the lives, the health, and the mental vigour of all their labourers, and in giving them doors of entrance to many fields of usefulness, some new and others old. The field occupied and the work done are substantially the same as in former years, but the names of new districts, here and there, show that our work is not stationary, but truly progressive.

Forty-five agents have been employed, of whom fourteen were ordained ministers and six licentiates, making twenty preachers, and nineteen theological students, two who have finished their arts course and had been admitted for theological study, and four young men of piety, recommended by Presbyteries as persons who had proved themselves earnest and successful workers. These had been employed in the Presbyteries of the four Provinces of Newfoundland, Nova Scotia, Prince Edward Island and New Brunswick.

Last year at this date our roll showed nine ordained ministers and eight probationers. Of the nine, six have become pastors, two are not now in mission work, so that only one minister engaged in the service for a year remains on our list. Of the eight licentiates, four have become pastors, two are located in Home Mission centres, one has become missionary to the Coolies of Trinidad, and one only remains on our list, preferring for a time to be a missionary rather than a pastor, so that our whole band of last year, with three exceptions, has been called or appointed to specific spheres of labour and usefulness. As a consequence, the vacancies of the present year are reduced in number, being as nearly as can be stated twenty this year to twenty-four last year, diminution in the number of preachers on the Home Mission Roll, it is confidently anticipated that during the current year the congregations will receive all the supply, and the preachers all the employment, which they respectively desire.

STUDENT'S WORK.

The Committee has great satisfaction in stating the work of the theological

students and catechists has been prosecuted throughout the year with great zeal, assiduity and success. Some evidence of this may be found in the statistical and financial tabular statement appended to this report;* farther evidence might be furnished by various ministers who visited the students, cheering them in their work, dispensing the Lord's Supper in their fields, and thus in some measure gathering into the Church the fruit of their labours. We have a farther source of information in the written reports which the greater number have furnished to the Presbytery by which they were employed. We shall first present the summing up of the statistical returns, and supplement these with extracts from, or condensed statements of, the written reports.

SUMMARY OF MISSION STATIONS.

		PRESBYTERIES		
Total	St. John	Miramichi	Halifax	
20	3 1 3 3 0 0 0 0	3 1 3 3	No. of Mission Fields.	
63	0 0 0 0 0 0 0 0	0 0 0 0	No. of Preaching Stations.	
58	50	57	56	No. of Sabbaths.
652	770	605	834	Average Sabbath Attendance.
124	124	157	134	No. of Communicants.
158	89	882	82	No. of Families.
2048	151	101	165	No. of Families Visited,
1133	155	140	115	Average Attendance at Sabbath School.
53334	211	50	47	Amount Paid by Stations.
96	137	120	88	Amount Received from Home Mission Committee during the year.

MISSION FIELDS IN ST. JOHN PRESBYTERY.

Of these twenty-nine fields eleven are found in St. John Presbytery, which embraces more than half of the Province of New Brunswick, comprising nine counties, and extending from Northumb-

erland Strait on the East away to the State of Maine in the West. Its stations are some on the sea coast, and others by river or lake, as far from the sea shore as is possible in the Maritime Provinces. No general remarks can properly describe stations so very different and sometimes opposite in their characteristics, so that a few descriptive statements may be presented in detail.

THE BAILLIE DISTRICT,

which is the station nearest to the American line, and contiguous both to the congregations of St. James and St. Stephen, was many years ago a settled charge though always weak, has been reduced to a mission station. Mr. J. L. George, who did good service there last summer reports the people attentive and earnest. They met all expenses, and being anxious for winter supply, he recommends an effort toward the settlement of a pastor, or failing in that, that they be placed under charge of the nearest minister.

ST. GEORGE,

in the far west of New Brunswick, and on the Southern coast, includes the three districts of St. George, Mascarene and Pennfield. The first, the main station, is slowly recovering (in the words of Mr. McKenzie who labored most acceptably among them last summer,) from the effects of a great storm which some ten or twelve years ago, swept down whole ranges of trees, nearly spoiling the lumber trade, and from the more recent cessation of granite works conducted by the Bay of Fundy Granite Co. Here, as in Baillie, some have struggled nobly to have regular pastoral work, but have failed through the want of heart and liberality of others. Here Mr. McKenzie gave one service every week, with alternate services at Mascarene, a fishing settlement stretching along the coast, and Pennfield a farming district 10 or 12 miles inland. Over this whole district families are divided, as well as the community, among different religious bodies, and the missionary found the commencement of his work disheartening, but the regular services told favorably, and before the term closed the people had been sensibly aroused, and asked not to be forsaken. Rev. Mr. Burgess did good service by visiting each settlement, encouraging those who had a "mind to work," and dispensing the Lord's Supper at St. George, when forty-nine sat down at the Lord's Table, four of these for the first time. Such a body should neither be forsaken nor neglected.

THE QUACO DISTRICT.

is nearly as far to the eastward of St. John as St. George is to the west, and also on the south coast, and includes St. Martin's, Fairfield, Cross Roads, Gardner's Creek, and Black River, extending along the Bay of Fundy for twenty miles. In the piping times of lumber, years ago, these places had two summer missionaries, but many having been thrown out of employment, and money being scarce, one only can now be supported.

Mr. C. D. McLaren supplied these stations, holding services in ten different places in all, sixty-two on Sabbath days and twenty on week evenings, visiting 86 families, of which 50 are Presbyterian at least in part. "The Sacraments of Baptism and the Lord's Supper were dispensed by Rev. Dr. Waters in August, and a time of refreshing enjoyed. The Lord's Supper was then administered for the first time by Presbyterians in this field. There were twenty-four communicants, of whom sixteen were added on public profession of their faith in Christ. There are others who desire to take this important step as soon as another opportunity is afforded.

Our limits forbid particulars respecting the whole eleven fields, and therefore we pass by some of those with which the readers of former reports may be familiar merely mentioning that work as systematic and faithful has been done in Campbell Settlement by Mr. R. D. Ross, in Waterford and Mechanics Settlement by Mr. Angus Sillars, and in Nerepis and Jerusalem by Mr. R. C. Quinn. But there are yet two districts in this Presidency that are very specially of a missionary character.

BOLESTOWN

is in the very centre of New Brunswick, and near the source of a branch of the Miramichi, yet in the St. John Presbytery. Here are nine stations which were supplied by Mr. James F. Blair, who, after a hard season's work reports as follows:—"I think the people are able to support a minister without aid, but not able to support two. They need to be taught their duty in the matter of giving. If two or three outside settlements could be taken in and a division made, the people could then support two; and there are some new settlements within reach. At present the utmost they could do would be the support of one." Mr. Blair wrought with encouragement and success.

NEW KINCARDINE AND THE TOBIQUE.

These places have been supplied during the year by the Rev. J. A. F. Sutherland, Mr. W. A. Mason and Mr. G. Allan. The gentleman first named, who has since the first mission there, been located, for a year, reports thus:—"During my stay the Lord's Supper was dispensed at the two principal stations, at Melville Church and at upper Kintore. Three were added, and five children of church members baptized. Prayer-meetings and Bible Classes were conducted, and family visitation, as far as the wide spread nature of the settlement would allow, while the sick were not forgotten.

"From the people I received board, and though they might do something more, yet it must be remembered that many with families have no little difficulty in feeding and clothing their children. Some have this year, for the first time, the prospect of raising enough on their farms to feed their families; but during every year now an advance may be looked for, and should be asked from them, lest they should become satisfied with the state of dependance."

In this connection it should be stated that the Free Church grant in their aid ceased a year ago, and the Board, at the earnest solicitation of the St. John Presbytery, has promised five hundred dollars for the current year, in the hope that one hundred each will be provided by the New Kincardine and Tobique settlements, but on the express condition that at least one hundred dollars will be paid over.

The Tobique settlement, including Arthurette and Three Brooks, is on better land, is occupied by settlers of long standing, and therefore better off, and it is confidently expected that they will furnish at the least one hundred dollars of Mr. Sutherland's salary. The Tobique was well served for one quarter by Mr. George Allan until he was laid aside by sickness, from which, however, he has been graciously restored.

PRESBYTERY OF MIRAMICHI.

All of New Brunswick, not covered by St. John Presbytery, falls to the Presbytery of Miramichi, which includes the counties of Kent, Northumberland, Gloucester and Restigouche.

In the first named county, Kouchibouguac and Kouchibouguaces were supplied by Mr. George S. Carson, who presents the lights and shadows thus:—"Among the discouragements—character of people affected by a dissolute class of lumberers and by the long continued destitution of

regular religious ordinances. *Encouragements*—some signs of a spiritual awakening, a commencement made to build a church, readiness to contribute both to the support and extension of the Gospel.

NEW BANDON.

In the neighbouring County of Gloucester, Mr. Edward P. Cleaveland ministered to New Bandon, Clifton, J. Nevill, and Canobie, and says the people are hungry for the Gospel, regular in their attendance and attentive listeners. Many of the young people attended the weekly prayer meeting. The Communion was dispensed by Rev. S. Houston, and nine professed their faith in Christ, one aged man of seventy being of the number, and five others being heads of families.

ESCU MINAC.

At Escuminac, in the Province of Quebec, Mr. Stanfield Lord laboured with diligence. Rev. A. Russell dispensed the Lord's Supper, and five members were added to the Communion Roll.

METAPEDIA AND FLAT LANDS.

Mr. Andrew B. Maxwell furnishes a full and interesting report of work in Metapedia and Flat Lands, also in the Province of Quebec, from which the following notes are taken:—Preached every morning at Flat Lands, and afternoon at Metapedia. Prayer meeting weekly at Flat Lands, with encouraging attendance. Parents and children interested in the Sabbath School. "Immediately on entering my field I commenced visiting and kept it up through bad roads, danger in crossing the river, till I had visited all the Protestant families, one hundred in number, and some of them in out of the way places, and hard to be got at. Endeavoured to gather the families for worship, and in all cases was well received. I gave pre-eminence to the duty of visiting and ruling, aided in conducting temperance meetings, and delivered at Flat Lands a course of lectures on popular subjects, which were well attended.

The mission proved self-sustaining, the deficiency arising from failure in the salmon fishing and general depression, being generously met by an American gentleman, who gave £50, but would not allow his name to be mentioned.

CARAQUETTE, ETC.

It only remains to add that Mr. Bruneau acquitted himself well air 'g the French and English at Caraquette, Tracadia, Little Shippegan and Miscou Island

names which bring us back to the French Roman Catholic County of Gloucester, and to Islands near the entrance of Bay Chaleur. On the islands many of the Roman Catholics came to hear him, at Caraquette on the main, only three. He reports it to be a hard field, but urges that the Protestants should be looked after, and the gospel carried to the French.

LUMBER CAMPS.

The most interesting work in the Miramichi district was the visitation of lumber camps by Mr. John Grierson, who spent the winter in the work, as a volunteer, without making any claim for payment. He devoted some time to this mission in the winter of 1879-80, but having other engagements, he could only visit the camps on the Little South West and Mullen Stream, fourteen in all, several times. Last winter, however, he devoted four months to mission work amongst the fifty-seven camps located on thirteen rivers and streams, tributaries of the North West and South West Miramichi.

Respecting his work he says he held 135 meetings; 70 on week evenings, between 7 and 9 o'clock; 30 were held on the Lord's Days; 35 were held between 5 and 6 o'clock in the morning, before the men went out. This meeting could only be held in camps the best regulated, and where I was best acquainted, and had always to be short. Thanks to the Miramichi Branch of the British and Foreign Bible Society, I was enabled to distribute amongst the young men, a number of New Testaments, and also through the liberality of the British American Book and Tract Society, I was enabled to scatter many thousand pages of pure Gospel literature. The camps visited were occupied by about 700 different men, representing all the different countries and creeds which go to make up our Lower Provincial population. In accomplishing the above I travelled 1069 miles, of which 415 was on snow-shoes. But it would have taken five missionaries, doing an equal amount of work, to have even so seldom, and so hurriedly, visited all the lumber camps of Miramichi alone. As a field of Home Mission work, surely our lumber camps present a strong claim in view of the direct personal evil influences they exert upon our young men, and through them on society. Especially is this true of the settlements near the lumber woods. I also found hundreds of young men from Eastern Nova Scotia and Prince Edward Island, spending their first winter from home, and their first contact with the unholy influence of camp life. I

received a cordial welcome everywhere, and an urgent and earnest invitation to return. So far as I know I received as kind treatment from Catholics as from Protestants, not that I sought for such dividing lines; indeed I would not see them, when they were visible. To me there are but two *Denominations*, the "*Saved*" and the "*Lost*," and my one text is John iii. 16, always—in every place—at all times.

May the Lord raise up such instrumentality as shall fully occupy this field, now white with the harvest, the past and present condition of which is a proof of our unfaithfulness—to God and our perishing kindred.

In Wallace Presbytery, Shemogue and Port Elgin have been supplied for six months by Rev. T. H. Murray, of whose labours no report has been received.

TRURO PRESBYTERY

Employed three students, Mr. J. F. Dustan, at Maclean, Mr. J. R. Fitzpatrick at North River, Onslow, and Mr. E. P. Rogers at Harmony and Stewiacke Road. The first presents but a brief report, the relation of the people being so well known; but he urges strongly the need of winter as well as summer supply. In North River Mr. Fitzpatrick mentions two great wants, first, the want of a new church at Upper North River, so as to combine in one preaching place, the three stations of South Branch, Polson's, and Hatch Settlements; secondly, the want of some regular supply of preaching during the winter.

Mr. Rogers reports the people of Harmony and Stewiacke Road as limited in means, but willing to do what they can, meetings well attended and preparations going on for a new church. Wanted occasional sermons if at all possible in winter.

IN PICTOU PRESBYTERY

Only one student missionary was employed, Mr. John A. Cairns, his circuit being Wine Harbour, East of Sherbrooke, where we have about twenty families, and Country and Isaac's Harbours, more limited in numbers, still further eastward. He reports a good summer's work, with signs of progress, the new church at Country Harbour finished and nearly paid for, and the new church at Isaac's Harbour finished, paid for, and dedicated. At Country Harbour the Lord's Supper was dispensed by Rev. J. F. Forbes.

He recommends one or more Elders at each of these stations, by whom Divine service might be conducted, when neither Minister nor Catechist could be present.

Mr. Cairns also made a missionary tour

from Sherbrooke, East, along shore, visiting Liscomb, Marie Joseph, &c., until he reached the bounds of the Sheet Harbour congregation.

The Presbytery has followed this exploratory tour by appointing two months supply during May and June, by members of Presbytery, so as to examine the ground more carefully, and ascertain whether there is a call to provide for it another missionary.

IN HALIFAX PRESBYTERY

Mr. H. R. Randall supplied, acceptably, Tangier and Shoal Bay, on the eastern shore, between the congregations of Mr. Rosborough and Mr. Logan, making occasional visits to Moosehead and Moose River.

Mr. Anderson Rogers' services in *Noel* have proved so successful that the congregation have taken a fresh start, have applied for a moderation of a call, and determined to become a self-sustaining congregation. Near the close of his term the Lord's Supper was dispensed by Rev. E. Ross—six members were added and others are seeking to serve the Lord.

In *Bayview* and *Digby* Mr. Gaylord did all that could be done, during his short term of three months; preaching, visiting, and holding Sabbath School and prayer meetings in Bayview, where Rev. Mr. Logan of Kentville dispensed the Lord's Supper with an addition of nine persons to the Communion roll—a large accession in so small a place.

He points out in his carefully prepared report, the great difficulties hindering progress in Digby which, in his opinion, can only be met by sending an ordained missionary to remain and work for as many years as they now receive of months.

IN VICTORIA AND RICHMOND

Three student missionaries did excellent service, Mr. M. Campbell in the vacant congregation of Strathlorne. Mr. A. B. McLeod in Big Intervale and Cheticamp in the northern part of the Island, and Mr. James A. Forbes at River Inhabitants and Port Mulgrave; but our notices must be brief, for no reports have been furnished additional to the tabular returns, but no better record can be given in the two former cases than the facts that Strathlorne has asked for a moderation. Big Intervale and Cheticamp have asked and subscribed for an ordained minister. River Inhabitants and Port Mulgrave require another summer of an earnest worker to deepen impressions already produced, and to evoke Christian liberality in the support of the Gospel.

IN THE PRESBYTERY OF SYDNEY

Mr. Angus McMillan and Mr. E. Gillies, Probationers, were employed in Letch's Creek, Cow Bay and Glace Bay. In these cases also there are no written reports furnished, but a glance at the table will show, but that people have met nearly the whole pecuniary outlay, which is alike creditable to themselves and to the missionary, and a good indication of the people's approval of the work done.

OTHER PRESBYTERIES.

No students have been employed within the year in the Presbyteries of Prince Edward Island, Wallace, Lunenburg and Yarmouth, and Newfoundland. Vacant congregations have been supplied in the three first-named, and work in Newfoundland will be noticed under the heading of special fields.

To a much larger extent than any former years the student missionaries have been cheered and aided by the presence of a member of Presbytery, visiting the different stations, dispensing the Lord's Supper at the chief centre, and thus gathering into the church the ripened harvest. In all cases the effect on the people has been most happy, and the Committee would express very strongly, their hope that all the Presbyteries may make this practice an established arrangement.

It will also be seen that the great drawback to progress in our relations is the long vacancy that follows the return of the student to college. In some cases a time of high privilege is followed by many silent Sabbaths, a rich fast followed by a long fast. To some extent, this may be inevitable, but unquestionably by timely and judicious arrangements by Presbytery, or by the nearest ministers, the fast may be occasionally broken, and the tried and the suffering ones brought through the long winter in a comparatively healthy condition.

SPECIAL FIELDS.

I. *New Kinocardine and the Tobiique*, already referred to.

II. *Bay of Islands*, in Newfoundland.—Rev. D. F. Creelman resigned his charge last year, through want of support, and that not from want of will, but from removal of Presbyterians, and inability of the remainder to present sufficient encouragement. The Committee intended, in accordance with Mr. Creelman's recommendations, and the request of the people and the Presbytery, to send a labourer this summer; but the accounts of removals subsequently heard, were such that they felt constrained before doing so, to

refer to the Presbytery for advice, and now await a reply.

III. Little Bay Mines.—Mr. Whittier has, during the year past, made full proof of his ministry there, and won the approval of all classes. The mines are passing into the hands of an American company, and in this transition state, workmen are being drawn off to work on the Railway. This coming and going have interfered with regular progress, still the services are well attended, the prayer meeting highly interesting, and the Sabbath School proving itself of great value, being attended by nearly all the Protestant children.

Mr. Whittier has complied with the wish of the Board to remain for another year, as it appeared to him important that our minister should be at his post when new miners and managers come on the ground.

On March 5th, your missionary writes: "Last night I returned from a visit to Hall's Bay, the proposed northern terminus of the Railway, now under contract. Among the lumbermen and miners there were several of Mr. Creelman's late charge. I would have crossed the country to visit his vacant congregation, but the frost was too slight to make travelling safe on the ponds and rivers. I hope some supply will be provided for his people.

IV. Bedford, Waverley and Beaver Bank.—Mr. Christie's work shows the following results in a field which is confessedly one of great difficulty:—

	1878	1880	1881
Bedford attendance, average.....	20	60	80
" Prayer Meeting	6	20	50
Waverley attendance	30	40	50

with a corresponding improvement in Sabbath Schools, and some evidence of real spiritual progress. Six have been received into Communion within the year, and a Total Abstinence Society has been organized, which numbers, old and young, 62 members.

Part of Mr. Christie's time has been transferred from Waverley to the still more distant and necessitous district of Beaver Bank, which is thus provided with preaching and pastoral visitation at stated intervals. In this district the work is of a truly missionary character.

THE TABULAR RETURNS

are fuller than usual, and the Committee would ask the aid of Clerks of Presbyteries in securing condensed written reports, along with the facts expressed in figures. Both are needed for the information of the supporters of our Home Mission work. Especially let the Schedules be carefully filled up in figures.

FINANCES.

Receipts for the year.....	\$3763 76
Expenditure.....	3017 68

Expenditure over Receipts.....	\$ 153 92
Bal. due Treasurer, May 1st, 1880	190 31

" "	" 1881..\$ 653 23
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As the General Assembly has directed all its Committees to keep their expenditure within income, some explanations are called for, and the Committee ask that the following facts be noted:—

That for the first time nothing has come into the fund save from the contributions of our own people. This makes a difference of \$730, which is more than our whole indebtedness.

That the chief items of outlay were for agents engaged, and for places and objects, to which promises were made, when our funds were aided by the Scottish Churches, and that no sudden reduction could be made. It will be seen that very few appropriations of this kind for special objects cover nearly half of the whole expenditure :

Little Bay for one year and a half..	\$600 00
Advance to present Missionary there	100 00
	700 00
Bay Islands	137 40
New Kincardine and Tobique.....	467 50
Beaumont and Waverley with Beaver Bank..	273 33
Manitoba College	250 00

\$1828 23

In these items, the Committee had no power of sudden retrenchment, nor could they make any appreciable abatement of outlay without contracting their work and diminishing their agents. Their mission stations have done better than usual, but there are sums paid to meet balances due to probationers, which Presbyteries by timely attention might collect. These in the aggregate amount to a considerable sum, and probably might be to a great extent saved.

The Committee have received hearty support from the great body of our congregations. If all who might have helped had done so, there would have been no balance on the year. Let the blame rest where it ought, on these Tekoites who put not their necks to the work of the Lord.

While thankful to the parent Churches for much kindness and great liberality, henceforward we must look entirely to our own people, combining a proper self reliance with full trust in the presence and resources of Him who "is able to make all grace abound toward us, that

we always having all sufficiency in all things, may abound to every good work.

D. WATERS,
C. B. PITBLADO, } Joint Conv'r's.
P. G. MCGREGOR, Sec'y.

Halifax, May 1881.

The Trinidad Mission.

Letter from Mrs. Morton.

Tunapuna, Trinidad, B. W. Indies,
March 21st, 1881.

My Dear Friends:

You are aware that since I last wrote you our fourth missionary and his wife arrived, and that we vacated our station at Princetown to be filled by them, and removed to the Caroni district.

We secured a small rented house at a village called Tunapuna, not because it was a desirable one but because it was the only one that could be obtained for a low rent and in a desirable situation. Leaving Port of Spain and facing eastward you have on your left hand a continuous range of hills with peaks rising over a thousand feet high, and, at intervals, beautiful valleys where cacao is cultivated, and where run small, clear streams, which are dignified by the name of rivers and are a great boon in a land like this. Parallel with this range of hills is a strip of the level country, which, near the hill, is very healthy, but as it slopes off to the Caroni river becomes more and more unhealthy. This is what we call the Caroni district. It is one vast field of sugar cane, and where sugar cane is there are coolies. A line of railway runs parallel with the hills and close to them from Port of Spain to the end of the cane cultivation and about two miles further to a scattered town called Arima, beyond which few care to penetrate. From Port of Spain to Arima is about sixteen miles; Tunapuna is just half way. So here we are, on the line of railway from Port of Spain with the hills close behind, and miles and miles of sugar estates on each side and in front of us. There is a Coolie Orphan Home two miles above us, supported partly by government and partly by the liberality of the same Mr. Burnley who contributes so largely in aid of our mission. It is superintended by the Episcopalian minister of the district who also looks after a small school for coolie children on Mr. Burnley's estate. Beyond this nothing has been

attempted for the thousands of Hindustani people in this quarter, also in both the establishments mentioned all the instruction is in English so that it cannot be said to have any effect whatever upon the outside people. Now what do you think? Were we too urgent in asking for a missionary for this district? The railway which I have mentioned branches off to Couva, and will shortly extend to San Fernando, and through Annajee's district on to Princetown. Our four centres will all be close to a railway station, and Annajee's only a short distance from one. This seems rather singular as the railway was not even projected when three of them were opened.

We felt very much the separation from our old friend Mr. Darling, who was almost a daily visitor at Princetown and one of the comparatively few in Trinidad who really sympathize with christian effort. He gave the land for the mission premises at Princetown and has, in many ways, befriended ourselves and helped our work ever since we came to the island. I must also mention Dr. Hammond who resided very near us and whose unvarying kindness to ourselves and to the poor among our people, during thirteen years, we could never forget. We are not so favorably situated with regard to a doctor here, nor with regard to church-going for the children.

As for our present residence I call it "Jungle Cottage;" neither paint nor paper adorns the dingy walls. At first save for a friendly knot hole in the bedroom door, I could not say on awakening whether it was midnight or sunlight, but we have now substituted a slat window for one of the elegant solid board shutters that adorn the place. Should rain fall at meal time we would have to beat a hasty retreat from the table, first taking the precaution of covering the eatables. We have vainly endeavored to invent some plan to prevent our lamp from blowing out at tea-time, so exposed to the weather is the very small corner we call a dining room. Two bedrooms are all that we can boast, but we have a comfortable sitting room, and a wide gallery which we have fitted up with benches for the Sabbath meetings until we get a schoolhouse. There is a fine plot of ground connected with the house and shady trees which are a great advantage for the children. The situation is healthy, and before the wet season we shall secure ourselves better from the rain. On the whole we are not uncomfortable as rented houses go in the country parts of Trinidad. We could have got a good house very near

this one for forty dollars a month, but it was too high. This one is sixteen and there was nothing between. We have got pretty well into harness already. The Presbyterian minister of the district kindly allowed us the use of his church for Sabbath meetings, and a room in his yard for a school. The meetings in the church have been very large, and the school is doing well; but it is rather soon to say much of the work I must reserve that for another letter.

All our mission families are well. The Scotch minister of San Fernando, young and much beloved, was cut off very suddenly by fever two weeks ago, after an illness of only three days. He preached on Sunday in his usual health and was buried on Friday. He had gone on Monday to an unhealthy locality to visit a young man who was ill there of a bad fever, but who afterwards recovered. Mr. Henderson took fever while at his house, returned home, and just laid down and died. Truly the Lord's thoughts are not as our thoughts. His death leaves a very great blank among us. Mr. and Mrs. MacLeod are working away at the language and promise to acquire it very quickly. Mr. Grant, who is leaving for a short visit home will probably carry these letters. Our daughter Agnes, now going to school in Halifax, will come out to us when he returns, early in the summer.

Yours faithfully,
SARAH E. MORRISON.

Address of Rev. Kenneth J. Grant,
at the Synod, Now Glasgow.

Fathers and brethren, I am glad to meet you and regret that my departure is so sudden. Permit me to lay before you, as briefly as I can, some points of interest in connection with our mission and my visit home at this time. As you know, I proposed returning three weeks ago, but at the urgent request of the Board, I remained for a little and have been engaged under their direction in collecting funds for the work. In the four or five weeks of my visit, I have received \$1717 for the mission. Fictou has given \$525 for the support of Lal Behari. Halifax will likely give an equal amount for Anajee, while in other places both congregations and individuals have given generously.

Our mission is among the Hindoos, chiefly Calcutta and Madras Coolie laborers, but we have many advantages over

mission work in India, because with us caste is much less powerful. It is much easier to teach the women than where it has to be done in the seclusion of the Zenanas. It is much easier to get at the children too, as all children born in Trinidad do not belong to the gods of India and the parents are not so particular about keeping them away from us.

A boy came to me wanting baptism. I said, I must see your father. I did so and spoke to him about Christ. He said, my friends belong to the big people here, and if I become a Christian they will laugh at me, but I want my boy to grow up strong, i.e., instructed in wisdom, rather than in the follies of Hinduism. He is your child, baptize him.

When we have labored for a time among them we get the confidence of the people and they allow their children under our care.

THE MISSION SCHOOLS.

These are our hope. The work of educating the young is the most important that we have. This is the foundation of all future progress. If we get them, the next generation is ours. Without these schools we could not get the access to the people that we now have. In them we have about 1000 pupils. In teaching we attach importance to English, because it is the language used on the estates.

The teachers in these schools are principally Hindoos, who have been taught by ourselves. These teachers were a little time ago in heathen darkness. The schools are doing good work and nearly every convert can read the Word of God.

HOW THE COOLIES GIVE.

Last year the converts in the Trinidad Mission gave \$1200 to the Mission funds. My own congregation gave \$800 to Christ's cause, not out of their abundance, but out of their deep poverty.

Every one who is baptized, we expect to give. They are trained in their own worship to give to their heathen gods and we try to keep up the habit when they become christians. They give at the rate of \$1.00, 75, 50, 25, 10 and 5 cents per family, per week. Last year my own congregation, which, ten years ago knew not Jesus, gave \$500 of my salary. It is going to be a self-supporting mission, therefore we came asking the churches to support us now as we are beginning the work.

Our work is growing, it is gaining the confidence of all. Last year the planters gave \$3500, this year they give over \$4000 towards it. A few years ago the government took no notice of us, last year they

gave \$2000 to our schools.

The Scotch merchants too are favorable. There are two congregations in which they are a strong element. Mr. Faulkner's congregation, by whom he is himself so beloved, gives largely to our mission. We have got the Planters, the Government and the Scotch merchants, we are developing the spirit of self reliance, we have no doubt as to the success of our work and we ask your sympathy and prayers.

And then just beyond us in Demarara there are 70,000 Coolies, nearly twice as many as there are in Trinidad, and for these, little has been done. The attempt has been made to teach them by mean of Catechists, but it has been largely a failure. It has not gained the confidence of the government and the planters. It needs men who will make themselves acquainted with the language and who will make mission work there, their special life work.

We have two young men, Anajee and Lal Behari, who are about to be ordained. They have been nine years under instruction and seven years preaching the gospel. The last two and a half years they have been under special training for license. They have undergone for two years quarterly examinations before Presbytery, with a view of being ordained to the Ministry. They are valuable helpers in our mission and bid fair to become still more so.

And now brethren I thank you and through you the churches, for the sympathy and help you have given, and will go back cheered to tell the brethren there of the great encouragement I have met with at home.

Address of Rev. J. W. Mackenzie,
of Fate, at the Meeting of Synod,
New Glasgow.

If I do not succeed in expressing myself very well this evening you will please bear in mind that I have been for ten years without addressing an English speaking audience.

I like the mission work; I would rather be with my own poor people on Fate than be here to night. Coming home on the steamer some were sympathizing with us, shut out from friends and social life on a lonely isle of the sea. I rather sympathize with them. I would not exchange with them. I have spent many happy hours there and shall never feel happy or contented until I am back among my own people again.

FAILURE OF HEALTH.

For 7 years my health on Fate was excellent, and I could endure the toil without feeling any serious results, but when I removed to Erakor, a small island off the mainland of Fate, I had to occupy a small house of two rooms which had been built by Morrison. It had been vacant since his death and the termites or white ants had taken possession, and after trying long in vain to drive them out, now by boiling water, now by smoke, I had to give up the strife and build another house, my salary not being sufficient to enable me to purchase a framed house from Sydney.

This was a little over two years ago and was too much for me. With building a house, two churches, going about among the heathen villages, sleeping in native huts and often with insufficient food, my health gave way. I went to Australia last year to recruit, but was little the better of it. I was thus for a time, I trust but a short time, compelled to leave the field, and finding that I could come in a sailing vessel to Britain as cheaply as I could live in Australia I have made this visit home.

PROGRESS OF THE WORK.

Is the work encouraging? Not as it ought to be. If the Church at Home were more faithful in praying for her agents abroad there would be more success, but God is doing marvellous things whereof we are glad.

ERROMANGA

God is wonderfully blessing labor there. Heathenism on that island will soon be a thing of the past. Blood stained Erromanga will soon submit to Jesus. Forty-three years ago John Williams landed at Dillon's Bay and was cruelly murdered. Last year a Martyrs Memorial Church was built there. Who laid the foundation stone? The son of that murderer. Two-thirds of that island is open to Christianity. There are 50 church members and 25 engaged in Christian work. Last year they made 2000 lbs. of arrowroot to pay for the printing of the Word of God in their own language. What reason to thank God and take courage.

ANATEMUM.

Where the pioneer missionary labored so long and so successfully your missionaries are much encouraged. They have now the whole word of God in their own language and have paid for it £3000.

MY OWN STATIONS
on the large island of Fate, and on Erakor,

Eratap, Fila, and Mali, smaller islands lying near it.

When I settled there were two christian villages on Fale and two gospels printed so that I had a fair start.

BEGINNING THE WORK.

So soon as I got the language I began visiting taking with me some of the Christian natives. The first heathen village I visited was Bufo. As I returned I saw some branches lying across the path. I asked the native what it meant and he told me that it was to forbid my coming back again to that village.

I paid no attention and soon visited the place again. Leaving behind my native at the outskirts of the village I went to the chief's hut. He was sitting at the entrance looking savage and cross. I spoke to him pleasantly. He made no answer but turned and went into his hut giving me a look that almost froze the blood in my veins. I went into the hut and sat down. His wife came in and was very pleasant. She kindled a fire and roasted a yam for me. The chief arose and went out to the public eating house and I saw nothing more of him for two hours. He then sent a message for me to go to the eating house. I thought that perhaps he wished to give me some food and went. I found a number of men with him seated around their kava bowls chewing kava, but no one spoke to me and after a time I returned to the hut where I remained all night.

I believe that he thought to put an end to me, because chewing kava is a sign that they are preparing for such work. Natives have frequently been clubbed and killed at such times, and he afterwards told that his men had lost all the spirit of their fathers because they would not kill the missionary.

This man died a heathen, and his wife, who had always been kind to us, removed to a Christian village, but according to custom a near relative of that chief came and took her away as his property. She never made a public profession of faith but I believe she died a Christian. Now we have a teacher there living with the son of that old chief. They receive me gladly when I visit them. Numbers of them have left heathenism. Four of these are the best church members we have and one of them a teacher.

The next village I visited was Eratap. The appearance of the people was most repulsive. They were painted black and armed for war. Another village had sent them word that unless they sent a certain number of pigs there would be war, and the men of Eratap were on their way to

fight.

I said to the chief, would you not embrace the Gospel? He said he was willing if his men were. I said, I intend going to Eratap. Next morning I set out the whole village accompanied me. They did not think it safe for me to go alone, because two years before a teacher had been murdered there and the Erakor people had always been afraid to go back. Now they all went with me armed. The chief was civil and kind, and said that after some time he would embrace the gospel but not at present.

I wished to settle a teacher among them and I could only find one old christian native who was willing to go to Eratap. "Perhaps," said he, "I meet the fate of Timothy," the other teacher who had been killed, "they may kill my body but they cannot kill my soul, I commit that to Jesus."

He went to Eratap. Two men built him a hut and put a fence around it, and I was much encouraged. Next Sabbath I went to another christian village and on my return home I found that David had been driven home. They cut down his fence and threatened to kill him unless he came away. He left and one of the young men of Eratap, who is now one of my best teachers, came with him. Next morning I went to the village taking the young man with me. We found that the men were all away in the bush preparing drums for a great feast and this was the reason of their opposition.

I waited in their farryatt or eating house until they came home. I said, you have driven David away will you allow me to come and live with you? One of them said to me Misi you better leave. They are all opposed to you but after the feast is over I will see Misi, and with a sad heart I left. This man is now one of my best church members.

When they began their feast the chief took very ill and died in a few days. They went on with their feast but said the death was a judgment on them for driving away the missionary. I then settled Isaiah a Samoan teacher among them. The young people gathered around him. The worshipping party soon became the stronger and now we have in Eratap 19 church members and 4 teachers, and many of them are candidates for baptism.

I give these as samples of our mission work and of the progress which the gospel is making. Taking it all in all, the New Hebrides mission is one of the most successful and, for the money expended on it, one of the cheapest of modern missions.

CHANGED TREATMENT OF FOREIGNERS.

Thirty years ago a sandal-wood vessel was wrecked near Eratap. The crew were all divided around, killed, cooked, and eaten. A few years ago a labor vessel was wrecked near the same place. All the ships stores were lost, native food was very scarce and the captain was afraid that they would all die of starvation. I went to see him and told him that although there was no food to sell I thought the christian natives would share with him what they had. I came back and spoke to the chiefs and the result was that the villages of Pango, Iririki, Erakor, and Eratap took 30 each of the freight and crew of the wrecked labor vessel, and fed them until they could get away by another ship. It was a delightful sight to see the chief of each village followed by his men, who a few years ago had killed and eaten shipwrecked mariners, now leading helpless strangers to their homes to share with them their scanty supply of food. Last year another vessel was wrecked there and were well cared for by the natives of Erakor and Eratap. Such is the change which the gospel has wrought.

ARROWROOT.

I gave £27 10s stg. to the Bible Society for arrowroot raised last year and have brought home with me 4 casks of arrowroot each containing about 20 bags of 7, 9 and 10 lbs. each, which the natives prepared and which I hope to get sold in Nova Scotia to help them pay for the Word of God in their own tongue. You can scarcely understand the amount of time and labor which it costs these poor people to prepare the arrowroot and if I do not get it sold to help pay for their scriptures it will be a great disappointment to them.

Some think that the churches in Australia are likely to take up this mission. If they were able to do so I would be glad. I would be sorry to become the agent of another church, but much as I love the church to which I belong, yet, if this could be done, I would at once say, pass the mission over.

But such is far from the case. At the present time the Australian churches have no idea of being able to take the New Hebrides mission in their own hand; it must still be yours. I hope your interest in it is not growing less, we are much encouraged but we feel that we need more men.

MORE MEN WANTED.

Dr. Geddie was the pioneer missionary

of the group. Now there are 5 churches and 12 stations in 9 islands. There are 4000 favorable to christianity, 2500 attend school and there are 750 church members, but we want more men. There are a dozen islands in the group where no missionary has yet been settled.

Some feel that the mission is of less importance because they think the people of these islands are dying out. I do not think the population has decreased since I settled at Erakor and Mr. Milne says the same of his island. But if they are dying out is that a reason why we should not give them the gospel. We carry the gospel to sick and dying beds at home and why not to the dying heathen. It is not a field to gain fame it has little encouragement to offer in that respect, but if a man wants to endure hardness as a good soldier of Jesus Christ the New Hebrides is the field.

Eighth Annual Report from Eromanga by Hugh A. Robertson,
Resident Missionary.

To the Reverend the Board of Foreign Missions of the Presbyterian Church of Canada—Eastern Section,

After eight and a half years labor on this island, it is with devout gratitude to God that I record the continued good health of myself and family, the health of our people during the last twelve months and their perseverance generally in the truth, in the face of much opposition. I shall endeavor to set before you and the Church some facts bearing directly on the work, in which, as your representatives on this island, we have been employed for upwards of eight years. I purpose to state some things that are favorable to the evangelization of this people and some things that are decidedly unfavorable, and leave you to draw your own inferences.

FAVORABLE.

Nothing of a mere human nature has been half as advantageous to the evangelization and the advancement generally of missionary operations among the Eromangans, during the past seven years, as the *entire absence of all foreign traders from the island*. Even where the heads of companies may be good and honorable men and their agents or managers also, there have ever been a lot of bad fellows in their employ, who have done more to retard

God's work among these people than all other causes combined, including the deadly opposition of the most dark-hearted and ignorant of these savage native tribes.

What a blessing then that your agents have been allowed to labor on year after year in the Lord's cause, undisturbed by an influence for evil so potent!

Certainly we have much in this respect for which we ought to be sincerely thankful, for had there been traders here we would not have to-day, as we now have, 25 Christian teachers placed at as many districts, neither would there be 2 principal stations, 50 church members and at least the nucleus of a christian population scattered over two-thirds of the Island.

Really it would appear as if the Lord was granting this degraded people a set time for repentance and O' may they be constrained to embrace it.

OUR OWN GOOD HEALER.

Among the many things that have been favorable to the advancement of the work I would mention specially the excellent health we, as a family, have had since our settlement on Eromanga, on the 26th of June, 1872.

With the exception of Gordon's illness three years ago we have been free of sickness all these years and with care our boy will grow up quite healthy. I have not had the slightest attack of fever and ague for almost seven years and Mrs. Robertson and the children have suffered very little from it.

By continuous good health we have been able to attend daily to our work among the natives and, under God, the absence of sickness from our household has exerted a favorable influence upon the heathen who are so superstitious. There have only been two deaths in Dillon's Bay during the last three years.

GIVING UP HEATHENISM.

Every native, old and young, living in this valley now attends Church and a large percentage the daily (Saturday and Sabbath excepted) morning school while all the children and the boys and girls attend very regularly for New Hebrideans, the forenoon classes for the young.

There are just 3 men in Dillon's Bay now who have not yet given up heathenism and even they attend the Sabbath morning service and the afternoon S. school, and are perfectly friendly to us and come about as pleasantly as our most decided friends. One of the three is Wares Tankau the eldest son of the murderer of John Williams.

Altogether 13 chiefs have given up heathenism 12 of these since our settlement. Quite a number of chiefs have been willing to take christian teachers tho' engaged in heathenism themselves, and it is generally from this number that we have been getting our christian chiefs. I am amazed at these old heathen consenting to take christian teachers, for, if these are faithful and persevering with God's blessing they will do much to pull down heathenism, which thing is the glory of all these heathen chiefs. They therefore, by their receiving the missionary's oft-repeated visits and by agreeing to the settlement of christian instructors, actually aid in the breaking up of their own systems of darkness and error. These chiefs have always been civil and generally kind to me.

Generally the heathen hear me patiently and respectfully, and few among them will tell us to our face that christianity is a bad thing or that heathenism is good. On the contrary, they call themselves *orun nilebokerai*, i. e., dark (spiritually of course) people, and the christian party they call *orun lavniri*, or believers.

The chiefs who take teachers often prepare other chiefs for the reception of the same in their own ways, such for instance as visits, giving them food and houses to sleep in when they visit them again and in speaking well of us and of christianity and some times by saying: "Come my friend finish up your dark conduct (i. e., heathen feasting) this year and leave it to the heathen and come you and help us with the Word, what is this darkness for? You are no longer a young man and will these works of darkness buy you life? When are you going to give up heathenism? Give it up, our dark conduct has no (*fan*) body, we do it only, but believing is *fan nira*," (the substance or body of the word).

PREPAREING ARROWROOT.

The christians natives on both sides of the island have this year, at our urgent request, prepared 2300 lbs. of excellent arrowroot for payment of Scriptures in their language as far as the proceeds will go after expenses of casks to ship it in and tubs and sheets to prepare it in, calico for bags to put it up in, and freight, duty and agency in the colonies shall have been paid. It is now all put up in 10 lb. calice bags and these again packed in strong iron bound casks ready for shipment per Dayspring to Sydney. A gentleman in Sydney is kindly going to do what he can to sell one cask there and I am consigning the remaining 9 casks to

Rev. Mr. Michelson who went to New Zealand when the Dayspring went to Sydney in September last. Mr. M. kindly promised me, when leaving Eromanga, that he would sell the arrowroot for us. If it should bring £s., stg., per lb. we shall have about £75 *after all expenses are paid* and that will encourage our people to try again next year. It gave Mrs. Robertson and myself a good deal of extra work and care, but the *hope of succoeding* kept us up. I was over to the windward side of the island by land and water several times looking after it and shipping the 4 casks made there. We had the casks and tubs to boat to Portinia Bay and Cook's Bay, and some of the more distant lots of arrowroot to boat to Portinia Bay and Dillon's Bay again, but now all is done and we are not a little pleased and thankful at the success, so far, of this first effort of our scattered christian community to pay in part at least for the Word of God in their own language.

We have now taught all our teachers how to prepare the arrowroot from the raw material (i. e. the root, a bulb resembling very much a large white potato), and as we insisted that they learn to do it well and carefully at the outset the consequence is that we make no inferior arrowroot on the island.

What we got them to make at Dillon's Bay for the last 6 years was for the sick among the christian natives generally, a little for our own use and some for friends, and we always paid for what we sent off the island but never for what was used by the sick among the natives themselves or what was needed in the mission house. Three years ago I collected altogether from our people what realized £24 sterling towards the cost of the *Acts of the Apostles*, but this year's shipment is the first Bible arrowroot ever made on Eromanga.

ROAD MAKING.

The christian natives on both sides of the island have just completed the cutting of a bridle track, about 10 feet wide, from Traitor's Head to within 7 miles of Dillon's Bay, (or as far as it required cutting, as the 7 miles nearest D. B. are over an open country with little or no scrub,) and have also put up a grass house about 8 miles from Dillon's Bay as a sort of half-way house where we can spend the first night going or returning to Traitor's Head or Cook's Bay. They were engaged constantly for 7 weeks on the road and it has been done without a shilling of cost to us or the Church save what little tea and sugar we gave them as a luxury when

tired or cold or suffering from fever. They spoiled many of their own axes and knives clearing the road. The young men cut down the large trees, the older men and boys cut away the scrub and bush while the women dug out the roots and cleaned up after them. All those seven weeks they had no food save what they secured with the battle axe, bow and string in the chase. In one week we killed 12 wild hogs. They also dug up a wild root called *nya* containing a good deal of sugar; these roots they prepared by roasting. It is their stand-by in time of famine after destructive hurricanes. The grass camp or hut we paid for. It is fitted up with beds, a rude table, seats, and containing pots and pans, cups and saucers, plates, a lamp, and outside we have a small kitchen garden in which are growing Indian corn, bananas, pumpkins, melons, taro and beans.

The teachers and their people on the Cook's and Portinia Bay side *wrought far longer at the road* than the teachers and their people of this side, and simply for this reason that they are *a far better people* and always have been, although there are a number of fine men on this side of the island, but as a rule the people of the Cook's Bay side make better christians and are more helpful in our attempts to evangelize Eromanga.

BUILDING THE MARTYR'S CHURCH.

The christian natives of the Dillon's Bay side, last summer, carried more stone than was needed for the foundation of the Martyr's Church a distance of over a mile, and the D. B. natives *alone* assisted me to erect the church, and they also built a strong stone dyke, 5 ft. high and 3 ft. broad, enclosing the church and thereafter cleared and levelled nicely the church grounds. The carrying of the foundation stone, the erecting of the church, the building of the dyke and the clearing and levelling of the church grounds kept them pretty fully employed for three months—February, March and April—and all this hard work they cheerfully performed *without any payment*.

We each day gave them what food we could spare as they had little themselves owing to the destructive hurricane of January 23rd. Of course we asked them to do all these jobs without payment and pointed out to them more than once how absurd for a christian people, which they professed to be, to even think of being paid for erecting *their own church* and fencing the church grounds, and more especially when the material for the church was the gift of strangers, and,

above all, when it was intended to commemorate the martyrdom of their own missionaries. Natives never move in anything of this kind; they require to be told like so many children but it is well when our children are obedient after their duty is clearly explained to them.

Two young men laid down the floor of the church after I marked each board for them and they made a fine job of it. A third young man glazed all the windows and made some of the putty, and four other men assisted me to put on the corrugated iron on the roof which, in the hot and rainy month of March, was not very comfortable work.

Usovo, the second son of *Kowiovi*, the murderer of John Williams, who gave up all heathenism and came to live on this side of the river, about a month previously, laid the corner stone of the *Martyr's Memorial Church for Eromanga!* What joy filled our hearts that day! Once we would have rejoiced if he would only be friendly and come to church where he would be in the way of getting good, but the Lord has done more than that for him.

Five years ago this very man threatened to take my life, but God had better work than that for him in store. I believe that now he would risk his own life, if it need be, to protect me and mine. We prayed earnestly for this man for years and the Lord has heard our cry.

Brethren pray for him that he may be so filled with God's Spirit that he will not fall away and that he may be kept from spiritual pride.

The church is 40x20, very high in the roof, (I fear too high for a land of hurricanes) weather-boarded and painted outside. The rafters are covered with corrugated iron; there are two large double doors at the main entrance, which is at the west end and the end looking towards the sea. At the corner in the east end there is a door for the missionary quite near a neat cedar pulpit. There are three large windows on either side of the church and a venetian window in each gable. The side windows are on pivots which enable us thoroughly to ventilate the building.

We have yet the lime to burn for the plastering inside and the rafters inside to line with dressed $\frac{1}{2}$ inch lining-boards besides the walls to wattle and plaster, but as we hope to spend most of this summer house-building, visiting and teaching at Traitor's Head, we shall not be able to do anything more to the church till next winter (i. e., your summer) when we hope to finish it completely.

I trust we here and the friends of the mission at home feel deeply grateful to

the kind friends in N. S. Wales who supplied almost the whole sum expended upon this building, but in a very special manner to our warm-hearted friend of the New Hebrides Mission, the Rev. Dr. Steel, of Sydney.

OPENING THE CHURCH.

The *Martyr's Church*, (I would like you when writing of it to call it by that name, which is suitable and much shorter than "The Martyr's Memorial Church for Eromanga,") was opened on the 13th day of June, a beautiful, bright Sabbath morning, and was filled with a nicely dressed and thoroughly attentive assembly of natives, many of whom came long distances in order to be present at the opening services.

Yomot, *Atuello* and *Nauvee* spoke in the afternoon and I preached myself in the morning. A collection amounting to 12s. stg., in cash, was put into the plate at the door, as they came in, towards lighting the Church.

We do not ask church collections, it would be rather in advance of the ideas of New Hebridean christians yet awhile, but we thought they might give something towards providing lamps for their church.

ENCOURAGEMENT.

The natives of Dillon's Bay alone have this year again done all the boating required of them, which was considerable, without payment. We supplied them with food when engaged as boats crews, but gave no payment. They also did almost all the repairs required after the hurricane of January last on our premises without payment. We paid for the putting up of one out-building only. They have attended the Sabbath services at this station remarkably well, and the greater number of them the daily morning school and the weekly prayer-meeting. Mrs. Robertson's forenoon class for the children and young girls and boys has been regularly kept up, and for New Hebridean children they have attended very regularly and a good number are getting on nicely.

One especial advantage we enjoy in laboring here is that the Eromangans are a very retiring people, very respectful to missionaries and never bouncing or impudent. Faults they have in abundance, but these are not of the number. I never have any difficulty in trading with them, and I never overpay in order to please any of them. We have a scale of prices and keep to it.

Then, for the two years just past, the

youth have shown more desire to attend schools and improve than they formerly did. Then, another advantage, there are a number of good harbors which enable us to employ the fine mission boat you gave us (partly gave us, for Pictou Kirk Presbytery paid £17 of the £47 of the cost) to good account in visiting the out stations. And now this year we have this fine road from side to side of the island which will enable us to visit the teachers regularly on the S. E. side. And now we are beginning to feel the benefit on the work in our better knowledge of the language than could be expected the first year or so. But the Dayspring has arrived with Revds. Messrs. Milne and McKenzie and their families and I must close my report abruptly.

HINDRANCES TO THE WORK.

I can now add but few of the many things that are favorable to the on-carrying of the work.

I may mention one or two however of the more important, such as:—(1) The want of a second missionary for the island—it is killing work for any one missionary, let him be made of iron, if he tries to overtake all that should be done for the whole island. (2) The existence of the "labor traffic," falsely so called. (3) The want of a strong and righteous government. These people need a good, christian, strong and wise government, and it must be from without, for it is vain to expect these natives ever to govern themselves. There is not the slightest ground for even a hope in this direction as far as I can see; it is not in them. Why they cannot rule their own families—if indeed from the manner in which most parents and children live, after the latter are beyond infancy, they are worthy of the name of families. Such a government must therefore of necessity be a foreign one. (4) Then we need a system of compulsory education. (5) Again, there are the indolent habits of the natives generally; their contentment with their present mode of living, their deep ingratitude, as a rule, do what you may for them as churches or missionaries, the low state in which we find them when we begin mission work among them, their recklessness in reference to the most simple laws of health and their contentment, as as a rule with the outward forms of christianity without the power. A strange want of fear of death and a too great desire for those things that perish with the using. But I have known natives much more avaricious than the Eromangans. I might mention that the Eromangans are deeply superstitious which is much against

their evangelization and I sometimes think superstition is one of the last things they will give up.

This horrid system of selling children as wives to old men, or any men, is another great evil and a great drawback to the work. There is never a marriage among the christians without anger and opposition both from the heathen and among themselves. The girl to be married was sold when a child to some old man and must marry him or remain only, as they express it, or the christian people themselves contend which village and what man of the village is to have her. But it would not matter so much if the poor girl got the man she would like to have for her husband, for she must just take who these lords of creation command her to take. But lastly, and most of all against the evangelization of these New Hebridean races, is the painful fact that the christian churches engaged in this mission are only half in earnest in reference to this great work, and then there are so few, so very few young men in the christian churches generally who care for the souls of these tribes of men and we know that where there is no vision the people perish. India, China and Trinidad are likely to swamp this mission, but if men cannot be found to come to these races by all means let them go at once to those larger fields. The field is the world.

Notwithstanding all that is said about hard times I believe there is something more than hard times that tends directly to keep the churches back. I believe if young men and young women were found willing in large numbers to go anywhere to labor for the glory of God and the salvation of immortal souls, the missionary spirit would soon draw forth the peoples gold and silver to carry on the work and with their money they would constantly pray for the out-pouring of the Spirit to water the many dreary and dark places of the earth. May the glory of the latter day promised speedily come!

HUGH A. ROBERTSON.

For the Young People.

John Brown and His Little Graves.

An old Scottish tale called "Annie Gray" has in substance the following touching story:

In the churchyard and in matters connected with it John Brown seemed quite a different man from what he was anywhere else. Genial, free, and hearty in his own house and the village, he was grave and silent in the discharge of his funeral duties, and watched over the place of tombs with a jealous care. This part of his character no one could read but the parish minister; he alone had the key to it. The secret however was this: The deepest affections of his soul were centred on the enclosed two acres, which he had tended for twenty years. He regarded it with a pride and even a love as great as, and very similar to, that with which an enthusiastic gardener looks upon his domain, and cherishes its floral treasures. Every new-made grave was to John like a flower which he had planted, and it was added in his memory to the many hundreds which covered the surface of the enclosure, to be thought of and cherished according to the degree of respect and reverence which the sexton had for its inmate. As a gardener has his favorite flowers, so John had his favorite graves, and spent additional time on their adornment. Hence one grave might be seen with a smooth velvet turf, and a flower or two blooming upon it, while those surrounding it were covered with rank masses of grass; and, by looking at any one grave, it could be known what was the state of John's feelings towards the mouldering dust beneath.

His professional love was particularly lavished on the little ones. For the children's graves he had a peculiar affection and reverence. Not one of them was suffered to go to waste; and long after the little mound had disappeared, the little spot was easily found by patches of white clover—for John invincibly sowed this on the little graves and on none other.

Mr. Gray had not long been minister of the parish till he noticed the odd practice of his gravedigger; and one day when he came upon John smoothing and trimming the lonely bed of a child which had been buried a few days before, he asked him why he was so particular in dressing and keeping the graves of the children. John paused for a moment at his work, and looking up, not at the minister but at the sky, said, "of such is the Kingdom of Heaven."

"And on this account you tend and adorn them with so much care," remarked the minister, who was greatly struck with the reply.

"Surely, sir," answered John "I canna mak' o'er braw an' fine the bed-coverin' o' a little innocent sleeper that is waitin'

there till it is God's time to waken it an' cover it wi' the white robe, an' wait it awa to glory. Whea sic grandeur is awaitin' it yonder, its fit it should be deckit out here. I think the Savior that counts its dust sae precious will like the see the white clover sheet spread abune it; dae ye no think sae tae, sir?"

"But why notthus cover larger graves?" asked the minister hardly able to suppress his emotion, "the dust of all His saints is precious in the Savior's sight."

"Vera true, sir," responded John with great solemnity, "but I canna be sure wha are His saints, and wha are no. I hope there are many o' them lyin' i' this kirkyard; but it wad be great presumption in me to mark them out. There are some that I am gey sure about, an' I keep their graves as neat an' snod as I can, an' plant a bit flour here an' there as a sign o' my hope but I daurna gie them the white sheet. It's clear different, though, wi' the lairds. We hae His ain word for their upgoin', an' sae I canna mak an error there. Some folk, I believe, are bold enough to say that its only the infants o' the guid that will be saved."

"And do you adhere to that doctrine?" inquired Mr. Gray.

John answered by pointing to a little patch a few paces off, which was thickly covered with clover. "That ane" he said, "is the bairn o' Tam Sutton, the collier. Ye ken Tam, sir?"

Mr. Gray did indeed know Tam as the most notorious swearer, liar, and drunkard in the parish; and John did not require to say any more to shew that he disbelieved the doctrine of the condemnation of infants.

"It's no only cruel an' blasphemous," he continued in a dry, sarcastic way, "but its quite absurd. Just tak' that Lairn o' Tam's as an example. Accordin' to their belief, its lost; because we may wi'oot ony breach o' charity, say that Tam is at present a reprobate. But he is still in the place o' hope sir, an' it is quite possible that he may be converted. What comes o' the bairn then? Na, na," he added looking reverently upward, "God is merciful, an' Jesus died; an' it was Him that said, 'of such is the Kingdom of Heaven'."

The minister took John's hand and silently pressed it. He had got the key to his deeper nature, and was thrilled by its unexpected richness.

Letter from Mrs. Annand.

Aneityum, N. H., Dec. 1st, 1880.
You will I am sure be sorry to learn of

poor Mr. McKenzie's ill health. When we heard from them in September last he was very weak, we feel quite anxious about him, we fear that he may never reach Nova Scotia. It seems so sad to think that he has to leave his poor people. He has been meeting with a good deal of encouragement on Fate and I know that it will be a very great trial to him to have to leave his work. But it is all for the best though hard for us to view it in that light just now. We shall feel sorry to part with them, not that we see each other very often. When we went up to Sydney together last year I had not seen Mrs. McK. for over three years, we ladies down here do not meet very often you see. We feel better acquainted with Mr. and Mrs. McK. than with any one else in the mission. Mr. McK. and Mr. A. were intimate in Halifax, then we lived near to them when on Fate for three years and were with them when their first little boy died. They have had many sad and sore trials since coming to the mission.

Mrs. Paton of Aniva was also very ill when we last heard, she had been confined to her bed seven weeks. We feel anxious to hear from the North. I am thankful to say that we are both enjoying good health. I think that our trip to Sydney did us much good, we enjoyed ourselves very much while there.

I think I will tell you about my school closing. We closed on the 12th of last month and hope to resume school again in January, 1881, all well. I am enjoying the rest very much; I had been teaching for six months pretty steady and the weather is getting very warm. Our closing day was quite a grand affair. The children were all the Thursday forenoon and Friday forenoon decorating the school-room. The boys went and gathered large quantities of maiden-hair ferns which grow on vines and are very beautiful for decorating, while the girls gathered some beautiful wild flowers, ferns, and grasses. There were fifteen different species of wild flowers besides a number of garden flowers and croton leaves which they came and begged from us. They arranged the ferns and flowers in festoons all round the room and also across the four corners. Then opposite the table were two large wreaths composed of beautiful ferns and flowers, and on the table three pretty bouquets, and large bunches of flowers and ferns fastened over the desks at each corner of the room. Then below the festoons were hung colored scripture pictures and illustrations of the history of England, also many others. The room did really look very pretty and the children seemed so happy while dressing it, such laughing as they had over it.

At three o'clock on the Friday afternoon the children assembled in the school-room, most of them looking nice and clean. There were only three boys present without shirts and poor boys they had none to put on. Most of the boys had a flower pinned in front of their shirts and some of the girls had flowers pinned at the neck of their dresses. On the Thursday afternoon one of the little girls wrote a note to Mr. Annand requesting him to be present at the closing and some of the others signed their names to the note. It was not a bad note for the first. After they had repeated the Lord's prayer and sung a hymn Mr. A. examined their copy books and heard the three classes read, after which he questioned them somewhat on the Scriptures, etc. Then all the children but one received a present of clothes and a paper of sweets. Our grocer in Sydney kindly sends us three or four pounds of sweets every time that the "Dayspring" comes down and the children and big people here are very fond of them. There were 29 children present, five were absent, one of my boys having gone on board the "Dayspring" to assist the cook who, while the vessel was lying at anchor here, cut his hand very badly. He severed one of the arteries. All the boys but one, who had been absent a number of weeks and disobedient, received a jumper and a labala. I had been quite busy a few days before making jumpers for them. I made them of dark tweed, which some kind friend in Nova Scotia had put in the mission box last year. The girls received print enough to make themselves a dress and four of them a trimmed hat and the rest a colored handkerchief each. I did not make the girls dresses I like them to make them themselves. After we had given them the things we closed with a hymn and prayer.

Then came rice and biscuits of which each child received as much and more than some of them could eat. We were much pleased to see a young man, who had lost his only child last year from whooping cough, walk in with a large naburuba or basketful of cooked taro and native pudding for the children. Some of the children's parents were present. It was not a very fine afternoon so that they could not amuse themselves much out of doors.

In the evening Mr. A. showed them the magic lantern views. A good many grown up people were there in the evening for, though they have seen the same views over and over again, they always seem to enjoy them. Some of the children had never seen them before, I took all the little ones to sit near to me and was amused to hear their remarks. One little man of six years undertook to keep three others quiet, he

kept telling them not to laugh or talk that that was a picture of Jesus, and then he would turn to me, putting his little hand upon me, and whisper. Oh Misi all my strength is gone I have no words left to speak, he meant that he could not express his feelings he was so overcome with wonderment. We closed about nine o'clock after a very happy day; I wish that you could have seen the happy little faces.

I have two objects in view in giving the children clothes as prizes, it not only encourages them but it keeps them tidy to attend church on the Sabbath. They all look so nice now on the Sabbath in their new jumpers.

A. M. ANNAND.

Letter from Mr. Campbell.

Couva, Trinidad, March 21st, 1881.
 * * * The weather here is very hot and dry, so much so that many have to buy their water; for those having wells, keep them locked. It would give you an idea of the value of "Jacobs well" to see the scarcity of water here now, and to see the women carrying it on their heads for near a mile.

We had the Presbyterian minister, Rev. Dr. Turner from Demarara, here last week. He is a son of Rev. Dr. Turner of the South Sea Samoan Mission. He came to get an insight into the way that missionary work is carried on among the Coolies here and goes back with the intention of devoting more of his time to mission work among the Coolies of Demarara.

He had a magic lantern with him and gave an entertainment to the Coolies. They looked at the pictures with awe as if there was something supernatural about the thing.

They are busy making sugar now but complain very much of a short crop this year on account of the very wet, rainy season, succeeded by the opposite extreme of a very dry "dry season."

ALEX. CAMPBELL.

[Since the above was written rain has fallen and the prospects have brightened.
 —ED.]

**Closing Address of Rev. J. B. Logan,
 Retiring Moderator, at Synod.**

In these annual Synodical gatherings it becomes us to glance, however briefly, at the way by which the Master has been leading us. To some of us our way has been

very smooth, our lot has been very prosperous, and our work most pleasant,—evident tokens for good have been graciously vouchsafed by the Lord of the vineyard, and we can only sing of mercy and loving-kindness. But some of us have been made to pass through deep waters and great darkness—the face of our God seems to have been hidden and there has been little or no fruit from our labours; or, we have known great sorrow in the removal of those who were dear to us in the alliances of kindred and friendship—our staff has been broken, the desire of our eyes has been taken away with a stroke, or some darling of our homes has been needed to fill one of the many mansions. To Him, still be the honour, and the glory, and the praise; for we dare not doubt of His loving kindness and infinite faithfulness and that all has been done in wisdom and righteousness—that there was a "needs be" for His diversified dealings, and that "what we know not now, we shall know hereafter."

While looking back, we must also look forward. There is much work yet to be done,—much land yet to be possessed. And the time for work is short, and the night, when work is impossible, is at hand. Since last Synod, a dear young brother, John McLean, of Kempt and Walton, and a beloved father, Alexander Stuart, of Lawrence-town and Porter's Lake, have been called to their rest and reward—have joined the great cloud of witnesses, the great congregation of the living; having left us to toil and pray and trust on, for a little longer, amid the congregation of the dying. Though dead to us, our well-beloved father and brother yet speak, and in words of surpassing emphasis and power, they say, "What your hands find to do, do it with your might". Fathers and brethren, we must labour hard, and fare hard, and sleep hard, ay, and pray hard—must "endure hardness as good soldiers of Christ Jesus." Our labours must abound, our faith must increase, our prayers must be more urgent, more persevering, more importunate—our love to our own fellow-presbyterians, to all of every name who love the Lord Jesus, and to all men for Jesus sake, must be a growing love:—all our Christian graces must be in lively and vigorous exercise.

While we look back, let us thank God, and while we look forward, let us take courage. May we all "be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord:" and may the "God of hope fill us with all joy and peace in believing, that we may abound in hope, through the power of the Holy Ghost!"

Woman's Place and Position in the Church of Christ.

BY REV. D. B. BLAIR.

Before the fall the woman seems to have been on the same level of authority with the man ; but to punish the introduction of sin by the woman, she was subjected to various degrees of inequality with her husband ; and in most places throughout the world women were used as slaves or beasts. Until the Messiah came to be the repairer of the breach and the restorer of the paths, Heaven seems to have frowned upon them, so that they were excluded from many of the ordinances of religion. But the Great Redeemer who was born of a woman, emancipated the whole class and restored them to their original equality with man. In the Christian Church women have equal access as men to all the privileges of private members ; but they are not allowed to officiate as rulers, or public preachers. "Let your women keep silence in the churches ; for it is not permitted unto them to speak ;—for it is a shame for women to speak in the Church ;"—1. Cor., XIV, 34, 35. "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence ;"—1. Tim., II, 12. By way of triumph over the Old Serpent, the female converts to Christ are more numerous, and many of them more earnest, more zealous, and more lively in their religion than men. And though it is not allowed to them to usurp the office of preaching the Gospel, nor the government of the Church, yet there are many things which they can do for, and many ways in which they can be servants of the Church of Christ. In the days of our Lord's humiliation certain women ministered unto Him of their substance, such as Mary Magdalene, Joanna the wife of Chuza Herod's steward, and Susanna, with many others. A woman called Mary bestowed much labor on the apostles ; Tryphena and Tryphosa with the beloved Persis

laboried much in the Lord; Euodias and Syntyche with other women whose names were in the Book of Life labored with Paul in the Gospel ; Lydia, a wealthy woman, a seller of purple, who worshipped God and whose heart the Lord opened, being baptized, besought the apostles to come in to her house and abide with her while they remained in the city of Philippi and a young woman called Phebe was a deaconess or servant of the church which was at Cenchrea.

From this we see that there are many ways in which women may help to advance the cause of Christ. They can teach the children in Sabbath Schools and at their own fireside. They are very efficient as deaconesses and collectors to gather funds for the spread of the gospel and for upholding the ordinances of religion. There is no class more suitable for ministering to the necessities of the poor and the sick. It was while thinking of Ursula the wife of Conrad, the christian woman, "the pious Shunamite," who gave him food when all besides repulsed him, that Luther gave utterance to these beautiful words, "Earth has nothing more tender than the heart of a woman when it is the abode of piety." Ursula, the christian Shunamite by helping the Reformer promoted the cause of the Reformation. By doing this she has set a noble example to all women in every succeeding generation to the end of time.

The Canonicity of the New Testament.

BY REV. W. S. DARRAGH.

Dear Sir :—It could hardly be considered irrelevant in your magazine devoted to Christian work, now when the New Revision is being issued to insert a short paper on the canonicity of the New Testament. If you have no better at hand you are welcome to the following which claims no originality but is merely condensed for your pages :

There are three methods of determining what books of the New Testament are

canonical, to be received as the inspired Word of God. First, the authority of the Church—i. e. Rome; second, internal evidence—by some deemed sufficient in itself; third, an appeal to historical testimony.

The first or Roman Catholic method asserts that the Scriptures owe all their canonicity and authority to the Church, that even the Gospels without her sanction have no more authority than *Aesop's Fables*. In the second place some Protestants to escape from the power of the Church to sanction what is scripture, have rushed to the other extreme and have assumed that internal evidence alone is sufficient to determine the canonical books of the New Testament. Now while the internal evidence is not altogether to be excluded, it cannot safely be admitted that every sincere believer can, on this evidence alone, decide what is canonical. To adopt this rule would, in many instances, unsettle the canon of the New Testament. Consequently we are compelled to adopt the third method namely *historical testimony*, and it is well that this is so full that there is little more to be desired.

The question to be decided is a matter of fact. Whether the books of the New Testament were written by inspired men, namely the apostles and disciples of our Lord whose names they bear and who were eye witnesses of the facts which they have recorded. To decide this question we must inquire as to the general verdict of the Christian fathers who lived nearest to the times of the apostles. The general current of their testimony is the best evidence that can be had and the least liable to fallacy. The rule then will be, "that every book of the New Testament is genuine which was esteemed such by those who lived nearest the times when it was written, and by the ages following in a continued series." The correctness of this principle will be evident when we take into account the high esteem in which the books of the New Testament were held, the eagerness with which they were sought and the continual diligence with which they were publicly read in the assemblies of the faithful. The primitive Christians were neither careless nor credulous about their scriptures. They searched the records of the churches and learned by the testimony of all, what books were received into the sacred canon from the times of the apostles.

In our bustling age it is really astonishing the care they took in all that related to the transmission of the books of the

New Testament. We have seen the devout but unlearned Christian nonplussed by the question, "When and where were the books of your New Testament collected and established as scripture?" Now it seems to be assumed by this question that the books of the New Testament could be of no authority until sanctioned by some council or synod, but the fact is they were of authority from the day that they were made known. Their authority and place in the canon does not depend on the vote of a council or the decision of a *bishop* of any church, but on the fact that they were written by inspired men. The appeal to testimony is to ascertain and confirm the fact that they are indeed the writings of the apostles, to whom our Lord promised plenary inspiration. The church can confer no authority on the books of the New Testament, she can merely testify that they were written by the men whose names they bear. Jews, heathens, heretics, as well as the early church fathers, all agree in their testimony to this fact; (see Jones 1, ch. 60).

If by the constitution of the canon we mean the collection of the books of the New Testament into one volume, this was perhaps effected about the commencement of the second century; but before this the books were contained in two volumes, the first called Gospels, the second Apostles. Every one of the books however had complete authority before the volumes were formed. For whenever all the inspired books and epistles were written and published then the canon was complete. To prevent all deception the Apostle Paul secures the genuineness of his epistles marking them with his own hand and his signature was no doubt well known in all the churches; 2 Thess. 3, 17. The preservation of the sacred autographs it seems was carefully attended to; and they were extant when Tertullian wrote. He says "that the authentic letters of the Apostles might be seen by any that would take the pains to go to the churches to which they were addressed." He lived about one hundred years later than the last of the Apostles. Their old manuscripts have perished. None so old have been preserved, but the copies of them in the books of the New Testament have been transmitted to us without any material alteration, much less corruption. They are in all essential matters as they came from the hand of their authors. And competent scholars have affirmed that if the New Testament were lost it could be wholly produced by the quotations from it which are found in the writings of the first four centuries of the Christian era,

We have no difficulty with the Old Testament canon. Our Lord described it (as the Jews possessed it in His time) to be the Word of God; Mark 7, 13. He mentions the division of it into the Law, the Prophets and the Psalms, which the Jews adopt to comprehend all the Old Testament; as we have it Luke 24, 44.

"Cities fall, kingdoms come to nothing, empires fade away as smoke. Where is Nuina, Minos, Lycurgus? Where are their books? What has become of their laws? But this book! "That no tyrant should have been able to consume, no tradition to choke, no heretic maliciously to corrupt it, that it should stand this day amid the wreck of all that is human without the alteration of one sentence so as to change the doctrine taught therein; surely this is a very singular providence claiming our attention in a most remarkable manner (see 1 Peter 1, 25, Prov. 22, 30, Matt. 24, 35).

How absurd it is to think God repented of His good-will to man in sending them the Word of His salvation, or that He is so indifferent to the generations to come as to suffer them to be deprived, either by wickedness or carelessness, of His revealed will in Holy Scripture! It never can be lost.

W. S. D.

Mr. Cairn's Report.

Mr. Cairn's report of labor as catechist in the mission stations of Country Harbor, Isaac's Harbor and Wine Harbor, during the summer of 1880.

To the Presbytery of Pictou. The following is my account with your Presbytery:—

To labor 15 weeks.....	\$90 00
By cash received from people.....	62 80

Travelling expenses while in field	27 10
	2 85
Ba lance due me.....	29 95

COUNTRY HARBOR.

Concerning Country Harbor, I think we are about stationary. We have never had a communion there, so the number of church members is the same.

Our church there, is all paid for except about \$150. Our people are devoted to our cause, but owing to the depression, they were unable to collect as much as they would have liked. I preached there five Sabbaths. Mr. Forbes notified me to announce before leaving Country Har-

that he would dispense the Sacrament there this fall, which I think will have a good effect, for it will bind them more together as a church.

ISAAC'S HARBOR.

Prospects are encouraging. Our new church there will be finished and dedicated in October. The number of families is small and they are all the more to be commended for their efforts; as the new church when opened is expected to be free from debt. It will cost \$1800. It is 50x36 feet, height of ceiling 23 feet and has an end gallery and a session room.

The thanks of our people are due to the Rev. Wm. Forbes for his services in raising money to assist them, he having collected \$446.

WINE HARBOR.

We have an interest in 21 families there and when I left we had a good prayer meeting and Sabbath school.

My thanks are due to Messrs. D. Cumming, Country Harbor, P. Sinclair Isaac's Harbor and D. W. Crockett, Wine Harbor, for their kindness and hospitality while with them, as I was entertained by them free of charge.

If we had an elder in each of our mission stations, he could conduct Sabbath services during the winter, as the great difficulty is to get some one to take the lead where there is no minister.

Is there any reason why every mission church should not have at least one elder if they cannot have a bench? Hoping that the Presbytery may see fit to administer the Sacrament of the Lord's Supper at Wine Harbor this fall; and that God may guide them in their deliberations concerning their outlying mission stations.

I remain,
Yours respectfully,
JOHN A. CAIRNS.

REGENERATION: or Exegesis and Exposition of John 3: 1-2. By Rev. D. Sutherland, Gabarus, N. S. Printed at the Presbyterian Office, Charlottetown.

This discourse is quite fresh and striking, widely out of the ordinary track. Ancients and moderns are quoted from, and light is sought in the original language of the Gospels as well as in the authorized translation. The author is evidently a reader and a student as well as a preacher. Whoever wishes to read a vigorous and suggestive discourse on a profoundly important subject may turn with confidence to this tractate. —*Presbyterian Witness*.

Miscellaneous.

Presbytery of Halifax.

The congregation of Kempt and Walton, vacated by the lamented death of Rev. John McLean, is about moving in a call. Rev A. Gunn of Windsor has been appointed to preach and moderate in the call.

Rev. C. B. Pittblado has declined the call to Winnipeg.

The Annapolis Section of the Annapolis and Bridgetown Congregation has petitioned Presbytery to be separated from Bridgetown. Rev A. Simpson has been appointed to visit both sections and consult with the people as to the advisability of such a step.

Rev. Geo. Christie, owing to the state of his health, has been directed by his medical adviser to rest for a little from active work.

Presbytery meets in Poplar Grove Church, Halifax, on the 1st Tuesday of July at 10 A. M.

Mr. D. Macgregor who has for five years been engaged, on Sabbath and week evenings in voluntary mission work among the more destitute in Halifax, writes as follows:—

"Although a week or two ago I visited the Five Points Mission in New York, the neighborhood did not seem as bad, openly, at any rate, as our Albermarle Street. I fear that our Churches are not impressed with the heathen condition of life in which many are living within the sound of the church bells. There is need for 100 workers to offer themselves from the different churches. "Who will go and work to-day?"

I would draw particular attention to the fact that in this district, Sunday shop traffic is largely on the increase and is not confined to the small shops. Further that on inquiry of the Mayor, *that there is no law to stop it.*

Presbytery of Sydney.

Rev. John Murray of Sydney has declined the call to the congregation of Cow Bay and Glace Bay.

The Congregation of Leitch's Creek are calling Mr. Ewen Gillis to be their pastor.

Rev. Wm. Ross of Kirk Hill, Ontario, late of West River, P. E. I., has been supplying Cow Bay and Glace Bay for a few Sabbaths.

Presbytery of Pictou.

The United congregation at West River are about to call the Rev. A. W. McLeod of Pictou.

Rev. Alex. Sterling of Scotsburn gives an interesting report of his labor during the month of May in the districts of Ekum Secum, Marie Joseph, &c., Eastern Shore.

Mr. Murray of Scotsburn, student of Queen's College, Kingston, has been appointed for Evangelistic work in the same field during June and July.

The Presbyterian congregations in New Glasgow purpose holding their summer communion on the first Sabbath of July.

Presbytery of Truro.

Rev. W. T. Bruce of Coldstream, was recently thrown from his carriage and considerably hurt. Though suffering somewhat from his bruising he was able to be present at the meeting of Synod.

Presbytery of Victoria & Richmond.

Rev. Wm. G. Forbes is resigning the charge of Port Hastings and River Dennis after a pastorate of nearly 30 years in that congregation.

Presbytery of P. E. Island.

The congregation of New London South and Granville, is calling Mr. McLeod, a graduate of Knox College, Toronto.

Mr. Carr's late congregation has been divided. Alberton retaining Mr. Carr as pastor at a salary of \$800 and a mause. Cascumpec, Mountrose, Tignish, &c., containing over ninety families, forming a new congregation.

THE Sabbath Schools of the Presbyterian Church in Canada have raised over \$12,000 for missions during the past year.

PRINCIPAL Macvicar of the Presbyterian College, Montreal has been chosen Moderator of the Presbyterian General Assembly now in session at Kingston.

On a recent Sabbath 310 new members were added to Dr. Talmage's church. The total membership is now 2589.

It is said that about \$35,000 annually is expended by the American Presbyterian Church in mission work among the Mormons.

THE General Assemblies of the U. S., North and South, are becoming more friendly. This year the South for the first time since the war anticipated the North in sending friendly greetings.

THE Congregationalist body in the United States has 3745 churches, with a membership of 384,332. Sabbath School scholars 444,628. During the past year the increase of membership was 1702, Benevolent contributions, \$1,032,272.32. Decrease from previous year, \$66,418.

THE income of the Home Mission Society of the American Baptist Church during the past year was \$255,032 being \$60,530 in advance of the previous year. Their debt has also increased by \$11,581 during the year being now \$29,955.

It is hoped that the Supplementing Report given in these pages will receive the earnest prayerful attention of all. Forty of our ministers laboring in the more scattered parts of the church, will have their salaries cut down this year by one-fourth of their supplement, unless the strong congregations come forward to help the weak. Bear ye one another's burdens and so fulfil the law of Christ.

THE following gentlemen have kindly consented to act as honorary agents for the MARITIME PRESBYTERIAN:-D. Macgregor, publisher's agent, 145 Hollis St., Halifax. D. H. Smith & Co., Stationers, Y. M. C. A. Building, Truro and J. McK. Beattie, Stationer, corner Water & South Market Sts., Pictou.

Dancing.

The Chief of Police of New York city, says that three-fourths of the abandoned girls in that city were ruined by dancing. Young ladies allow gentlemen privileges in dancing for which, if taken under any other circumstances, these gentlemen would be reported as improper persons. It requires neither brains, good morals, nor religion, to be a good dancer. It will not mix with religion any more than oil will mix with water.

As the love of the one increases, the love of the other decreases. How many distinguished Christians are eminent dancers? As certainly as the atmosphere around the thermometer at zero will freeze things, as certainly as the wind will drive the boat, so certainly will dancing freeze religious sentiments out of the soul. It will drive its votives away from the church; it is a wind that blows in that direction. In ancient times the sexes danced separately. Alcohol is the "spirit" of beverages. So sex is the spirit of the dance; take it away and let the sexes dance separately, and dancing would go out of fashion very soon.

Parlor dancing is dangerous. Tippling leads to drunkenness, and parlor dancing leads to ungodly balls. Tippling and parlor dancing sow to the wind, and both reap the whirlwind. Put dancing in the crucible, apply the acids; weigh it, and the verdict of reason, morality and religion is, "Weighed in the balance and found wanting."—*Christian Statesman.*

I Dare not Idle Stand.

I dare not idle stand,
When upon every hand
The whitening fields proclaim the harvest
near;
A gleaner I would be,
Gathering, dear Lord, for Thee,
Lest I with empty hands at last appear.

I dare not idle stand,
While on the shifting sand
The ocean casts bright treasures at my
feet;
Beneath some shell's rough side
The tinted pearl may hide,
And I with precious gift my Lord may
meet.

I dare not idle stand,
While over all the land,
Poor wandering souls need help like mine;
Brighter than brightest gem
In monarch's diadem,
Each soul a star in Jesus' crown may
shine.

I dare not idle stand,
But at my Lord's command
Labour for him throughout my life's short
day;
Evening will come at last,
Day's labor all be past,
And rest eternal my brief toil repay.

Are You a Christian ?

DR. OUYLER,

Perhaps you may say—"No, I really want to be a Christian, but I am kept from becoming one by the inconsistencies and moral failures of the church members whom I meet. They profess a great deal, and do little. They claim to be followers of Christ and that He helps them; but I cannot discover that they are any better than I am." Let us look at that excuse a moment. You admit Christ's divine character and claims, the perfection of his precepts, the faithfulness of his promises, and the rewards of serving him; you admit also that you need Christ a million fold more than he needs you. What he commands you to do is your duty; it may become also your delight. Yet you pretend to say that you will not perform your duty, because some weak or wordly-minded professor does not perform his! Would you dare to refuse to pay a note that was due, simply because some knavish neighbor was defrauding his creditors? Will you rob Christ and rob your own soul, because somebody else's religion is a fraud? There are, no doubt, some counterfeit Christians in every community. To their own Master they must stand or fall; they must answer for their sin of living a lie. But people never counterfeit a worthless article. If counterfeit greenbacks get afloat, it is because the genuine ones are worth a hundred cents to the dollar. You don't refuse the genuine government-notes because some false ones have been issued by the counterfeiters. There are counterfeit wives to be found, but that hinders no sensible man from marrying a sensible woman.

If you can prove to me that every church-member is a sham, and that following Christ makes no one better, purer, stronger, and holier, then I admit that you have a valid reason for refusing

Christ's commands. But you admit the beauty of Christianity as set forth by the Loving Lamb of God, and its desirability also. You admit that some followers of Christ have risen to a most beautiful and admirable excellence of character by copying their Master. They enjoyed great peace in trusting Christ, and they attained to many victories over sin by imitating Christ. What they have done, you can do. What they have done, you *must* do, or be lost to all eternity; God says that those who reject His Son and trample on his invitations shall themselves be rejected.—*N. Y. Evangelist.*

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