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

The Maritime Presbyterian.

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HOW SHALL THEY PREACH EXCEPT THEY BE BENT.

AUGUST, 1855.

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WORK IN SOUTHERN INDIA.

Sometimes the success of mission work is best seen by comparing one decade with another. Another method is to take a single field and survey its work as a whole, or the work of a single agency in the field. Rev. F. Wilkinson, of the London Missionary Society, has given a recent resume of the work of that society in Southern India. It appears that the society has 440 places of Christian worship, varying in size and value from the small mud-wall village chapel to the large, substantial brick or stone church building. In these places of worship are gathered stately more than 52,000 worshippers, not all communicants, but all professedly Christian in their belief. Twenty thousand of these have received baptism, and 5,500 are communicants in the Church.

In missionary statistics as a rule only communicants have been numbered, and these should always be kept distinct in missionary reports; but as a matter of encouragement, it is just to consider those also who profess intellectual belief in Christianity, many of whom, indeed, indulge in the hope of personal acceptance of Christ. It is usual to treat those persons with some caution, owing to their antecedents. They occupy something like the position of Catechumens in the early Church, or Probationers in the Methodist Church.

Thirty-four missionaries and four unmarried ladies constitute the European force of the London Mission in Southern India. These are assisted by 300 native preachers and a large number of teachers. —*For. Mis.*

Eighteen years have now passed since British and American Book and Tract Society was organized in Halifax. Since its organization about 10,000 persons have been found in the Maritime Provinces destitute of copies of the Word of God and have been supplied. A colporteur labored last year on the coast of Labrador and found many who could neither read nor write. In some cases not one in a whole family could read. Several Protestant families were without the Bible. There are localities on the coast where the sound of the gospel is not heard and where there are no schools. In such places the Sabbath day is very much desecrated. We who enjoy great privileges should remember the destitute and also prize highly what we enjoy. To whom much is given of them much will be required. —*Com.*

The Maritime Presbyterian.

Vol. V.

AUGUST 15th, 1885.

No. 8.

STATE OF THE FUNDS, AUG. 1st, 1885.

FOREIGN MISSIONS.

Receipts		\$1032 47
Balance due Treas. May 1st,	\$790 80	
Expenditure	2591 30	3382 10

Bal. Due Treas. Aug. 1st, '85 \$2349 63

DAYSPRING, AND MISSION SCHOOLS.

Receipts		\$123 10
Bal. due Treas. May 1st,	\$1194 93	
Expenditure	\$1830 79	3095 72

Bal. due Treas. \$902 62

HOME MISSIONS.

Receipts		\$950 61
Expenditure		504 34

Bal. on hand \$386 27

AUGMENTATION.

Bal on hand May 1st, 1885	4546 19	
Receipts	\$360 83	4907 02

No Expenditure.

COLLEGE.

Receipts		\$2359 06
Bal due Treas May 1st, 1885	5626 21	
Expenditure to Aug. 1st "	2504 50	8149 71

Bal. due Treas. " " \$5781 65

AGED MINISTERS FUND

Receipts		556 55
Expenditure to Aug. 1st.		478 50

Bal. on hand Aug. 1st. \$78 05

RECEIPTS FOR THE MONTH OF JULY

Foreign Missions	\$ 813 55
Dayspring and Mission Schools	93 66
Home Missions	428 49
Supplements	126 51
College	876 06
Aged Ministers Fund	94 10
French Evangelization	185 05
	\$2617 42

P. G. MACGREGOR, Treasurer.

Please acknowledge in "Maritime Presbyterian" by request.—

Received Bequest of the late Delia A. Thomson for French Evangelization, \$25.

P. G. McGregor.

The first half yearly payments to Supplemented congregations should be made on the first of October. The Augmentation Committee meets the first of September to consider applications. All applications will need to be in at that date.

The statistical tables given in the present issue tell their own story. They are worthy of careful study. A few congregations are almost wholly blank in giving to the Lord. The greater number have given to most of the schemes, some more liberally, some less so.

In the study of the tables do not forget the notes at the end, with reference to French, and Assembly Funds, and Manitoba College.

The Presbytery of Lunenburg and Shelburne has set a good example with regard to Augmentation as will be seen in the report of the Presbytery meeting on another page. If the Scheme is to succeed, each Presbytery must manfully address itself to raising its full share, and must also do its utmost to wards relieving the fund by working up aided congregations to self support.

On one point it will be necessary to exercise especial care, viz, that of putting new congregations upon the fund.

Miramichi Presbytery, last year, acted very nobly and unselfishly in the matter of Augmentation. It apportioned the amount, allotted to it by the Synod to raise, among the different congregations. Some of these did not raise the sum asked and which the Presbytery thought they should do. Presbytery then came and said to the Committee, we think these aided congregations have

not done what they should do, for themselves, and for the fund. We do not ask the full amount of Supplement for them. They must themselves bear, in part at least, the burden of their short-coming.

If all Presbyteries were to act as unselfishly, in the interests of the Fund, by each seeking to do its own part, the scheme would soon be an assured success.

Unfortunately the necessity for this is sometimes forgotten. One Presbytery, claiming that the amount allotted to it by Synod was too large, apportioned a considerably smaller sum among its congregations. Some of these generously gave more than they were asked, some gave exactly their allotment, some less, while some declined to do anything, and the whole amount raised was little more than half the Synod's allotment, and instead of lessening in any way its demands for aid, the Presbytery erected into a congregation, what has for years been a mission Station, has settled it, and, for it, asked \$300 more from the Fund. Were such a law of supply and demand to be observed throughout the church, the scheme would fail. The only possible way in which Augmentation can succeed, and each minister in the Synod receive the minimum of \$750, is for each Presbytery to constitute itself a guardian of the Fund, make the interests of the Scheme, and not those of Presbytery, supreme. Not to seek to lighten its own burdens as much as possible, and get as much as it can from the Fund, but the contrary.

Another of the fathers of the church has gone to his rest, and reward, Rev. A. Munroe, late of Valleyfield, P. E. I. He came to this country, and was settled in P. E. I. in 1850, where until the close of his work he made full proof of his ministry. He died at the residence of his son-in-law, Rev. E. Bayne, in Musqueloiboit, in the 78th year of his age.

Three missionaries are about to leave us for the Foreign Field. Rev. J. Francis Campbell and Mrs. Campbell, sail about the middle of this month from Halifax on their return to India. Rev. R. C. Murray recently ordained to that Mission Field goes with them. These missionaries are all natives of Nova Scotia, but are in the service of the Western Section of the church. It is probable however that ere long the mission work of the whole church will be one, and we can therefore look upon them as our own missionaries. Let the Lord's people follow them with their sympathies and prayers as they go to tell In-

dia's heathen millions of Jesus and his love.

We regret to state that owing to overwork while suffering from a severe cold in the West during the past winter, Mr. Campbell's throat is to some extent affected and the doctor has enjoined him to address no more meetings before he leaves. This is a disappointment to some who had hoped to hear him. It is hoped that by complete rest from speaking his voice may soon be completely restored.

Mr. G. S. Carson has accepted the call of Knox Church, Pictou, and will be ordained and inducted there about the middle of September.

There has been a happy wedding to gether of congregations in West Pictou. What was four congregations, some six years ago, is now but two. All the country about West River and Green Hill is one congregation, and the hill country west of that, Scotsburn, Hermon, and Saltsprings is another. This arrangement is a most natural one, and there are two strong and comparatively compact congregations.

Many of our congregations will have the pleasure of hearing Mr. Annand during this summer. He is not sparing himself in the visitation of congregations.

The following are some of his appointments:

Sunday,	Aug. 16th	Lockport, &c.
Monday,	"	17th Shelburne.
Wednesday,	"	19th Bridgewater.
Thursday,	"	20th Riversdale.
Friday,	"	21st New Dublin.
Sunday,	"	22nd Labare and Lunenburg.
Monday,	"	24th Mahone bay.
Wednesday	"	26th Elmsdale.
Thursday,	"	27th Nine Mile River.
Friday,	"	28th Milford.
Sunday,	"	30th Stubenacadie & L. Stewiacke.

Monday,	"	31st Maitland
Tuesday, Sept.	1st	Noel.
Wednesday,	"	2nd Kempt & Walton.
Thursday,	"	3rd Gore & Kenutcook.

The only danger is that in travelling long distances and holding meetings nearly every day he will overwork himself.

Mr. Annand writes us as follows:—
July 2th. 1885.

Yesterday I received a note from Capt. Braithwaite of the Dayspring, dated, I think, May 4th, stating that all the mission families are well.

The Robertsons were landed at their home on the 25th April, all well. The

season had been a pleasant one in the island, there being no destructive hurricanes. Our old servant "N-pling" is reported dying. No other prominent persons on our side reported dead or ill. Two French trading vessels were seized by a French man-of-war, for piracy in the islands. One Captain is now in jail, and the other has fled to the bush on Ffate. They had killed several natives. Two men named Hutten and Springfield, making copra on Malibella, had each blown his right hand off with dynamite while fishing with it. The Rev. W. B. Murray, late missionary in Ambrym is reported sinking rapidly and suffering much, probably dead by this time.

I am, yours,

JOSEPH ANNAND.

Rev. W. Hamilton has accepted the call to Richibucto, the induction to take place on the 27th inst.

The congregation of Bass River, N. B. has called Rev. J. A. McLean.

Rev. A. McDougal, of Greenock Church, St. Andrew's, N. B., has accepted a call to Calt in Church, St. John.

Rev. J. C. Quinn, late of Bathurst, goes to labor in the North West.

NOTICE TO MINISTERS.

The resignation of Rev. J. W. McLeod of Princetown, Trinidad, from ill health having been accepted, the service of an ordained Minister or Probationer are wanted to fill this place. Applications should specify age and be accompanied by a medical certificate of physical fitness, either from Dr. Murray, New Glasgow, or Dr. Dodge, Halifax. Where the applicant is distant from the Board's Examiners, a certificate will be required from a medical practitioner of known standing. Salary £300 stg. with manse. This missionary will be expected to leave on or about December 1st. Applications to be sent to

P. G. McGREGOR, Secy.

There are four mission stations within the bounds of the Halifax Presbytery viz., Digby, Bridgetown, Mount Uniacke and North West Arm. They are now to be placed under the care of a member of Presbytery who will exercise oversight and dispense sealing ordinances. This is a step in the right direction.

At the recently discovered Gold Diggings, Rawdon, 30 men are now employed. They are chiefly from Antigonish and Cape Breton. The Diggings are in close proximity to the Gore congregation regular supply is given by Rev. Adam Gunn.

PRETOWN PRESBYTERY.

The Presbytery of Pretown met at New Glasgow on the 28th inst.

The Presbytery sustained a most unanimous and hearty call from Knox Church to Mr. George S. Carson, and agreed to transmit it to him, with the request that he would give an answer as speedily as possible. Trials for ordination were prescribed in the event of his acceptance.

Considerable time was spent in the consideration of proposals for reconstruction of congregations on the Western side of the County. Commissioners were present from Green Hill, West River, Hermon, Scotsburn and Salt Springs, when, in accordance with resolutions adopted by the various congregations and sections of congregations interested, it was agreed to separate Hermon from the United Congregation West River with a view to union with Scotsburn and Salt Springs, and to unite Green Hill and that part of the United Congregations West River located at West River and in its vicinity, the union to take effect immediately, and the Congregations thus formed to be known in the meantime as the congregations of West River and Green Hill, the Sessions of the two congregations, with the exception of the Elders residing at Hermon to be the Session of the new congregation, with Mr. R. Cumming as Interim Moderator.

As the proposed conditions of union between Scotsburn, Hermon and Salt Springs had not been fully considered by the people of those places, it was agreed to allow this matter to lie on the table in order to give them time to complete their action, and that in the meantime they be supplied as one congregation with the understanding that as a rule the services are to be held at Scotsburn on two successive Sabbaths in the morning and at Salt Springs in the evening, on the third Sabbath at Salt Springs in the morning and at Scotsburn in the evening, and at Hermon on the afternoon of every Sabbath.

Mr. McLean reported an interesting visit which he made to Fifteen Mile Stream, showing that he had preached there at a recent Sabbath to a good audience, and that a number of persons in that place had manifested their desire for service by a subscription to pay for supply amounting to between \$30.00 and \$40.00. It was agreed that the Committee on Supply endeavor to secure an occasional service for the people at that place.

E. A. McCURDY, Pres. Clerk.

A RIGHTEOUS TEMPER.

'The reins of temper,' says the English writer in the Quiver, 'are judgement, intellect, benevolence and goodness,' and he goes on to defend this much abused quality of human character in the following words :

Our second duty is to seek, in training the temper, not to injure or destroy it. A temperless spirit is not the Christian idea. It is one thing to ride, and control, and use a spirited horse, but is an easier thing to kill it. Temper is a good gift to man, as steam to the engine, as fire to household or factory : only it needs, like these, wise control. It is an excellent servant, but a bad master.

Some people think it virtuous to say they have no temper. They scarcely realize, in their love for sweetness and amiability, that the glory of man is royal and unheartedness, not the passivity of the fish. Sweet amiability which is too weak for temper will prefer peace to righteousness, and out of such indifference any wrong may come to be permitted. To be without proper temper is to be a moral shuttlecock, making life a game, in which the motto is 'Hush!' and enjoyment anyhow, the pursuit. Courage and manhood cannot live in such a nature. False peace is bought to-day, to be heavily mortgaged to-morrow, with moral bankruptcy as the sure sequel. In many a home, if the first neglect or wrong had been kindly and wisely dealt with, and not passed over for peace's sake, a career of ruin might have been stopped, and hours weary with sorrow been bright with love. When a great and generous heart sees weakness injured, and expresses wholesome anger, it makes us feel safer to know there are such men. No feature of Christ's character is more beautiful or solemn than His power of righteous indignation. Christ lives with men in life's battle, while Buddha only dreams. Christ is the Master of life, and is never mastered by it. Temper controlled—not either wearing the dress of a false patience or resignation, much less killed—is the Christian ideal.

SMOOTH THINGS.

The preaching of smooth things is not what is wanted in this sinful age. Reprove, rebuke, exhort, in all faithfulness and love. Let the exceeding sinfulness of sin be sounded forth from our pulpits as in the days of old when the preacher was a power. He was a power as long as he preached the Word of God. He will again

be a power when that word is fearlessly proclaimed and the law of God is magnified. Remember, my reverend brethren that your faithfulness will be approved of God. In your boldness in reprovng sin, in your proclamations of the penalty of transgression, in your effort to clear your skirts from the blood of souls, men, sinners even, will take knowledge of you that you have been with Jesus and learned of Him. —Bishop Perry.

TRUE POWER.

Power in Christian work springs not from brilliant talents, nor careful culture nor eminent scholarship, nor social position, nor the influence of the great, but from Christ alone. However useful such things may be as instruments they have not an atom of spiritual power. The men of might in the Christian Church are the men who have much of the Spirit of Christ. Furnished with power from Him they may look down on those whose patronage is often counted such a benefit to their cause. For in truth, men of worldly rank and means are far more in need of a church full of Christ's spirit than such a church can be in need of them.

AN EXCLUSIVE CITY.

An Indian explorer, in the employment of the Indian survey, has returned from four years' journeying in Thibet, during which he spent a year in Lhasa, the capital of Thibet, and the Rome of Buddhism. Before this traveller, only four Europeans in this country have visited Lhasa, Hic and Gabet, the French missionaries, were driven from the city forty years ago, after living there a few months. Moorcroft was killed after he left the city, and another traveller was permitted to remain there only a few days. He says the city is crowded with temples, and has its Vatican in the monastery at Potola, where the Dalai Lama lives, who is regarded as the incarnation of Buddha. The building is surmounted by five gilded cupolas, which, when sparkling in the sunlight, present a dazzling spectacle. It contains numerous images, one of which is seventy feet high. During the festivals in the middle of February the Thibetans gather at Lhasa from all over the country to pay homage to all the gods and goddesses who are supposed to be present. These ceremonies last about a month, at the end of which all the citizens are considered to have become purified for another year. —Sel.

PRESBYTERY MEETINGS.

PRESBYTERY OF LUNENBURG AND
SHELburne.

Met at Bridgewater, Tuesday, July 14th. A. Brown was chosen Moderator for the current year, and D. S. Fraser, clerk.

It was agreed to recommend the congregation of Lockport to the Committee on the Hunter Fund for a grant of \$500 in two annual payments of \$250 each, to aid them in building a church.

Circular from Augmentation Committee was read, when Presbytery proceeded to consider applications for grants to congregations. New Dublin, LaHave, Shelburne, Mahone Bay, Clyde and Barrington, and Lockport and East Jordan were recommended for same grants as asked for last year. All these congregations have been visited since previous applications were made.

On the assumption that not more than \$10,500 will be required this year for the Augmentation Fund, Presbytery decided to ask its congregations to raise the following amounts.

Lunenburg	\$ 120
Lockport, &c	30
Bridgewater	60
Clyde and Barrington	30
La Have	45
New Dublin	25
Mahone Bay	45
Riversdale	20
Shelburne	40
The Rocks (mis. station)	5

It is desired that sessions and congregations give this matter immediate attention, and raise a part of their amounts previous to the first of October.

On motion it was resolved that in view of the necessity of calling out the whole strength of the Church for Home and Foreign Evangelization, it is desirable that an effort be made by means of missionary societies, or otherwise, to secure systematic contributions from all the families of our congregations to the schemes of church.

It was left to sessions and congregations to adopt the methods best suited to the circumstances of each. The next meeting at Mahone Bay second Tuesday of Sept., at 2 o'clock, P. M.

D. STILES FRASER, Clerk.

PRESBYTERY OF ST. JOHN.

met on Tuesday 7th inst in St John.

It was decided to arrange for a conference on the state of religion at the Sep-

tember meeting.

The Presbytery was authorized to apply to the home mission board for three dollars per Sabbath for Pisarino.

Rev. Kenneth Mc Kay, of Richmond, Carleton County, sent in a communication in which he stated that Murray Watson a young student, who came from Montreal in April last, and had been sent out as a catechist under his supervision, had become mentally deranged after laboring four Sabbaths. The patient he said gradually became worse until at last he became violently insane, and had to be sent to the Provincial Lunatic Asylum, where according to the latest advices, his case is considered an exceedingly dangerous one. The presbytery passed a resolution in which were conveyed thanks to Rev. Mr Mc Kay for the kindness shown to the unfortunate young man, and also regrets to the family of the afflicted one. The bill for expenses for conveyance of the patient and his admission to the asylum was ordered to be paid, and Dr. Mc Rae was appointed to further inquire into the case so that Rev. Mr Mc Kay might be recouped for what he had done in the matter.

The committee on church building submitted a report recommending a standing committee for the purpose of raising funds to assist in the building of new churches within the bounds of the presbytery.

TRURO PRESBYTERY.

met at Truro on July 7th. The Rev. J. D. Mc Gillivray of Clifton, was appointed moderator of presbytery for the ensuing year. A letter from James Norris, Esq., of Onalow, one of the executors of the will of the late Miss. Helen. Beggs of North River, was read stating that a bequest of one hundred dollars left by her for the benefit of the North River mission station, was awaiting the order of presbytery.—It was agreed to receive the money and apply it in the way indicated by the will. Mr. James K. Mc Lure, who has completed the usual course of Collegiate and Theological study, was examined for Licensure, in Hebrew, Greek Church History and Theology, and gave a sermon, a lecture and a Greek exercise upon prescribed texts. These exercises were all cordially sustained, and Mr. Mc Lure was licensed a preacher of the Gospel. The presbytery adjourned to meet again in Truro, on the last Tuesday of August.

J. H. CHASE, clerk.

HALIFAX PRESBYTERY.

This Presbytery met on Tuesday July 14th.

Rev. M. G. Henry of Shubenacadie, was elected moderator for the year.

Mr. Wyllie, from ill health, tendered his dismissal of his charge. It was agreed that Mr. McMillan notify the congregation of their Pastor's action, and cite them to appear for their interests at next meeting to be held in Chalmers' Church, Sept. 8th, at 10 o'clock, A. M.

Mr. McMillan and the Clerk were appointed a Committee to arrange a plan for placing mission fields within the bounds under the supervision of settled pastors.

Mr. Morrison was appointed to visit Lake Porter section of Lawrencetown congregation at an early day, and bring before the people the duty of meeting accumulating arrears as quickly as possible.

The Committee on Augmentation were entrusted with a like work at Sheet Harbor congregation.

An appropriate minute in regard to the late Dr. Sedgewick was adopted, and ordered to be engrossed on the records of Presbytery, a copy to be sent to the members of his family.

In the evening the Presbytery met at St. John's Church, Windsor, for the induction of Rev. T. A. Nelson. There was a large congregation present. Dr. Burns presided, preached and inducted Mr. Nelson to the pastorate of the church. Mr. Simpson gave the charge to the pastor, and Mr. Macnab, the charge to the people. The meeting was an enjoyable one.

Mr. Nelson enters on his work at Windsor under very favorable auspices.

Next meeting at Chalmers' Church, Halifax, Sept. 8th, at 10 A. M.

A. SIMPSON, Clerk

PRESBYTERY OF SYDNEY.

This Presbytery met at Leitch's Creek on the first July.

Dr. Murray was appointed moderator for the ensuing year.

The Presbytery proceeded to the ordination and induction of Mr. McQuarrie. After a sermon by Rev. D. Sutherland from Eph. iv. 11. Mr. McQuarrie was ordained and inducted into the pastoral charge of the congregation. Addresses were delivered to him by Dr. Murray, and to the congregation by Rev. Mr. McIntosh. At the close of the service the congregation welcomed their

newly ordained pastor most cordially.

An extract of the licensure of Mr. Roderick McLean from the Presbytery of Haddington and Dunbar, Scotland, and commission from the Col. Committee of the Free Church of Scotland, appointing him to labor in connection with the Presbyterian Church in Canada, were read and received, and Mr. McLean cordially welcomed. Arrangements were then made for the supply of Cow Bay and Mira.

Closed to meet at North Sydney, 9th day of Sept. next.

A. FARQUHARSON, Clerk.

PRESBYTERY OF MIRAMICHI.

This presbytery met at Dalhousie on the 14th July.

The Rev. W. Aitkin was appointed Moderator for the ensuing year, and the Rev. E. Wallace Waits, Clerk.

The call from Richibucto, which was in favor of Rev. William Hamilton, was taken up; it was signed by 123 members, and 185 adherents, was unanimous, and the congregation promised an annual stipend of \$1,000 with manse. It was sustained.

The Rev. J. C. Quinn asked to be relieved of the pastoral charge of Bathurst, having received an appointment from the Home Mission Board to labor in the North West. The Presbytery appointed Rev. A. Russell to preach in Bathurst, and cite the congregation to appear for its interests at the next meeting of Presbytery.

Rev. Mr. Murray demitted his charge of the congregation of Douglastown. Mr. Aitkin was appointed to preach on Sabbath, 19th inst., and cite the people to appear for their interests, at the next meeting of Presbytery.

The Rev. A. Russell was granted power to moderate in a call at Campbellton when requested to do so.

It was agreed to ask for the services of Rev. Robert Laing, M. A., of Halifax, to visit Redbank, Black River, and Bathurst in the interests of the Augmentation Scheme.

Mr. J. Fowler, M. A. was granted a certificate to the Theological Hall.

Next meeting in St. James' Hall, Newcastle, on the 4th August:

E. WALLACE WAITS, Clerk.

Bridgetown mission station has received accessions of late in consequence of Presbyterian families moving in. There are now 31 families and a communion roll of 32.

AMOUNTS RECEIVED BY REV. DR. MACGREGOR, AGENT,

— FOR THE —

MAIN SCHEMES OF THE CHURCH,

FROM MAY 1st, 1884, TO MAY 1st 1885.

CONGREGATIONAL CONTRIBUTIONS.

PRESBYTERY OF SYDNEY.

CONGREGATIONS.	Home Missions.	Augmentation.	Foreign Missions.	Day Spring and Mission Schools.	Colleges.	Aged Ministers.	French Evangelization.	Assembly.	Total.
Mira		\$ 50 00	\$ 14 00				\$ 6 00		\$ 70 00
Sydney Mines	30 00	30 00	56 00	\$25 76	\$6 00	\$20 00	30 00	\$6 00	203 76
St. Andrew's, Sydney	15 00	40 00	26 50	16 00	8 00	4 00	15 00	2 00	130 50
Falmouth St. Ch., Sydney				27 07			8 27		35 34
North Sydney	20 00	40 00	27 00	3 00	2 00	8 00	13 00	3 00	116 00
St. Ann's and North Shore	5 00	25 00	5 00	2 00	6 00	2 00	5 00	2 00	55 00
Babarus	20 00	40 00	30 00	25 00	10 00	5 00	25 00	3 00	160 00
Glace Bay Mines	13 75	8 00	5 00	15 95		2 00	4 00	2 00	50 70
Dow Bay Mines	12 00	8 00	15 00	5 00	6 00	3 00	12 00	3 00	66 00
Boularderie	4 50	30 00	5 50	9 50	4 00	2 00	3 50	2 00	63 00
Cape North	25 25	10 00	26 65	18 76	23 70		12 62		116 98
Loch Lomond & Framboise	10 00	37 00	26 00		6 00	2 00	10 00	4 00	99 00
Grand River and St. Peters		29 42	27 70						48 12
Leitch's Creek									
Total	155 50	\$338 42	\$ 264 35	148 04	\$71 70	\$48 00	144 39	\$27 00	\$1214 40

PRESBYTERY OF VICTORIA AND RICHMOND.

Whycocomagh		\$ 25 00	\$ 43 00				\$ 8 50		\$ 76 50
Pt. Hastings & River Inhab's		2 50	6 00						8 50
Baddeck & Forks, Baddeck	16 00	25 00	37 68	20 75			25 60	5 00	140 03
Lake Ainslie	4 00	40 00	9 00	3 00	9 00	5 00	4 00	3 00	82 00
Labou and Port Hood	5 00	47 20	33 20	19 25	10 30		18 80		133 75
Middle River & Little Narrows	11 27	25 00	25 38		4 59	7 82	6 91	4 00	84 97
Strathlorne		40 00							40 00
West Bay	35 00	30 00	62 81	15 96	11 00	8 00	13 00	3 00	177 77
Malagawatch & River Dennis		25 10	17 27				1 00		43 37
Sig Intervale, Cheticamp & Margaree		7 00	5 00				14 03		26 03
Total	\$71 27	\$ 266 80	\$ 239 34	\$58 96	\$34 89	\$20 82	\$90 84	\$15 00	\$ 812 92

PRESBYTERY OF TRURO.

1st Congregation, Truro	\$38 00	\$ 140 00	\$ 52 25	\$36 00	\$30 00			\$ 8 00	\$ 304 25
St. Andrew's	70 00	140 00	78 23	77 86	17 40		14 80		460 00
St. Paul's		50 00							50 00
Wilton	27 00	70 00	53 00	31 25	10 00	8 00	22 00	5 00	228 25
Great Village	10 00	72 00	27 00	21 00	30 00	7 00	18 00	3 00	185 00
Upper Londonderry	25 00	85 00	81 00		10 00		10 00		211 00
Werside	41 59	65 02	56 64	17 89	25 29	5 00	34 38	3 00	248 81
Wallow	25 00	85 00	79 00	27 69	25 00	5 00	13 31	4 00	264 00
Wewiacke	32 00	115 00	62 00	24 00	30 00	10 00	30 00	5 00	308 00
Mid. Stewiacke & Brookfield	52 81	120 00	137 19	25 70	21 00	4 77	25 10		386 57
Acadia	20 00	30 00	25 00		5 00	5 00	10 00	5 00	105 00
Arburo		25 00	3 00						28 00
Economy and Five Islands	7 40	70 00	63 50	18 74	15 80		26 55	8 00	210 44
Goldstream	15 00	25 00	12 48	20 70	16 00		27 20		116 38
Springside	22 00	60 00	44 00	41 87	10 00		17 00	2 00	196 87
Greenville Mission Station			1 00						1 00
Harmony, etc., " "				9 63					9 63
Westchester " "			2 50						2 50
Total	\$385 80	\$1152 02	\$ 777 79	\$352 33	\$245 40	\$44 77	\$245 34	\$43 00	\$3268 79

PRESBYTERY OF PICTOU.

CONGREGATIONS.	Home Missions.	Augmenta- tion.	Foreign Missions.	Dayspring and Mission Schools.	Colleges.	Aged Ministers.	French Evangeliza- tion.	Assembly.	Totals.
Prince St. Church, Pictou.	\$75 54	\$172 00	\$106 67	\$50 00	\$58 49	\$10 00	125 39	\$10 00	\$ 616 7
Knox " "	49 00	130 00	151 00	35 00	10 50	10 00	39 00	8 00	432 5
United Ch., New Glasgow.	169 00	360 00	476 85	129 34	123 00		*29535		1558 8
James' " "	43 00	200 00	187 19	45 15	38 40	5 00	168 54		689 2
Jeremiah.		40 00	10 00	22 00	20 00		17 00		109 0
Blue Mt. and Barney's River	26 00	55 12	33 14			10 50	33 25	10 00	168 8
Hopewell.		50 00	218 00	5 25		5 50	11 00	4 00	293 7
Little Har. & Fisher's Grant	8 50	20 00	30 00	19 50			7 00		85 0
Westville & Middle River.	22 00	90 00	144 47	8 50	22 00		18 00	4 00	306 8
West River.	25 00	90 00	157 00	57 05			30 00	2 00	361 0
Scotaburn & Saltsprings.		30 40	125 25	5 20			38 92		199 2
Antigonish & Cape George.	27 75	100 00	75 50	19 00				3 00	225 2
Stellarton		140 00	259 96	30 81			29 00	10 00	469 8
Green Hill.	8 90	11 90	47 79	35 20		5 15	6 00	3 00	117 2
E.-t River, Pictou.	5 00	120 00	103 00	32 72	10 00	10 00	7 00	4 00	291 0
Union Centre & Lochaber.	15 00	75 00	29 50	23 90	15 00	5 00	20 00	4 00	186 0
Glenelg, Caledonia & E. R., St. Mary's.	35 00	75 00	25 00	7 32	10 00	2 50			154 0
Sherbrooke and Goldenville.	32 21	75 00	62 90	43 00	8 62		21 90	4 00	247 0
Vale Col. & Sutherland's Riv.	4 70	60 00	67 33	19 50		7 00	21 79	5 00	185 2
French River.		10 00		10 68			2 00		22 7
Trenton.			7 00						7 0
Total	\$546 60	\$1904 42	\$2317 55	598 22	221 01	\$70 65	891 14	\$71 00	\$6731 4

* \$100 00 from J. W. Carmichael, and Mrs. Rodk. MacGregor.

PRESBYTERY OF HALIFAX.

Fort Massey, Halifax.	150 00	\$ 500 00	\$ 210 00	104 07	100 00	\$16 00	110 00	\$12 00	\$1252 0
St. Andrew's, "	48 90	150 00	130 00	30 00	25 00	15 00	50 00	4 00	464 9
Park St. Ch., "	60 00	110 00	122 00	109 00	70 00	15 00		10 00	504 2
Chalmer's, "	13 31	100 00	100 00	50 00	22 00	7 00	51 00	5 00	353 3
St. Matthew's, "	100 00	500 00	283 50	70 00	81 75	89 00	104 25	20 00	1248 5
St. John's, "	55 00	200 00	100 00	40 00	55 00	20 00	40 00	12 00	547 0
Richmond, "	21 31	31 70	17 55	38 82	7 70	3 00	9 40	3 00	132 4
St. James Ch., Dartmouth	60 00	106 00	100 00	62 00	57 00	18 00	49 00	6 50	463 5
Musquodoboit, Middle.	44 53	34 10	64 62	24 76	3 30	1 65	9 60		182 5
" Harbor.	19 79	34 84	17 00	15 05			1 00		87 6
" Upper.	23 90	23 00	57 01	2 25	5 25		17 82		129 2
Laurenetown, etc.	5 00	15 00	14 35	6 70	6 00	2 00	3 70	1 00	53 7
Little River, Musquodoboit.		12 00		1 50					13 5
Shubenacadie & L. Stewiacke	83 00	101 00	161 25	28 00	14 00	12 00	34 00	9 00	442 2
Kentville.	1 00	35 00	8 60	38 20		6 00	5 00	4 25	97 4
Wolfville.		15 00	19 85	13 00	5 00	5 00			57 8
Yarmouth.	36 00	85 00	37 35	55 61	28 85	22 50	17 25	8 00	290 5
Windor.	37 00	150 00	82 00	40 00	25 00	14 50	4 00	5 00	363 0
Noel.		21 00	27 00	10 00	7 50		12 00		77 5
Newport and St. Croix.	10 00	50 00	13 67	19 33	7 00		5 00		105 0
Sheet Harbor.		25 00	12 00	46 05			6 83		789 8
Maitland.	53 35	200 00	*460 00	37 20		11 00	76 00	5 00	842 5
Carleton and Chebogue.	2 00	20 00	2 55						24 5
Gay's River and Milford.	30 20	47 25	113 41	48 30	27 30	11 26	1 00	4 00	291 2
Elmsdale & Nine Mile River.	10 00	34 94	23 61	28 14	11 12	4 00	27 52	1 00	140 3
Gore and Kennetcook.	14 00	35 00	80 12	30 00	15 00	6 70	17 00	1 50	199 3
Annapolis.	6 00	5 00	17 77	13 22	10 00	2 00	3 00	3 81	60 8
Kempt & Walton.		25 00	10 00	8 50	5 15				48 6
Hamilton, Bermuda.	18 57	46 21	†121 75		23 32	18 92	18 21		246 9
Warwick.	8 00		44 00	8 00		10 00			70 0
Canard.	5 00	30 00			5 00	3 00	4 00	4 00	51 0
Waterville and Lakeville.			4 50						4 5
Bedford and Waverley.	2 60		4 00	6 50					13 10
Bridgetown.	2 50	1 00	2 50	4 00			4 75		14 7
Digby Station.			9 25						9 2
Total	\$920 96	\$2743 04	\$2470 61	988 20	617 24	\$13 52	681 33	119 06	\$5973 54

* \$243.00 from Wm. McElougall, Esq. † \$103.00 from Arch. Wingood, Esq.

PRESBYTERY OF LUNENBURG AND SHELburnE.

CONGREGATIONS.	Home Missions.	Augmen- tation.	Foreign Missions.	Dayspring and Mission Schools.	Colleges.	Aged Ministers.	French Evangeliza- tion.	Assembly.	Totals.
Lunenburg.....	\$30 00	\$140 00	\$105 00	2 00	\$35 00	\$10 00	\$25 00	\$ 4 45	\$ 401 45
La Have.....	10 00	50 00	23 00	38 46	8 00	2 00	10 00	4 00	145 46
Bridgewater.....	12 01	80 00	41 00		10 00	8 00	7 00	5 50	163 51
Shelburne.....	1 72	50 00	3 81	26 34			3 86	3 55	89 28
Riversdale.....	5 00	25 00	10 00		5 00	3 00	5 00	2 70	55 70
New Dublin.....	2 00	25 00	3 25		2 00	2 00	2 00	1 80	38 05
Mahone Bay.....	5 00	50 00	26 00	10 00	11 00	3 00	4 00	5 15	114 15
Clyde and Barrington.....		30 00	4 00		50			4 15	38 65
Lockeport and East Jordan.....		30 00		3 00				1 55	34 55
The Rocks.....								35	35
Total.....	\$65 73	\$ 480 00	\$ 216 06	130 30	\$71 00	\$28 00	\$56 86	\$33 20	\$1081 15

PRESBYTERY OF WALLACE.

Knex Ch., Wallace.....	\$10 00	\$ 46 00	\$ 30 00	\$12 00	\$ 5 00	\$ 6 00	\$10 00	\$ 4 00	\$ 123 00
St. Matthew's, ".....	5 00	35 25	7 00						47 25
New Annan.....	20 00	46 00	18 00	10 00	5 00	5 00	5 00	2 00	111 00
Linden.....	5 00	30 58	5 00						40 58
River John.....	25 00	58 00	96 00	19 50		5 00	25 00		235 50
Tatamagouche.....	10 63	58 00	63 25	12 25	14 14	5 00		7 00	170 27
Pugwash and Oxford.....	13 56	68 00	38 21	42 95		5 00	9 40	2 00	179 12
Amherst.....		57 85	78 50	21 25	9 21		20 00	3 00	189 81
Spring Hill.....	5 00	58 00	23 50				3 00		89 50
Karltown.....	9 25		21 84						31 09
Wentworth.....									
Total.....	\$103 44	\$ 457 68	\$ 381 30	117 95	\$33 35	\$26 00	\$72 40	\$18 00	\$1217 12

PRESBYTERY OF ST. JOHN.

St. John's Ch., St. John.....	\$27 88	\$ 80 00	\$ 41 82	\$15 00	\$27 88	\$ 7 00	\$27 88		\$ 241 40
St. Stephen's, ".....	42 27	160 00	26 23	31 00	20 69		32 90		313 09
St. David's, ".....	100 00	350 00	145 77	45 10	50 00	30 00	20 00	15 00	775 87
St. Andrew's, ".....		100 00							100 00
Calvin, ".....		17 90							17 90
St. Paul's, Fredericton.....	25 00	120 00	80 52	13 48	40 00		20 00	13 00	312 00
Carleton.....									
Springfield and English Set.....	5 00	5 00	7 00		5 00				22 00
Bocbec and Waweig.....	7 00	30 00	7 00	2 00	3 00	2 00	2 00	1 00	54 00
St. Paul's, Woodstock.....		25 00	20 00				8 00		53 00
Chipman.....	6 50	38 00			4 00		6 75	5 00	60 25
Sussex.....	14 00	46 00	19 00	24 00	7 00	3 00	3 00	3 00	119 00
Greenock Ch., St. Andrew's.....	12 00		25 00	29 00		9 00	15 00		90 00
Buctouche and Scotch Set.....	4 00	47 65	21 89	9 50	6 00	5 00	8 50	2 00	104 54
Shediac, Shemogue, etc.....	15 52	42 60	29 50	28 65	18 00		12 00		146 27
St. John's, Moncton.....	37 40	103 00	109 00	63 00	40 00	20 00	65 00		437 40
Kincardine and Tobique.....	7 89	20 00	14 38		2 25				44 52
St. Stephen's.....		50 00	12 00	13 00					75 00
Richmond.....	10 00	60 00	20 00	25 00	10 00	5 00	10 00	5 00	150 00
Prince William.....		60 00							60 00
St. James and Union Church.....	3 00	40 00	6 35	18 86					68 21
Hopewell and Salisbury.....			2 00				2 00		4 00
Harvey.....			8 81				13 78		22 59
Stanley and Nashwaak.....	4 00	10 00	4 00				4 00		22 00
Glassville and Florencville.....	3 00	37 00	2 00	14 00	1 00	2 00	2 50	2 50	65 00
Baillie and Tower Hill.....			10 00						10 00
Hammond River.....			2 65						2 65
Hampton.....							3 50		3 50
St. George.....		20 00	9 69	10 00			10 60		50 29
St. Martin's, Fairfield, etc.....		17 00							17 00
Waterford, Londonderry, etc.....	6 00		5 00						11 00
Kirkland, Oak Mt., Benton, &c.....	10 63		8 70		2 45	1 65	2 85		26 28
Grand Falls.....							3 40		3 40
Pisrinco.....			17 75						17 75
Total.....	\$ 341 09	\$1479 15	\$ 656 06	341 59	\$237 27	\$84 65	\$273 66	\$40 50	\$3199 91

PRESBYTERY OF MIRAMICHI.

CONGREGATIONS.	Home Missions.	Augmentation.	Foreign Missions.	Day-spring and Mission Schools.	Colleges.	Aged Ministers.	French Evangelization.	Assembly.	Total.
St. John's, Chatham.....	\$10 00	\$ 48 00	\$ 41 22			10 00	10 00	9 00	128 9
St. Andrew's, ".....	70 00	150 00	58 00	44 50	25 00	10 00	22 60	16 50	400 6
Bathurst.....	14 00		10 00		8 00	7 00	5 00	5 00	49 0
Blackville and Derby.....	10 00	35 00	18 00	13 05	10 00	10 00	10 00	12 50	112 4
New Carlisle.....	10 00	40 00	10 00	30 00	7 00	4 00	5 00	3 00	109 0
River Charlo, New Mills and Louisbourg Brook.....	8 00	10 00	35 00		10 00	6 00	10 62	3 00	82 0
Redbank.....	4 00	23 00	13 00	3 00	4 00	3 00	3 00	3 00	56 0
Newcastle.....	45 00	127 00	46 00		20 00	5 00	27 40	10 00	280 0
Black River.....	10 00	25 00	6 00	11 00	2 00	2 00	7 00	2 00	87 0
Tabusintac and Burnt Ch.....	10 00		17 84	3 60					31 4
Dalhousie.....	13 69	40 38	48 74	25 00	13 21	13 19	30 45	4 00	188 0
Campbellton.....	30 00	48 20	73 51	16 33	13 00	8 00	20 00		209 0
Richibucto.....			25 00						25 0
St. Mark's, Douglstown.....	5 00	20 00	6 00	16 00		3 00	3 00	2 00	55 0
Bas River.....			14 00						14 0
New Richmond.....	20 00	39 00	30 00	12 00	15 00	10 00	20 00	6 00	152 0
Kouchibouguac - Mission St.			2 00						2 0
Metapedia & Flatlands, ".....	7 70		8 30						16 0
Escuminac.....	11 00		13 60				15 00		39 0
Caraquette.....			14 82						14 0
Riverside, Albert Co., ".....			10 00						10 0
Total.....	\$ 278 39	\$ 605 58	\$ 500 43	174 48	127 21	\$ 91 19	189 07	\$ 66 00	\$ 2042

PRESBYTERY OF P. E. ISLAND.

St. James' Ch., Ch'town.....	\$10 00		\$10 00			\$10 00			\$30 00
Zion.....	30 00	91 00	140 00		20 00	10 00	30 00	8 00	329 00
Bedeque.....	25 00	70 00	110 00	10 00	24 00		75 00	4 00	323 00
Strathallbyn.....	17 00	28 00	22 00	8 50	15 00	10 00	19 00	9 00	123 00
Cove Head.....	23 25	46 50	38 75				34 50		143 00
Clifton, New London and Granville.....	15 00	43 00	136 00		4 00	4 00	25 00	1 00	228 00
New London (North).....	25 00	37 00	20 00						82 00
Valleyfield.....		34 00	3 00	6 00		10 00	7 00		60 00
St. Peter's Rd & Brackley Pt.	30 00	37 00	61 50		7 00		20 00		155 00
Richmond Bay (West).....	17 00	5 00	28 00				6 00	3 00	59 00
" (East).....	8 00	28 50	32 00		4 00		6 00	1 35	79 00
Summerside.....	25 00	91 00	155 70				30 00		331 00
Pineetown.....	40 00	91 00	195 00	63 35	47 90	7 00	43 00	6 50	493 00
Georgetown & Montague Cardigan.....	6 75	27 00	53 00	5 50			8 15	1 50	101 00
Mt. Stewart & W. St. Peter's Bay Fortune and Souris.....	5 00		56 61	10 00	15 00		5 00	3 00	94 00
West and Clyde Rivers and Brookfield.....	7 50	23 00	15 00	10 00	7 50	5 00	3 55		71 00
St. Peter's Bay.....	8 00	69 00	71 00	25 00	20 00	5 00	20 00		218 00
West Cape, Campbellton, etc.	10 00	46 00							46 00
Alberton.....	27 00	23 00	15 00	3 50	3 50	3 50	5 00		60 00
Tignish, Montrose & Elmsdale	27 00	91 00	104 00	29 00	9 00	6 00	15 00	3 00	284 00
Tignish, Montrose & Elmsdale	20 96	23 00	50 00	16 10	5 00	3 00	18 00	2 00	138 00
Woodville and Little Sands.....	7 00	21 00	18 30	7 00	6 10	7 00	5 00		71 30
Cavendish & New Glasgow.....	15 00	70 00	66 00	44 00	16 00	6 00	21 00	6 00	244 00
Murray Harbor.....		64 00					2 00		66 00
Belfast.....	50 00	91 00	125 00	39 70	4 00	4 00	21 47		335 17
Tryon and Ponslaw.....		23 00							23 00
Dundas and Pisouid.....									
Total.....	422 46	\$1173 00	\$1555 86	274 15	207 90	\$80 50	429 57	\$47 85	\$4206 3

PRESBYTERY OF NEWFOUNDLAND.

St. Andrew's Ch., St. John's.....	100 00	\$ 100 00	\$ 524 00	\$16 00	100 00		\$20 00	\$15 00	\$ 875 00
Harbor Grace.....	20 00	100 00	48 50	32 33		5 00	15 00		238 83
Bay of Islands.....									
Total.....	120 00	\$ 200 00	\$ 572 50	\$48 33	100 00	\$ 5 00	\$35 00	\$15 00	\$1113 83

TOTALS BY PRESBYTERIES.

PRESBYTERIES.	Home Missions.	Augmenta- tion.	Foreign Missions.	Dayspring and Mission Schools.	Colleges.	Aged Ministers.	French Evangeliza- tion.	Assembly.	Total.
Sydney.	\$ 155 50	\$ 338 42	\$ 264 35	\$ 148 04	\$ 71 70	\$ 43 00	\$ 144 39	\$ 27 00	\$1214 40
Victoria, etc.	71 27	266 80	230 34	58 96	34 89	20 82	90 84	15 00	812 92
Truro	385 80	1152 02	777 79	352 33	245 49	44 77	245 34	43 00	3268 79
Pictou	546 60	1904 42	2317 55	598 22	321 01	70 65	891 14	71 00	6731 29
Halifax	920 96	2743 04	2470 61	988 20	617 24	313 53	681 33	119 06	8973 50
Lunenburg, etc.	65 73	480 00	216 06	130 30	71 00	28 00	56 86	33 29	1081 15
Wallace	103 44	457 68	381 30	117 95	33 35	26 00	72 40	18 00	1217 12
St. John	341 09	1479 15	656 06	341 59	237 27	84 65	273 66	46 50	3499 91
Miramichi	278 39	605 58	500 43	174 48	137 21	91 19	189 07	66 00	2042 35
P. E. Island	422 46	1173 00	1555 86	274 15	202 90	80 50	429 67	47 85	4206 39
Newfoundland.	120 00	200 00	572 50	48 33	118 00	5 00	35 00	15 00	1113 83
Total	\$3411 24	10860 11	\$9951 85	\$3232 55	\$2067 06	\$ 813 11	\$3109 70	\$ 501 61	\$4161 65

COMPARATIVE STATEMENT.

PRESBYTERIES	Year.	Home Missions.	Augmenta- tion.	Foreign Missions.	Dayspring and Mission Sch.-ols.	Colleges (in- cluding Manitoba.)	Aged Ministers.	French Evangeliza- tion.	Assembly.	Total.
Sydney.	1884	\$ 198 00	\$ 143 00	\$ 243 73	\$ 116 82	\$ 94 00	\$ 70 00	\$ 132 00	\$ 29 00	\$1026 55
"	1885	155 50	338 42	264 35	148 04	88 00	48 00	144 39	27 00	1214 40
Victoria, etc.	1884	76 88	68 34	96 44	34 80	50 32	41 75	66 05	25 68	460 26
"	1885	71 27	266 80	239 34	58 96	49 89	20 82	90 84	15 00	812 92
Truro	1884	475 29	495 90	1055 50	424 88	294 92	110 89	353 34	29 00	3239 72
"	1885	385 80	1152 02	777 79	352 33	267 74	44 77	245 34	43 00	3268 79
Pictou	1884	633 45	608 89	2275 25	661 75	432 95	81 95	640 64	45 75	5380 63
"	1885	546 60	1904 42	2317 55	598 22	331 71	70 65	891 14	71 00	6731 29
Halifax	1884	972 04	1474 17	1979 28	846 27	735 88	285 46	804 52	80 33	7177 95
"	1885	920 96	2743 04	2470 61	988 20	736 77	313 53	681 33	119 06	8973 50
Lunenburg &c.	1884	83 50	246 00	186 70	113 50	77 00	39 00	48 76	32 00	826 46
"	1885	65 73	480 00	216 06	130 30	71 00	28 00	56 86	33 29	1081 15
Wallace	1884	88 99	131 40	459 82	113 80	42 32	32 62	84 33	8 00	961 28
"	1885	103 44	457 68	381 30	117 95	49 35	26 00	72 40	18 00	1217 12
St. John	1884	438 66	357 28	690 63	306 12	245 61	138 89	322 92	112 10	2621 21
"	1885	341 09	1479 15	656 06	341 59	277 21	84 65	273 66	46 50	3499 91
Miramichi	1884	305 67	300 08	350 37	117 25	222 44	85 18	209 92	68 50	1659 41
"	1885	278 39	605 58	500 43	174 48	137 21	91 19	189 07	66 00	2042 35
P. E. Island	1884	602 87	406 48	1403 04	321 17	214 60	83 90	538 34	49 00	3619 40
"	1885	422 46	1173 00	1555 86	274 15	222 90	80 50	429 67	47 85	4206 39
Newfoundl'nd	1884	143 00	105 00	872 50	160 08	370 00	5 00	55 00	15 00	1725 58
"	1885	120 00	200 00	572 50	48 33	118 00	5 00	35 00	15 00	1113 83
Total	1884	\$4018 35	\$4336 54	\$9622 26	\$3216 44	\$2780 04	\$ 974 64	\$3255 82	\$ 494 36	\$2698 45
"	1885	3411 24	10800 11	9951 85	3232 55	2341 48	813 11	3109 70	501 61	\$4161 65

FOREIGN MISSIONS.

REQUESTS, CONTRIBUTIONS FROM SOCIETIES
NOT CONGREGATIONAL, INDIVIDUALS, ETC.

Bequest of the late Robt. Murray, of Merigomish	\$40
Bequest of Miss B. McBeath, St. Peter's R'd. Lot 34 P. E. I.	162
Bequest of Jas. Thompson, of Halifax	200
Bequest of Jas. Ruddick, Gays River	300
" "Jessie Gould, per Rev. S. C. Gunn	3
Bequest of Thos. Fulton Stewiacke	9
Bequest of Mrs. Alex. Cameron, Point Prin. P. E. I.	100
Bequest of Robt. Bannerman, Barney's River	35
Family of late Geo. McKay, Hard- wood Hill	15
Halifax W. F. M. S. for Miss Black- adder	406
Truro W. F. M. S. for Mr. McKenzie and Miss Semple's Sc. H.	50
Truro W. F. M. S. aux. Miss B'd. "L. B." Tunapuna Ch.	25
Charlottetown W. F. M. S.	22
St. Luke's Saltsprings, W. F. M. S. (Ch. Scot.) Mr. R's teacher	25
Interest from Geddie Memorial Fund	220 70
" " Widows Fund	417
Rev. John Morton for Miss Semple's Sal.	25
A. G.	10
Lal Behari for Buggy	20
U. P. Ch. Scot. for Buildings trans- ferred in Trin.	361 66
A friend	100 00
Union M'tg Ccl. St. Matthew's Hfx.	45 10
Union m'tg Col. St. Andrew's Sydney	19 15
Union m'tg Col. Jas. Ch. New Glas- gow	38 71
O. P. Q., Pictou	25 00
Miss Tupper, Upper Stewiacke, con- ditional gift	50
E. M. P. C.	5
Friend for Rev. J. F. Campbell	5
Christian natives of Erromanga per Mr. R.	100
Friend Chatham N. B.	15
"Haligonian' Charlottetown, Ero- manga T.	25
Friend Pictou- Mr. R's miss.	1
Wm. Merson, Sable Is.	2
Two Sisters	3
"Maritime Presbyterian"	150
J. D. Langill, Plainfield	10
Alex. Patterson Esq. Kennetcook	170
Rev. Jos. Annand	10
Anon. Halifax	10
Friend Pine'te P. E. I.	2
Darnley P. E. I.	8
"Boz." Pictou	4
Anonymous Truro	2

"One interested" for Trin.	5
Contributions from Quebec and Ont.	214 55
Rev. J. K. Wright for Poney	100
	<u>\$3565 87</u>

ANALYSIS OF RECEIPTS.

Congregations and Mission Sta- tions	\$9951 85
Bequests	849
Women's Societies (not congrega- tional)	528
Interest from Geddie's Memorial and Widow's Fund	637 70
Contributions from Quebec and Onta- rio	214 55
Donations etc.	1356 62
Total from all sources	<u>\$13,517 72</u>

DAYSPRING AND MISSION SCHOOLS.

Truro, Mission Bd. for Arouca	\$10
Miss. Bd. "Light Bearers" Truro aux.	\$50
6 little girls' Bazaar New Glasgow	13 50
Pictou aux. W. F. M. S. Mr. G. mon.	50
Two Sisters	1
Deaf & Dumb Institution	10
"Maritime Presbyterian"	50
Contributions from Quebec and Ont.	772 78
Total Donations	\$957
From Congregations and Mis. Sta.	3232 55
Total from all sources	<u>\$4189</u>

HOME MISSIONS.

Estate of Jas. Ruddick, Gays River	\$ 53 69
Bequest Miss B. McBeath, St. Peter's Rd., Lot 34, P. E. I.	162
Bequest Edward Smith, Halifax	200
" Mrs. Alex. Cameron, Point Prin. P. E. I.	5
" James Thompson, Halifax	20
" Robert Bannerman, Barney's River	15
Bequest Elizabeth Copeland, late of Merigomish	20
A. G.	10
Interest & Dividends	124
Wm. Merson, Sable Is. Light-House	2
Two Sisters	3
Alex. Paterson, Esq., Kennetcook	60
Col. Com. Free Ch of Scotland	£150 730
Rev. Joseph Annand	10
J. D. McFarlane	
Boz, Pictou	
	<u>\$1644 69</u>
From Congregations and Mission Stations.	3411 24

Balance on hand May 1st, 1884	81 30
Total from all sources	\$5137 23
AUGMENTATION FUND.	
Estate of James Ruddick, Gays River	\$306
W. N.	2
Alex. Paterson, Esq, Kennetcook	60
Rev. Joseph Annand	10
Interest	90 65
	\$462 65
From Congregations and Mis. Stations	10800 11
Balance on hand May 1st, 1884	2159 66
Total from all sources	\$13422 42
COLLEGE FUND.	
Interest and Dividends	\$6592 50
Legacy, Mary Alice Morton, Cornwallis, per Rev. William Dawson	87
Alex Patterson, Kennetcook	87
Rev Joseph Annand	10
	\$6776 50
From congregations and Mis Stations not including Manitoba Col.	2067 06
Receipts from all sources	\$8843 56
AGED AND INFIRM MINISTERS FUND.	
Interest and Dividends	980 87
Minist's Percentage	222 15
Assembly's Financial Com Profit on Sale Stock	708 37
Alex. Paterson, Kennetcook	35
Rev. Joseph Annand	5
	\$1951 39
From Congregations and Mis Stations	813 11
Total from all sources	\$2764 50
FRENCH EVANGELIZATION.	
A. G.	\$ 20
Tw Sisters	2
Alex Paterson Kennetcoo	35
Boz, Pictou	4
Social Lodge, I. O. G. T., West Branch River John	5
	\$ 66
From Congregations and Mis Stations	3109 70
Total from all sou	\$3175 70

BURSARY FUND	
Knox Church, Pictou	\$12
Milford	4 59
Gays River	4
Maitland	10
Cape North	1
St. Matthew's, Halifax	69
Stewiacke	5
St. James Church, Dartmouth	6 22
Windsor	7
St. Ann's and North Shore	1 50
St. Andrew's, Halifax	10
St. John's	7
Chalmers'	15
Acadia congregation	5
Interests and Dividends	254
Friend, St. Johns, Nfld.	200
Member of James Church, N. G.	60
Alex Paterson, Kennetcook	25
Rev Joseph Annand	3
Alex Campbell, Annapolis	3
Rev. J. D. McGillivray	5
FOR PRIZES.	
St. David's S. S., St. John	40
St. Matthew's, Halifax	25
Rev. J. McMillan	25
Rev. Dr. Pollok	25
Fort Massey, Halifax	25
Professor Forrest	10
Wiswell Elocution Prize	5
Morrison	12
Total from all sources	\$876 98

NOTES.

1. The French column includes all contributions whether sent to Mr. Warden or the Maritime agent. The Assembly column includes the sums sent direct to Dr. Reid.

2. The personal contributions, with one or two exceptions where the congregation to which the donor belonged was unknown, are added to the congregational contributions and not entered separately.

The individual contributions have all been acknowledged as such in the 'Record.'

3. The right hand column containing the total contributions of the different congregations, includes the amounts given for Manitoba College which were as follows:
Presbytery of Sydney—Falmouth St. Church, \$4.00, Gabarus, \$3.00, Glace Bay Mines \$2 00, Boularderie \$2 00, Cape North \$2 00, Grand River, &c. \$4 00, total \$17 00.

Presbytery of Victoria and Richmond—Baddeck and Forks Baddeck \$10, Lake Ainslie \$5, total \$15.

Presbytery of Truro—St. Andrew's \$7 80, Acadia \$5, Economy and five Islands \$9 45, total \$22 25.

Presbytery of Halifax—Fort Massy \$50, St. Andrew's \$12, Park St. \$8 55, Chalmers \$3, St. John's \$25, St. James', Dartmouth \$5 Windsor \$5 50, Gay's River and Milford \$8 48, total \$119 53.

Presbytery of Pictou—Prince St. Pictou \$8 70, James Church, N. G. \$ 2, total \$10 70.

Presbytery of Wallace—River John \$7.

Presbytery of St. John—St. John's Ch. St. John \$13 94, St. David's \$20, Richmond \$5, Glassville and Florenceville \$1, total \$39 94.

Presbytery of P. E. Island—Bedeqe \$15.

Presbytery of Miramichi—St. Andrew's Ch. Chatham \$4, Blackville and Derby \$4, Black River \$2. Total \$10 00

Presbytery of Newfoundland—Harbor Grace \$18.

Total \$274.42.

Europe.

Reports indicate that drunkenness is on the increase all over Germany. In Prussia between 1869 and 1880 the public houses increased at the rate of thirty-eight per cent, while the population in only thirteen per cent.

The Sunday rest has been established in Austria. No papers appear in Vienna on Monday Morning. Not as a church celebration on Sunday, but as a day of recreation for the workman, has the legal Sunday rest been decreed. Its duration is fixed from 6 A. M. on Sunday till 6 A. M. on Monday. The Law has been well received in the Industrial and working circles. The public has not taken umbrage at the non-appearance of the morning papers.

Japan.

The Rev. Mr. Kosaki, in his Newspaper published at Tokio gives the following statistics:—The total number of Protestant churches is put down as 120; church members aggregate 7791, a gain of 2,200 during the year. The largest church in the empire is that at Imburi, of which Mr. Ise is pastor, having 410 members. This church also reports the greatest gain in membership within the year, having received 195 new members. The church at Annaka has received during the year 113 members. The city of Tokio is reported as having 29 churches, with 2,279 members.

United States.

Judge Harry White, of Indiana, Pa., has declared that he will grant no licenses to sell liquor in his district, inasmuch as the public good does not require that liquor shall be sold as a beverage.

It is the purpose of the General Assembly of the Presbyterian Church to establish a church in every New England city where there is a sufficient element which has been educated in the Presbyterian faith. In pursuance of this policy the Boston Presbytery, on May 31st, organized a new church at Fall River with about one hundred members, and more are to follow.

The restriction of the liquor traffic grows more severe in Missouri as well as elsewhere in the West and South. The new law that went into effect there lately prohibits the sale to minors, or the tolerating of minors around licensed saloons; allows liquor to be sold where manufactured only in quantities of one gallon or over, not to be drunk upon the premises, and abolishes the wine and beer shop licenses, thus raising the license fee to from \$550 to \$1,200.

Connecticut has passed a law against flash literature, which has recently gone into effect. It imposes a fine of \$50 or less, and imprisonment of three months or less, or both at the discretion of the court, upon every person who shall sell, lend, give, or offer any book, magazine, pamphlet or paper, devoted wholly or principally to the publication of criminal news, or pictures or stories of deeds of bloodshed, lust or crime.

One of the most self-denying ministers in the services of the Presbyterian Church in the United States, is Rev. Alfred Halftown, an Indian on the Allegheny Reservation. A few years ago this man was a drunken pagan, and he and his wife lived in extreme misery. The Gospel was received, and a wonderful change followed. His life and home were transformed, and he became a sober, industrious, prayerful Christian man. He is now employed as a native preacher. 'Whenever he preaches,' says Rev. Mr. Trippe, 'the power of the Spirit is with him, and the people say, 'God speaks through him.' His salary is thirty dollars per year; he preaches every Sabbath, and in order to meet some of his appointments he must travel in going and coming nearly fifty miles.

THE Children's Presbyterian.

NEW HEBRIDES MISSION.

Letter from Rev. J. Annand.

My Dear Young Friends:—

Come let us go to the New Hebrides to-day and see what we can learn there! 'The New Hebrides! Why that is on the other side of the world, how can we go there? We have not money enough to pay our passage away out there; and besides how can we leave our parents, homes and school to go away so far?

Well, let us go away there in thought, and let us talk about them! There are many interesting things to be seen out there, and the people themselves are interesting.

The New Hebrides is the name given to a group or cluster of Islands in the South Pacific Ocean. There are about 30 inhabited islands in the group counting both large and small. They are very beautiful islands. There are high mountains and deep valleys between, where beautiful trees and ferns grow.

Several of the islands are five thousand feet high, which is nearly one mile. Santo is more than a mile high. Tanna is nearly a mile, and Aneityum is over half a mile high above the sea.

These islands are volcanic, that is they were once volcanoes, and were raised up out of the sea by volcanic action and earthquakes. Seven years ago a part of Tanna was raised up 33 feet one day by an earthquake. There are three active volcanoes still seen on the islands, one on Ambrim, one on Lopevi, and one on Tanna. As I have twice climbed the mountain on Tanna to see the volcano there, I will describe it to you.

We had to walk about eight miles to reach the top of the hill, or mountain, where the fire is. When we got near we felt the ground trembling under us where the eruptions took place. For a few minutes all was quiet, and then there was a terrible roaring sound so loud that it shook the hill, and a great quantity of red hot lava and fire were thrown out. On coming near and looking over the top

of the hill down into the hollow, which is called the 'crater' we saw a big pool of red hot melted metal called 'lava' surging about like iron in a smelting furnace. We noticed it swelling and raising up like water in a pot, and after a little it burst in the centre, and threw up a quantity of the red hot lava several hundred feet high, which fell all around the sides of the crater. This bursting and throwing out of the lava was what made the terrible noise.

We looked at it and wondered at the work of our Father in heaven. Bye and bye we saw the lava rising very high so we ran back from the edge of the crater, but we had only gone a short distance when there was an explosion which threw up a great lot of the lava, sending it high into the air, and far over our heads. When it fell we had to watch where it was coming and run from under it. We all escaped and immediately left lest we should get covered up in the red hot lava.

Our native guides were afraid to go near the crater, lest the spirit that they think throws up the fire should kill them. A number of years ago, we are told that a couple of young women who were compelled to marry two men that they hated went and cast themselves into this volcano, and were never seen again.

That day on which we visited the volcano, while going up the path to it, we met some savages who were returning from killing one of their enemies. They had carried the body off the path just before we went along, and were cooking it when we passed. Are they not awfully degraded, when they eat their fellow creatures?

They have many terrible cruel customs also, in all the heathen islands. Satan seems to rule there. Now should not we who live in this country be very thankful to God for all His goodness to us. He has given us the light of His word, and kind teachers and parents; plenty of good food and clothing. He enables us to get, so that we may be always happy and contented in serving Him.

In the missionary hymn 'From Greenlands icy Mountains' are these words—

'Every prospect pleases, and only man is vile.' How very true those words are. 'Every prospect pleases.' The country is so beautiful, the trees always green and lovely, no frost overtakes the leaves or blossoms for it is always summer. Roses bloom all the year in the gardens, and every day from the first of January until the end of December we can gather a beautiful bouquet of flowers.

Nice tropical fruits are on the trees all the year. The sun shines brightly most of the time, and the shade of the wide spreading branches invites us to sit down and admire the works of our bountiful Father in heaven. The soil is rich and yields abundance of food to the husbandman.

The seashore is charming also with its many colored corals and sea plants. The water is always clear and its ripples following each other up the white coral beach invite us to bathe in their refreshing coolness.

See too the variegated and many colored fish and shells amongst the corals. What could be more beautiful than those blue and golden, red and black shiny fellows that move so gracefully about among the coral branches. Truly 'every prospect pleases and only man is vile.'

The streams of sparkling waters running down from the mountain sides, or the bubbling springs near the sea-shore, speak to all saying,—wash and be clean as all things around us are, the lovely trees, the gay birds and shining lizards, but man alone is vile! See the heathen all covered with filth and dirt. Their naked bodies covered with paint and dirt. Why is it that they too do not learn to be clean like everything around them? Poor people, they have never been taught to be clean. Sin pollutes us both within and without.

See those dirty boys about the street in rags and filth! Are they good boys? No, they have been disobedient and bad. These heathen people are vile and dirty in their habits, in their talk and in their food. In these lovely islands where every prospect pleases man alone is vile. So long as they remain in ignorance and all kinds of wickedness they must continue 'vile'.

In the same hymn the question is asked,

'Can we whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?'

The lamp of life is God's word, and

that is the only thing that can raise the heathen from their vileness. Where the gospel has been imparted to the heathen, they give up their savage and cruel customs and live decently.

THE NEW HEBRIDES MISSION.

Letter from Rev. J. W. McKenzie.

Erakor, Efate, May 14th, 1885.

My Dear Mr. Scott :

I have just heard that there is a vessel in Fila Harbour which is to sail for Noumea to-morrow, so I cannot let her go without a note for you, especially as your kind letters have come to hand. I did not intend being so long in writing you, and if you forgive me for past neglect I will promise to do better for the time to come.

The Dayspring arrived here last Friday morning, and about the time she got to the anchorage the rain began to pour in torrents, and scarcely ceased all day. Still I managed to get my mail. I kept a canoe in the Harbor, (you know we are some distance from the anchorage) for visiting Fila, and I sent two or three lads off in it. They thoughtfully protected the mail bag with a large banana leaf otherwise it must have been wet through. In it there were several for Mrs. McKenzie. I ask you on her behalf to thank most sincerely the ladies who have so kindly written her. They will hear from her in due time.

The past hot season has been a most enjoyable one. No hurricane and no oppressively hot days. Had very little rain, indeed for a time we feared a drought. We heard that natives of a small island to the north of us were so badly off for water that in the evenings they went down to the shore, and remained in the sea until their thirst was somewhat quenched. Native food, especially the yam, was a little scarce in consequence of the dry weather, but it is quite plentiful again.

Our health continues good, and the work continues to advance. Several natives who lately renounced heathenism, moved here, and have given us additional labor in the way of teaching.

A new missionary, The Rev. Charles Murray, and his wife have come down in the Dayspring. We have the pleasure of their company on shore, but they leave us to-morrow morning as the vessel proceeds north. Our stores &c. were landed to-day.

The vessel goes as far north as Am-

brym, and there sails direct to Anceityum to gather the missionaries to the annual meeting. After the meeting she is likely to go to Karatonga for teachers for the islands.

Many thanks for the Maritimer for 1884 which has just come to hand.

We have good accounts from our daughter who is in Petersham. She is well and is making good progress at school. You will soon have Mr. and Mrs. Annand with you.

The Robertsons have arrived safely after their long furlough. I am sorry that we are not to see them this year, as they do not expect to come North to the meeting of Synod.

There has been a good deal of sickness amongst our natives during the past month, principally fever and ague. We have kept free from it since we returned.

We feel so thankful to be remembered by you in the great congregation. Do not cease to pray for us, until every native on our island shall have renounced heathenism. We now feel hopeful of seeing this attained. I remember once saying to our dear friend Annand, when he was away inland with me, visiting a distant part of my field, that I had no expectation of seeing the whole of my side of the island evangelized, especially as some parts of it are so inaccessible for the settlement of teachers. But last year quite a number of natives moved down near the shore, in order to get a teacher, and more are to follow, so that now we are fully confident of seeing every native of the island a worshipper of the living God. My fellow labourer on the other side, Mr. McDonald, is meeting with much encouragement of late years.

And now thanking you for your interest in us and our work, I remain,

Yours faithfully,

J. W. McKenzie.

THE TRINIDAD MISSION.

Extracts of letter from Miss Morton.

Dear Auntie :-

We had our quarterly communion yesterday and ten besides ourselves and two teachers sat down. It was a very nice and solemn service. Over eighty people were present and a good number were nice lads just growing up in the school and whom we hope will one day sit with us. I know you would like to have been with us and seen our coolie members. They are few yet but we hope after some years we may have a good number of believing Christian men and women. There

were only two coolie women among the number.

In the afternoon I went to Orange Grove and had a good Sunday School of thirty-three, and more than half girls, which is a rarity. I have a number of nice large girls whom at one time I thought would never learn anything but they are now getting on quite nicely. I have Fanny and a Tunapuna school boy to help me. Fanny takes the scripture lesson, I the catechism, and Henry Moula takes those who work through the week and gives them a good lesson in reading.

One boy can read Hindi quite nicely just from Sunday lessons and some week day lessons when he was not well enough to work. He is a real nice lad and it is a pleasure to teach him he is so anxious to learn. He reads a little English too.

All our lessons are in Hindi, and I am learning to write so as to teach them too.

To-day, Fanny Moula, and I went to Orange Grove and had a nice large class of twenty-eight, eighteen of them were girls which is as I said a rarity. Some are quite large and two are married, but are still allowed to come. The girls are the hardest to teach for they do not care to learn to read, and tell me so, but they like the scripture lesson, catechism, sewing, and writing. They like also the Vnujans (hymns sung to their style of tunes) so I have to try and force them to pay attention and learn to read, and it is not easy. They are very hard to manage but are a good deal better than when I first began. Some of the little ones coming on are nice little creatures, and some quite pretty. I have one about three years old who can answer a few questions in the catechism, and say some verses of the Vnujans and she is such a mite and yet is trying to learn to sew and will torment me if I don't attend to her well.

I gave them, a week ago their half year reward of the clothing, and the poor children were delighted. Mrs. Cumming who lives on the estate whose husband is agent for the proprietor sent me one afternoon some lovely mangoes for them and they were very much pleased.

Yours sincerely,

AGNES M. MORTON.

A BIT OF PAPER.

Opposite me in the car sat a man whose face interested me greatly. It was handsome, without that set extreme perfection of feature which so often indi-

entire lack of character. I read noble traits there, but I felt that they had been dwarfed by evil influences. His brow was large and intellectual, his mouth firm and beautiful, save for a cynical expression which I thought habitual rather than natural. What had first attracted my attention, however, was an eager unrest in his fine brown eyes. I said to myself 'He has drained the world's cup to the dregs, and concludes there is not any good thing left, while involuntarily the good in his nature is seeking and still hoping for something real and true.'

My thoughts were interrupted by his saying eagerly, 'For God's sake, madam, if you have any pity—' I turned in the direction of his glance, and found a woman at my side in convulsions. My heart was at once aroused to the fullest sympathy. I supported the poor sufferer as best I could, while the gentleman stopped the car and himself assisted in carrying her to a drug store, in the ante-room of which was fortunately a comfortable lounge. In our efforts to revive her I unfastened her dress. As I did so a well worn purse fell out. I immediately searched its contents for some clue to a name, but in vain. There were a few silver pieces and a slip of paper, on which was written in a cramped hand these words: 'The Blood of Jesus Christ cleanseth from all sin.' The poor woman, conscious, though unable to speak, smiled as her eyes fell upon the paper, and reached out her trembling hand to receive it.

When she was at last able to give us her address we hired a cab and took her home. On our way thither she gave us a sketch of her history. It was the old story of poverty, distress and widowhood. Her heart had been full of rebellion for the heavy sorrows laid upon her until one day she had strayed into a 'Moody Meeting,' where she heard the words which had carried such a blessing to her soul. 'I would not remain long,' she recounted. 'I had dropped in partly to rest, partly from curiosity; but as I left the building Mr. Moody uttered that sentence. It clung to me all the way home, and I did not rest until I had written it on that bit of paper. I read it over and over again until I knew it was true—true that I was a sinner, and true that Jesus could wash me clean—even me. I had no one to teach me what to do, only the Spirit led me. Since then my life does not seem so hard. I am a seamstress; had been down town to take home my work and receive the miserable pittance for my labor. Years ago I was subjected to these bad spells. I suppose

my sewing late at night has brought them back. It will go hard with my little ones when I can no longer work, but if the Lord Jesus is able to cleanse my sin he is able to care for them. That little slip of paper is my best treasure.

'I will give you gold for it,' said the strange gentleman, drawing a piece of money from his pocket. For a moment a vision of the comforts it would buy must have flashed through her mind, but remarking his sceptical look her faith stood the test. 'You would tempt me, sir. No, I will not sell God's best blessing to me.'

Do not refuse him,' I said. 'It may do for him what it has done for you.'

In an instant her features lighted up. 'O, take it, sir,' she urged, 'without the gold. God's grace is 'without money, without price,' and may He bless it for your happiness and good.' He took it from her hand and dropped it carelessly into his vest pocket. All through he had shown the forethought and tenderness of a woman, but now his face settled back to the old expression.

We found the home of our charge to be poor and bare enough, though neat in the extreme. After a few kind words the gentleman left us, and after his departure we found on the table a twenty-dollar gold piece.

I afterward secured plain sewing for the woman from private individuals, which paid her better with just half the toil. Her health improved, and in time she was enabled to move to a better locality. I interested friends in her behalf, and fitted her children out for school. So her prospects brightened.

Two years had passed, and one morning as I was walking down Broadway I saw a gentleman descending the steps of the Astor House and watching me intently. He hesitated a moment, then hastened toward me with outstretched hand. Somewhat embarrassed I said, 'Your face sir, is familiar, but I cannot name you.'

'Did we not together act the part of 'good Samaritan' toward a poor creature in distress?'

Then of course, I knew him and said so.

'You will please pardon my taking advantage of that chance meeting to address you now, but I am interested to know the fate of that person we befriended. I left home that night for my home in the far West, and this is my first return to New York. I consider my meeting you to day a most happy coincidence.'

I told him, of course, all the above facts regarding the woman, and he seemed much gratified.

'Will you see her again?' he asked.

I replied in the affirmative.

'Then give her this, please,' he added, taking from his memoranda the memorable slip of paper, 'and tell her it proved a blessing, as she prayed it might. I, too, know and feel that the 'blood of Jesus Christ cleanseth from all sin.'

Having sons of my own, my motherly heart became more than ever interested in the young man, and invited him to my house, where he gave me a glimpse of his past life and a full description of his conversion. Reared in wealth he had become a devotee of the world until, satiated with its pleasures and its sins, he grew tired of life itself. He became sceptical as to the existence of any real good, and yet his heart continually longed for something, he knew not what.

The woman's simple story of her faith, told when his heart was softened by the suffering he had seen, greatly impressed him. The paper she gave him seemed, he explained, like a living thing in his pocket. The words haunted him day and night until he was thoroughly convicted and converted.

I thought it a beautiful illustration of God's providence, and it strengthens my belief that there is no such thing as chance, but that

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

—Am. Mess.

HOW LITTLE GRACIE CLOSED A SALOON.

Gracie was only six years old, but beautiful and loving. When her father wanted her to come into his saloon, that he might introduce her to the men lounging there, and hear them praise her beauty, she would say 'No, papa; make the naughty men go away, and then I'll come in.'

There was a children's temperance society in the town, in charge of the Woman's Temperance Union, and little Gracie and her brother, still younger, were invited to attend. The father consented, for he liked to see Gracie dressed and have people notice her.

Gracie had never seen any one pray before: and when the leader talked about God, and asked them all to bow their heads while he prayed, Gracie bowed, awed into the most solemn reverence.

Months passed. Gracie had learned to pray, and often talked to her father about the Christ child, and wanted him

to pray: but he only laughed and called her his little saint.

One day Gracie was taken very ill; the doctor was sent for, and when he saw her he said she was very sick.

'Will I die?'

'I hope not.'

You needn't be afraid to tell me 'cause I'm ready; I asked Jesus to take me if He wanted me.'

The father, who stood at the foot of the bed, sobbed out 'O Gracie! you don't want to leave your papa, do you?'

'Yes I do, if Jesus wants me to come, 'cause He has the best right to me.'

The customers came and went, but the saloon-keeper heeded them not; for his dear Gracie was on her little bed panting her life away. What cared he for money now that the light of life was going out?

One day, on his coming up out of the saloon, Gracie opened his eyes, and turning upon him an imploring look, said, 'O papa, is the saloon open? Are the men drinking? Do close it, papa. I know I will feel better if you will.'

'I'll do it darling—anything to make you feel better.'

The saloon-keeper's heart was almost breaking. The bar-tender was ordered to clear the saloon and close the doors.

'Darling, the saloon is closed,' bending over her a few minutes later.

'Thank you papa. It makes me happy and better already,' and a glad smile came over her suffering face. 'Every five hours Grace would ask 'Is the saloon closed now?'

'Yes, darling.'

'Are the shutters up?'

'Yes, dear, they are up.'

'O papa, I wish you'd never open the saloon again. Mamma, can't you get papa to promise me never to open the saloon again?'

'O George, do promise your dying child,' sobbed the mother, who had never favored her husband's business.

The strong man shook like a reed. He could not speak for a moment; then coming and bending over her, he said in a strange and husky voice:

'My darling Gracie, papa will never open the saloon again.'

'O papa, I'm so glad! I'll tell Jesus, when I get to heaven, that you closed the saloon. And now, dear papa, you must be good, and He'll let you come to that beautiful 'ne, too; and mamma, and and Alice can come.'

There was a glad smile on the dying child's face that soon faded out into lines of pain; but all at once, just at the last, her face brightened up with a strange,

uncarthly brightness, and she cried out joyfully

'O mamma, look, look! the room is full of angels. Papa, don't you see them? They are all about you.'

There was a hush in the room, for the gates of heaven were thrown open to let the pure spirit pass through. Only the body of little Gracie was left—the real Gracie had gone to live with Jesus and the angels.

The father never opened the saloon. The bar-room shutters have never been taken down.

The saloon-keeper has not only signed the pledge but has become a Christian, and expects to follow his Gracie to heaven after a while.—*Vermont Christian Register.*

HOW OLD MUST I BE ?

'Mother,' a little girl once said, 'Mother, how old must I be before I can be a Christian?'

And the wise mother answered, 'How old will you have to be darling, before you can love me?'

'Why, mother, I always loved you. I do now, and I always shall,' and she kissed her mother; 'but you have not told me yet how old I shall have to be?'

The mother made answer with another question, 'How old must you be before you can trust yourself wholly to me and my care?'

'I always did,' she answered, and kissed her mother again; 'but tell what I want to know,' and she climbed into her mother's lap and put her arms about her neck.

The mother asked again, 'How old will you have to be before you can do what I want you to do?'

Then the child whispered, half guessing what her mother meant, 'I can now without growing any older.'

Then her mother said, 'you can be a Christian now, my darling without waiting to be older. All you have to do is to love and trust and try to please the One who says, let the little ones come unto me.' Don't you want to begin now?'

The child whispered yes 'Yes.'

Then they both knelt down, and the mother prayed, and in her prayer she gave to Christ her little one who wanted to be his.

THE BITE-SIDE DOWN.

A stage-coach stopped at Grandpa's door. It brought Allen and Nellie.

'How strong and rosy they grow here!

said their mother.

Allen was a stout boy, but something was always the matter with Nellie.

'Can it be green pears now?' thought the mother, when they had been a week at Grandpa's and Nellie was paler every day.

Rows of nice little trees stood like armed soldiers in Grandpa's garden. Once in a while they fired a hard, but tempting bullet. Allen was never hit. Of course not—the boy that minded mother. And no one saw sly little Nell pick up anything under the trees. She looked guilty one morning, though when Dinah, the nurse-girl, came out of the porch door.

'I didn't touch that pear,' said Nellie, pointing to the one that lay at her feet.

Dinah picked it up. There were the marks of little teeth, and one bite had been taken by somebody.

'Now, miss,' said Dinah, 'you must take that pear and show it to your mamma.'

'Must I?' said brown-eyed Nellie. 'Then I shall hold it the bite side down.'

'No matter which way you try to hold it,' said wise Dinah, looking like a minister with her white tie and apron, 'when one has been doing wrong 'the bite-side' always comes up.'—*Our Little ones.*

A CHILD'S MORNING PRAYER.

Some years ago, there was a little girl, six or seven years old, sojourning for a time in a city apart from her parents. She was a regular attendant at the Sabbath school, and one day she told her teacher that she wished to have a conversation with her minister. He was informed of the fact and called upon her, when she told him she wished him to find her a short appropriate morning prayer. She said that the prayer 'Now I lay me down to sleep,' &c., did for the evening, but she wanted one like it for the morning.

The Minister promised to grant her request and took his leave. A few days after, and before he had fulfilled his promise, the little one was stricken with scarlet fever, and although the minister called upon her she died without seeing him. he then set about the task and decided to publish the facts and call for original prayers suitable for the morning. The case was published in one or two leading papers, and taken up by others, spread all over this country and parts of England. In response, hundreds of prayers were sent in, and it was the intention of the minister to publish a little book containing a full account of the case and

all the prayers, but it has never been done, or had not been when the writer met him. The best one of the whole collection is given below, and may fill a want that has been felt by many parents and children:

And now I rise and see the light.
I pray Thee Lord to lead me right;
In all I do, and think, and say,
I pray Thee Lord to guide my way.
—*Observer.*

GIVING UP ALL FOR CHRIST.

Our young people are doing something to send the knowledge of Christ to the heathen. The following story shows the power of the gospel, and is an encouragement to the children to continue in the good work.

"We suppose that there is only one instance in the history of the Church, of the rejection of a kingdom for Christ. Such an instance is, however, given in a statement made by Mr. C. A. Elliott, C. B., the Commissioner of Assam, who says that U. Bor. Sing, the heir of the Rajah of Cherra, in India, a convert of the Welsh missionaries, did actually renounce his title to the kingdom rather than give up his profession of Christianity.

Eighteen months after the death of Ram Sing, the ruler of this province, the chiefs of the tribes met and decided that Bor. Sing was the heir to the throne, but that his profession of Christianity constituted an obstacle to his succession. Messengers were sent to him, and he was urged to abandon his religion, and assume the rulership of the kingdom. His answer was, "Put aside my Christian profession! I can put aside my head-dress or my cloak, but as for the covenant I have made with my God, I cannot for any consideration put that aside." Another was therefore appointed king in his stead. Since then he has been impoverished by law suits about landed property till he is now in danger of arrest and imprisonment.—*Central Presbyterian.*

THE BRITISH AND FOREIGN BIBLE SOCIETY.

Most of our young readers have heard of this Society. Let me tell you something about it. Eighty years ago Bibles were scarce and dear. The story is told

that a little Welsh girl one day met her minister. He asked her where she had been. She told him she was to a certain place to read a Bible as she had none of her own. He thought over the matter and tried to start a Bible Society to supply Wales with cheap Bibles. His friends said why not have a society for all of Britain, for all need it. Others said, why not have a society for the world. The whole world needs the Bible. It was done. On March 7th, 1804 was first organized the British and Foreign Bible Society;—For eighty-one years it has been going on doing its blessed work, in printing and distributing the word of God.

The following is a statement of its work last year. There was sent to it as free gifts to help it in distributing the Bible, £144,970 4s. 3d. This is to help it so that it can give Bibles to poor people for nothing, or sell them at less than cost.

It received for Bibles sold at home and abroad £108,693. 19s. 8d. Its receipts altogether were more than a million and a quarter of dollars. The expenditure for the year was £231,005. 9s. 7d.

It sold or gave during the year, 4,161,032 copies, or portions of the Word of God, and it has distributed since its beginning 81 years ago 104,196,965 copies or portions of the Scripture in 261 different languages or dialects.

AWAKENING AMONG THE JEWS.

It is always pleasing to hear of the Jews taking an interest in the religion of that Jesus whom their fathers rejected and crucified. Such an interest is reported from many places in Eastern and Southern Europe. The following letter from Galicia, shows, it is said, the feeling in many places. It was addressed "To the Holy Bible Society, London" and read thus.

"Behold, I have heard out of the mouth of a true and well informed man, that the honourable Society is in possession of documents, dating from the times of the Holy Messiah, and containing

many proofs of His being sent by the Almighty for our good.

Since I heard this, terror has seized upon me. I dread lest we should bring sin upon ourselves by denying Him, and lest we should have to suffer for this in the world to come. I have therefore determined to examine these documents so long as a living breath is in me.

I am agent for an Insurance Company, but my chief employment is teaching Jewish children. Perhaps my scholars will one day thank me if I introduce this new light to them. Can the whole world be in error? There must be some truth in this thing.

May I respectfully request you to send me a Hebrew Old Testament and also a New Testament in Hebrew, with the German and Polish translation; also some Hebrew and German Prayer-books, and several instructive books for children in the fourth and fifth classes?

I will unveil the new hidden light gradually to my scholars, and may the Eternal One in Heaven be with the Society and all its supporters."

GENERAL GRANT TO THE CHILDREN.

General Grant one of the greatest and best loved men in the United States died recently. In the war he was the most successful General. Then he was President of the United States for two terms eight years.

When he was President, in the year 1876, the United States reached the age of 100 years as a country. A Sabbath School paper sent to him, asking him for a message to the children. He sent it. It was printed and was as follows:

Washington, June 6th, 1876.

To the Editor of the Sunday School Times Philadelphia.

Your favor of yesterday, asking a message from me to the children and youth of the United States, to accompany your Centennial number, is this moment received.

My advice to Sunday-schools, no matter what their denomination, is: Hold fast to the Bible as the sheet-anchor of your liberties; write its precepts in your hearts, and PRACTICE THEM IN YOUR LIVES.

To the influence of this book are we indebted for all the progress made in true civilization, and to this we must

look as our guide in the future.

"Righteousness exalteth a nation: but sin is a reproach to any people."

Yours, respectfully,

U. S. GRANT.

A SYNOD'S OPINION OF TOBACCO.

At the last meeting of the Synod of the Reformed Presbyterian Church in the United States, comprising 121 congregations the following decided action was taken against the use of tobacco.

1. We express our strongest disapprobation and condemnation of the traffic in and indulgence in the use of tobacco, and warn our members against this blemish on Christian character.

2. The Synod reiterates all its former brotherly admonitions to ministers, elders, deacons and Sabbath-school teachers that their continuance in this practice is inconsistent with their position as examples to the flock and is most ensnaring to the youth of the Church.

3. That Presbyteries be enjoined to carry out the law of Synod by not receiving or retaining under their care students that continue in this habit, in refusing them licensure, and we will respect the request of those Presbyteries that have asked that no tobacco users be assigned to them, and that they will be justified in refusing appointments to any such offenders as may through oversight be allotted to them.

4. We most earnestly and kindly warn our youth, precious sons of Zion, not to be misled by the evil practice of many professing Christians who mourn this bondage. We remind them that if these fathers had been taught the evil of this practice as we have they would not deliberately have chosen this course. The fact that professing Christians are addicted to the habit does not change its abominable and sinful character, nor will it in any way avert its consequences in your lives.

"THERE WERE TWO."

'People say sometimes I shall take my chance with the dying thief. Ah! but which of them? There were two.'

These were the words I heard from some one preaching in the open air as I passed the railway station at—, and my mind has again and again recalled that solemn story of Luke xxiii. 'There were two.' Yes, indeed. One went from the side of the Lord Jesus to the Paradise of God, the other went to reap eter-

nally the wages of his sins.

Reader, 'there were two.' With which of them will you spend eternity? Ah! ponder the solemn thought, the awful alternative; an eternity of unsullied bliss with Jesus, or the blackness of darkness forever with the devil and his angels.

'Be reconciled to God.' That gracious Saviour's heart is the same to-day as when he hung on that cross. He says still, 'Come unto Me.' Reject not this offer of mercy; it may be your last.

THE BLIND ZULU BOY'S STORY.

My name is Tungwana. I was born in Natal, South Africa, and my home is twenty miles from the great Tugela River. My father was chief of a tribe. When I was a baby I lost the sight of one of my eyes. When I was about ten years old I saw one lay at the English government station a man working in iron, and I went near to see how it was done. The sparks were flying and that was the last thing I ever saw, the last ray of light. One of the sparks flew into my eye, and I became totally blind. It was like death; often I cried with the pain in my heart, which was sometimes harder to bear than the dreadful pain in my eyes.

At times, like weddings and feasts, when the people would all go and I could not, I felt as if my heart would break. My mother would never go and leave me, and many bitter tears we shed when alone together. I longed to die, and often felt as if I could kill myself. Then I thought all would end; I would just die as the beast dies. Sometimes I ran hard, saying I did not care where I went or how I fell and hurt myself. I would fall in the tall grass many a time, and lie there hoping I might never get up again. But my mother would be sure to find me, I knew nothing of God; all was dark, dark to body and soul. I knew not that I had a soul.

I always liked to take a bath in the river every day, but I had never gone alone. One morning I waked when the cocks began to crow, and thought I should try if I could go alone and take my bath. The river was about half a mile away. I got up and set out. The air was fresh and pure, and the birds were waking up to sing their morning song. I did not know if it was yet light; it was all the same to me, night or day; I could never see again. I went safely to the river and had a nice bath. I came out and was able to find everything just

as I had left it; my native dress on one side of the path and my sticks on the other (a Zulu will never go away from home without sticks; every little boy carries at least one or two.)

I do not know when I had been so happy as that morning; I was pleased to have got on so nicely alone; I wondered how it was that I had such nice thoughts; where they came from; where everything came from! As I quietly walked home thinking on things, it seemed as if I were not alone, that some one was with me, was helping me, and that was the reason I had gone on so well this morning. Yet I could hear no sound that told me any one was near.

I now believe these were my first thoughts of God. It was like a little trust. I hardly know what it was like. From the children in the school I had heard that there was a God. But the thought was very vague, and had taken no real form in my mind.

About this time 'Inkoazana' (Miss H.) and Titise, a native woman, began to have meeting at our kraal for the women. They were sometimes in my mother's house. One day I was at the meeting; they spoke to me, but I would not say much. I just sat, as I often did, with my blanket on my bowed head. They have since told me that they often thought I was very stupid as well as blind. They had no idea that I had listened to every word they had spoken at the meeting, or that I had listened at all.

When Panda died in Zululand, and his son Cetewayo was made king, in that year I began to understand truly that the Son of God had come into the world. I had heard the name of Jesus, but I did not seem really to know who he was, or why he came. One day 'Inkoazana' came to the meeting, and she told us about Jesus walking on the water; how kindly he helped Peter when he was sinking and unable to help himself; how he put him in the boat where he was safe from harm. Then he said: 'That is the same Jesus who loves us, who is our friend. He took Peter out of his trouble, and put him in a safe place. So he can take us out of our sins, can help us, can keep us safely, and at last take us to his own beautiful home.' Those words did not go out of my mind; I thought of them continually.

I could not get away from the thought that this same being, Jesus, was near me was my friend, and I longed to know more about him. I could scarcely wait for the next meeting, and then only Titise came. I asked her to tell me more

about Jesus. She told me something that he did, but I longed to see 'Inkosazana,' that she might tell me just as she had done before.

The next week she came. When I heard her step my heart bounded with gladness. I then did not wish to keep my head in my blanket! I told her how very glad I was that she had come. She sat near me, and I asked her all I liked. We talked much about the Son of God, and what he had suffered and done for us. As I heard more and more of his love, a stillness came into my soul when I thought of his being my friend. She told me of his opening the eyes of the blind, and then she said: 'It may not be in this world, but some day you will again see. Jesus can make you see; it will not be a dream? In another world much better than this, there will be his home, the home of God and the redeemed. He loves you, is truly your friend. When it is best for you to go, if you will trust in him and obey him, he will bring you safely there. Then you will be no longer blind.'

Oh, I cannot tell you how sweet it was to me to here all these glad tidings! They were continually in my thoughts, and were to my heart like rain in a dry and barren land. Yet I felt that I did not know how to speak to him, who was so great, so pure, so holy; yet I hoped that he would understand me. So that night, and when alone, I often put my head in my blanket, and whispered a few words to him.

'Inkosazana' said that I could go to school, and the teacher would teach me verses from the Bible. He wished me to learn the third chapter of John. So I went to school, and while learning that chapter I saw very plainly that Jesus Christ the Son of God was my Saviour. I asked him with all my heart to take my sins away, to take me and keep me. I trust that I was then truly born again.

Since that day I have never known a time when I did not feel that God was with me and heard my prayers. It is not difficult for me to remember chapters and verses from the Bible, or where they are written. I have learned a great many, so that now when I preach I can get on without any one helping me by reading the Testament or hymns. I sometimes think that it is better for me to know the Testament and parts of the Bible in this way than to be able to read it. I am glad when I speak to others of Jesus that I can remember his words to tell them. I never now feel lonely and sad, as I used to do; I have continually

so much to think of that is pleasant. I have even grown happy in the thought of being blind. If I had not been blind, I might never have sought and found Jesus Christ. To have found him is more to me than eyes or any earthly thing.

My one great desire and joy is to tell others of Jesus, and how they may find and follow him. I have been in the Theological Schools at Adams for over two years. I learn by listening, and hope in that way to be better fitted for the Master's use.

I am twenty-nine years old. I have a wife and a little daughter. My wife is being taught by one of the ladies at Adams. When we have finished here we shall hope to return to Umvoti, and live near our old home, where I trust that God will help me to be pastor over the people of my father's tribe, and to lead many of them to love and follow the Lord Jesus Christ.

I want to thank you, more than words can express, for sending missionaries to us. I love to pray for them and for you who send them. Will you not pray much for the native pastors, that God will raise up many more to work for him, and give us much of the Holy Spirit? For the darkness here is great—very, very great! —*Missionary Herald.*

STORY OF A CHINESE CRIPPLE.

A-Keet was hunchbacked, small in stature and in delicate health, and regarded with disfavor in consequence. She became a pupil in the day school, and her heart rendered more susceptible by hardship and suffering, soon opened to receive the peace of Christ. Her conversion was a complete and joyous one; she astonished the elders and pastors by her deep experimental knowledge of the truth. Her happy trust and consciousness of Christ's presence and help were shown as her eyes kindled when she spoke of His love to her and her faith in His care and protection.

Although eleven years old when she appeared before the Session preparatory to uniting with the Church, she looked like a child of six; but in the pale, bright face upturned there shone the light of peace that gave unmistakable proof that the secret of the Lord had been revealed to her. She distinguished herself in the boarding school in general attainments, but especially excelled in the beauty of her handwriting, and was able to assist in teaching for a few years; but smitten by disease, she was soon rendered helpless and made to suffer months

of agony. Her face was ever a picture of sweet serenity; her great delight was to talk of Jesus and urge her friends to receive him. Through her prayers and tender entreaties her mother was brought to the Saviour. Her favorite passage was, "Come unto Me all ye that labor and are heavy laden, and I will give you rest," which she would quote as expressly given for her comfort. Her pure and spirituelle face, upturned with eagerness to receive the message of divine love, her patient resignation and perfect trust, were beautiful to look upon, and showed what a priceless pearl was found in that frail body.

Living with her mother in the merest hovel, she never murmured at her fate, but ever shed the radiance of a sweet and gentle spirit through the comfortless room, and filled it with the fragrance of her joyous trust in Jesus. Her last days were brightened by permission to have a room in the boarding-school, where during vacation, she was carefully tended by her mother until the bright spirit took its glad flight. Without the Gospel, the story of this beautiful life would have been one of misery and neglect, her misfortune only tending to increase the unkindness of her people. What encouragement to send the Gospel to those who sit in darkness.—*For. Miss.*

WHAT ROMANISTS ARE DOING IN AFRICA.

Our young readers have generally thought of missionaries as those who tell the heathen of Jesus and his love. But all missionaries do not carry the same message. The church of Rome sends forth its missionaries to teach people to pray to Mary and the Saints, and to trust to the priest for forgiveness of sin.

Protestant missions have been doing a good work in Africa for many years. Moffat and Livingstone lived and laboured there.

Now that Central Africa is being opened up, the Church of Rome is sending forth her servants there.

'On Easter Sunday in the Cathedral of Algiers forty additional missionaries received their final dismissal for the field in Eastern Central Africa.

Cardinal Lavigne presided and, after the usual addresses, each missionary knelt down at his Eminence's feet, and

received the kiss of peace and episcopal benediction. The missionaries then ascended to the highest step of the altar, and stood in a row. The Cardinal, the bishops, and all the clergy and seminary students then knelt down and humbly kissed the feet of each missionary, in memory of the passage in the Scriptures, 'How beautiful are the feet of those who bring good tidings!' This caravan of missionaries is intended for the four Apostolic vicarates into which Central Africa has been lately divided by the Roman Pontiff. They are intended to spread from Zanzibar, down the basin of the Congo to its estuary, and fight a hand-to-hand battle with Protestants of all denominations.

The party consists of lay brothers and ordained fathers, and sisters are preparing to follow. The fathers have been carefully trained in the seminary at Algiers. They belong to a special religious order, with a peculiar half eastern dress, of which the native red cap is a conspicuous feature. One peculiar feature of this system is the PURCHASE OF YOUNG CHILDREN of both sexes to be trained up to be teachers, catechists and native priests.

Mgr. Livinhac, in the last number of the *Missions Catholiques*, from which the above information is quoted, acknowledges the receipt of the sum of 1,570 francs, 'for the purchase of pagan children,' and another sum of 676 francs, for the purchase and baptism of pagan children under the names of Marie Therese, Theodora, Elizabeth, Marie Anne, etc., which places it beyond doubt that the hazardous policy of purchasing female children is intended to be vigorously carried on.—*For. Miss.*

Such missions are but the blind leading the blind. Let us work and pray that Christ the true light may be carried to these dark lands.

The great statesman William Pitt purchased a rich velvet riding-habit for his accomplished daughter. The robe was wrought by a poor needlewoman in East London, whose husband was rolling in his drunken vomit at home, burning up with fever. The beautiful daughter of the noble Lord caught the fever from the garment as it came from the foul air of the sick room and died. The wicked and vicious cannot suffer alone. We must carry the light of heaven and the love of Christ into all these dark dens.

LETTER FROM A PASTOR.

Dear Children :

The attention of christian people is now being directed to the peninsula of Corea on the East of Asia. For a long time this country has been sealed against the gospel and no foreigner was allowed to enter it. Lately it has been opened and is now occupied as a mission field. A book has recently been published giving an account of its history, manners, and religion, and very likely it will find its way into some Sabbath School libraries. It will be read with much interest for many will now wish to learn something of this land.

Corea contains a population more than twice as large as Canada, and the children of the country especially little girls live in a most wretched condition. When 8 or 10 years of age they are engaged to their future husbands. If in after years they become mothers their husbands can put them away for a very slight fault, and they must take the children and provide for them. When boys and girls reach four or five years of age they use tobacco and everybody smokes both men and women.

When the King goes out on the street he is carried, and over his head is a rich canopy of gold. There must be no noise as he passes along, every door and window must be shut, and nobody is allowed to look at him. If he meets any great men or soldiers they must turn their backs to him, they would not dare to gaze at him or to cough.

They are also very superstitious and every tree, mountain, water course, kitchen and chimney has its god. To these gods they must pray, present gifts, and perform penance that they may appease them.

Last year the Presbyterian Church in the United States sent a missionary to this country, Dr. Allen. He has gone alone into dark Corea the pioneer of the Gospel and many prayers have been offered in his behalf. God is already answering the prayers and has opened up the way for him in a most remarkable manner. He has secured a residence and now a home and is preparing the way for mission work.

Not long after reaching the capital of the country, a rebellion broke out which lasted several days. A good many people were wounded, who were placed under the care of Dr. Allen, the missionary. He showed a great deal of skill in teaching them, and the natives were much astonished in seeing the wounded healed.

In this way he has gained a position and much influence over the people.

The king, queen, and leading men, have become his warm friends. The government at their own expense are building a hospital to be under the missionary's charge. By this means his influence will be extended and many hearts will be opened to receive the gospel.

How wonderful God carries out His purposes. He is never at a loss for agents, and frequently He makes the wrath of man to praise Him.

Pray that Corea's millions may soon be brought to the Saviour.

D.

LYING OR STEALING.

A little girl came in her night-clothes, very early one morning, to her mother, saying, 'Which is worst, mamma, to tell a lie or steal?' The mother replied that both were so bad she could not tell which was worse. 'Well,' said the little one, 'I've been thinking a good deal about it, and I've concluded it's worse to lie than to steal. If you steal a thing you can take it back, 'less you've eaten it, and if you have eaten it you can pay for it. But'—and there was a look of awe in her little face—'a lie is forever.'

SLAVE TRADE IN AFRICA.

A sad picture of the depredations of the slave trade around the southern extremity of Lake Tanganyika is thus given by Rev. Mr. Swan, of the London Society Mission :

'This district was once the most flourishing around Tanganyika. It was destroyed shortly before we arrived; but the people returned, believing themselves safe near us. Alas! it is not so. Last year, after grubbing up the ground, they planted their crops with great labor; just as they were fit to be gathered, down swept the followers of the Arabs connected with Tippu Tib, and as I write this they are passing along the opposite bank of the Lolu loaded with the crops of these poor Walungu. Men are captured and enslaved with wives and families, homes broken up year by year, and that at our very doors. Cannot something be done to prevent this ?

Were there only motives of humanity to inspire the missionary work, they were quite sufficient. To read daily of the habitations of cruelty which still exist, and to attempt no relief were a crime.

GREAT MEETING IN JAPAN.

BY REV. M. L. GORDON, D. D., OF KIOTO.

The *Dai Shimbokukai* or *Great Fellowship-Meeting*, of the Christians of Japan was held in the city of Kioto, beginning on May 7th, and lasting four days. This was the fourth meeting of the kind that has taken place; the last one having occurred in Tokio two years ago, at the time of the memorable revival. As was to have been expected, this meeting was larger than any of its predecessors, the delegates numbering over seventy, and representing nearly fifty churches, while the number of Christians present unofficially brought the aggregate to near 500.

The meeting was held in a temporary building erected for the purpose on the river-bank. The delegates were provided with tables, on each of which was a little pyramid marked with the corresponding delegate's number, and in all the discussions the delegates referred to each other and were addressed from the chair not by their names but by their numbers. The formality resulting from this was less than might have been expected, and it no doubt added to the dignity and decorum which marked all the proceedings. In this and some other respects the meeting compared very favorably with similar ones seen in America. The delegates were generally men of manifest ability and experience. The addresses, as a rule, were able, and the prayers and exhortations bore witness to a good deal of spiritual life. In many hearts there seemed to be an intense longing for greater spiritual blessings, and if these were not received during the meeting in the fullness hoped for, many felt, at least, the blessing of 'hungering and thirsting after righteousness.' The spirit of union was very marked, and although no missionaries took part in the exercises, those present were very cordially received as advisory members. On Sunday, Christians connected with the Presbyterian, Cumberland Presbyterian, Dutch Reformed, Methodist Episcopal, Canadian Methodist, Congregational, Episcopal, German Evangelical, and doubtless some other churches, united in celebrating the Lord's supper.

The meeting proper closed on Sunday, May 10th, but the Christians of Kioto took occasion of the presence of so many pastors and preachers to hold *Sekkijokai*, or preaching meetings, on the 11th and 12th. These were held in a large theatre and lasted from two to eleven p. m. each

day, with a short intermission for supper. There were eight or ten sermons daily, only one or two having been preached by Americans. Hearers were admitted by ticket, and nearly 5,000 tickets are said to have been issued during the two days, though not more than 1,200 or 1,500 were present at any one time. The utmost good order prevailed throughout.

Such a meeting as this teaches many lessons. It shows among other things the progress Christianity has already made in Japan. These men are the pastors and teachers of several thousands of Christians. They represent Christian work that is going on in almost every part of the land. Their ability and position is shown by their appearance and by the thousands who flock to hear their sermons. No one could follow them in their prayers and deliberations and see how they embrace the people of the whole land in their purposes of love, without feeling that Christianity has come to stay; that if, by some revolution in the government or in popular feeling, the missionaries should be driven away, the banner of the cross would not be suffered to trail in the dust. Hundreds and thousands would bear it aloft at the hazard of their lives.

Such a meeting is pretty sure to have impressed the Japanese favorably. The one thing which more than all else fills the mind of a citizen of Japan of to-day is the idea of a *representative government*. In this his hopes centre. Through it he expects relief from all the ills that flesh is heir to. Such a person entering this Christian assembly would see representatives from all parts of the land coming together to consult over common interests. He would see them taking their places as equals and deciding all questions by vote. Moreover, he could not fail to notice that the meeting was purely Japanese. Foreigners were present, it is true, and treated with proper respect, but they were, after all, outsiders, with no vote and no voice. Seeing this, he could hardly have failed to say to himself: 'This is what I have been looking for; this is what I like.'

Again, the prospective missionary to Japan would have found this meeting an interesting object-lesson. Looking at these educated gentlemen, with their Japanese, Chinese, and English Bibles and other books in their hands, he would have realized that his work was not among a barbarous people whose language he would have to reduce to writing, whose literature he would help to create. He would have seen, also, that his work

is not to lay the foundations of a church, but to assist in building up and guiding a church already established. He would have learned that in his work he must stand by the side of native preachers who read English with ease and Japanese and Chinese better than he can ever hope to do; and whatever influence he exercises on this growing church must be personal rather than official; mental, moral, and spiritual rather than ecclesiastical and formal.

And then, if he is the sensible man he is likely to be, he will say to himself; "If to be a doctor, or a lawyer, or a dentist, or a dressmaker is worth years of special study and untiring effort, how swiftly and gladly will the months and years go by which prepare me to take part in the building up of a Christian nation!"

NEW GUINEA GODS.

At nine p. m. Avea took me quietly into his house. An old man following gave orders to a man outside to close the door, and to prevent any one coming up the ladder. A bag made from the sago palm was taken down, and I was asked in a whisper if I would like to see the maker of heaven and earth, thunder and lightning, south-east and north-west winds. I whispered back, 'Yes, certainly.' Out they came, a small figure of a man and another of a woman, both coarsely carved. Out came another, which I should call a carved shuttlecock. 'Well, Avea, and how is it managed? He places the man and woman side by side, and if thunder is wanted, or if it is thundering too much, he holds up the shuttlecock, and the thing is done. For wind, he alters the position of the man and woman, placing them according to the required wind, and holding the shuttlecock in a different way. I asked Avea to sell them; but he would sooner part with everything he had than with these ancient articles. For long generations they have been in the family.' *Work and Adventure in New Guinea.* By Chalmers and Gill.

The new Morning Star, of the American Board, which recently arrived at Honolulu from Boston, does credit to the versatility of her Yankee projectors and owners. She can be a steamer or a sailing vessel as the case may require, can shift her steering gear from bow to stern, *o. vice versa*, and use the same hollow shaft for smoke-pipe or mast, according to circumstances. On reaching the stormy Straits of Magellan, she folded up her

broad white wings, and, changing her steering apparatus to the bow, pushed through the stormy passage against a strong head wind as a steamer, spreading her wings again when she reached the broad Pacific. 'All things to all men for Christ's sake was Paul's motto, and it is hers.

It is a popular maxim that experience is the best teacher. This is true—and false. Did you ever know a moth that had been singed by the flame, fail to dash directly to the flame the moment that it could use its wings again? How large a proportion of those who have learned by bitter personal experience what the vice of drunkenness (or any other vice) is, turns from that sin on account of that experience? There are, in fact, many teachers concerning evil better than experience of evil. The warnings of a father, the gentle leadings of a mother, the holy precepts of a Sunday-school teacher, if heeded, are better far than the lessons of experience, in the direction of those warnings; for these teach through defending and preserving, while experience teaches too often through loss and destruction.—*S. S. Times.*

Every step toward Christ kills a doubt
Every thought, word and deed for Him
carries you away from discouragement.—
Dr. T. L. Cuyler.

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A LITTLE BOYS SERMON.

Two little boys were playing together. Eddie, said Harry, I'll be a minister and preach you a sermon.

All right, said Eddie, I'll be the people.

Harry began, my text is a short one, 'Be kind.' There are some texts in the Bible on purpose for little children, and this is one of them. There are a great many heads to my sermon.

First, Be kind to Papa, and don't make a noise when he has a headache. I don't believe, Eddie, you know what a headache is, but I do, I had one once, and did not want to hear any one speak a word; and if I heard a noise the pain was dreadful.

Second, Be kind to mamma, and don't make her tell you to do a thing more than once. Think how tired she must get saying, 'It is time for you to go to bed' half a dozen times over.

Third, Be kind to baby. You have leaved out, be kind to Harry interrupted Eddie.

Yes, said Harry, but you will be kind to me if you are kind to all the others; because you will forget to be unkind. I was saying, be kind to baby, and lend her your red soldier when she wants it.

Fourth, Be kind to Jane, and don't kick and scream when she washes you.

Here Eddie looked a little ashamed, and said, But she pulled my hair with the comb.

People musn't talk in meeting, said Harry.

Fifth, Be kind to kitty. Do what will make her purr, and not what will make her cry.

O Harry! cried Eddie, with tears in his eyes, don't preach any more, 'cause I will always be kind now.—*Chris. Advocate*.

TEMPTATION.

The serpent has found its way into all the Edens of this world. Never, until this mortal puts on immortality, does it put off finally the possibility of sinning. Nowhere can a man go that temptation will not find him. Temptation possesses a free pass on all the railroads, a free berth on all the boats, a free entrance to school-rooms, and business offices, and playgrounds—and even to the churches. Little escape, for example, does the reforming drunkard find in boarding the express train that, with every moment, puts another mile between himself and his old saloon haunts. Old evil associa-

tions he indeed leaves behind, but not the old evil thirst, the old fierce temptation. That shares his seat in the train his stateroom on the boat, and halts only when he halts. Temptation finds the hermit in his ascetic retirement as readily as though he mingled with the crowd. Temptation climbs the high and bare and guarded wall of the convent as well as the latticed arbor of the pleasure-seeker. Temptation pays no heed to warnings of 'no admittance,' be such warnings moral, legal, or ecclesiastical. Temptation's very power for evil is in this constant presence, which leaves not an unguarded moment or movement of the soul unnoticed. Then what? Then we must be vigilant. If temptation insists, we must resist, and must persist in resisting. If the evil is watchful in attack, we must be watchful in defense. And, above all, if temptation tempts us with that subtlety of temptations—discouragement in the struggle—let us lean hard on the divine promise that our temptations will never be beyond what we are able to bear. God's help would have made Canaan the Land of Rest to the Israelites if they had had faith, even while they found it a land of many conflicts. God's love will give us rest amidst our inevitable struggles—if we will rest upon that love.—*S. S. Times*.

CARING FOR WHAT THE WORLD SAYS.

Why will you keep caring for what the world says? Try, O try, to be no longer a slave to it? You can have little idea of the comfort of freedom from it—it is bliss! All this caring for what people will say is from pride. Hoist your flag, and abide by it. In an infinitely short space of time all secret things will be divulged. Therefore if you are misjudged, why trouble yourself to put yourself right? You have no idea what a great deal of trouble it saves you. Roll your burden on him and he will make straight your mistakes. He will set you right with those with whom you have set yourself wrong. Here I am, a lump of clay; thou art the potter. Mould me as thou in thy wisdom wilt. Never mind my cries. Cut my life off—so be it; prolong it—so be it, Just as thou wilt, but I rely on my unchanging guidance during the trial. O, the comfort that comes from this!—*Gen. Gordon*.

SLIPPERY PLACES.

A woman correspondent of the *Maine Farmer* writes:—"At the close of a bright cold afternoon I was going to my home from a neighboring friend's, and by the way was crossing the street when I saw a boy coming up on the other side slip into the snow. He was up in a half minute, and I saw he had no overcoat, no mittens, a cap without a visor, and tattered clothes; but I soon found he had a noble heart beating beneath his ragged jacket. On getting up he shook the snow from his little hands,, which were red with cold, curled them up under his arms and waited until I reached the other side, then said, 'Take care! It is slippery there!' The poor little boy was a young philanthropist without knowing it. I have often recalled the boys kindly caution. Let me tell you a few of the times when I think of it. When I see a young man whose expenses exceed his income I think, 'Take care! It is slippery there!' When I see one loitering around billiard saloons and gaming-rooms I think he is on a slippery place. When I meet one whose breath is tainted with strong drink I want to say to him, 'Take care! It is very slippery there!' When I see a school-girl who spends more time in the skating-rink than on her lessons I fear she is on slippery ground. When I see a sweet girl talking at the street corner, or flirting with an immoral man, whose breath is taint upon her purity, I wish I could engrave on her heart, 'Take care! It is very slippery there!'"

THE CHOPPED BIBLE.

A few years ago a Bible distributor, while passing through a village in Western Massachusetts, was told of a family in whose home there was not even the cheapest copy of the Scriptures; so intense was the hostility of the husband to Christianity. The distributor started at once to visit the family, and found the wife hanging out the week's washing. In the course of a pleasant conversation he offered her a neatly bound Bible. With a smile which said 'thank you' she held out her hand, but instantly withdrew it. She hesitated to accept the gift, knowing that her husband would be displeased if she took it. A few pleasant words followed, in which the man spoke of the need of the mind of divine direction, and of the divine adaptation of the Bible to that need, and the woman resolved to take the gift. Just then the husband came from behind the house with an axe

on his shoulder. Seeing the Bible in his wife's hand he looked threateningly at her, and then said to the distributor:

'What do you want, sir, of my wife?' The frank words of the Christian man, spoken in a manly way, so softened his irritation that he replied to him with civility; but stepping up to his wife he took the Bible from her hand, saying, 'We've always had every thing in common, and we'll have this too.' And placing the Bible on the chopping-block he chopped it in two parts with one blow of the axe. Giving one part to his wife and putting the other half in his pocket he walked away. Several days after this division of the Bible he was in the forest chopping wood. At noon he seated himself on a log and began to eat his dinner. The dis severed Bible suggested itself. He took it from his pocket and his eyes fell on the last page. He began reading and soon was deeply interested in the story of the Prodigal Son; but his part ended with the son's exclamation, 'I will arise and go to my father.'

At night he said to his wife with affected carelessness, 'Let me have your part of your Bible. I've been reading about a boy who ran away from home, and after having a hard time, decided to go back. There my part of the book ends, and I want to know if he got dack, and how the old man received him.' The wife's heart beat violently, but she mastered her joy, and quietly handed her husband her part without a word. He read the story through, and then re-read it. He read on far into the night; and not a word did he say to his wife. During the leisure moments of the next day his wife saw him reading the now joined parts, and at night he said abruptly—'Wife, I think this is the best book I ever read.' Day after day he read it. His wife noticed his few words, which indicated that he was becoming attached to it. One day he said—'Wife, I'm going to try and live by that book. I guess it's the best sort of a guide for a man.'

The late Rev. J. L. Murdock of Windsor organized a Presbyterian congregation at Annapolis in Sept. 1857. He dispensed the Sacrament of the Lord's Supper in that town for the first time. Sixteen sat down and partook of the emblems of the Saviours love, and on the 19th of Sept., 1858 a pastor was settled over the little flock, Rev. James A. Murray. Though weak and struggling the cause is still maintained under the pastorate of Rev. William Maxwell.