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Go Ye THE PRESBYTERIAN CHURCH IN CANADA

The Maritime

Presbyterian

A Every Creature

unto all the World

Preach the Gospel

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

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JAN. 15, 1883.

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Samples have been sent to every Presby-
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MACGREGOR & KNIGHT.
125 Grandville St.
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"Another year is dawning!
Dear Master, let it be,
In working or in waiting,
Another year with thee.

Another year of leaning
Upon Thy loving breast,
Of ever-deepening trustfulness,
Of quiet, happy rest.

Another year of mercies,
Of faithfulness and grace:
Another year of gladness
In the shining of Thy face.

Another year of progress,
Another year of praise:
Another year of proving
Thy presence "all the days."

Another year of service,
Of witness for Thy love;
Another year of training
For holier work above.

Another year is dawning?
Dear Master, let it be
On earth, or else in heaven,
Another year for thee."

EFFECT OF THE BIBLE.

Taine's "English Literature" has a re-
markable passage, with reference to the
effect of the Bible on the English people,
as read and learned for the first time from
Tyndal's Translation.

"One hid his book in a hollow tree; an-
other learned by heart an epistle and a
gospel, so as to be able to ponder it to
himself even in the presence of his ac-
cusers. When sure of his friend he speaks
with him in private; and peasant to pe-
asant, laborer to laborer, you know what
the effect could be. It was the yeoman's
sons, as Latimer said, who more than
others maintained the faith of Christ in
England, and it was with the yeoman's
sons that Cromwell afterward reaped his
Puritan victories. When such words are
whispered though a nation all official
voices clamor in vain. The nation has
found its poem; it stops its ears to the
troublesome would-be distractors, and
presently sings it out with a full voice
and from a full heart. But the contagion
had even reached the men in office, and
Henry VIII. at last permitted the Eng-
lish Bible to be published. England had
her book. Every one, says Strype, who
could buy this book either read it assid-
uously or had it read to him by others,
and many well advanced in years learned
to read with the same object."

The Maritime Presbyterian.

Vol., III.

JANUARY 15th, 1883.

No. 1.

STATE OF THE FUNDS, JAN. 1st, 1883.

FOREIGN MISSIONS:

Bal. on hand May 1st, '82 \$ 727 04
 Received to Jan. 1, '83 3261 30 3991 94
 Expended to " " " 6938 93

Bal. Due Treas. Jan. 1st 4947 04

DAYSRING, ETC.

Received to 1st, '83 Jan 1 1 1 \$981 31
 Bal. due Treas. May 1st, '82 334 23
 Expended to Jan. 1st '83 2275 86 2010 09

Bal. due Treas. 31645 78

HOME MISSIONS.

Bal. on hand May 1st, '82 \$ 155 32
 Received to Jan. 1st, '83 1832 36 2037 68
 Expended to " " " 2382 41

Bal. due Treas Jan. 1st \$324 76

SUPPLEMENTS.

Received to Jan. 1st, '83 \$2391 14
 Bal. due Treas May 1st, '82 1990 94.
 Expended to Jan. 1, '83 1691,91 3082 85

Bal. due Treas. Jan. 1st \$1291 71

COLLEGE.

Received to Jan. 1st, '83 \$5312 10
 Bal. due Treas. May 1st, '82 \$3069 59
 Expended to Jan. 1st '83 6569 65 0639 24

Bal. due Treas. Jan. 1st \$1327 14

AGED MINISTERS FUND.

Bal. on hand May 1st, '82 \$624 50
 Received to Jan. 1st '83 867 35 1491 85
 Expended to " " " 1200 00

Bal. on hand Jan. 1st \$291 85

RECEIPTS FOR THE MONTH OF DEC.

Foreign Missions \$928 22
 Dayspring and Mission Schools 313 60
 Home Missions 419 91
 Supplements 451 56
 College 1373 27
 Aged Ministers 227 67
 French Evangelization 257 45
 \$4651 98

P. G. McGEEGOR, Treasurer.

Thanks to all for kindly words and kinder deeds. The words of appreciation received from time to time are helpful.

The MARITIME PRESBYTERIAN enters up on its third volume with good prospects. The Statement for the past years work is as follows: -

Copies published, 50,000.

EXPENDITURE:

Paper \$213.82
 Printing 439.93
 Postage on Mar., Pres. 10.94
 Stamps and Post Cards 11.68
 All other expenses 18.00
 \$694.43

RECEIPTS:

Cash Received \$760.44
 Yet due, about 9.42
 \$769.86

Receipts above expenditure \$75.43
 Adverse balance last year as per Statement in issue of Jan. 1882. 150.43

Balance still due \$75.00

From the above statement it will be seen that the MARITIME PRESBYTERIAN has paid for itself during the past year, and, in addition, about half the indebtedness of last year, giving good promise that the present year will place the balance on the right side.

It will also be seen that there is still a large gratuitous circulation. This is done both for the purpose of giving as widely as possible any information it may contain, and of introducing it to new readers that its subscription list may be increased. Will not each reader try to increase the circulation until there is a club, smaller or larger in every Presbyterian settlement in the Maritime Provinces.

Items of church news from any part of the Maritime Provinces will be gladly received. Many an interesting event is now lost, that might be jotted on a post card, and sent for publication to the cheer and help of others. Correspondents will please put in abundances of shortening. Make letters crisp. It will not hurt mental digestion.

The harvest truly is great in these Maritime Provinces, but the laborers are few. There are about thirty vacancies, besides mission Stations, within the bounds of our Synod and but few men to supply them. With many of our people an oft repeated, anxious question is, When will we be able to get a minister? and the question with the church concerning laborers for these vacancies is, "Whom shall we send and who will go for us?"

The recent deaths in the ministry, Messrs Meek and Creselman cut down in the midst of their usefulness, when as yet life's work seemed little more than begun, and Messrs Glass and Patterson at three score and four score years, make the call for laborers more urgent, while the small number, coming forward to study for the ministry is an additional matter for prayerful thought by our church. There is a loud and earnest call to Christian parents to seek to train up sons for the ministry, to young men to ask the question, "Lord what wilt thou have me to do, and to all, to pray the Lord of the harvest that He would send forth more laborers into His harvest.

The many friends and acquaintances of Rev. Samuel Bernard will regret to learn that his recent visit to New York did him no good. For some time his eyes have been affected, and, in addition, the lids seemed paralyzed, so that they could not be raised except from without. Some time since he went to New York for advice, but without success. He is in no wise improved, has lost the use of one eye entirely, and says no tongue can tell what he has suffered. Mrs Bernard had to go to New York to help him home.

PRESBYTERIANISM IN NEW BRUNSWICK.

The prospects of Presbyterianism are brightening in St. John City. There are five Presbyterian churches there, and during the past six months but one of them, St. Stephens, has enjoyed the ser-

vices of a settled pastor. Dr. MacIise, the pastor of Calvin church has been absent on furlough, while St. Andrew's, St. David's, and St. John's, have been vacant and having the care and troubles incident to vacancy.

The tide is now turning. Mr. Bruce of St. Catharines, Ont., has accepted the call to St. David's, and Mr. Fotheringham that to St. John's, in which Dr. Bennett has served for many years. It is a matter for thankfulness that workmen, such as Messrs. Bruce and Fotheringham have proved themselves to be, are coming to the help of Messrs. McCrae and Burgess in the work in St. John's and Carleton. We hope that ere long we may have to record the happy settlement of St. Andrews.

It has sometimes been said that there are too many Presbyterian churches in St. John's. Not while there are enough people not connected with any church to fill them. Get good men in them, and then let pastors and people go out into the highways, and compel them to come in that the houses may be filled.

Not only in the city but throughout the province is Presbyterianism taking a decided step in advance. Most of our readers are aware of the vast extent of the Presbytery of St. John. It reaches from Moncton in the East to beyond Fredericton in the West, and from the borders of Maine at the sea to the bounds of the Mirimachi Presbytery on the North. Throughout this wide stretch of country there are many small presbyterian settlements, some of which are grouped together into congregations, and by aid from the Supplementing Fund are able to give a very moderate support to a settled pastor. Many of them are yet but Mission Stations, usually receiving some supply from Catechists during summer, and often left the whole winter without preaching. The Presbytery has now appointed for the first time as missionary, Rev. J. McG. McKay, late of Woodstock, to travel within its bounds, to take the oversight of these scattered mission sta-

tions, and give them supply as he may be able.

The ladies of St. John city have entered heartily into the work, and have raised among themselves nearly \$800 towards his support. May the wilderness and the solitary place be often gladdened by his coming to them, with the glad tidings of salvation.

PAYING OFF THE DEBT ON THE SUPPLEMENTING FUND.

The Supplementing Fund is a nursing fund for our church. Wherever there are a few Presbyterian families destitute of religious services, the church erects them into a mission station, and gives such occasional supply of service by catechists as may be available; for which the people pay a part, the Home Mission Fund the remainder.

When these stations grow in size, so that a number of them may be grouped together to form a congregation able to pay a considerable part but not all of a ministers salary, they are organized into a congregation and receive aid, more or less, from the Supplementing Fund; which as its name implies is a Fund wholly for the purpose of Supplementing the sum raised by small congregations that they may be able to support a pastor. In course of time these congregations grow, and become self supporting and in turn help to support others.

For the last twenty years congregations have passed off the Supplementing Fund at the rate of one every year, the present year being no exception, for a few days since the congregation at Acadia Mines, Londonderry, gave notice that it would no longer ask a supplement. Congregations that without the Fund would have scattered, because unable to support ordinances, have thus become self-sustaining and do their part in aiding the church in its work of Evangelizing the world.

Some four years ago, the debt on this fund was about \$2000. Instead of en-

deavouring to pay it off then it was thought better to allow it to stand for a time. For the last few years the income has been nearly equal to the expenditure. And the effort that is now being made, is to pay off that debt; in the hope that we may in the future be able to keep the fund square. The debt indeed was \$2800 when the present effort began. Of this the ministers were asked to pay \$500 which is nearly all paid up and the balance which is asked from the church is coming in but too slowly.

It is not a large sum. It should be easily wiped out, and any one having a spare trifle to give, cannot give to a more worthy object.

The number of congregations to which Supplement is promised is forty-four, of these seven are vacant; so that the numbers actually receiving aid is thirty-seven. These are divided as follows:—

New Brunswick,	16
Nova Scotia,	17
P. E. Island,	4
The amounts paid to these are,	
New Brunswick,	\$1970.
Nova Scotia,	\$1890.
P. E. Island,	\$450
<hr/>	
Total,	\$4310.

Any one who has not been called upon and who may be willing to contribute something to this object, can either hand it to his pastor to forward, or send it direct to the agent of the church, in Halifax.

A HOLY LIFE.

A holy life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles or battles, nor one great heroic act of mighty martyrdom make up the true Christian life. The little, constant sunbeam, not the lightning; the waters of Siloam "that go softly" in the meek mission of refreshment, not the "waters of the river, great and many," rushing down torrents in noise and force are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, indiscretions and imprudences, little foibles, little indulgences of the flesh; the avoidance of such little things as these goes far to make up, at least, the negative beauty of a holy life.—Bonar.

THE FIRST PRESBYTERIAN ORDINATION IN THE MARITIME PROVINCES.

In the August issue of the MARITIME PRESBYTERIAN we gave some minutes of Nova Scotia Presbyterianism of fourscore years ago. Below will be found a continuation of the same which will be of interest to a very large circle of our readers for the reason that it is the record of a Presbytery that had the oversight of such a large district of country, appointing its supply for vacancies in Halifax, Hants, Colchester, Pictou, Cumberland, and Prince Edwards Island, and holding its meetings now in Pictou, again in Truro, Londonderry or Douglass. It will moreover be of interest to all, in that it gives us a picture of the discipline of those early days, of the ways and means of settling a minister, and the length of time occupied in the same, of the travel and toil of the ministers, and the limited religious privileges enjoyed by the people. It gives also an account of the first regular Presbyterial ordination in the Maritime Provinces; for although Rev. Bruin Romeas Comingo was ordained prior to that time by a company of Congregationalist and Presbyterian ministers, Mr. Dick was the first to be ordained by a regularly constituted Presbytery; and as a few weeks since Lal Bghari our first native minister in the Foreign Field, was ordained in Trinidad, it is interesting to look back to the first regular ordination in the Maritime Provinces, and to mark the growth of the church since those distant days.

Mr. Dick was the writer of the letter given below which has been kindly sent us by a correspondent showing the teachings enjoyed by our forefathers. The lady to whom the letter was written was the great-grandmother of Rev. John Logan of Acadia Mines, Londonderry, and Rev. Richmond Logan late of Sheet Harbour.

Pictou, East River,
July 5th, 1872.

"The Presbytery was constituted with

prayer.

Present, Duncan Ross, John Brown, and James McGregor, ministers, with Robert Marshall, Joseph Crowe, and Thomas Fraser, ruling elders.

Robert Stewart and George McConnel for themselves and others within the bounds of the West River congregation appeared before the Presbytery and signified that they had excluded from sealing ordinances by the Session, wishing to know the reason why, and if they were to expect any redress from the Presbytery. The Moderator informed them that the reason why the Session excluded them was, that seeing they at present refused to support the gospel though dwelling within the bounds of a settled congregation therefore they had no right to the privileges thereof. The Presbytery conversed with them for some time and proposed to them that they should be assessed for the support of the gospel along with the members of the West River congregation, and that they might have church privileges there as in the East River congregation. This they refused, upon which the Presbytery resolved that since they scrupled being assessed they might pay in any mode they pleased provided that they would pay an equivalent to the assessment, and then they should have church privileges as above.

Appointed their next meeting at the West River on Monday after the sacrament, in September,

Closed with prayer.

Pictou, West River, Sept. 20th 1802.

The Presbytery was constituted with prayer.

Present, John Brown, Duncan Ross, and James McGregor, ministers; with Thomas Fraser and John McLean ruling elders.

Alexander Dick preacher of the Gospel having arrived from the General Associate Synod of Edinburgh in Scotland, since the last meeting of Presbytery, and having been requested by some members to prepare a lecture and popular sermon to be delivered before the Presbytery, delivered a lecture from Matt. XXVIII, 18, 19, 20, and a popular sermon from verse 20th, and the question being put "approve of the same as part of his trials for ordination or not, it was carried unanimoously, approve.

The Presbytery appointed Mr. Dick to deliver at their next meeting an exercise and additions from Rom. 1:13, to read the first psalm in Hebrew; to read a part of the Greek New Testament; *ad aperituras libri*, and to give an account of church

History from the birth of Christ to A. D. 50.

There was laid before the Presbytery a petition subscribed by Thomas Ellis, Andrew O'Brien and David Whidden, commissioners from the congregation of Douglass, craving that a member of Presbytery be appointed to moderate in their calling of a minister to take the charge of their souls, and in the mean time as constant a supply of sermon by Mr. Dick as possible. The petition in both its parts was granted *nem. con.*, and Mr. Brown was appointed to moderate in the call on the —day of October next.

There was laid before the Presbytery a petition subscribed by Robert Stuart and George MacConnell for themselves and others who had not freedom to subscribe Mr. Ross' call craving either that they might have church privileges in the East River or West River congregations in consequence of their paying to the Presbytery as their consciences should direct, the money to be applied to any religious purpose the Presbytery should direct provided it be not included in Mr. Ross' stipends; or else that they might be joined to the Harbor congregation. After some deliberation the Presbytery granted the first alternative of the petition.

Appointed their next meeting at Truro on the third of November next.

Closed with prayer.

Truro Nov. 3rd 1802.

The Presbytery was constituted with prayer.

Present: John Brown, Duncan Ross, and James McGregor, ministers, with Thomas Fraser and Robert Marshall, ruling elders.

Mr. Dick delivered his exercise and additions, from Rom. 1:16, and the question being put: "approve thereof as part of the trials or not," it carried unanimously, "approve."

The presbytery adjourned till four o'clock p.m. Closed with prayer.

Truro, 4 P. M. Nov. 3rd, 1802.

The Presbytery was constituted with prayer.

Present, *ut supra*.

Mr. Brown reported his proceedings at the moderation of the Douglass call on the —day of October and they were approved of.

A call to Mr. Dick was laid before the Presbytery by the commissioner for Douglass congregation and being read it was sustained, *nem. con.*, and on being presented was accepted by Mr. Dick.

The call had been subscribed in the

presence of two witnesses by a number of persons, and the commissioners declared that there would have been a number more subscribers but that many of its people did not know that it was a duty to subscribe the call, seeing they had subscribed an obligation for Mr. Dicks maintenance; upon which the Presbytery ordered the call to be returned and opportunity to be given to the above persons to subscribe it previous to the day of Mr. Dicks ordination.

Mr. Dick read the first Psalm in Hebrew, a part of the Greek New Testament, *ad aperturam libri* and gave an account of Church History from the birth of Christ to A. D. 50, to the satisfaction of the Presbytery. The Presbytery then put the question, approve of Mr. Dicks trials *in cumulo*, or not, and it carried unanimously, approve.

Appointed the ordination of Mr. Dick at Douglass in the 21st of June next. And Mr. Brown to serve edict ten days before the ordination of Mr. Dick; Mr. McGregor to preach in the forenoon, and to conduct in the ordination, and Mr. Ross to preach in the afternoon. Closed with prayer.

Douglas, June 1st, 1803.

Pro re nata.

The Presbytery was constituted by prayer.

Present: Duncan Ross, John Brown, and James McGregor, ministers; with Robert Marshall, ruling elder.

A petition was laid before the presbytery subscribed by eight persons, commissioners from Douglass congregation, purporting that it would be impossible for Mr. Dick to minister to the whole congregation and praying that it might be divided into two and that he might be appointed into one of them.

The Presbytery heard the commissioners who represented that it was not the desire of any congregation to be divided into two provided that Mr. Dick's labors could be so regulated as that he could serve the whole without a division.

The Presbytery resolved themselves into a committee.

Closed with prayer.

After the committee was over the Presbytery was again constituted with prayer.

Present: *ut supra*.

The report of the committee being called for, the clerk read the following resolution.

"That Mr. Dick preach one third part at each place of public worship. viz. at Fort Ellis meeting house, at the mouth of

the river, and at Noel during eight months, and one fourth at each of the other places, and in case that the weather prevent Mr. Dick from fulfilling his appointments in winter at Fort Ellis meeting-house, or at Noel that the people at the mouth of the river pay him for these days."

The Presbytery took the resolution under consideration, judging that though it will be difficult, yet will not be impossible for Mr. Dick to accomplish it and judging that a division of the congregation was not reasonable, did agree thereto.

It was represented to the Presbytery that a number of persons had subscribed Mr. Dick's call, upon condition either that he would preach on Halifax road as much as their proportion of pay would amount to or that they would pay only according to the proportion of sermon which they would receive on Halifax road, seeing their distance precluded them from attending at Fort Ellis meeting-house: and the judgment of the Presbytery on this case was requested.

The Presbytery after some deliberation judged that the former alternative could not be complied with on account of the difficulty of Mr. Dick's labors elsewhere, but that the latter alternative was reasonable and would be granted, and ordered their clerk to write accordingly to those subscribers.

Closed with prayer.

Pro re nata. Londonderry,
June 20th, 1803.

The Presbytery was constituted with prayer.

Present: Duncan Ross, John Brown, and James McGregor, ministers; with Robert Marshall, and Robert Dill, ruling elders.

A remonstrance was laid before the Presbytery, subscribed by seventeen persons belonging to the upper part of Douglass congregation, complaining that by the decision of last Presbytery they had been reduced from one half to one third of Mr. Dick's labors, and craving what redress the Presbytery thought proper.

The Presbytery seeing the reasonableness of the above remonstrance agreed to it so far as they thought it practicable and accordingly they appointed Mr. Dick to preach at Noel one fourth, at the mouth of the river one third and the rest of the days at Fort Ellis meeting house, and in case that the weather prevent Mr. Dick from fulfilling his appointments in winter at Noel and Fort Ellis that the people at the mouth of the river pay him for these days. The Presbytery could

not conceive it possible for Mr. Dick to accomplish more. To this decision the commissioners of Douglass congregation unanimously agreed.

The Presbytery also confirmed the line of Division between the upper and lower half of the congregation at Donald Ross's, so that he shall be included in the lower half, and the Presbytery agreed to grant to either half a disjunction as they should ask it.

A memorial was laid before the Presbytery from the session of Londonderry shewing that some of their members were complained upon for giving a certificate for Baptism to one of the members of congregation, while they knew of a complaint against him, shewing further that the knowledge of their complaint against him, shewing further that the knowledge of the complaint was conveyed to those members of Session in a manner contrary to the rules laid down by the Session and craving the judgement and direction of the Presbytery in the case.

The Presbytery advised the Session of Londonderry to caution in such cases and ordered them to enquire whether or not there was ground for the complaint.

Closed with prayer.

Douglas, June 21st, 1803.

The Presbytery was constituted with prayer.

Present: Duncan Ross, John Brown, and James McGregor, ministers; with Robert Marshall, ruling elder.

Mr. Brown reported that he had served Mr. Dick's edict ten days ago.

The Presbytery ordered David Whidder to serve Mr. Dick's edict again by going to the place of publick worship and calling out before the congregation thrise, with a pause between each call, "If any person have any thing to object against the doctrine and conversation of Alexander Dick, preacher, why he may not be ordained to the office of the holy ministry, let him now give in the same to the Presbytery, or otherwise they shall proceed immediately to his ordination.

After a little time David Whidder returned and reported that he had done as he was ordered. The Presbytery waited for some time and none appeared with any objection.

The Presbytery removed to the church Mr. McGregor preached a sermon from 2 Cor. IV:1. After sermon account was given of the steps taken by the congregation of Douglas in calling Mr. Dick to be their minister, and by the Presbytery in consequence of that call. The questions usually put to ministers at the ordination

were put to Mr. Dick, and he, having answered them to their satisfaction, the Presbytery with prayer and imposition of hands, did solemnly ordain Alexander Dick to the office of the holy ministry and the pastoral charge of the congregation of Douglas.

Mr. McGregor gave a charge to Mr. Dick and the congregation, and concluded the work with prayer and praise.

In the afternoon Mr. Ross preached from Mark XVI: 15, 16. The Presbytery returned and Mr. Dick took his seat as a member.

The Presbytery appointed Mr. Ross six Sabbaths to Prince Edward's Island, Mr. Brown four Sabbaths to Amherst, Mr. McGregor three Sabbaths to Merigomish and one to Londonderry, and Mr. Dick to Rawdon one or two Sabbaths as he shall see cause.

Appointed their next meeting at East River, Pictou on Monday after the sacrament of the Lord's supper in October.

Closed with prayer.

AN OLD LETTER.

WRITTEN BY THE LATE REV. A. DICK TO
A WOMAN IN TROUBLE.

Shubenacadie, Sept. 8th, 1808.

Mrs. Edward Logan;—

You may perhaps think it strange that a person who knows you only by report should write to you.

You may however suffer me like one passing by to ask how you do, and as it is a part of my duty to comfort the feeble minded and to support the weak, the following lines by the blessing of God may not be altogether impertinent.

The people of God while in this vale of tears are frequently encompassed with troubles. Deep often calls into deep at the noise of His water-spouts. In the afflictive dispensations of his Providence all his waves and his billows pass over them. In this situation however they are not to give way to despondency nor hang down the head with unbelieving dejection as if his mercy were clean gone or as if he would be favourable no more. On the contrary are we not rather to call upon him in the day of trouble because he will hear and deliver.

Why then O woman are you sad and why is your countenance fallen? Is it possible that a christian can have any real ground for despondency as long as Christ lives. Afflicting Providences are the salutary corrections of a Heavenly Father. They are administered with wisdom and

love and are designed for our profit. We ought therefore not to be weary of his chastisement nor faint when rebuked of him.

Coming to Christ you must lay aside all hard thoughts of Him and believe Him to be both able and willing to save you. You must come just as you are. You see plainly that you cannot make yourself better and you are bad enough already—Come to him bad, wicked, dead, carnal, guilty, and vile, as you are. What do you hesitate about? The poor, the maimed, the halt, and the blind, must be *compelled* to come in. If Satan and carnal pride say you cannot come in such an unqualified unprepared way to Christ you must confidently tell them they are deceivers and liars. For it is a faithful saying—Jesus

Christ came into the world to save sinners of whom I am chief. If the *law* oppose you, tell it that Christ is the end of the law for righteousness to you, and try to say as well as you can, surely *in the Lord* have I righteousness.

Do not stop at present to examine your past experiences but endeavour to cast yourself at Jesus feet saying "save me or I perish."

It is very common for the people of God to add greatly to their distress by their impatience and distrust. When he hides his face for a moment, our unbelief says it is forever. And hence we too hastily conclude that we shall never again behold him. In seasons of this kind the believer looks back to renew his former experience, and he sees it all beclouded, and hid in clouds and darkness, and therefore with a rashness peculiar to unbelief concludes that all his former attainments in religion were no more than mere illusion. But, though the sun is at present under a cloud, will it be sound reasoning to conclude that therefore it will never appear or that it never shone before? So, if the consolation of Divine mercy is for a while withdrawn, your duty is to wait upon the Lord who hides his face from the house of Jacob, for he will turn again, he will have compassion on us.

Do you perceive your sins to be great and highly aggravating and do you apprehend everything to be wrong both in your heart and conversation, then so far you see, very well and you ought to thank God for giving you such a discovery, and you must know that there is hope in Israel concerning your case for the blood of Jesus Christ cleanseth us from sin.

There are several dangerous errors into which the soul in this condition is li-

able to fall. Perhaps you may suppose yourself in too bad a state for coming to Christ at present and therefore something must be done in order to make you acceptable because you wish to come in as *decent* a manner as you can. Now whatever appearance of modesty this may seem to have, I must tell you it is the modesty of unbelief. It is the modesty of a legal temper or spirit, the proper name of which is pride. It is nothing else than old Adam working in the heart and his operations of this kind have been the ruin of thousands already and will be the ruin of many more if mercy prevent not. If this is your case you are not yet fairly divorced from the law as a covenant of works and therefore it is no wonder though you be sad. You are hovering too near Mt. Sinai and the blackness and darkness and tempest has got into your heart in such a manner that you are afraid you will lose your soul forever. If you ever desire to see God as a God of peace, and to have the light of His reconciled countenance shining upon you, you must remove your dwelling-place from Mt. Sinai and come to Mt. Zion and to Christ who is the mediator of the New Covenant and to the blood of sprinkling.

Oh but you say my sins are so great. Well so much the better. This man receiveth sinners and His blood cleanseth us from all sin. The best qualification you can have to come to Him is to be a great sinner. If you were not a sinner you would have no business with Him nor He with you, for he came not to call the righteous but sinners to repentance.

Also say you, I can't repent. If I could repent then I might come well. If you do not come before you repent you will never come, for he alone has the grace of repentance to give. For this end God has exalted him at his right hand to be a Prince and Saviour to give repentance. Come therefore to Him with your rocky hard heart, take hold of his promise in which he declares a *new heart* also will I give unto you; Ezek. 36:25, and you will be sure to meet with a most gracious reception. Him that cometh unto me I will in no wise cast out.

Throw away all your self confidence, self righteousness, self conceit, and if you do not know whether ever you believed right in Christ before, *come now* and make sure of it. Come to Him just as if you had never heard of him till this moment, for *now* is the day of salvation. Jesus is saying to you as to the man at the pool—woman wilt thou be made whole?

I daresay you have often doubted his willingness to save you and that very doubt is a cause for your trouble—O woman wherefore do you doubt? To you is the word of this salvation sent. Consider the promises of God directed to you particularly as if there was not another sinner in the world but yourself. There he will make darkness light before you and crooked things straight.

Consider what your exercise was, at, or for a considerable time before, you fell into the present dejection. I am much deceived if it was not one or the other of the following things.

Perhaps you were quarreling with Christ about some of his dispensations or you were diligent and regular in the practice of religion and had some secret dependence upon that, or you were careless, remiss, unwatchful or rested in the *Form* of Godliness. In whatever way you erred, set your heart toward the highway turn again to the Lord that health thee. Be no more faithless but believing.

In the meantime,

Yours in the gospe of Christ.

A. Dick.

JUDGING THE LORD.

It was an amusing distortion of a good hymn, but there was not a little sound philosophy in it, when the old negro preacher sang,

"Judge not the Lord by feeble saints."

And yet this is precisely what the great majority of unconverted men are doing all the time. They will not go to the Bible and give heed to what God himself says. They have no ear for His voice of mercy that offers them salvation for the taking. They do not pay attention to the solemn warnings that the Scriptures utter. They judge the Lord by "feeble saints." They attempt to feed their starving souls on the imperfections of Christians—poor food enough they find it! Because God's people are not all that they ought to be, therefore these cavillers will keep aloof from the religion which they profess. Because God's believing followers are not perfect—they do not claim to be—therefore, say these unbelievers, there is no power in religion. Christians cannot claim exemption from criticism. They do not expect it. They know that the eyes of the world are upon them. But they say to the unbelievers—"If you would know the truth, go to the Word: go to Him who is the Truth: judge not the Lord by feeble saints."—*Illustrated Christian Weekly*.

HOW TO BEHAVE IN PUBLIC WORSHIP.

By REV. F. W. ARCHBOLD.

At the time of the Reformation those who left the communion of the Roman Catholic Church, set themselves to redress many things which they considered "vain erroneous, superstitious and idolatrous" in the public worship of God. From that time forward the services in Protestant churches have been conducted not in an unknown tongue, but in the vernacular of the common people. The "mass" was also abolished. They did what they could to establish fruits of worship.

Nearly a century after the time of Knox, the famous Westminster Assembly was held. In addition to their preparing the Confession of Faith, and the Catechism, they also prepared "The Directory for the Public Worship of God."—a document which few take the trouble to read or study at the present time. Whether

"It is a custom, more honoured in the breach,
Than the observance."

I leave others to decide; but true it is, that we, in our own present form of worship, do not follow this "Directory" as our Fathers did. "When the congregation is to meet for public worship, the people (having before prepared their hearts thereunto) ought all to come and join therein; not absenting themselves from the public ordinances through negligence or upon pretence of private meetings "Let all enter the assembly, not irreverently, but in a grave and seemly manner, taking their seats or places without adoration, or bowing themselves towards one place or another.

"The congregation being assembled, the minister, after solemn calling on them to the worshipping of the great name of God, is to *begin with prayer*."

"The public worship being begun, the people are all to attend upon it, forbearing to read anything, except what the minister is then reading or citing; and abstaining much more from all private whisperings, conferences, salutations, or doing reverence to any person present, or coming in; as also from all gazing, sleeping and other indecent behaviour, which may disturb the minister or people, or hinder themselves or others in the service of God.

"If any, through necessity, be hindered from being present at the beginning, they ought not, when they come into the con-

gregation, to betake themselves to their private devotions, but reverently to compose themselves to join with the assembly in that ordinance of God which is then in hand."

We will admit, that the Westminster Divines, in these brief extracts which I have taken from the "Directory" prepared by them; speak to us the words of truth and soberness.

On the basis of these extracts, allow me to make a few suggestions, and to supplement them from my observance of the manner in which public worship is conducted in the United States, Great Britain and on the Continent of Europe.

1. It is right and proper that every worshipper should ask the Divine blessing on the service of the sanctuary—that God may prepare his heart to worship and adore the only living and true God and Jesus Christ whom he hath sent; and that the gospel message may be blessed to his own soul, and to the souls of his fellow-worshippers. Whether the worshipper offer up this prayer in the quiet of his own home, or upon taking his seat in the Church as Episcopalians and many in the Presbyterian churches of Great Britain do it matters little. God may grant us a blessing whether we pray or not; but it is morally certain that if we earnestly crave a blessing, and if ours is a true prayer of faith we will receive an answer from the Great Master of all Assemblies.

2. The Westminster Divines considered the first act of public worship to be the invocation of the Divine blessing. "The minister is to begin with prayer." In the United States this is the universal custom as far as my experience goes. In Great Britain, more and more ministers are adopting the same order. So also in France and Germany. It commends itself to me as the proper order, and it is seldom given up when once introduced, as the people seem to prefer it to any other. It is a seemly and solemn sight to see sincere worshippers standing in the presence of God the Great Master of all Assemblies and invoking His blessing upon every part of the service in which they are about to engage.

3. The Bible and the practice of the early christian church both point to *standing* or *kneeling* as the proper attitude of worshippers in prayer. It strikes me as something ineverent to see people sitting at their ease with their eyes open gazing around them in every direction, while prayer is being made to Almighty God. Standing at prayer with the eyes open is not much better. It is difficult enough

to keep the mind in the attitude of prayer with the eyes shut. It is impossible to do so while estimating the cost of a neighbouring bonnet or new silk dress.

4. No person of any refinement will be found guilty of frivolity, giddiness, or indecent behaviour in any regularly convened assembly; much less in the House of God. If persons have no respect for God, or for their fellow-worshippers, they should at least have enough respect for themselves to abstain from indecent, or indecorous behaviour while in the Sanctuary of God. It is a dangerous experiment to "make light" of what we hear. To do so is not the part of wise men.

5. There is always enough of time after the Benediction is pronounced, to enable persons to put on their wraps or overcoats with ease and comfort; hence we should not disturb ourselves or those about us by so doing while the collection is being pronounced.

6. As soon as the Amen of the benediction is pronounced we should not rush out, as if the church was on fire; nor on the other hand stand and converse with friends until the sexton grows impatient with us. (You know that sextons, as a rule, have a horror of letting the fresh air into the church, between the morning and afternoon or evening service). There is a more excellent way. It is generally practised in Scotland and in a very few of our churches in these Maritime Provinces. It is this:—After the blessing is pronounced, the people resume their seats for one or two minutes, during which, with bowed head they return thanks to Almighty God for being permitted to enjoy the services of the Sabbath, and crave from him a parting blessing. Then they leisurely put on their wraps or top-coats and return to their homes.

I throw out these few hints hoping that they will enable us the better to fulfil the command, "Let all things be done decently and in order." "These things write I unto thee. . . . that thou mayest know how thou oughtest to behave thyself in the House of God, which is the Church of the living God, the pillar and ground of the truth." I. Tim. 3: 15.

Mormonism is as defiant as ever, and if it dared would be as cruel. Brigham Young, Jr., lately gave utterance to such nonsense as this:—"I haven't a son or a daughter I would not rather see carried to their graves than to have one of them listen to Christian teaching. I would rather take my child and throw it into hell than send it to an outside school.

ST. ANDREW'S CHURCH HALL. FAX.

Louis B. Jordan, B. D., was ordained to the work of the ministry and inducted into the pastoral charge of St. Andrew's Church, Halifax, on the evening of Thursday, Dec. 7th. The Presbytery met in the afternoon and heard Mr. Jordan's trials which were most cordially sustained! In the evening the Presbytery met again for the ordination services. Mr. Roaborough presided, Dr. Pollok preached, Dr. Burns offered the ordination prayer, Mr. Laing addressed the minister and Mr. Wylie the people. That the union may be long, happy, and fruitful is our earnest wish.

St. Andrews was originally in connection with the Relief Synod, and old St. Andrews was built as a place of worship in connection with that body. Its first minister from the Church of Scotland was Rev. John Martin, who was appointed to the charge in 1821. The following extracts are from a report which he submitted to the Kirk Synod convened at New Glasgow in 1837.

"The field in which my ministerial labors are chiefly employed, extends to the town and peninsula of Halifax, a district of six miles in length, by three miles in width, nearly surrounded by water. Beyond the limits of this district there are a few families living at Ferguson's and Purcell's coves, on the Spryfield Road, in the Dutch Village and along the shores of Bedford Basin, who attend regularly upon my ministry.

I officiate statedly in the Lord's day in only one place of worship, denominated St. Andrew's Church, situated on the lower side of Barrington Street, and on the south side of Prince's street, where these two streets intersect each other, and very near the centre of the town of Halifax.

In addition to the morning and afternoon services, which devolve on me, an evening service has been kept up in the church for the last four years. The Rev. James McIntosh conducts that service at present with much ability and acceptance. He has commenced a course of Lectures on the Shorter Catechism which have excited great interest in the congregation, and attract in the evening of every

Lord's day, the attention of a numerous and respectable audience.

"About six or eight years ago when the town of Halifax enjoyed an unusual though only a temporary measure of prosperity, another Presbyterian congregation might have been advantageously formed in the suburbs. * * * I should not think it advisable to commence such an undertaking at present.

There are no Presbyterian ministers stationed in the country, nearer to Halifax than Windsor and Shubenacadie.

The settlements in the vicinity of Halifax, which are most destitute of the ordinances of religion, are Spryfield, Harriet field, Prospect Road, Hammonds Plains, Sackville, Beaver Bank, Truro Road, and the settlements on the Eastern shores. I have visited all these places, and preached in some of them very frequently, to small but attentive audiences, and many of the inhabitants consider themselves as belonging to our church and at present under my ministry.

I travel always 1200, and sometimes above 1500 miles in a year.

The Sabbath School has on the books 64 boys and 76 girls, 140 in all, divided into 9 boys and 10 girls classes, under the charge of 21 teachers.

The average attendance at church is about 600 persons. There are from 240 to 250 families, and 190 communicants.

In the year 1828, the Ladies of the congregation formed among themselves a Female Benevolent Society for the relief of the poor which they have since supported with great energy, and success.

The Annual Stipend is £200 currency nearly equal in value to £150 sterling. This sum is raised from the pew rents, from the congregational collections, and from occasional subscriptions.

My stipend has always been paid to me entirely in money at its current value in Halifax.

The above extracts from a very lengthy and full report give us interesting glimpses of St. Andrew's church life and work in former days and are seasonable in connection with the record of the present settlement.

No Man can be regarded a sound moral teacher unless he somehow impresses people with the truth that feeling good is of no value except as a condition precedent to doing good; in other words, that righteousness of conduct, not pleasurable emotion, is the true touchstone of moral character.—*Examiner.*

INTEREST IN RELIGION.

By REV. ROBERT LAIRD.

By this we do not mean a share in the rich blessings of religion. This, no doubt, must be possessed by everyone, as in the expression, "A saving interest in Christ." This also is the source and sustaining energy of the other. But we view at present an interest in religion as denoting a sincere and devoted attachment to christianity with a deep and heartfelt desire to establish its claims and extend its influences.

Such an interest shows itself in a variety of ways. It exerts large influence in moulding the character of the man. He takes a lively interest in the welfare and prosperity of the cause of Christ. Not only does he value the *Word* as containing for himself necessary instruction and precious promises; but also as the means of benefitting and saving the souls of others. Hence whatever well advised measures are adopted for disseminating the Scriptures and preaching the "cross of Christ," receive his hearty approval and cordial support. As a man who possesses shares in Bank Stock feels a deep interest in the rise and fall of these in value, so does the intelligent christian in the successes or reverses of the kingdom of Christ. He is desirous to obtain missionary intelligence; and eagerly peruses reports of the state and progress of the Lord's work whether at home or abroad. Nor is he wanting in efforts and contributions to help forward this greatest and best of all undertakings.

Every christian should feel and manifest this interest. It is not simply the duty of the pastor of a congregation, or that of a few elders scattered among the people. It is undeniably the right state of mind and practice for every individual member of the church of Christ. Not one should say to another, or to Christ, 'you have no need of me.' Each distinctly in his or her own heart ought to cherish the noble ambition, the Spirit implanted desire, to deserve the commendation of Mary, "she hath done what she could."

The *proof* of the duty must be patent to every reflecting mind. Yet how much does it appear to be overlooked. Who does not know that christianity as a system of morals, and especially as a way of salvation, immensely excels every other religion. It deserves and claims all the interest that man can take in it because of its own inherent excellence. "It

is good to be zealously affected always in a good thing." The benefits and blessings enjoyed in the possession of true religion are so numerous and precious that every recipient of them should feel intensely grateful to the God of his salvation, and be stirred up to give expression to this emotion in every legitimate form. "What shall I render to the Lord for all His benefits?" Is a careless, selfish indifference to the cause of Christ a satisfactory response to this deeply interesting question? Then, the good of others, the very salvation of the souls of others, should stir up a deep interest in every human breast. Why not love the souls of others and earnestly labor for their eternal wellbeing, however limited the sphere and feeble the effort! Besides this, can any lover of Zion forget Christ's words, "herein is My Father glorified that ye bear much fruit." If such are scriptural views of the duty, then they ought to press with divine force on the conscience of every christian, and awaken to a deeper interest. The gain to the Church of Christ arising from a general increase of zeal and devotedness, cannot be estimated. Enlarged contributions, so often urged in the columns of the M. F., would not be the only advantage. The claims of the various schemes of the church are indeed, strong, but these will be rightly regarded and exert a controlling influence just in proportion as a heartfelt interest in religion is deepened among the people. In addition, individual piety would be advanced, more frequent and fervent intercessory prayer would be offered, the diffusive power of a genuine zeal would be contagious, the destitute parts of our land with some of the barren regions of heathenism, would blossom as the rose. If we desire the reward, let us labor in the work. If we would see it undertaken and successfully carried on by others, let us go to the root of the matter, and earnestly strive to deepen and extend a thorough interest in our holy christianity.

Means to the attainment of this end ought not to be neglected. How unwise to stand by and complain of the lack of this interest, and yet do little or nothing to originate and increase it. As in every other undertaking those who feel an interest are the proper persons to labor for its diffusion. Christian parents and Sabbath School Teachers, as working at the very foundations of the church, can with God's blessing, awake this emotion in the youthful mind. Efficiently conducted S. Schools

are nurseries for Christ's work, as well as for the church.

The communication of religious and missionary intelligence is also an important means to this end. Such News should be provided, in some form, in every christian home, and also have a large place in the S. S. Library. Cannot also the platform of the prayer-meeting, and the pulpit of the church do much more to arouse the slumbering energies of many congregations, and give a fresh stimulus to the work of the Lord during the current year?

THE GREAT VILLAGE CHURCH.

We record with regret, the burning of the Presbyterian church at Great Village, Londonderry, on the morning of Monday, Dec. 11. It had served a generation but was good for another. It was built in 1844 during the pastorate of the late Dr. Bayne, and there clustered around it not only precious memories of other days with their pleasant joys and loved sorrows, but, interwoven with these, remembrances of him and his successor Mr. Wylie, whose ministries were often a means of grace, in helping to the joys and easing the sorrows. Tender too would be the recollections of its present pastor Mr. James McLean, for though his connection with it has been but a few years, it has had for him some glad days, and others of the deepest grief. Everything was lost, bell, communion services, chandelier, lamps, bibles, hymn-books, Sabbath School Library, &c. There was no insurance and the loss will be severely felt. The congregation has recently built a good manse, and will feel this burden all the more heavy, but with praiseworthy energy they are about to "arise and build."

The congregations in that section of the church have suffered heavily during the last two years. Within that time if we mistake not, the adjoining congregation Upper Londonderry, had its fine church burned. Acadia Mines, had a new manse well nigh completed, when the fire laid it in ashes, while the church at Economy was only saved from a similar fate by prompt action, a lamp having fallen, broken, and fired the oil soaked carpet.

There are more Jews in Chicago than in any other city of equal population in the world,

AGED AND INFIRM MINISTERS' FUND.

FOR THE MARITIME PROVINCES.

1. Estimated expenditure for year ending May 1st, 1883.

PERMANENT GRANTS.

Rev. A. McMaster.....	\$200.00
“ A. Donald.....	200.00
“ J. I. Baxter.....	200.00
“ W. G. Forbes.....	200.00
“ M. Stewart, 3 quarters....	150.00
“ Dr. Sedgwick, 3 quarters....	150.00
“ Dr. Bennet, 3 quarters....	75.00
“ A. Miller.....	100.00

TEMPORARY GRANTS.

Rev. Wm. McCullagh.....	145.00
“ E. Ross.....	100.00
“ S. Bernard.....	100.00

EXPENSES.

Dr. McGregor's salary as Treasurer.....	100.00
Postage, Circulars, &c.....	25.00

Total expenditure for year \$1745.00

2. Estimated Income

Interest on Capital.....	273.00
Ministers' Rates.....	317.00
	<hr/>
	\$590.00

3. Amount required from Congregational Collections.—\$1155.00.

Last year one hundred and sixteen congregations gave nine hundred and thirty-five dollars. This year to meet the demands, each Congregation should give, on an average, two dollars more.

4. EXPLANATIONS:—1. The Temporary Grants are only for this year. They may or may not be continued next year.

2. If the Committee have not in all cases granted all that Presbyteries asked them to grant the matter can be brought before the Synod, and should the Synod order them to pay an additional sum, they will pay it whenever such order shall be given.

By order of the Committee,

A McLEAN SINCLAIR,
Conventer.

THE POWER OF A HOLY LIFE.

It is the power of a consistent Christian example—the power of a holy life. As good old Matthew Henry says, “thanksgiving is better than thanksgiving,” so we may say that pious living is better than pious talking, and a holy example than

the best of verbal appeals; for the former may, possibly, come from the lips, while the latter is from the heart and even where the former is from the heart it is virtually included in the latter.

“Under whose preaching were you converted?” Under nobody's preaching,” was the pleasant, smiling reply; “it was under Aunt Mary's practising.” The life that her aunt led before her was the means of leading her to the Saviour. It was not what the aunt might have said, but it was what she did—her consistent example—which was the means of her niece's conversion.

And so a young man, who gave clear evidence of conversion, on being asked what had led to the great change in himself when he had before been so wild and thoughtless, whether it was through any sermon or book that he had been impressed, replied, “No; neither the one nor the other.” “What, then, was it? Did some one speak to you particularly on the subject?” “It was my living in the same boarding-house and eating at the same table with J. Y.” “Well, did he ever talk to you on the subject of religion?”

“No, never, until I sought an interview with him. But there was such a manifest principle, such a sweetness of disposition, such a heavenly-mindedness, in his whole life and demeanour as made me feel that he had a source of peace and happiness and comfort to which I was a stranger. The daily excellence and beauty of his life made me feel the defects of my own. I became more and more dissatisfied with myself everytime I saw him. And though, as I said, he never spoke to me on the subject of religion until I sought an interview and spoke to him, yet his whole life was constant sermon to me, and gave me no rest until I became a Christian!” — *Baptist Weekly*.

The Queen in the speech from the throne, closing the Parliament in the first of December, spoke as follows:—

“The growth of the revenue has been sensibly retarded by a cause which, in itself, is to be contemplated with satisfaction—I refer to the diminution of the receipts of the exchequer from duties on intoxicating liquors.” This tells of a healthy advance in Temperance sentiment both with prince and peasant, as it shows increasing temperance in the British Nation, and it is the first time that an allusion to Temperance has ever been made in a speech from the British Throne.

THE FUNDS.

Dear Mr. Editor—

Will you allow a few explanations to accompany your monthly exhibit of the State of the funds, as presented on your first page; and all the more, as it is desirable at the present time that these figures should be fully understood.

I. Foreign Missions.

The first thing that strikes one as strange is, that whereas the debt was removed last year, it appears to be returning. At all events the Balance shewn against the fund is close on five thousand dollars; the receipts and commencing balance being in round numbers \$4000, and the disbursements nearly nine. Explanation—Some congregations give quarterly, some annually, but the *great majority* give but *once a year*, so that eight months have brought in only \$3204 but a larger sum than this was paid out *before the middle of July*, \$941 to Mr. McKenzie, \$122 for the children of the late Rev. Mr. Morrison of Fate, and \$2400 for ½ year's salaries and expenses in Trinidad in all \$3463.

Then by Dec. 1st, if not earlier, the New Hebrides payments must be on their way for 1883, so that £816 stg. in round numbers \$4000, whether in fund or not, *must be paid*, making \$7463. Add to this Expenditure on Princetown School \$200, Miss Blackadder's salary, provided for by the Ladies but included in expenditure, and Miss Semples outfit, passage, with some advances made, &c., and nearly the whole sum of \$9000 will be made up.

The explanation therefore is, that our expenditure takes place, *before* our revenues are in fund, and hence the large balance, and whether the account will close favourably or the reverse, depends on the heartiness with which every man will do his part.

II -Dayspring and Mission Schools.

For this fund, the whole receipts, are under \$1000; but for Dayspring alone £ 240 Stg. \$1216, have been sent to Dr.

Steel besides the £816 already mentioned, and in July last above \$1000 were paid for the half year, for support of the Trinidad Schools. Every Sabbath School in the Church and the Young in every Congregation should be sending periodically their help to these most interesting schools; but not a few are chiefly engaged in providing books and papers *for themselves!*

III Home Missions.

Till lately, there was a balance on hand, but heavy drafts for mission stations have been made by Presbyteries, which have turned the scale. The Catechists and Preachers are all paid up to date, and the fund will gather.

IV. Supplements.

Report on this is reserved till after the meeting of the Board, with this explanation that when these figures were prepared, the January payments had not been made.

These have since been paid in part; all receiving half of what was due, and all supplements under \$100 per an. paid in full to Jan. 1st 1883.

V. College Fund.

This fund shews expenditure over receipts of \$1257 so far this year, but the payments cover three quarters while the receipts are for two thirds of the year, the last or coming third being generally the most prolific.

VI. Aged Ministers Funds.

This fund shows a respectable balance after payment of the quarter due July 1st.

P. G. McGregor.

DAYSRING CARDS.

Sherbrooke.	
Collected by Jessie Dechman, and Libbie Archibald	} \$15.00.
Goldenville,	
By Neil McLean	6.25.
By Donald Fraser	7.05.
Sonora,	
By Flora McCutcheon	3.25.
Total	\$31.55.

Two or three dollars additional have been collected, making a whole amount nearly thirty-five dollars.

THE Children's Presbyterian.

THE WISHING GATE.

FOR THE CHILDREN.

Before the January number of the Maritime Presbyterian reaches your homes you will have entered upon a new year. To some of you it will be your last on earth, hence it is important that you begin 1883 well.

On the first January many of you received nice presents from parents, and others, and you have all been making many wishes. Your wishes will not all be gratified for no matter how much we may have, we still want more. Nobody sits down perfectly satisfied. Wishes however, unless turned into wells or drawn into hopes, are of little service. How many boys and girls, men and women, wish to be saved and yet are not. They live on the wish instead of following to know the Lord.

As many of you have been dealing with the land of wishes let us improve this subject a little on entering upon a new year. The wishing gate is a place that shows what is in your hearts. You wish for the object that you long for, and have not got. How many wishes have now gone forth from your hearts. Could they all be gathered into one point? Is there one object gathers your life up which you feel to be the highest and best? Our Saviour said, Know ye not that I must be about my Father's business. Paul said, I press toward the mark for the prize of that calling of God in Christ Jesus. There was one aim, one point with both of them. All your wishes and attention then, should be fixed on religion.

Then the wishing gate is the meeting place of Jesus. On one occasion when our Saviour and his disciples went out of Jericho, a blind man sat by the high-way-side begging. The people told him to be quiet, as he cried out to Christ for mercy. Jesus however asked him. "What wilt thou that I should do unto thee." He wished to receive his sight. The blessing was conferred upon him. At this season of the year, the sweet and loving

message is addressed to you. What wilt thou. The blind man needed to have, his sight restored. We all need spiritual eye sight the eyes of the new heart. That new heart you cannot make. Your parents, Sabbath School teachers, or ministers cannot. It is a gift from God.

Let it be your wish at the wishing gate this new year, "that I may receive my sight." None of you are too young to ask for it. There is no time to be lost. Many children were snatched away by death last year. Our grave yards this year will receive the lifeless forms of many children. Read at once then God's promise to you, and make it yours. 'Early,' is the word he uses. Over the wishing gate stands the promise, and may you all learn how precious it is. They that seek me early, shall find me. Oh that many may find him during 1883. D.

THE NEW HEBRIDES MISSION.

Letter from Rev. Joseph Annand.

Aneityum Aug. 1882.

Dear Brother Scott:—

I not only write you, but I requested one of my pupils also to send you an epistle which she is doing. For fear that you might not be able to interpret it to Mrs. Scott I have written out a translation for you.

Naping is our head servant about the house, as well as one of my most advanced scholars. She was two years with us on Efate with her husband, and has now been with us altogether nearly five years. She is a fine consistent christian woman and her letter is the simple, truthful expression of her feelings and the desires of her heart. She can follow ordinary conversation in English and reads a little in it.

We had communion here a week ago, as Naping tells you, and four new elders and six deacons were elected and ordained. Our staff numbers fifteen elders and

six deacons. Things are brightening up somewhat here just now. Eight young people have presented themselves at our candidates class within the last week, and we expect more before long. We need something encouraging to keep up our spirits for we had considerable to dishearten us in the beginning of the year. An elder and a deacon were found to have been living in sin for years, and preaching to the people and making famously long prayers every opportunity that offered. It is wonderful how deceitful the human heart is. The prophets words concerning it are not too strong in Jer. 17:9. Two of our teachers have also fallen this year. Most of the discipline exercised this year has been upon prominent people. However we are truly thankful that their wickedness has come to light as it is a terrible hindrance to spirituality in the church when her office bearers are hypocrites and deceivers. It is because of more life among our people this year that some of this wickedness has been unearthed. In my last letter I told you about the kava drinking being prohibited on this island. Still I fear that some of the root yet remains at both ends of our island. However it will be attended to when its whereabouts is definitely ascertained.

Since our return from Synod meeting we have put up our arrowroot for shipment and find that we have 1295 pounds, all first class. The people did remarkably well to collect and make so much. It was all made during our absence and brought to the church.

Last week the people rethatched our dwelling house with sugar cane leaf. You have probably very little idea of the amount of labor it takes to roof a large building with thatch. In the first place they go to the plantations and gather the dead leaves of the cane one by one. The leaf, as you may know, is about two inches wide and four or five feet long; these are collected in bundles and carried home where they are again taken one by one and doubled over a reed and fastened to it by running the midrib of the small leaf of the cocoanut tree, through the cane leaves. The reeds are usually cut from four to five feet long, and when covered from end to end with cane leaves, they are placed upon the roof after the manner of shingles, but instead of being nailed to boards they are tied with strips of bark to small sticks fastened up and down the roof parallel to the rafters. These reeds of cane leaves are placed about four or five inches apart, which gives about fourteen or fifteen tiers of leaves counting the doubled leaf on each reed. The whole

forms a mass of grass nearly a foot deep, and perfectly waterproof; except when hurricanes turn all the leaves up on end. These roofs are very comfortable except on two occasions, that is, when hurricanes are on and the rain pouring in torrents; and then again when they are being renewed. To the poor unfortunate who may happen to be in the house when the old roof is coming off, you can well compare the condition of the lad who may get the first two or three fork fulls from the top of a five year old haystack on his head. . . . What a wonderful world this is in which we are living, people are always complaining. "Fine things grass roofs are," says the missionary who has been four days boiling under a tropical sun while fitting and screwing on the galvanized iron upon the roof of some newly arrived brother. "What a splendid roof iron makes" says the poor half drowned missionary while he is seeking some dry spot for himself and his valuables during a drenching hurricane. "Oh that I had a grass roof," says another as he swelters about under a tinned roof with the thermometer at about 95 degrees in the coolest nooks, while up on the iron he might almost roast his potatoes without fire. "Oh if I were building again," says another "I would certainly have an iron roof—Look this is horrible! When shall we get the place cleaned again?" Well, brother I presume that you in your sanctum are free from all such worries, but no doubt you have others, possibly much heavier. We are both well and prospering.

With greetings from us both to yourself and family,

I remain yours most faithfully.

J. Annand.

LETTER FROM NAPIING.

Aneityum, Acust 21 1882.

Ak ilpu etoak an nikalasia an pece Am-erika ek aheuc vai caua ainyak. Naaurineig vai Misinare mat et ero erus ham arau va nauritai u Ihova irai hakli pece an cop ineigki. Im lep ineig eca naaurineig vaig ineig nikavaig is aiyu inliim-mopoi nupu Epi vai rau orau amen ehele ra arau an naopan ineig. Naaurineig va naiheuc u Atua et meret aien mika eri ato Yin natimi et eche um abrai atimi oun par asupteanaig yin ehele ra et idi-vaig intas u Jesu is ika aien Akumu apan aijaua irai iji pece asega um asupteanaig intas upene ehele atimi asega.

Ekpu asaig ehelema ainyak et eteuc

nasjapjenaig unyima irai iji Mohoc et tas chelema a Misi vai pece is upyi amen intas u lhova iran; im nesego-u ilpu dualop im ilpu atahaig. Et esego a Misis Annand an jupki ja et esego a Misi Annand an jupura an tas unyima im intas Beritania. An nasjapjenaig unyima um:caig inhag itaup eris lep ikni hal ilpu elter im ilpu tiak im hal ou an naopan ineig. Ak ilpu etoak ek ugnyi caua anyak mika aki alnigaheni vai cama aijana mika yi auroauro um apaahni intas upene irai iji narin asega. E a aiheuc vai caua a ilpu atahaig u Misi et for.

Et mun ti intas unyak.

Napig.

Translation of the above.

Aneityum, Aug. 21 1882

Brothers and sisters in the church in the land of America, I send my love to you.

We are thankful that two new missionaries have come for the work of Jehovah in the Islands of this Sea. We are thankful for this also that the people of Epi love the two who are now dwelling among them. Thanks to God for His compassion, in that He desires that other people may know Him, and that He sends His people to preach Him to them according to the word of Jesus who says—"Go ye into all the world and preach the gospel to every creature."

I will tell you that we have meetings every month, and at them Misi speaks to us about the lands in which the word of Jehovah first dwelt. I will also tell you about the teaching of the boys and girls. Missis Annand teaches in the afternoons and Misi Annand teaches towards evening in our language and also in the language of Britain.

At the time of our meeting for the sacred supper, some elders and deacons were ordained; and there were also some people put into the church. There are also some in the candidates class at present seeking the church.

My brothers and sisters, I intreat you to pray for us in these lands that the gospel may speedily spread into all places.

Misi's four girls send their love to you all.—

My words are finished.

Napig.

ITS ALL THE LITTLE BOOK.

Something more than a year ago, as the writer was sitting in a railway carriage, a pleasant voice sung out:

"Paper, sir; paper, sir; morning paper; lady?"

There was nothing new in the words, nothing new to see a small boy with a package of papers under his arm; but the voice, so low and musical—its clear, pure tones, mellow as a flute, tender as only love and sorrow could make—called up hallowed memories. One look at the large brown eyes, the broad forehead, the mass of nut-brown curls, the pinched and hollow cheeks, and his history was known.

"What is your name, my boy?" I asked, as half-blind with tears, I reached out my hand for a paper.

"Johnny—"; the last name I did not catch.

"You can read?"

"O yes; I've been to school a little," said Johnny, glancing out of the window to see if there was need of haste.

I had a little brother once, whose name was Johnny. He had the same brown hair and tender, loving eyes, and perhaps it was on this account I felt very much disposed to throw my arms around Johnny's neck, and to kiss him on his thin cheek. There was something pure about the child, standing modestly there in his patched clothes and little, half-worn shoes, his collar coarse, but spotlessly white, his hands clean, and beautifully moulded. A long, shrill whistle, however, with another short and peremptory, and Johnny must be off. There was nothing to choose; my little Testament, with its neat binding and pretty steel clasp, was in Johnny's hand.

"You will read it, Johnny?"

"I will, lady; I will."

There was a moment—we were off. I strained my eyes out of the window after Johnny, but I did not see him; and shutting them I dreamed what there was in store for him—not forgetting His love and care for the destitute, tender-voiced boy.

A month since I made the same journey and passed over the same railroad. Halting for a moment's respite at one of the many places on the way, what was my surprise to see the same boy, taller, with the same calm eyes and clear voice!

"I've thought of you, lady," he said; "I wanted to tell you its all the little book."

"What's all the little book, Johnny?"

"The little book has done it all. I carried it home and father read it. He was out of work then, and mother cried over it. At first I thought it was a wicked book to make them feel so bad; but the more they read it the more they cried, and its all been different since. It's all

the little book; we live in a better house now, and father don't drink, and mother says 'twill be all right again."

Dear little Johnny, he had to talk so fast; but his eyes were bright and sparkling and his brown face all aglow.

"I'm not selling many papers now, and father says maybe I can go to school this winter."

Never did I so crave a moment of time. But now the train was in motion. Johnny lingered as long as prudence would allow.

"It's all the little book," sounded in my ear; the little book that told of Jesus and his love for poor, perishing men. What a change! A comfortable home; the man no more a slave to strong drink. Hope was in the hearts of the parents; health mantled the cheeks of the children. No wonder Johnny's words came brokenly! From the gloom of despair to a world of light; from being poor and friendless the little book told them of One mighty to save, the very Friend they need, the precious Elder Brother, with a heart all love, and tenderness.

Would that all Johnnys who sell papers, and fathers that drink, and mothers that weep over the ruins of once happy homes, took to their wretched dwellings the little book that tells of Jesus and his love! And not only these, but all the Johnnys that have no papers, living in cellars, and sleeping in filth and wretchedness—would that they could learn from this little book what a friend they have in Jesus.—*Appeal*.

FUNERALS IN CHINA.

When a man's friends are sure he is about to die, they immediately begin preparations. If he has none on hand, suitable clothes are purchased, consisting of wadded garments and a ceremonial hat as handsome as the circumstances of the family will allow. His head and face are neatly shaven, his queue braided, and his new clothes put on. While still living, he is then removed from his brick bed to a stretcher, where he breathes his last. In the dress in which he dies, he is supposed to appear before the authorities of the other world—that other world, with all its paraphernalia, being a counterpart of this. It would be culpable neglect to allow a person to die on the bed, or without a suitable dress.

If a coffin is not already in waiting for the dying man, the gift of an affectionate son, carpenters are called and set to work in the court outside the sick man's win-

dow. There the boards are sawn, fitted and nailed, all the particulars being discussed in the presence of the sick man and generally participated in by him. He sees that his body is to have a comfortable resting place after death.

As the breath leaves the body, the family wail in concert, led by the eldest son, who is chief mourner. Relatives come in bringing offerings of paper money, to be burned for the dead: The principal mourners, dressed in sack cloth, with large, loose hempen ropes around the head and waist, dragging the ground behind, take a bowl of millet gruel to the nearest *T'oo Di* temple, pour it out, and beg the god's permission to open the door of hades that the departed spirit may enter. The funeral notice, in blue letters on a white tablet, is placed outside the street door. A pavilion of matting is erected in front of the door, in the street, for the musicians. A pair of gigantic tigers guard the entrance to this pavilion while tall poles bearing ornamental flags and streamers surround it. Deafening strains of music are poured forth until noon of the third day, when the burial generally takes place. These days are occupied in wailing and entertaining guests, who are constantly coming and going. Among the wealthy, large numbers of Buddhist and Taoist priests are employed to chant for the benefit of the departed spirit. Candles are kept burning at the head and foot of the coffin, and offerings of food set upon a table. On the third day, when the procession is formed, tables heaped with offerings of food are placed at intervals along the street, and heaps of paper money burned. Mourners follow the coffin according to age and relationship, wailing as they go.

On the seventh day, another feast is held in honor of the dead, and a cart and mule, with driver and servants, all of paper, are burned for his use. A feast is held again on the twenty-first, and each seventh day to the seventh or forty-ninth. After this, one is held annually for three years.

The wealthy spend enormous sums on funerals. Large numbers of priests are employed, the ceremonies are all on a magnificent scale, and each one's ingenuity is taxed to devise new and imposing ways of spending money.—*M. F. C. in Religious Herald*.

"SET DOWN THAT GLASS."

If men could see the *last* glass, how many are there that would take the first?

If they could glance over the race which they are to run, and see just where their journey is to end, how few there are who would enter upon the dangerous road! But the future is hidden, and the present seems all serene; and while "the prudent man foreseeth the evil and hideth himself," "the simple pass on and are punished."

Often they travel the downward road unthinkingly, but sometimes the dangers of an evil course are brought sharply to the notice of those who enter upon it, and they shrink back with a shudder, as they think of the risk they are running.

A young man in Virginia had been sadly intemperate. He was a man of great capability, fascination and power; but he had a passion for brandy which nothing could control. Often in his walks a friend remonstrated with him, but in vain; as often in turn would he urge his friend to take the social glass in vain. On one occasion the latter agreed to yield to him, and as they walked up to the bar together, the bar-keeper said:

"Gentlemen, what will you have?"

"Wine, sir," was the reply.

The glasses were filled, and the friends stood ready to pledge each other in renewed and eternal friendship, when the young man paused and said to his intemperate friend:

"Now, if I drink this glass, and become a drunkard, will you take the responsibility?"

The drunkard looked at him with severity, and said:

"Set down that glass!"

It was set down, and the two walked away without saying a word.

Well does the drunkard know the fearful consequences which follow from taking the first glass. Maddened as he may by an appetite which he cannot resist, he is unwilling to assume the responsibility of leading another to follow in the course he is treading. And if many a liquor dealer who asks for a license to traffic in the souls of men, were asked as he pays his money, "Are you willing to assume the responsibility, the ruin of health, the broken hearts, the loss of life, the waste of property the breaking up of families, the blighting of hopes, and the Damnation of hell, that waits upon the traffic upon strong drink?" are there not some who would say, "Take back the license; let me rather live a life of poverty, and of toil, than win the wealth and comforts of this world, by spreading ruin and desolation among my fellow-men?"

PROUD OF HIS MOTHER.

There are few eminent men who have not said that their success in life was owing to their mother's teaching, and who have been proud to honor her. The following is one of the many illustrations of this truth:

The mother of John Quincy Adams said in a letter to him, written when he was only twelve years old:

"I would rather see you laid in a grave than grow up a profane and graceless boy."

Not long before the death of Mr. Adams a gentleman said to him:

"I have found out who made you?"

"What do you mean?" asked Mr. Adams.

The gentleman replied:

"I have been reading the published letters of your mother."

"If," this gentleman relates, "I had spoken that dear name to some little boy who had been for weeks away from his mother, his eyes could not have flashed more brightly than did the eyes of that venerable old man when I pronounced the name of his mother."

He stood up in his peculiar manner and said:

"Yes sir; all that is good in me I owe to my mother."

BOYS AND SMOKING.

A timely note of warning is sounded by the *New York Times* against the growing evil of smoking among boys. It states that "careful experiments lately made by a physician of repute prove that the practice is very injurious." Of thirty-five boys, aged from nine to fifteen, who had been in the habit of smoking, in twenty-seven he found obvious hurtful effects; twenty-two had various disorders of the circulation and digestion, palpitation of the heart, and more or less craving for strong drink; and twelve had slight ulceration of the mouth. All were treated for weakness and nervousness, but successfully only after they had relinquished smoking. The *Times* says of this smoking:—

"One of the worst effects is the provocation of an appetite for liquor, which indeed, is not confined to the young, but which grown persons are better able to manage. Where boys drink to excess they are almost invariable smokers; and it is very rare to find a man over-fond of spirits who is not addicted to tobacco.

Men who want to give up drinking usually have to give up smoking at the same time, for they say that a cigar or a pipe generally excites a desire for liquor very hard to control."

The great increase of smoking among boys in recent years is one of the alarming tendencies of our time. There ought at once to be inaugurated a vigorous anti-tobacco crusade throughout the land.—*N. T. Advocate.*

BE TRUE.

There are persons whom you can always believe, because you know they have the habit of telling the truth. They do not "colour" a story or enlarge a bit of news in order to make it sound fine or remarkable.

There are others whom you hardly know whether to believe or not, because they stretch things so. A trilling incident grows in size, but not in quality, by passing through their mouth. They take a small fact or slender bit of news and pad it with added words, and paint it with high coloured adjectives, until it is largely unreal and gives a false impression. And one does not like to listen to folks when so much must be "allowed for shrinkage."

Cultivate the habit of telling the truth in little things as well as in great ones. Pick your words wisely, and use only such as rightly mean what you wish to say. Never "stretch" a story or a fact to make it seem bigger or funnier. Do this, and people will learn to trust and respect you. This will be better than having a name for wonderful stories or making foolishly and falsely "funny" remarks. There are enough true funny things happening in the world, and they are most entertaining when told just exactly as they came to pass.

Dear young friends, be true. Do the truth. Tell the truth. There are many false tongues. Let yours speak the things that are pure, lovely, true.—*S. S. Advocate.*

ENOUGH TO POISON A PARISH.

A Protestant little girl, being asked by the priest to attend his religious instruction, refused, saying it was against her father's wishes. The priest said she should obey him and not her father.

"O, sir, we are taught in the Bible—'Honor thy father and thy mother.'"

"You have no business to read the Bible," said the priest.

"But, sir, our Saviour said in John v. 39, 'Search the Scriptures.'"

"That was only to the Jews; and not to children, and you don't understand it," said the priest.

"But, sir, St. Paul said to Timothy, 'From a child thou hast known the holy Scriptures,' (2 Tim. iii. 15).

"O," said the priest, "Timothy was then being trained to be a bishop, and was taught by the authorities of the Church."

"O no, sir," said the child; "he was taught by his mother and his grandmother."

On this the priest turned her away, saying she "knew enough of the Bible to poison a parish."

PRAYING AND GIVING.

Many hundred years ago a rich youth in Rome had suffered from a dangerous illness. On recovering his health his heart was filled with gratitude, and he exclaimed, "O, Thou all-sufficient Creator; could man recompense Thee, how willingly would I give Thee all my possessions." Hermes, the herdman, heard this and said to the rich youth, "All good gifts come from above; thither thou canst send nothing. Come, follow me." He took him to a hut, where was nothing but wretchedness and misery. The father lay on a bed of sickness, the mother wept, the children were destitute of clothing, and crying for bread. Hermes said, "See here, an altar for the sacrifice; see here the Lord's representatives." The youth assisted them bountifully; and the poor people called him an angel of God. Hermes smiled and said, "Thus turn always thy grateful countenance first to heaven and then to earth."

The *St. Louis Presbyterian* says:—"A new horror has been added to the cigarette in California. 'Leprosy,' says a San Francisco physician, is revealing itself about the lips and tongues of boys who smoke cigarettes made by the Chinese. The disease, though fatal, is slow in giving tokens of its first approaches. No less than one hundred and seven cases of infection by cigarette smoking had come under the physicians notice.

New York has seventy-five Catholic churches, and a Catholic population of 900,000.

BAKING BABIES IN INDIA.

Miss Stagg, a Missionary in India, writes:—One of my pupils, named Macom (which means butter), said to me, after her lessons were finished: "Oh, Mem! you must not go away without seeing Khooki." (Girl babies are called Khookies, and boys are Khokas.) I am very fond of babies, so I readily consented to see Khooki. We went down the street across a very dirty court, and then Matom stopped at the door of a little room adjoining a shed where the cows were housed. She opened a door and I looked in, and saw just one mat covering the floor, on which lay baby and baby's mamma. Baby was a dear little pinky bit of humanity, and I told her mamma that I thought her very pretty. "O," said she "she will soon be black like the rest of us after I have put her out in the sun for a few days." Just think! Every new born baby has its little body well smeared with mustard oil, and is then put out in the sun to dry. I interceded for baby, and Macom promised she would prevent them doing such a dreadful thing.

I have seen very young babies, after having been oiled, put out in the hot, blazing Indian sun on a bit of board, with only a bit of cotton cloth placed under the head for a pillow. It is really a wonder that so many live to grow up. The mothers I have sometimes remonstrated with. They are always much surprised to hear that English people do not treat their babies to a similar baking. Most Bengali babies are troubled with very little clothing. Some have a silver chain around the waist, and perhaps a gold one around the neck.

FASHION IN JAPAN.

BY SONO HARA, A JAPANESE GIRL.

I must tell you a little about our Japanese customs. I suppose you have seen how the Japanese have their hair fixed. When we fix our hair we use five kinds of combs, and put three kinds of oil, and tie with tiny strings made up of paper; but it's very strong; sometimes it lasts about a week. We do not fix our hair every day, but once in three or four days. We do not wash our hair very often, but about once in a month. We have many ways of fixing hair. There are differences between married women, young ladies, and girls. When it is done it looks beautiful.

I think I have told you enough

about fixing hair; so now I will tell you how we have our meals. We do not have tables like the foreigners, but a little stand separately, and we all sit down on the mats and eat with chopsticks. We do not have big plates, but a little cup to put the rice in, and then a little saucer to put food in. In our school we eat in foreign way; so when I go home it's very awkward. Our custom is that when any visitor comes we offer a cup of tea, for politeness' sake. If we do not, it is very impolite. When you come to Japan, I will be sure and give you a cup of tea. We are not allowed to go into the house with our shoes at all, for our shoes are very different from what you have. They are made of wood, and about two inches and a half high. These we commonly wear in fine weather. We have different ones for the rainy day, and they are very high. I have many things to write about our customs. —*Missionary Link.*

THE TWO MEN INSIDE.

A RED INDIAN'S HOMEITY.

An old Indian once asked a white man to give him some tobacco for his pipe. The man gave him a loose handful from his pocket. The next day he came back and asked for the white man. "For," said he, "I found a quarter of a dollar among the tobacco."

"Why don't you keep it?" asked a bystander.

"I've got a good man and a bad man here," said the Indian, pointing to his breast, "and the good man say, 'It is not mine; give it back to the owner.' The bad man say, 'Never mind, you got it, and it is your own.' The good man say, 'No, no! you must not keep it.' So I don't know what to do, and I think to go to sleep, but the good and bad men keep talking all night, and trouble me; and now I bring th. money back, I feel good."

Like the old Indian we have all a good and a bad man within. The bad man is Temptation, the good man is Conscience, and they keep talking for and against many things that we do every day. Who wins? Stand up for duty; down with sin. Wrestle with Temptation manfully. Never, never give up the war till you win.

An Episcopal paper thinks that "one reason why the world is so unwilling to join the church is because the church is so very willing to join the world."

**OUR FRENCH MISSION SCHOOL
AT POINTE-AUX-
TREMBLES.**

The annual meeting of the Board of French Evangelization was held recently in the city of Montreal. As I was present on the occasion I took the opportunity of visiting for the first time our French Mission Schools at Pointe-aux-Trembles in the neighborhood of that city. And now on my return home my mind inclines me to give my impressions of these Schools to the readers of the **MARITIME PRESBYTERIAN.**

Several of our congregations in the Maritime Provinces are supporting pupils in these Mission Schools, and others of them I have no doubt will be disposed to follow their good example when they become better acquainted with these interesting and hopeful institutions.

Our ministers, it is true, receive an admirable annual Report of these Schools signed by the learned chairman and indefatigable secretary-treasurer of the Board of French Evangelization—Principal MacVicar and the Rev. R. H. Warden. But in many instances these Reports are never heard of outside of the ministers study room. As a consequence many of our good people in the Maritime Provinces have only a very vague idea of of Pointe-aux-Trembles, and the schools that are there located. Hence the present impressions for general information.

Pointe-aux-Trembles, let me then say, is pleasantly situated on the island of Montreal about nine miles Eastward from the city of Montreal. The French name Pointe-aux-Trembles signifies in plain English the point of the poplars, or poplar point, reminding us of Poplar Grove Church in the city of Halifax. *Tremble* is the French name of a species of poplar noted for the trembling or tremulous motion of its leaves. The place is so called because the point of land which here projects into the river St. Lawrence was originally covered with this species of poplar tree. The old poplars that originally grew on the point have been destroyed by the ice carried down in successive springs by the great St. Lawrence. But I noticed some of the trees still standing around the Schools when I visited them. The two buildings, one for the boys and the other for the girls are situated quite near each other. They command a fine view of the noble St. Lawrence, and connected with them there are seven acres of fertile level land

which are cultivated by the teachers and pupils for their own benefit.

There are five teachers in the institution, Mr. Bourgoïn, (principal) Mr. Wtier, Miss Blair, Miss Cairns, and Miss Bouchard. In addition to this regular staff of teachers Miss Wales gives lessons in music to some of the female pupils. Mr. Bourgoïn and Mr. Watier are natives of France. All the lady teachers are Canadians. The branches taught are reading, writing, arithmetic, grammar, geography, history, Latin, Greek, mathematics. I found 88 pupils present, 42 girls and 46 boys. Their ages varied from 11 to 30. They belong principally to the province of Quebec, but some of them come from other parts of the Dominion. Two of them—Francois Chaplon and Ninnie Bardet are from Stellarton. About one third of them are the children of Roman Catholic parents.

In stating as briefly as possible my impressions of the Institution I must notice particularly the *order and regularity which with every thing connected with it is conducted.* One of our English bards has said that order is Heaven's first law. And certainly order is a prominent feature in the working of this Institution. From dawn when the morning bell calls to prepare for the duties of the day till a little after nine in the evening when all retire to rest, every thing is conducted with the regularity of clock work.

The following is the order of business. Breakfast at seven o'clock; from half past seven till a quarter to nine house-work, in which boys as well as girls take part; family prayers at nine; nine to ten Bible Class at which all are present; ten to twelve, lessons; dinner at twelve; recreation after dinner till half-past one; from half-past one to four, lessons again; four to five recreation or work; tea at six; recreation to seven; seven to nine study lessons; family prayers at nine and then *couche* in clean well ventilated dormitories. This order of proceedings is strictly adhered to. I was very favourably impressed with it. It must certainly be conducive to health and the formation of regular habits, and the acquisition of a large amount of useful knowledge.

The *religious atmosphere of the Institution* made an equally favorably impression upon me. According to the present Educational law of old France the Bible and all religious emblems are strictly excluded from the public schools of that country. And our good brethren in Ontario are just now strenuously con-

tending for permission to have the Book of books read in the public schools of their part of the Dominion. But no voice has as yet been raised against the daily use of the good old book in our Mission Schools at Pointe aux Trembles. For one hour every day it is carefully read and studied by all the pupils. A chapter is also read at the morning and evening family devotions. Every Sabbath day there are two regular religious services conducted by the Principal, or a minister or student from Montreal. In the afternoon there is a Sabbath School in which the International Lessons are used as in our own Sabbath Schools. These religious exercises constitute a very marked characteristic of these Schools as compared with other educational Institutions. They impart a religious atmosphere to the Schools that cannot fail by the Divine blessing to be highly beneficial to the pupils. The fruit is already appearing in a very encouraging form. As stated in the last annual report 22 of the pupils during the past year were admitted to the full membership of the Church on a profession of their faith in Christ. So long as the Institution maintains its predominantly religious character we need have no fears in regard to the higher spiritual welfare of the pupils.

The remaining idea which my visit suggested to me is the *mighty influence for good which these young people will soon exert upon their fellow countrymen*. According to the last census there are 1,300,000 people in the Dominion who speak the French Language. The great majority of this large body of people still cling with fond tenacity to the religion of the seven-hilled city. They are taught to believe the doctrine of the cross, and the doctrine of purgatory, and the supremacy of the Pope, and the efficiency of prayers for the dead, and of prayers addressed to the Virgin Mary. All these doctrines have no authority in the Word of God. They are merely human inventions designed to keep the poor blinded people in abject bondage to their ecclesiastical superiors. But by whom or by what power are all these French speaking people to be emancipated from this bondage and brought into the enjoyment of true, civil, and religious liberty? In the words of the holy Oracle we of course reply—'Not by might, nor by power, but by my Spirit saith the Lord of hosts.' True, but in the present age God works by means and not by miracles. And we have accordingly our Colporteurs

scattering abroad among our fellow subjects the leaves of the tree of life which are for the healing of the nations, and we have our preachers whenever they can gather a little group of them together proclaiming in their own tongue the wonderful works of God. And these Evangelistic efforts are not without a fair measure of success. But I frankly confess that in my opinion our principal hope of success under God in this great enterprise is in the proper instruction and training of the young in our Mission Schools at Pointe-aux-Trembles and similar institutions. The young people will there become prepared to study for the ministry and the other learned professions, and become prepared to be useful men and women in the church and in all departments of life, and through their agency and influence by the blessing of God many of their blinded fellow countrymen will be brought out of darkness into light, and from the bondage of Romanism into the liberty wherewith Christ doth make his people free. And with this bright prospect looming up [before my minds eye in the near future I can and do cordially recommend our French mission Schools at Pointe-aux-Trembles to the sympathy and the prayers and the aid of our people in the Maritime Provinces.

T. CUMMING.

Stellarton, Dec. 20th, 1882.

HOME MISSION REPORT.

To the Rev. the Presbytery of Pictou.

At the close of six month's service on the Guysboro Coast I beg to submit the following Report:—

The whole Mission consists of two distinct sections. Wine Harbor at the one end, and Isaac's and Country Harbor at the other.

In Wine Harbor I spent what is equivalent to ten Sabbaths. I held two preaching services and conducted a Bible class each day. All the services at this end of the Mission were well sustained, although our cause is not quite so prosperous as it was a year ago. Last year there were over twenty resident Presbyterian families; this year there are not more than half that number. Fishing has proved a complete failure, and mining which was the chief industry of the people is not being carried on at all. As a result many Presbyterians with others were compelled to leave and seek employment elsewhere but a few remain, and a kinder or more generous hearted people I have seldom

met. The work among them this year, went on quietly and I hope something lasting was done for the Master. If the Presbytery can make it at all convenient I do hope occasional supply will be given to Wine Harbor during the Winter. They are deserving of attention. They are good loyal Presbyterians.

At the other end of the Field I pursued a different course from that followed by my predecessors. There are three preaching places, two at the Country Harbor end and Isaac's Harbour. Formerly it had been the practice to spend a whole day at each end but I preached in each place every Sabbath usually holding three services until that arrangement became impracticable owing to the shortness of the days towards the close. This plan I found to be much the better one. Of course it involves more work for the Catechist, as he has to hold three services instead of one, and drive 16 miles over the worst road that I have ever seen instead of not driving at all.

At the present time Isaac's Harbor is the most encouraging of the stations. The gold mines are doing good work and many of the miners are Presbyterians, so that on the whole, our cause is decidedly prosperous just now.

For the subsequent working of the whole Field I have a plan to propose which I respectfully commend to the notice of Presbytery. According to the present arrangement it is very difficult to work this Mission to the satisfaction of either Catechist or people. It is altogether too long; the distance being 50 miles from Wine to Isaac's Harbor. Now, I think it would be much better to work Isaac's and Country Harbor as a separate mission. This year's financial report proves that were such a plan carried out we would have a self-sustaining Mission in the Country and Isaacs Harbor end alone. A difficulty however arises in connection with Wine Harbor. What is to be done with it? To leave such a generous-hearted, loyal lot of Presbyterians as the Wine Harbor people without supply, during the whole year is out of the question. Perhaps the Presbytery may find a way out of the difficulty in the nearness of the Wine Harbor people to the congregation of Sherbrooke.

Of course the people of both places are anxious for supply during the winter and it is very important that they should receive as regular service as possible. The success of our cause, especially at Isaac's Harbor depends on it. They are without service of any Denominatio~~n~~ just now.

The sum of \$105 was contributed by these Stations, during the summer, besides board. Of this, \$6 was appropriated to the College Fund the remaining \$99 is credited to the Home Mission. Both Isaac's and Country Harbor have met their liabilities in full; at Wine Harbor there is a small balance due the Catechist.

In closing I cannot refrain from expressing my hearty thanks to the many kind friends in the Mission who did all in their power to make my stay among them, pleasant, and my work successful. To the Rev. Mr. Forbes the untiring friend of these Stations, I am especially grateful for his kind sympathy and hearty co-operation.

Respectfully Submitted
C. Stanfield Lord
Catechist.

PRESBYTERY MEETINGS.

Presbytery of St. John.

This Presbytery met in St. Andrew's Church, St. John, on Tuesday, Dec. 5th.

Dr. McGregor and Mr. Thomas Sedgewick were present, in the interests of the Supplementing Fund. Steps were taken to promote their object, the removal of the debt on that Fund.

Mr. Smith of Guelph having declined the call from St. Andrew's church, presbytery expressed sympathy with that congregation.

A very cordial call from St. John's church to Rev. Mr. Fotheringham was laid upon the table, signed by nearly one hundred members and over fifty adherents. It was sustained, placed in the hands of Mr. Fotheringham who was present and accepted by him.

The induction was appointed to take place on Tuesday, Jan. 9th, at 8 p. m. Mr. Nairn to preach, Mr. Love to address the people and Mr. Hogg the minister.

The induction of Rev. Mr. Bruce into the charge of St. David's church was appointed for Tuesday, Jan. 23, at 8 p. m. Mr. Fotheringham to preach, Mr. Mowatt to address the minister and Mr. Hogg the people.

Mr. Nairn gave a lecture and sermon which were sustained.

Presbytery adjourned to meet in St. Stephen's church on the second Tuesday in January.

Presbytery of Truro.

This Presbytery met in the Presbyterian Hall, Truro, on Tuesday, Dec. 5.

Rev. E. Grant was appointed to moderate in a call to Springside, at such time as may be most suitable to the Session.

Application was made to the Hunter church Building Fund for loan of \$250 for two years to aid in completing the new church at Harmony.

The committee appointed to examine the reports of the student catechists laboring within the bounds of the Presbytery during the past summer, reported that two of the four mission stations, have met their financial obligations in full, one has a small balance against it, and the fourth a large one which it is hoped will yet be considerably reduced.

Rev. Mr. Logan gave in a report from Maccan. The congregation wish supply during the winter and are hopeful of securing a settled pastor ere very long. Mr. McGillivray was appointed to preach on Dec. 17; and Mr. McMillan to preach and dispense the sacrament on the second or third Sabbath of Feb.

Rev. Richmond Logan was appointed to supply Parrsboro on the second and third Sabbaths of Dec., dispensing the sacrament of the Supper on the latter day. Rev. C. McDougall, to supply Springside on the first two, and Parrsboro on the last two Sabbaths of Jan.

A letter was read from the Secretary of the congregation of Acadia Mines, giving notice that the congregation will endeavour to dispense with further assistance from the Supplementing Fund at the close of the present year, and expressing thanks for aid received in the past. Circulars on the State of Religion were distributed with the request that they be filled and returned to Messrs. Burrows or McMillan the Presbytery's Committee on the State of Religion.

Adjourned to meet in the same place on Tuesday Jan. 16.

Presbytery of Pictou.

The Presbytery of Pictou met at New Glasgow on the 2nd inst. There were present besides Mr. Goodfellow, Moderator, Messrs. D. B. Blair, Dr. J. Murray, Alex. McLean, R. Laird, Mr. Donald, T. Cumming, E. A. McCurdy, A. McLean Sinclair, R. Cumming, E. Scott, D. McGregor, J. S. Carruthers, A. W. McLeod, J. L. George, ministers; and Messrs. Wm. Ross, D. C. Fraser, H. Ross and Wm. McDonald, ruling elders. Dr. Patterson was also present, as a corresponding member.

Reports were submitted, showing that Green Hill had contributed \$10.00, Sher-

brooke \$10.00, and Stellarton \$15.00, to wards the maintenance of the French children taken by Mr. Biol to the Pointe Aux Trembles School. Mr. Carruthers states that Knox Church Pictou would also contribute the same amount as Stellarton for that purpose.

With reference to the petition from West River the Presbytery adopted the following resolution:

Whereas, this Presbytery did recently unite the congregations of Central Church and West River on terms approved of, after careful consideration, by the congregation of which most of the petitioners were members or adherents;

Whereas, the Presbytery still earnestly desire the Maintenance of the Union;

Whereas, the United congregation have since the date of the petition agreed to occupy the new church as the place of worship;

And whereas, the petitioners can connect themselves by certificate with neighbouring congregations;

Therefore Resolved, that in the judgment of the Presbytery it is inexpedient to take any action in the premises.

Blank Schedules from the Assemblys Committees on Statistics, Sabbath Schools, and State of Religion, were distributed to sessions with instructions to have them filled up and returned to the Conveners of the respective Committees of Presbytery on these subjects by the FIRST OF FEBRUARY—with the view of enabling the committees to submit their report at the next regular meeting of Presbytery. The Committees appointed were as follows:—

Committee on Statistics.—Messrs. J. S. Carruthers, R. Laird, and John Ross, Mr. Carruthers Convener.

Committee on Sabbath Schools.—Messrs. Alex. McLean, T. Cumming, John Fraser & Duncan McKay, Mr. McLean, Convener.

Committee on State of Religion.—Messrs. Donald, Carruthers, and John Ross, Mr. Donald, Convener.

A Committee on Temperance was also appointed consisting of Messrs. R. Cumming, Wm. Stuart, Donald McIntosh and Daniel McDonald, Mr. Cumming, Convener.

With reference to the circular from the College Board "urging congregations which have not yet contributed to the College Fund, for the current year to do so during the month of January," it was agreed to direct the attention of Sessions to the suggestion of the Board with the request that they should comply with the same. It ap-

peared that five congregations within the bounds of the Presbytery had made their contributions since the beginning of the ecclesiastical year.

It was agreed that the Remits of the Assembly should be considered at the next regular meeting.

Presbytery of Victoria and Richmond.

This Presbytery met at Mabou Dec. 19th for the induction of Mr. Roberts and other business.

Mr. McMillan preached, the moderator, Mr. Campbell, put the questions of the formula, and Mr. McKenzie offered prayer and inducted Mr. Roberts into the pastoral charge of the congregation. Mr. McDougall then addressed the minister and Mr. McKenzie the people. May the union be happy and fruitful.

There was read a statement from the congregation of Port Hastings, and from that of River Inhabitants, through their respective secretaries, showing as a result of the exertions of Presbytery in those places in October last, that the subscriptions obtained from the former congregation by the collectors there appointed amounted to \$328.50, and from the latter, to \$82.50. The Presbytery while pleased to observe in these sums a slight improvement on the amounts formerly subscribed yet are sorry to see that they are far from adequate to secure the permanent services of an efficient pastor among them. With a view therefore to ascertain what amount may, in the circumstances, be obtained, in the way of assistance, they instruct their clerk to report the matter fully to the Rev. Dr. McGregor, and through him to the Supplementing and H. M. Committees.

The following Committees were appointed; for the State of Religion, the Revs. A. Grant, M. Campbell, and E. Roberts; for Sabbath Schools, D. McDougall and A. McMillan; for Statistics and Finances, K. McKenzie and A. McRae.

After further business of less general interest, the Presbytery adjourned to meet within the church at River Dennis on Tuesday, the 6th day of February next at 11 o'clock, a. m., and the following day, the same hour, at Malagawatch—Mr. Grant to preach at the former place, and Mr. Roberts at the latter.

MISCELLANEOUS.

Upper Provinces.

Rev. Alfred J. Bray, pastor of the sec-

ond Congregational church in Montreal, has stepped down and out, having declared himself in sympathy with Unitarianism.

Toronto claims a more quiet Sunday than any other city on the Continent. The street-cars do not run, the bootblacks are invisible, all the telegraph offices are closed except the central office, where one man remains to attend to important messages, the cab stands are deserted, the drugstores are open only at certain hours for the sale of medicine only, and the liquor-saloons are closed from 7 o'clock Saturday evening until 5 o'clock Monday morning.

United States.

There are ninety three Presbyterian churches in Philadelphia—and forty-two connected with the United and Reformed, making 135.

Mr. J. F. Goucher, of Baltimore, has offered to the Methodist Missionary Committee to found fifty schools in India in which the vernacular language shall be taught.

A single sin, however apparently trifling, however hidden in some obscure corner of our consciousness—a sin we do not intend to renounce—is enough to render real prayer impracticable.

Dr. Adams, of New York, said;—"I believe that more has been done in geography, philology and ethnology, indirectly by missionaries than by all the royal and national societies in the world that devote themselves exclusively to these objects."

The *Sunday-school World* says:—"The black spots on the sun are more readily seen than its prevailing splendor. Let Huxley, Tyndall and Haeckel build as many theories as they please. They knock them down again as children do the sand-castles they build on the seashore. Place against these scientists the names of Roger Bacon, Barrow, Pascal, Newton, Farraday and Herschel, and you have a brighter array of philosophers who were humble Christians.

The *Congregationalist* says that there was laid in New York, a few weeks since, the corner-stone of a convent of the Order of the Sisters of Perpetual Adoration, the rules of which are inhumanly severe. "No fires are allowed, the nuns are required to arise every midnight for two hours' devotions, and are allowed to hold no communication with the outside world

and to speak with their friends only through a grated door," and commends the report to the attention of the Board of Health.

Rev. Joseph Cook recently arrived in San Francisco on the "home-stretch" of his lecturing tour around the world. He left for England in September, 1880. After nine months in the United Kingdom he made the circuit of the great German universities, and then visited Italy, Greece, Egypt, and Palestine. Going by way of Red Sea he reached Bombay in January, 1882. In India and Ceylon he spent eighty-four days, and delivered forty-two lectures. Then he went up the Chinese coast and to Japan, and from Yokohama sailed for South Australia. After visiting the various Australasian colonies he set sail for San Francisco, having delivered more than two hundred and fifty lectures in foreign lands.

Drink—Here is a personal taken from a New York letter in the "Atlanta Constitution," I saw to-day a man in shabby genteel dress—his clothes threadbare and without an overcoat—his face thin and pinched—a look as if he was suffering alike from cold without and hunger within. This man was Mullet, the Government Architect, who planned our post-office and over \$50,000,000 worth of public buildings. With monuments of stone and brick to his genius in New York, Boston, Philadelphia, Chicago, Cincinnati, St. Louis and all the notable cities in the country, he is to-day wandering about the streets of New York looking for work, while his wife, a noble little woman, is keeping a boarding house to support the family.

South America.

In 1873 Brazil had 333,201 slaves. On June 30th, 1882, their number was 147,168.

Tarsus, of Cilicia, has a name in sacred history. The great missionary of the early Christian church was born there. Now one of the smallest of the tribes of our Israel proposes to send a missionary there. Dr. Matheny, who has been a missionary of the Reformed Presbyterian Church of this country at Latakiah, in Syria has been deputed to establish a mission in or near Tarsus. There are some important commercial centres near this place. How strange that the gospel should be sent back to the city of St. Paul's birth by inhabitants of a land of whose existence he had never dreamed!

Britain.

Hope is entertained that the revised version of the Old Testament will be ready for issue by the end of next year.

British Christians contributed last year to the work of foreign missions \$5,467,845, or \$76,905 less than the previous year.

Up to the present time 6,000 petitions, bearing 699,000 signatures, have been presented in favour of the Sunday Closing Bill in England.

The old Unitarian congregations in London are said to have dwindled till "liberal" Christianity is almost without sectarian organization there.

"Fashion" has changed its decrees in London, it is said. Instead of running towards "Ritualism," the current has veered towards Broad-churchism. Dean Stanley will be canonized, and not Dr. Pusey.

Many children in the Sunday-schools are familiar with the books of A. L. O. E., which letters stand for "a lady of England. She is Miss Charlotte Maria Tucker, and has been for six years a missionary in India.

The veteran African missionary, Dr. Robert Moffat, is still in good health, though in his eighty-sixth year. He was compelled to leave London recently and go into the country, being overrun with callers, who taxed his strength too much for endurance.

Europe.

In Berlin with a population of 1,145,000 the church attendance is less than 35,000.

The corner stone of a new church was recently laid in Leipzig, the first new Lutheran church built in that city during the last three hundred years.

Thirteen new theatres have been built in Berlin in ten years, and in the same time only two churches. The downward progress of morals in that city may be gauged by the statement thus made:

The McAll Mission in Paris needs at least \$15,000 every year to support it well. Its progress may be inferred from the fact that whereas ten years ago it had attracted but 108 followers, it has now 68 places in which meetings are held, in which 11,000 persons may be seated.

It is reported that "the Sacred Congregation of Rites in Rome has decided that

candles alone, and not gas, must be used on the altars." The candles also must be good wax candles, and none of your tallow dips. The custom, says good authority, was borrowed from the temples of Pagan Rome, and these again borrowed it from temples in Babylon and a "Chaldean Liturgy."

Asia.

In India there are now 26,000 schools, over eighty colleges, and nearly 3,000,000 pupils.

The English Presbyterian Church is taking steps to thoroughly equip a Theological College in China, for the training of native Evangelists.

There assembled in Calcutta on the 28th December, and continued in session several days, the Second Decennial Missionary Conference of India.

A converted Hindoo is reported to have said at a public meeting in India:—"The very lowest caste in India is the cobbler caste, and it is remarkable that a cobbler from England, William Carey, should bring them the first tidings of the gospel."

Many of our readers are acquainted with Mr. McLaren who has gone as a missionary from the Presbyterian church of the United States, to Siam. To add to the difficulty of his work it is said that the Siamese language is so poor that it is found difficult to translate the Scriptures into it.

Africa.

The old slave-market at Zanzibar, where 30,000 slaves were annually sold, has been turned into a centre of Christian teaching, and a church, mission house and school, now occupy the spot.

—The total population of the island of Madagascar is about 4,000,000, of whom 2,000,000 are Hovas. The area of Madagascar is 223,000 square miles. The London Missionary Society has a very strong hold on the Hovas, the Queen and most of her ministers being members of one or other of the thousand Congregational churches with which the island is dotted. Under the direction of the missionaries compulsory education has been introduced into most of the towns and villages.—The native Christians of the island have given a million of dollars during the past ten years for the spread of the gospel—a pretty good showing for a

land where, as late as 1857, two thousand persons suffered death by persecution for adherence to the Christian faith.

Australia.

The Presbytery of Sydney, New South Wales, appointed a committee to wait up on the authorities with a memorial praying that Sabbath trains and trams be abolished, or greatly disused.

Must Our Ears continue to be dinned, when contributions are asked for Foreign Missions, with the reply, "We have heathen enough at home; let us convert them first before we go to the heathens abroad." "That plea," says Phillips Brooke, we all know, and I think it sounds more cheap and more shameful every year. What can be more shameful than to make the imperfection of our Christianity at home an excuse for our not doing work abroad? It is as shameless as it is shameful. It pleads for exemption and indulgence on the ground of its own neglect and sin. It is like the murderer of his father asking the judge to have pity on his orphanhood. Even the men who make such a plea feel, I think, how unheroic it is." The whole world is the field of the Church.

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THE SOLDIER'S PRAYER.

It was the evening after a great battle. Among the many who bowed to the conqueror, Death, that night, was a youth in the first freshness of mature life. The strong limbs lay listless, and the dark hair was matted with gore on the pale, broad forehead. His eyes were closed. As one who ministered to the sufferer bent over him he at first thought him dead, but the white lips moved, and slowly, in weak tones, he repeated—

"Now I lay me down to sleep;
I pray Thee, Lord, my soul to keep
If I should die before I wake,
I pray Thee, Lord, my soul to take;
And this I ask for Jesus' sake."

Opening his eyes, and meeting the pitying gaze of a brother soldier, he exclaimed:

"My mother taught me that when I was a little boy, and I have said it every night since I could remember. Before the morning dawns I believe God will take my soul 'for Jesus' sake,' but before I die I want to send a message to my mother."

He was carried to a temporary hospital and to his mother he dictated a letter full of Christian faith and filial love. Just as the sun rose his spirit went home, his last articulate words being:

"I pray thee, Lord, my soul to take;
And this I ask for Jesus' sake."

The prayer of childhood was the prayer of manhood. He learned it at his mother's knee in infancy, and he whispered it in dying when his manly life ebbed away on a distant battle-field.

God bless the saintly words, loved and repeated alike by high and low, rich and poor, wise and ignorant, old and young! Happy the soul that can repeat them with the holy fervor of the dying soldier!—*Dr. H. Bonar.*

THE MOTHER'S INFLUENCE.

It is hard for a young mother, who has not yet overcome the impulsive tendencies of her youthful nature, to realize the influence she exerts over her own little ones. She is constantly surrounded by successful imitators, who copy her morals and manners. As the mother is, so are her sons and daughters. If a family of children is blessed with an intelligent mother, who is delicate and refined in her manners, and does not consider it necessary to be one woman in a drawing-room and an entirely different person in every-day life; but who is a true mother, and

always a tender, charming woman, you will invariably see her habits of speech and perfect manners repeated in her children. Great, rough men, and noisy, busy boys, will always tone down their voices, and step lightly, and try to be more mannerly, when she stops to give them a kind word or a pleasant smile, for a true mother will never fail to say or do all the pleasant things she can that will cheer those whose lives are shaded with care and toil. The mother of to-day rules the world of to-morrow.

MANY WAYS OF DENYING CHRIST.

It is a fatal mistake to suppose that there can be no apostacy from Christ where we are not absolutely called on to deny His name, or to burn incense to an idol. We deny our Lord whenever, like that Demas, we, through love of this present world, forsake the course of duty which Christ has plainly pointed out to us. We deny our Lord whenever we lend the sanction of our countenance, our praise, or even our silence, to measures or opinions which may be popular and fashionable, but which we ourselves believe to be sinful in themselves or tending to sin. We deny our Lord whenever we forsake a good man in affliction and refuse to give countenance, encouragement and support to those who, for God's sake and for the faithful discharge of their duty, are exposed to persecution and slander.—*Bishop Heber.*

GOOD TESTIMONY.

Rev. R. W. Clark, D. D., of Albany, has lately addressed a circular to leading railroad men of the country to learn what they thought about running Sunday trains and the Presidents of two of the largest railroad companies in the United States have given answers that are worthy to be heard everywhere. President Dickson, of the Delaware and Hudson Canal Company, replied:—"I can only say that if I had the power there would not be a wheel moved on that day upon any railroad of the Company." President Sloan, of the Delaware, Lackawanna and Western Road, replied: "This Company does not run Sunday trains, as we believe the efficiencies of the service, health and good discipline are promoted by rest on the Sabbath day." President Sloan is unquestionably one of the ablest of railroad presidents, and few men have had larger experience in the responsible service."

THE CURSE OF IRELAND.

We are not likely to forget the wrongs of Ireland. We hear them at all times, and from all quarters. We hear of her landlordism, of her priest craft, of her famines and her poverty, but it is possible that the *grand curse* of Green Erin is largely overlooked. Let us look at a few facts.

"During the last famine year, 1879, Ireland stretched forth her hands to receive the contributions of the benevolent all over the world. Appeals for bread for her starving poor were incessant, and their utter destitution was portrayed in language that brought tears from the eyes, and generous donations from the purses of sympathetic multitudes. The total amount contributed for their relief by the British Government and by private charity, British and foreign, is stated at £1,261,000, or \$6,305,000, for the year 1879; while during the same year of starvation, the value of spirits and beer, consumed in Ireland was about £9,375,000, or \$56,875,000! For every dollar received from charity in answer to most piteous appeals for bread, more than seven dollars were spent for *intoxicating liquors!* During the same year, in England and Wales, where no famine prevailed, the proportion of persons arrested for drunkenness was seven per thousand of the population; in Ireland over eighteen per thousand! About one person in every eleven of the total population of the island, during this year of sore hunger and apparently still sorer thirst, "either received official relief, or was officially *arrested for being drunk!*" Another item from British official statistics sheds additional light on the great source of Irish wretchedness. During the twelve months ending with March, 1879, the number of detections for illicit distilling and dealing was in Scotland two, in England eight, in Ireland 683. Alas for the people whose bread is dear, but whose untaxed whiskey is cheap!"—*Selected.*

A HAPPY FUTURE.

"We know that when he shall appear we shall be like him." We have a future which is an object, not of a dim expectation and trembling hope, but of knowledge. Our word is not "it may be," but "it will be." We have a certainty, not a possibility, or a probability, for our hope. That which is to be becomes firm reality

as that which has been. Hope is truer than history. The future is not cloud-land, but solid, on which we may plant a firm foot.

And therefore the habit of living in the future should make us glad and confident. We should not keep the contemplation of another state of existence to make us sorrowful, nor allow the transiency of this present to shade our joys. Our hope should make us buoyant, and should keep us firm. It is an anchor to the soul. All men live by hope, even when it is fixed upon the uncertain and changing things of this world. The hopes of the men who have not their hearts fixed upon God try to grapple themselves on the cloud-rock that rolls along the flanks of the mountains; but our hopes pierce within that veil, and lay hold of the Rock of Ages, that towers above the flying vapors. Let us, then, be strong; for our future is not a dim peradventure, not a vague dream, nor a fancy of our own, nor a wish turning itself into a vision; but it is made and certified by him who is the God of all the past, and of all the present. It is built upon his word; and the brightest hope of all its brightness is the enjoyment of more of his presence and the possession of more of his likeness. That hope is certain. Therefore, let us live in it, and "reach forth unto the things which are before."—*Alexander McLaren, D. D.*

WHO DO THE HOME WORK.

During the late meeting of the American Board in Portland, Me., one man, through the leading secular paper, ventured to raise the old, stale question. "Haven't we got material enough at home to work on, and spend our money and sympathy on, without sending or going to heathen lands?" The editorial reply very effectually disposed of his plea. We quote the closing sentences:—

"Observation shows that, as a rule, the active friend of Foreign Missions is also the active philanthropist in neighbourhood affairs, while he who carps and quibbles about the alleged waste of substance and endeavor in distant lands seldom breaks his neck in a tumultuous struggle to be first in promoting unostentatious home charities. Even from a purely secular point of view the missionary spirit is not only one of the finest and noblest, but also one of the most practical and sensible that can actuate men or women."