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Go Ye

of a Early Creation

The Maritime

and

Presbyterian.

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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APRIL 15, 1881.

Letter of Explanation.

To All Whom it May Concern.

In asking you to co-operate, I should give some further and fuller information concerning this periodical. Allow me briefly to "narrate the steps" which have brought it about.

For the last two years in attending the meetings of some of the Boards of our Church, I found that the main question, in almost every instance, was, how to make the income do the work. A problem that yet remains unsolved.

I often thought that if the Church could be present at these meetings and hear all that was said and done, there would be no lack of funds, and that if the information could be got before the people they would give more for God's work. Men like to know what they are giving for, they cannot be expected to give otherwise; the more they know about any object the more, if it be a good one, will they do for it.

Acting on this principle I tried to spread the knowledge of our Church work, and thus deepen the interest in it by means of the *Record*; and at the beginning of the present year succeeded in raising its circulation from 80 to 106 in my own congregation.

When this was done I felt that yet more was needed. The Church is large. The *Record* is small, and rightly so that its price may bring it within reach of every one. It must give an account of Home, Foreign, College, Supplementing, and French Evangelization Work, etc., etc., both in the East and West. There is much interesting matter, such as letters from missionaries, reports of preachers and catechists, etc., of which it can give but a small part.

If the editorial work of a small monthly could be done for nothing, so that with a limited circulation it could be made to pay for itself at 25 cents per annum, it could supplement the news which the *Record* gives with regard to the whole Church, by additional local matter, and supply to some extent the need.

Such a periodical I am now undertaking. The MARITIME PRESBYTERIAN will be issued, D. V., on or before the 15th of each month, coming midway between the issues of the *Record*. The claims of Christ's work will be brought before the Church fortnightly instead of monthly, and with increasing knowledge it is hoped there will be a growing interest.

I am willing to run the risk of pecuniary loss. If there be any gain it goes to help on the work of the Church. If the circulation is sufficiently large it will perhaps be devoted to the support of a teacher or native missionary in some of our foreign fields.

As I have no personal ends to serve in the matter, no gain to look for, nothing but labor, the risk of loss, and the awakening if I may, to any extent, of a deeper interest in the work of the Church and the increase of its working power—its funds, I feel warranted in asking all who may approve of the object in view and of my way of seeking it to give their influence and effort in securing subscribers.

Single copies may appear high priced in comparison with the parcels; or rather the parcels are cheap when compared with single copies, for the old *Home and Foreign Record*, which was no larger, was 50 cents in parcels, single copies 60 cents. The difference in the present instance is made in order to induce parties in a congregation to unite and have but one account and their papers sent to one address so that my work in keeping accounts may be reduced to a minimum. If it be sent in single copies or in small packages, and accounts kept with many, it will be impossible to do the work without paid assistance, and that will at once increase the cost of the paper which should be kept as low as possible.

Payment must be in advance for I have to pay for the paper in advance and for the printing as each number is issued.

Subscribers will please pay, not for the whole year but to the close of the present year, that the keeping of accounts may be simplified and the labor connected therewith be made as small as possible.

Commending my paper to the good will and good offices of my fellow workers and to Him whose kingdom it will strive to extend, I send it forth to its work.

E. SCOTT.

New Glasgow, April 15, 1881.

The Maritime Presbyterian.

Vol. I.

APRIL 15th, 1881.

No. 1.

Prospectus.

The only apology which this periodical has to offer for its appearance is the need of some *additional* means of bringing the *special* and *local* work of the Eastern or Maritime section of the Presbyterian Church in Canada more fully before the people of the Lower Provinces.

In the work of a large Church there are *general* facts that are of interest to all, there are *local* particulars that can have but a local interest. The *Record*, the official organ of the Church, contains an impartial review of the work of the *whole* Church which its price enables it to carry into every home.

To enlarge it and make it more particular would increase the price, while but a small part of the particular news would interest any one locality.

What is needed in addition is that a fuller account of our local work should be given to the people and at a cost which would enable all to get the benefit of it. To supply as best it can and as cheaply as possible, that need, is the object of this paper.

Its price will be 25 cents per annum in parcels of ten and upwards to one address; 30 cents per annum in parcels of five to nine; single copies 50 cents per annum.

For the remainder of the current year, 9 months, it will be 20 cents in parcels of ten and upwards to one address; 25 cents in parcels of five to nine; single copies 30 cents.

The editorial work is gratuitous. If it pays more than the expense of paper, printing and mailing, together with any other necessary cash outlay, the balance will be given to those departments of the Church's

work where it may seem to be most needed and most likely to do good.

Will the Ministers on receiving sample copies please distribute them among the elders or others in the different sections of their congregations and use their influence in promoting its circulation; and will such elders and others, on receiving copies, please do what they can in their own district to get subscribers.

It is wholly dedicated in all its aspects, Financial, Moral, and Spiritual to the Master's work. May He accept and bless it

Our Duty.

BY REV. D. B. BLAIR.

"Go ye into all the World and Preach the Gospel to every creature."—Mark XVI., 15.

When our Lord had finished the work which was given to Him by the Father and was about to ascend to the throne of glory, He assembled His disciples on a mountain in Galilee, and told them that all power and authority in Heaven and earth was given to Him, that He was appointed supreme ruler of the universe, that all things were put under His feet and that every knee should bow to Him of things in Heaven and things on earth; therefore, said he to them, "Go and make disciples of all nations," tell them that I am King of Nations as well as King of Israel, that the nations are given to me for an heritage and the utmost ends of the earth for a possession. From this we learn that the Church of Christ in its nature and institution is designed by its sovereign Lord

to be a Missionary Church, and accordingly the true Church has been always distinguished for the missionary zeal and spirit of its members.

The commission was primarily given to the apostles and evangelists to whom the worlds were originally spoken, and after them to their successors the pastors and teachers of the Church, the ministers of the gospel, who are to transmit it from age to age till the end of time.

But the command is no less binding on the private members of the Church than upon the pastors and teachers. There were only eleven apostles and seventy disciples in the company to whom the commission was given at first; these eighty-one men *could not* themselves preach it to all the world, nor to *every* creature in the world, but they could send others to those places whither they could not go themselves: and as there were some expenses connected with this work it was clearly the mind of the Master that these should be borne by the whole body of his disciples. Every believer in Christ cannot go into all the world; neither could every one of the eleven apostles nor of the seventy disciples. But every believer can contribute something of his worldly wealth to defray the expenses of sending missions to the heathen, and it is the will of Christ that all his disciples should join together in one grand and holy confederacy to carry on the great and glorious work of conquering the world for Him who is King of kings and Lord of lords.

The weapons of our warfare are not carnal but spiritual, because the warfare itself is spiritual and not carnal. This however does not imply that there are no pecuniary expenses connected with this spiritual warfare. *Carnal* in this sense is not identical with *material* as too many seem to suppose; and though we are forbidden to use carnal weapons yet we must make use of material means, inasmuch as the tongues and the hands and the feet and the bodies of the missionaries, as well as the paper and ink by which the word of life is written or printed are material means, and cost something to provide them.

Who then ought to bear the expenses? Paul answers that question: "For I mean not that other men be eased and ye burdened. But by an equality that your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be an equality."—2 Cor. VIII., 13, 14.

Our Funds.

The Agent of the Church, at our request, has furnished us with the following facts showing to what extent numerically the congregations have contributed to the main schemes of the Church from May 1, 1880 to April 14, 1881. The Assembly and French Evangelization numbers are not given as in some cases, remittances were sent direct to Dr. Reid and Mr. Warden:—

| | |
|-------------------------------|-----|
| Whole number of Congregations | 167 |
| “ “ Stations about | 30 |

CONTRIBUTIONS HAVE BEEN RECEIVED FOR

| | |
|---------------------------------|-----|
| Home Missions, Congregations | 134 |
| “ “ Stations | 9 |
| Supplement, Congregations | 119 |
| “ Stations | 2 |
| Foreign Missions, Congregations | 159 |
| “ “ Stations | 9 |
| Dayspring, Congregations | 120 |
| “ Stations | 3 |
| College, Congregations | 104 |
| “ Stations | 3 |
| Aged Ministers, Congregations | 99 |

THE WHOLE RECEIPTS

for the above Funds are as follows:—

| | |
|------------------|-----------|
| Home Missions | \$3288.38 |
| Supplement | 2888.58 |
| Foreign Missions | 9619.12 |
| Dayspring | 2493.48 |
| College | 6135.24 |
| Aged Ministers | 1468.30 |

Thus far the expenditure exceeds the income with the exception of Foreign Mission and Aged & Infirm Ministers Fund, but the surplus in Foreign Missions is more than counterbalanced by deficiency in the Dayspring and Mission Schools Fund. A considerable amount will yet be received before the closing of the accounts.

The Theological Hall.

BY REV. A. MCL. SINCLAIR.

The sum of \$105,000 has been signed for the endowment of the Theological Hall. Of this sum \$58,000 have been paid. Thus \$47,000 remain unpaid. The sum due, it is hoped, will be paid without much delay.

1. Every farthing of what has been subscribed is needed. Before the new effort, the effort to raise the \$100,000, was begun, we had \$80,000 invested. This sum yields us \$5000 a year. It is invested at about 6¼ per cent. We support three of the professors in Dalhousie College, Professors Ross, Lyall, and McDonald. We pay each \$1500 a year. We pay them in all \$4500. Of Dr. McGregor's salary as the agent of the Church in the Maritime Provinces, \$2000 a year, the sum of \$500 is paid out of our college funds. So when we pay the Professors in Dalhousie College, and the proportion of the agent's salary, we have nothing left for the support of the Hall.

We have three professors in the Hall, Principal McKnight, Dr. Pollock, and Prof. Currie. We give each a salary of \$1750 a year. Thus it costs us \$5250 a year to support them. If we estimate other expenses in connection with the Hall at \$750, we see that we actually need for its support \$6000 a year. But to yield us this amount we require an invested capital of \$100,000. Supposing then that of the \$105,000 signed we should receive \$100,000, we would still be without enough to support the Hall. The building as it now stands has cost us about \$30,000. Deducting this sum from the \$100,000, we would have only \$70,000 for the payment of the professors, and the running expenses. To put the Hall then in a thoroughly satisfactory position, to make it wholly independent of annual congregational collections, we require an sum of \$130,000.

2. The Hall deserves our support. It is doing a good work. The professors in

it are thoroughly qualified for the positions they hold. With respect to the number of professors in it, it is equal to the other halls of our church. It is indeed superior to some of them. Montreal college has only two professors, and Queen's college only two. In the Divinity Hall of the Established Church of Scotland in Edinburgh there are only four professors. If then we have three, when the University of Edinburgh has only four, we have no reason to be ashamed. There are not as many students in the Hall as we would like to see; still we have no great cause to complain. There are seventeen students in it this winter. Of these four or five will be ready for license in the spring.

3. We need a Hall in the Maritime Provinces. When we are able to educate our young men at home why should we send them abroad? The Synod of the Church of Scotland sent quite a number of young men to Scotland to be educated, but it found by experience that it was educating many of these young men, not for itself, but for other churches. If we send men away to be educated, they are likely to stay away.

It may be said we have too many Theological Halls. We have one in Halifax, one in Quebec, one in Montreal, one in Kingston, one in Toronto, and the beginning of one in Winnipeg. It may be that there are too many halls in the Upper Provinces; but we have nothing to do with that. In these Lower Provinces we have only one, and surely we need one. It would not be either reasonable, patriotic, or wise to destroy it, and send our young men to Montreal, Kingston, or Toronto. Our best plan is to train them at home. Seeing they can get as good a training in Halifax, as they can in any place in the Dominion, let us send them to Halifax.

4. We cannot depend upon annual collections for the support of the Hall. If all our congregations were like some of them, and all our people like some of them, we could safely depend upon yearly contributions. But it is well-known

that some congregations will not take the trouble of doing anything, and that some men who are quite able to give fifteen shillings a year for the Hall will not give fifteen pence. If our professors were pastors of congregations, as well as professors, we could easily support them by collections, because two or three hundred dollars a year would be all we would have to pay them for their work as professors. For several years before we resolved to raise the \$100,000, we found the yearly collections utterly inadequate for the support of the Hall. And what did we do? We began to use our capital. When the collections were not sufficient, we took a part of what we had invested. Had we continued that work, we would, in a very short time, have no capital. Then we would be wholly dependent upon annual collections for the \$5000 needed for Dalhousie, and the proportion of the agents salary, and for the \$6000 required for the Hall. But would we raise by collections \$11,000 a year? I do not say that we could not, but I do say that we would not. Our congregational collections for the Foreign Mission last year amounted only to \$6,581. The churches in the United States and the Old Country have found it necessary to endow their Halls. The United Presbyterian Church of Scotland has now an endowment fund of \$200,000.

5. It is desirable that those who signed for the Hall should pay, and pay what they signed. When we signed we entered into an agreement with the College Board, and through the college board with the church. We said to the Church: Get a suitable building, put professors in it, and educate such young men as may offer themselves for the gospel ministry, and we will provide the money needed. The Church has performed its part of the contract; it has procured a suitable building, it has placed professors in it, and it is educating all who desire an education from it. What now shall we do? Shall we turn round to the Church and say, we won't pay what we promised? No man of honor will act in this way; much less will a man who fears

God and looks to Him to fulfil his promises to us, act in this way. Should the Church say to us, I do not want you to fulfil your promises to me, then we would be free; but the Church does not say this; it asks us to enable it to support the college by paying what we promised. To sign either for a congregation, or for a college, and not to pay is injurious to the object for which we sign; but especially to the person signing. The tendency of such action is to blunt the conscience, weaken the sense of duty, and destroy the soul. The good man "changeth not, though to his hurt he swear." Should the \$47,000 now signed, and due, but not paid, remain unpaid, the result would be most disastrous to the morality and well-being of our Church. Promises to pay money would come to be looked upon as things involving no moral obligation.

I am not afraid that what has been signed will not be paid, if proper efforts are put forth to collect it. Those who signed, but have not yet paid are, as a general rule, men of honor and of honesty, as well as those who have paid,—men who see and feel that they ought to pay, and who intend to pay. Some have not paid because they have never been asked for their subscriptions, and some, because, owing to the hard times, they have not been able to pay. I know of course that a portion of what has been signed will never be paid. Some of those who signed have failed in business, and are not able to pay. Some of them too, I have no doubt, are careless persons who will not try to pay. And possibly there may be some who would like to get some flimsy excuse for not paying.

6 All that has been signed is now due, and is needed at once. To expect one man to visit all our congregations for the purpose of taking up the subscriptions is unreasonable. Ministers, elders, managers, and leading men in congregations should see to it that the sums signed are collected. Every minister should let his people know that what they signed is due, that it is needed, and that it ought to be

paid. Some ministers have done this; others have not. The local Treasurer for the college, or some man who takes an interest in theological education, should call upon subscribers for their subscriptions. If a man would not be willing to spend a day or two days for nothing, in calling upon subscribers, it would be better to pay him something. If we are to get what has been signed for the Hail our ministers and elders must work and try to get it. Something could be got in every congregation, and could be got now.

The New Hebrides Mission.

The First Fruits of Our Missionary Harvest.

A generation has passed away since the first Presbyterian Foreign Missionary from Nova Scotia, the first missionary from any of the British Colonies, Rev. John Geddie, sailed on the first of Dec., 1846, for the South Seas. The following extract from one of Mr. Geddie's letters dated Aneityum Dec. 25, 1849, seems fitting for this first number as it is from our first missionary, in our first mission field, and is concerning the first convert in that mission. Though some others attended the teaching of the missionary before he did, Waihit is regarded as being the first to embrace the Saviour. The first fruits of Aneityum unto Christ, the forerunner, let us trust, of a great multitude that our church shall be instrumental in saving from darkness and death.

"Waihit has joined our little company about three months ago. He is what the natives call a *natimi itaup*, a sacred man, and is one of the most influential men in the district. Not long ago he was a wild, fierce and savage looking man, and so passionate that when excited he seemed regardless of everything. Though he lived near our premises, he could not be induced to attend our religious services, and if we met him in the course of our visitation

our reception was, often cold or uncivil. About the time the John Williams was there he came to public worship and has never missed a Sabbath since; he also attends family worship in my house every evening with his wife. A marked change has taken place in the conduct of this man, and the ferocity of the lion has given place to the gentleness of the lamb. He tells me now of the ways in which he used to act under the impulse of his impetuous and ungovernable temper, but he says that his conduct was very wicked and he endeavors to guard against his besetting sin. An occurrence took place some time ago characteristic of the man as he was and as he is. One day he returned from a fishing expedition having caught a very large and highly prized fish; he left his treasure in his canoe at the shore and went off some distance on business. In his absence another native stole his fish and hid it in the bush, intending to carry it away. On his return he became enraged at the loss of his fish. Some natives who were on the shore at the time gave information about the thief. Waihit immediately grasped his spear and went after him,—he found him, and when in the act of making perhaps a deadly aim, he came to himself, his hand quivered, his arm was powerless, and his spear fell. "I will go to the missionary," said he, "and ask him if it is right or wrong for me to kill this man for stealing my fish; if he says it is right I will do it, but if he says it is wrong I will not hurt him." As soon as I heard of the affair I spoke to him about it, he told me that his heart was bad and that he wished to kill the man, but then he thought of the *Nalaihewi* and that unhinged him. I told him of course that we must not injure, but do good to those who do evil to us, and referred him to the example of our Living Saviour."

DEATH OF HIS CHILD.

Dr. Geddie's journal of March 29, 1852, contains an interesting notice of Waihit's resignation on the death of his child.

"The child of Waihit died to-day after a short illness. His name was Misi Cete,

and he was an interesting little boy. He was an only child and his parents were very much attached to him. At first Waihit was inconsolable about the death of his child. He came running to my house and cried: 'O Misi, Misi, tell me something out of the Bible to strengthen my heart, for I am afraid it will become weak under this affliction.' I told him the story about David and his child, and how David acted when it died. He was pleased with the narrative and went to Mrs. Geddie, asking her to repeat it to him. I went to the house some time after and found Waihit quite composed. He was telling the story of David and his child to his wife and some others, and he would often say: 'I shall go to him but he shall not return to me.'

This death has caused a considerable stir among the heathen people. It is regarded as an additional evidence that christianity is false, and that we are suffering the vengeance of the Natmasses for endeavoring to overturn heathenism. Several of the heathen have come to Waihit to-day in the expectation that he would now turn back to the old system; but he would not suffer any of their dark talk in his house. 'If you have come to sympathize with me' he would say, 'I am thankful for it; but if you have come to *waken and destroy my heart* you can leave, I will not hear you.'

HIS ILLNESS.

The following, concerning the same man, is an extract from a letter by Mrs. Joseph Annand, who, with her husband, has been for the last four years laboring in the field first opened by Dr. Geddie.

Aneityum, Sept. 2, 1880.

"The old man who first accepted the gospel on this island as been very ill for the last month. We shall miss him very much if he dies, he is a good worker for the cause. In his heathen days he was one of the gods of the sea. Joseph went up to see him the other day and found him sitting up in what we would think not a very comfortable position. There was a string hung from the roof of

his hut and a loop at the end of it, in which poor old Waihit's chin was resting. He said that it was to hold up his head, that he was too weak to hold it up. Then a young man sat behind him with his knees at his back to hold him up. Poor creatures their comforts are few and poor."

ANEITYUM "THEN."

The following extract from a letter from the Rev Thomas Powell of the London Missionary Society, who landed with the Geddie's, and for a short time labored with them, but who was soon prostrated by fever and compelled to leave the island, gives a picture of the field at that time.

"Aneityum, Aug. 3rd, 1849.

* * * All the former customs are still assiduously practised here. Eight women to our *knowledge* have been strangled during our residence here (less than a year), how many more it is impossible to say. The last one I attempted to save. It is scarcely two weeks since. I had been asked to visit a native who was stated to be very ill. I found the poor creature reduced to a skeleton lying outside his hut near a fire. His wife, an interesting young woman, was sitting by his side. I administered a little medicine, with the hope of abating the severity of his sufferings, but not with the hope of his final recovery. In prospect of his decease I requested the Iata, the chief of the village, to forbid the strangling of his wife. He faithfully promised to do so. About noon of the 23rd ult., our attention was suddenly arrested by the commencement of the death wail. I hastened to the spot. The corpse was lying in the open air, surrounded by a number of women, who were rubbing it with finely broken leaves, and at the same time wailing in the most piteous manner. Tears were pouring down their cheeks; many of them were pulling their hair, apparently in excess of grief, while so deafening were their lamentations and shrieks that I could not stand near them. Others approached, sat down in silence till their sympathies were excited, and then joined

in the general lamentation.

I looked anxiously around for the poor widow but she was not there. Being told she had gone inland, I hastened to a house where I hoped to find her and use some means for her safety. The search was vain. I returned to the place of weeping; there she sat. I said, "this woman must not be strangled." Several women joined me and said, "Oh no don't let her be strangled." I commenced leading her away, but immediately several young men, her relatives, seized her and attempted to lead her in the opposite direction. The women appeared to be assisting me, and the confusion became so great that they all fell together against a small hut and knocked it down. Again the poor woman was seized and now all the men took to their clubs. Some seemed determined to prevent the dreadful deed, and others still more determined on its accomplishment. A relation of the poor woman's pushed me aside and held up his club in a threatening attitude, and by this time another of her relatives, a powerful young man named *Mankaré*, had seized her by the necklace and commenced strangling her therewith. The proper instrument had been taken off her neck. (When a woman is married a cord is put on her neck and usually never removed until death. If her husband dies before her she is strangled with it.) I made an attempt to interrupt the murderer but he endeavored to kick me, and gave a push with one hand, while he held his victim with the other. Meanwhile several were standing around with uplifted clubs, and one especially behind me, ready to prevent effectually any interference on my part. I called aloud for the chief to come and forbid it, but in vain, and I must stand aside and allow the fearful scene to proceed, the particulars of which are too shocking to describe. The woman who pretended to join me in forbidding the death of this poor woman, held down her arms and legs while she was being murdered, and, when the deed was done, commenced their awful lamentation. After the wretched murderer had held his victim sufficiently long for life

to be extinct, the chief came forward and made an harangue forbidding it, at the same time casting a look at me to see whether I observed him. The murderer understood too well this piece of palpable hypocrisy to let go his victim. He called for a strangling cord but one not being at hand, a strip of bark was brought him, which he drew tightly around the woman's neck and then left her. He seemed unmoved and perfectly satisfied with the result of the affair.

I could not however allow the opportunity to pass without making some effort to awaken his dormant conscience. I therefore gave him a very sharp reproof, which he endeavored to evade by saying that the deed was not bad in their estimation. I warned him of his sin and consequent exposure to endless ruin. He evidently felt stung by the reproof and threatened to kill me, taking up his club and approaching to intimidate me. I took a firm stand and told him I was not afraid, repeating also what I had said of his sinfulness and danger. He laid down his club and shortly withdrew. Oh that he may find no peace till he apply to that blood which cleanseth from all sin!"

The Board of Foreign Missions in their sixth annual Report, in 1850, thus sum up the state of matters in Aneityum.

"Still savage heathenism extensively prevails. Still the horrid cruelties of pagan darkness are fearfully practised. Still women are strangled on the death of their husbands, and enemies slain in war are greedily devoured by the victors, and shipwrecked mariners, in some instances, have recently furnished a favorite repast to the unnatural appetites of native cannibals."

ANEITYUM "NOW."

In bright contrast to the foregoing darkness with its horrid cruelty which, on one occasion a few months later, attempted to burn the mission premises with the missionaries in them, we have pleasure in presenting correspondence from Rev. Joseph Annand.

"Sydney, New South Wales,
Jan. 23rd, 1880.

* * * Our vacation will soon slip away, as we have to sail on the first day of April for our island home. We will be glad to get back to our people. They were very sorry to see us leave them. I had no idea that they were so much attached to us as they were, until we saw them crying on our leaving the shore. Some of them had strips of red calico up for flags. Their conduct was more consistent for some weeks before we left than for long before. We are still hopeful for them. I had six attending the candidates class wishing to be admitted to the church before I left. If they continue on and shew evidences of sincerity they will be admitted this year before Christmas. Our rule is to keep them a whole year under special training before admitting them."

"Aneityum, Sept. 2nd, 1880.

* * * We had a rather long and rough passage down from Sydney of sixteen and a half days. As we were ten days behind time in leaving, the natives feared that the vessel had been lost and their missionary gone."

"And now as to our field of labor. * * *

* * * "Watchman what of the night? The answer was—'The morning cometh and also the night.' So also is it with us on Aneityum. The morning cometh bright and cheerful to some, while dark dreary night hangs over others. The latter condition applies more especially to the majority of our young men and women; they love the darkness rather than the light, their deeds being evil. But where, I may ask, is that christian country, in which it cannot be truly said of many that they love the darkness rather than the light? Though we are at times cast down by the indifference of many and the opposition of a few, yet we are not discouraged. The seed is growing, the kingdom is advancing in power.

During our absence from the island last summer, the people were most faithful in carrying on the work. There was a severe

hurricane in January which injured the church and mission buildings very much, as well as destroying food, fences, and things generally. The people in charge of our station did all that they could to repair the damage done and prevent things being destroyed by the continuous rains, which followed the hurricane."

We received a warm welcome on our return from the colonies. We were agreeably surprised to find that our services among them are so highly valued. The meetings, on both Sabbaths and Wednesdays, were unusually well attended for some time after our return. The attendance at the prayer-meetings is somewhat smaller now, but this being planting time accounts for the falling off. Our afternoon school is better attended this year than hitherto. Mrs. A. has a fine class of boys and girls numbering about thirty, while I have fifteen young men and women in my class. These classes are held four days every week; Wednesday being occupied with my candidates class and prayer-meeting. We have succeeded in getting some of the young people more interested in learning now than they were formerly, however there is plenty of room still for improvement in this direction.

Our arrowroot contributions have only reached the aggregate of \$32 lbs., being only a little more than one-half of the amount sent away last year. The deficiency this season is entirely owing to the hurricane having destroyed so much of the plant when young. The people did very well indeed to collect the quantity now obtained. They entered most heartily into the work. The proceeds derived from the sale of the arrowroot this year go to the Foreign Mission fund of our church. All previously collected went to pay for the Bible, which is now all printed and paid for, and the last volume is now on its way to the island. Before the year closes, if no accident prevent it, the Aneityumese people will have the whole Bible in their hands; printed in small pica type strongly bound in calf, marble-edged, in three 8vo. volumes. Thus this year marks an era in the history

of the Aneityum mission. 'May it also mark an era in the spiritual life of many of the people. Very much of the new book is to them unintelligible without the teacher; however with the teaching of the Holy Spirit, sufficient light may shine into their hearts to guide them in at the strait gate and along the narrow way to the Heavenly City. Some of our people seek eagerly through the new volume of the prophets, which they received last year, but many of them much prefer to keep in the old beaten paths of the New Testament. Having tasted the new they say that the old is better, they love the word with which they are most familiar. May it be ever so that they shall love best the pure gospel truth.

It is pleasant for us to be able to report from this lonely isle of the sea that all is peaceful and moderately prosperous. Notwithstanding that we had a severe hurricane in the beginning of the year, yet there is abundance of food. There is plenty to eat and to drink, and the climate being tropical little clothing is required, hence our people are contented, and rejoicing in abundance of the necessaries of life. We are having a particularly quiet season here, there is no whaling going on this year, and very little cobra a making. The whaling last year was a complete failure, owing to mismanagement and the refusal of the most skillful hand to engage in it, because of the death of his best man the year before under painful circumstances. Then in regard to cobra, the hurricane destroyed so many of the coconuts that the traders have not thought it worth while trying to obtain any here this year. However, though there is nothing doing to bring money or clothing into the island, yet the very peacefulness that prevails is a great advantage to our work. Were the whaling going on my class of young men would not be receiving instruction. We would like to see our people doing more to promote their worldly comforts and advance civilization among themselves, but as trade, for the most part, is carried on in these islands amongst the natives, we cannot regret to see a suspen-

sion of it at times and the young men allowed to think more about their spiritual welfare. We are enjoying good health and there is not very much sickness amongst the people. The daily morning schools are very fairly attended, so also are all our Sabbath services and week day prayer-meetings. The general conduct of the people is upright, but of course there are many exceptions. Some of the young-men are very wild and wicked; law has not much majesty as yet on this island, and sometimes justice is tardy, hence there is not that wholesome fear of punishment which keeps many within bounds in christian lands. The idle and isolated lives that some lead prevent them rising to any higher stage of enlightenment. Why there are some men and women on this island, yes, on our side of it too, whom I have not seen above a half a dozen times during the four years that we have been here. When I inquire for them I am told that they are away in the bush. Such ones avoid meeting me as much as possible. To search for them at their homes is like hunting for wild pigs, one finds the place where they have been and that is all. However I am glad to say that this class of our people is comparatively small. It is hard uphill work laboring among these people. They are at that stage now where the greatest patience is required. They have been brought out from the lowest depths of heathenism, and they have passed through the fervor and glow of their first love; there is now the long wilderness march for them, extending from their low social and moral state onwards and upwards to civilization and a healthy moral society. Living a consistent christian life requires great watchfulness and prayerfulness in any land, but it is a much harder thing to be faithful and consistent where all the surroundings are diametrically opposed to such a life. Now such is the position of our Aneityum christians. That some fall is not the wonderful thing, but the wonderful thing is that so many prove true under their peculiar circumstances. No one who really understands the power of

sin in his own heart can be discouraged with the progress that religion is making on this isle. We ask you to pray that it may prosper still more and more to the praise of our glorious Saviour."*

The Trinidad Mission.

The Reports for 1880.

THIRTIETH ANNUAL REPORT OF REV.
J. MORTON.

Princetown, Dec 31st, 1880.

The work in this district has gone on very much in the line indicated in last years report.

SCHOOLS.

Miss Blackadder has conducted the school at Princetown. Gobin has been continued at Jordan Hill, and Akbar Ali at St. Julian's during the whole year. Lengua school is in charge of Alexander Banawa, and Riversdale of E. Bakhshoo. At Mt. Stewart several changes have occurred on account of the waywardness of one of our teachers. The usual care has been bestowed upon these schools with about the usual results. The number on the roll is 258 and the average daily attendance 163.

MONITORS.

*Egbert Bakhshoo, our head monitor, has become a teacher, and others younger have been employed, at smaller allowances. An afternoon school was started at Bon Intento estate taught by young men, and the cost has been met out of the allowance for monitors. The attendance at this class has averaged 12, mostly young men who are at work. Hindi and English have been taught, giving each person his choice.

SABBATH WORK.

At 8 a. m., I had service at St. Julian's schoolhouse and at Cedar Hill hospital alternately. At 10 a. m., I taught the Sabbath school Bible class, and at 11.15 held service at Princetown every Sabbath. At

3 p. m., I held service at Jordan Hill and Mt. Stewart alternately.

At 2 p. m., all our young men went out, generally in twos, to hold meetings on estates or to teach individuals. Annajee had a Sabbath school, and morning service at Riversdale, and an afternoon service either at Morichal or some other part of his field, latterly, on account of the excessive rains and bad roads, it became necessary to keep up the Morichal branch school in the mornings, and this obliged Annajee to teach every morning at Riversdale till noon.

These arrangements were varied to enable me to exchange with Annajee, or to spend a Sabbath with him, or to give a service to Lengua, or to be absent at the call of the Presbytery.

DURING THE WEEK

schools were visited, and hospitals, and the people in their homes. A meeting was held in the church here on Wednesday and Friday evenings, and a class of teachers drilled from 8 to 10 in the forenoon on Saturdays, and Annajee was prepared for his quarterly examination before the Presbytery.

MRS. MORTON

drilled the irregulars who dropped in at Sabbath school time, catechized the women after church, organized a sewing class taught by a teachers wife at Jordan Hill, turned the dining room into a school three or four nights in each week, and, by visiting their homes, succeeded in getting the attendance of women at the services at Princetown, Jordan Hill, and Mt. Stewart to be more than half that of the men; the number of women in the island being only about half that of the men.

BRITISH GU'ANA.

At the request of Presbytery we spent the greater part of September in British Guiana, the object we had in view was to encourage Dr. Farmer to remain in Demarara and prosecute work among the Indian immigrants. In this we trust our visit was of some service. We also looked carefully into the work carried on by the churches of England and Scotland among the immi-

grants, and tried to get an accurate view of the field. It is very wide and no agency yet at work is likely to occupy it fully. The distance from Trinidad is from 36 to 44 hours by steamer, and the cost of a return ticket \$26.25. It seems natural that the Canadian church should push on to do something for the sixty or seventy thousand heathen there. I beg leave at least to report that they are there, there to be prayed for and sought out.

RESULTS.

There has been no rush of the people to our services, yet they have been well attended. Opposition there has been, on the part of the Mohammedans, from January to December. No open field attacks, but quiet, persistent efforts to keep the children from our schools and the adults from our influence. 17 adults and 20 children have been baptized, and 11 couples married during the year. Three elders, Jos. Annajee, David Mahabil, and Dia. Baudhoo, were ordained early in the year, and have been useful in looking after our little flock and teaching the ignorant. While some of our people have caused us anxiety, others have contributed to our comfort, and the general result as seen in the conduct of our converts has been encouraging.

The amount contributed during the year was £47 17s. 6d. The accounts submitted here shew that in no item of expenditure have we exceeded our estimate.

In securing buildings at Riversdale and Lengua, we have apart from last years estimate incurred considerable outlay. We have used diligence to have the balances as small as possible, and the rent arising from present arrangements, in both these settlements, will of-itself gradually wipe out both these balances. The expenditure has given us at Riversdale a good building for church and school purposes, and a comfortable house for Annajee; and at Lengua a school room and teachers room, with a lot of land 100x100 feet.

When Mrs. Morton was in Nova Scotia she was handed various sums amounting to \$80 for a bell for Princetown. This sum

being insufficient to get a good bell it lay at interest for some time. At length we decided to spend it in getting steel amalgam bells for several places. Bells have accordingly been obtained for Princetown, Riversdale, Mt. Stewart, Lengua, and St. Julian. At Jordan Hill the proprietor kindly gave us use of one belonging to the estate. Though exceedingly cheap they sound well and seem to suit the climate, and they contribute greatly to the life of a station.

The harmonium, secured through Miss Blackadder's efforts last year, has proved exceedingly useful in teaching our young people to sing English tunes. This year a handsome communion service, secretly collected for and obtained, was handed me as a surprise gift with an address, at the closing of her school for the Xmas holidays. We acknowledge with thanks a parcel of clothing, slates, etc., from the ladies of Stellarton congregation. Also, just arrived, a very nice supply of clothing from the sewing society of United Church, New Glasgow, and from the Woman's Foreign Mission Society of Prince St. Church, Pictou.

JOHN MORTON.

ATTENDANCE AT SCHOOLS.

| | ON ROLL. | AV. DAILY. |
|--------------|----------|------------|
| Princetown, | 59 | 39 |
| Jordan Hill, | 32 | 22 |
| Mt Stewart, | 41 | 24 |
| Riversdale, | 35 | 23 |
| Lengua, | 40 | 23 |
| St. Julian, | 31 | 20 |
| Bou Intento, | 20 | 12 |
| Total, | 258 | 163 |

Baptisms. — Adults 17; Children 20.
Couples married 11.

ACCOUNTS SAVANNA GRANDE DISTRICT.

| | <i>Expenditure.</i> | | <i>£. s. d. £. s. d.</i> | |
|------------------------|---------------------|------|--------------------------|------|
| Missionary J. Morton | | | | |
| Salary of | | | 300 | 0 0 |
| Catechist Jos. Annajee | | | 62 | 10 0 |
| Schools, Jordan Hill | 25 | 0 0 | | |
| “ Mt. Stewart | 32 | 4 2 | | |
| “ Riversdale | 50 | 0 0 | | |
| “ Lengua | 50 | 0 0 | | |
| “ St. Julian | 37 | 13 4 | | |
| “ Princetown | 83 | 6 8 | | |
| Mortors | 24 | 15 0 | 302 | 19 2 |

| | | | |
|---|-----|----|----|
| Insurance | 9 | 19 | 6 |
| Incidental Expenses | 5 | 3 | 0 |
| *New Buildings, Riversdale School and Dwellings | 188 | 11 | 4 |
| Lengua School and Land | 24 | 0 | 0 |
| | 212 | 11 | 4 |
| Total expenditure | 893 | 3 | 0 |
| <i>Receipts.</i> | | | |
| From Church in Can- for Miss. Fund (as estimated) | 397 | 9 | 6 |
| Women's F. M. Society (Miss Blackadder) | 83 | 6 | 8 |
| Proprietors, Messrs. Tennants | 40 | 0 | 0 |
| McLennan, Esq. | 25 | 0 | 0 |
| From the Col. Gov., Grant for Riversdale | 50 | 0 | 0 |
| Grant for Lengua | 50 | 0 | 0 |
| Result fees, Princesstown | 31 | 0 | 0 |
| Native congregation | 47 | 17 | 6 |
| †Donations and collec- tions | 118 | 2 | 3 |
| Total receipts | 842 | 15 | 11 |
| Bal. debt on Buildings | 50 | 7 | 1 |
| | 893 | 3 | 0 |

ACCOUNT, NEW BUILDINGS, SAV. GRANDE, 1880

| <i>Riversdale.</i> | \$ | cts. | £ | s. | d. |
|--|---------|------|-----|----|----|
| Gross expenditure | 949 | 62 | | | |
| Less rent charged to school account and paid out of Gov. grant | 44 | 50 | | | |
| Net cost to Mission <i>Lengua.</i> | 905 | 12 | 188 | 11 | 4 |
| *Gross expenditure | 161 | 64 | | | |
| Less rent from Gov. grant | 46 | 44 | | | |
| Net cost to Mission | 115 | 20 | 24 | 0 | 0 |
| Total cost of new buildings to Mission | 212 | 11 | 4 | | |
| † <i>Receipts for New Buildings.</i> | | | | | |
| Magic Lantern enter- tainment, 1879 | 17 | 00 | | | |
| Collected in Port of Spain, 1879 | 333 | 00 | | | |
| Donation Wm. Frost | 48 | 00 | | | |
| “ Dr. Hammond | 8 | 00 | | | |
| “ “Friend,” Nova Scotia | 10 | 00 | | | |
| Br. Guiana Col. St. Andrews | \$16.57 | | | | |
| Col. Better Hope | 7.51 | | | | |
| Don. Andrew Hunter | 20.00 | | | | |
| Don. Rev. A. Thomson | 5.00 | 49 | 18 | | |

| | | |
|------------------------------------|-----|----|
| Profits on story “Jos. Annajee” | 21 | 76 |
| Fragments gathered up | 60 | 00 |
| | 566 | 94 |
| | 118 | 23 |

TENTH ANNUAL REPORT OF K. J. GRANT.

To the Eastern Committee of the Board of Foreign Missions of the Presbyterian Church in Canada:

We are brought to the close of our tenth year of mission labors in health and strength, for which we thank God. We review our years work with its results and take courage.

The work of preaching and school superintendance has varied little from that of former years, and we think it unnecessary to enter into any details. We have all worked, and, I may add, have worked all the time during the year, and the accompanying returns represent, as far as figures can represent, the results.

As hinted in my last report, our field of operations has been considerably extended. In three new districts in the wood, whither immigrants, who had spent ten years in the colony and yet did not wish to return to India, had withdrawn, neat schoolhouses have been built (of course temporary structures) at a cost of £59 15s 2½d; and a teacher of the Hindi language, with an English speaking monitor, has been engaged in each throughout the year. In consequence of the unusually heavy rainfall, together with prejudices always to be encountered in newly occupied districts, the attendance of children has not been large. A work, however has been initiated which will most certainly advance. A service has been sustained at each of those stations regularly, with an average of 30 adults. In one of these districts nine men and two women have been taught to read Hindi. Prominence is given in the country schools to the study of Hindi, as it has been found to yield cheering results.

A few days ago I baptized nine persons, eight of whom read fairly their own language. An examination of CAAA school

a few days ago, which is under the supervision of Baboo Lal Behari, gave proof of the advantage of laying a good foundation in Hindi.

Our English speaking congregation, gathered principally from the San Fernando school, has grown in numbers, in christian knowledge, and in church attachment. For several months we have been studying Geikie's "Life of Christ," a valuable work. Our young people bought about 20 copies of a cheap edition, and read and studied it in day school and in church, before excellent maps; and at a public examination on Christmas they showed an acquaintance with the Gospels truly gratifying.

The school in our yard, under the management of Mr. J. W. Corsbie never exhibited greater efficiency than at the present time.

In the work of preaching and superintending Baboo Lal Behari has done his part well, and in this holiday season, as I write, he has the teachers assembled for special instruction. The southern part of my district has been gradually falling more into his hands. With Anagee he has stood a quarterly examination before the Presbytery, and in his preparations he was assisted by Mr. Henderson and myself. His betrothed, whom he left behind in India 12 years ago, joined him with his aged mother early in this present year. She is now quite ill, and we fear will not recover. Both wife and mother have embraced christianity.

Mr. Samuel Selvon, a member of our English speaking congregation, an interpreter of the Tamil and English languages in court, has been engaged by me in evening work at a nominal salary amongst our Madras neighbors. He is intelligent, earnest, and much respected, and I anticipate good from his efforts.

Our school roll shows 500 pupils with a daily average of 339. Baptisms—27 adults and 14 children—total 41. Marriages—17. Mr. Morton assisted at communion on the 19th inst. Mr. Campbell, teacher in Couva, was over with four or five of Mr. Christie's people, and Mr. Morton had a

like number from Princesstown. About 90 persons surrounded the communion table; above 200 were present. The work is advancing; we have daily proof of it, and we rejoice that we have a part in it. Ten years labor buries our hearts deeper in mission work. We feel it to be a blessed enterprise which will engage more hands and more hearts until its triumphs are complete.

DECEMBER—RETURN OF SCHOOLS FOR 1880—SAN FERNANDO DISTRICT.

| No. | Name of School. | Ro.l. | Average. |
|-----|--------------------------|-------|----------|
| 1 | San Fernando | 72 | 52 |
| 2 | Mar Bella | 24 | 18 |
| 3 | Concord & Point a Pierre | 58 | 31 |
| 4 | Pictou | 31 | 21 |
| 5 | Wellington | 34 | 27 |
| 6 | Canaan (central) | 63 | 49 |
| 7 | La Fortune | 65 | 33 |
| 8 | Papure | 30 | 18 |
| 9 | Harmony Hall | 30 | 22 |
| 10 | Jarouba | 22 | 17 |
| 11 | Rusillac | 22 | 16 |
| 12 | Tyzabod | 25 | 18 |
| 13 | Barrackpool | 24 | 17 |

Baptisms in 1880.—Adults 27. Children 14. Total 41. Couples married 17.

EXPENDITURE AND REVENUES IN SAN FERNANDO DISTRICT, DEC. 31, 1880.

EXPENDITURE.

| | £ | s. | d. | £ | s. | d. |
|-----------------------|-----|----|----|-----|----|----|
| Salaries. | | | | | | |
| Rev. K. J. Grant | 300 | 0 | 0 | | | |
| Lal Behari, Catechest | 62 | 10 | 0 | 362 | 10 | 0 |

Schools.

| | | | | |
|------------------|-----|----|----|---|
| Fourteen Schools | 632 | 12 | 5 | |
| Insurance | | 10 | 17 | 4 |

Incidental Expenses.

| | | | | | | |
|----------------------------------|----|----|----|----|----|---|
| San Fernando Church and Stations | 16 | 2 | 10 | | | |
| Madras Catechist | 6 | 15 | 5 | | | |
| Occasional Helpers | 19 | 16 | 10 | 42 | 15 | 1 |

Buildings.

| | | | | | | |
|--------------------------------|----|----|----|-----|----|---|
| 3 Carat School Houses, | | | | | | |
| 1 Barrackpore | 20 | 8 | 4 | | | |
| 2 Tyzabod | 16 | 17 | 2 | | | |
| 3 Rusillac | 22 | 9 | 8½ | | | |
| Stable and Kitchen, Lal Behari | 7 | 16 | 3 | | | |
| Repairs on Manse | 3 | 5 | 7 | | | |
| House for teacher on premises | 43 | 0 | 4½ | | | |
| New Stable | 12 | 13 | 3 | 126 | 10 | 8 |

Total expenditure 1175 5 6

REVENUES.

| | |
|------------------------------------|---------|
| Balance from 1879 | 13 0 2½ |
| <i>Foreign Mission Board.</i> | |
| ⅓ of Salary of Rev. K. J. Grant | 200 0 0 |
| Salary of Lal Behari | 62 10 0 |
| San Fernando School | 72 0 0 |
| Country Schools | 40 0 0 |
| Insurance | 10 17 4 |
| | 385 7 4 |

Converts.

| | |
|---|-----------|
| San Fernando Church and Stations, ⅓ of Mr. Grant's salary £100 0 0 | |
| For general purposes | 28 5 10½ |
| Special from C. C. | 128 5 10½ |
| Sou teen | 20 16 8 |
| Special from Harmony Hall | 6 14 6 |
| Special from Babas Ramseeram | 1 0 10 |
| School fees, children | 16 16 1½ |
| | 173 14 0 |

Proprietors.

| | |
|---|---------|
| J. Cumming, Esq. | 70 0 0 |
| J. Lamont, Esq. | 75 0 0 |
| Hon. H. P. Marryatt | 18 15 0 |
| Messrs. Charles Teynart, Son & Co. | 60 0 0 |
| Colonial Co (Leinster) | 31 5 0 |
| Mr. Huggins ex Chief Justice of Sierra Leone | 12 0 0 |
| | 267 0 0 |

Colonial Government

| | |
|---|----------|
| Grant to Schools Bar- rackpool, Tyzabod and Rusillac £50 each | 150 0 0 |
| Result fees to 4 schools | 70 10 0 |
| | 220 10 0 |

Donations.

| | |
|-----------------------------------|----------|
| Messrs. Stark & Crooke Ont. | 15 0 0 |
| Mr. George Grant, elder Pictou | 9 3 4 |
| Ladies Society, Merigo- mish | 2 1 8 |
| William Frost, Esq. | 30 16 8 |
| George White, Esq. | 4 3 4 |
| Messrs. Levi, Augustine & Co. | 3 2 6 |
| George Goodwill, Esq. | 5 4 2 |
| J. G. Douglas, Esq. | 5 4 2 |
| Messrs. Geo. Lambie & Co. | 2 1 8 |
| W. S. Robertson, Esq. | 5 4 2 |
| A wayfarer | 1 0 0 |
| Balance | 83 1 8 |
| | 32 12 3½ |

Total revenue 1175 5 6

MR. CHRISTIE'S SEVENTH ANNUAL RE-
PORT OF MISSION WORK IN COUVA
DISTRICT, TRINIDAD.

The most noticeable point about my work for the past year is in regard to the schools, certain changes having been made which our experience already shows will greatly increase their efficiency.

1. EXCHANGE SCHOOL.

This had formerly been conducted as two half day schools on Exchange and Camden estates. This year I was enabled to erect a central building in Exchange village near my house, and form a central school for the village and Camden, Exchange and Perseverance estates. This has been under the charge of Gajadhar, who is proving himself a very efficient teacher. Mrs. Christie has been able frequently to visit the school and has started a sewing class for the girls.

2. BRECHIN CASTLE OR SEVILLA SCHOOL.

This is held in our Church, a part of which is filled up with desks. In the neighborhood of this school there is a large village and two large estates with a great many children, but from various causes it has been difficult to induce many of the latter to attend the school.

In the hope of making the school more attractive and efficient, I, in June, employed as teacher a young man named Alex. Campbell from United Church, New Glasgow, a second year student in Dalhousie College. Under his management the school has improved, and the average attendance for the year is larger than ever before.

3. ESPERANZA SCHOOL.

Like Exchange this school formerly consisted of two half day schools, on the Esperanza and Phoenix Park estates, respectively. About the middle of the year I had the Esperanza school house moved to a central position, and since then school has been kept in the one place all day. The results so far have been satisfactory in the character of the children and in the progress they are making, but the attendance was diminished greatly by the exces-

sively heavy rain, which for weeks rendered much of the road near the schoolhouse almost impassable, and which also was the cause of a large amount of sickness among the children. All the schools have suffered greatly in these ways from the past severe season.

This school is taught by a Creole, who is assisted by a Coolie convert, named Narayan who gives his chief attention to the instruction of adults, teaching now regularly more than 25, more than half of whom are two classes, which he teaches every day in the two estate hospitals.

A Sabbath school is kept in connection with each of these schools.

PREACHING.

Preaching services have been kept up as usual. On Sabbath, on Mr Bumley's estates, at 9 a. m. and 12 noon in the church. This is followed by a Bible class at which usually from 20 to 25 adults attend.

In the evening I have a service on one of the estates near my house. About the end of October, at the request of a number of Scotchmen, I started an English service at 2 p. m. The attendance on it has not been very satisfactory, and it cannot yet be considered as on a permanent footing. The collections in the church amounted to £22 16s 3d.

During the week six hospitals have been visited.

The work of the past year has been entirely confined to the estates and the neighboring villages, but there are needy fields within a very short distance.

Three of the largest ten Coolie settlements in the island are situated within five miles of my house, and in them there are a number of children growing up who have been, when on the estates attendants on our schools. I feel the importance of following them and receive many invitations from them to do so, and as soon as the Church will furnish the funds I desire to make the attempt.

Respectfully submitted,

THOS. M. CHRISTIE.

Baptisms during the year,—11 adults, 7 children. Marriages 5.

ATTENDANCE AT SCHOOLS.

| | <i>On Roll.</i> | <i>Av. Daily.</i> |
|-------------------|-----------------|-------------------|
| Esperanza Central | 34 | 23 |
| Brechin Castle | 42 | 26 |
| Exchange Central | 40 | 21 |
| Total | 116 | 70 |

ACCOUNTS, COUVA DISTRICT, FOR 1880.

| <i>Expenditure.</i> | <i>£ s. d.</i> | <i>£ s. d.</i> |
|---|----------------|----------------|
| Missionary salary of Schools, Esperanza Central | | 300 0 0 |
| Brechin Castle | 50 0 0 | |
| Exchange Central | 39 16 5 | |
| Insurance | 36 5 0 | 176 1 0 |
| Incidental expenses | | 8 13 3 |
| | | 10 0 0 |

Buildings.

| | | |
|--|---------|---------|
| Repairs on house | 10 0 0 | |
| Removing and reerecting Exchange school house and Esperanza school house | 22 10 6 | |
| | 25 0 0 | 57 10 6 |
| Total expenditure | | 552 5 2 |

Revenue.

| | | |
|--|---------|---------|
| From For. Miss. Fund, Sal. of Missionary Schools | 50 0 0 | |
| Insurance | 12 10 0 | |
| House repairs | 8 13 3 | |
| | 10 0 0 | |
| J. D. Christie | 7 10 0 | |
| Port Hastings | 1 3 5 | 89 16 8 |

Proprietors.

| | | |
|-------------------|---------|---------|
| Wm. Burnly, Esq. | 150 0 0 | |
| G. Turnbull, Esq. | 145 0 0 | |
| J. Cummings, Esq. | 85 0 0 | 380 0 0 |

Donations and Sundries.

| | | |
|------------------------------|---------|---------|
| Balance from 1879 | 6 7 4 | |
| Voted from Book account 1879 | 16 13 3 | |
| Don. Mr. Christie | 11 11 8 | 34 12 3 |
| Native Congregation | | 22 16 3 |
| Balance of debt | | 527 5 2 |
| | | 25 0 0 |
| Total revenue | | 552 3 2 |

WE regret that we have not Miss Blackadder's report, that we might give it in full.

Her school is supported by the Halifax

Woman's Foreign Mission Society. She has been for four years laboring in Trinidad, and has had, during that time, over three hundred young people under her charge. Notwithstanding the opposition, Roman Catholic on the one hand, and Mohammedan on the other, trying to keep children away from her school, the attendance has been most encouraging. Last year there were about sixty on the roll.

Letter from Mr. Campbell.

Couva, Dec. 24, 1880.

* * * I am getting along very well with the school now, although it was rather discouraging to see it when I came. * * * I like the children very much. They learn very quickly, for some of those who did not know a letter of the alphabet when I came can now read the Bible. What pleasure it gives to see them, one by one, coming to be able to read the Bible and know what it means.

We closed all the schools on Friday for the Xmas holidays. We gathered all the children to one place, and had a little entertainment for them afterwards, giving each of them candy, cakes, and pictures, and sending them away with light hearts.

The box of garments has not arrived, but we told them it was coming, and the promise, along with the other things we gave them, made them as happy as could be, so these will do for a treat some other time.

I went to San Fernando on the 19th, as Mr. Grant (the missionary there) had his communion on that day. I think it would do your heart good to be there and see the house crowded with Coolies. There were over 200 present. Mr. Morton was there assisting, and preached an interesting discourse from Mal. iv, 2, "But unto you that fear my name, shall the sun of righteousness arise with healing in his wings," and to look at their dark faces as he spoke, you could judge by the smile on their countenances that the light had already dawned on many of their hearts. There were over 70 communicants and before service 9 presented themselves for baptism.

Letter by Rev. J. Morton to his Father.

Tunapuna, Trinidad, Feb. 22, 1881.

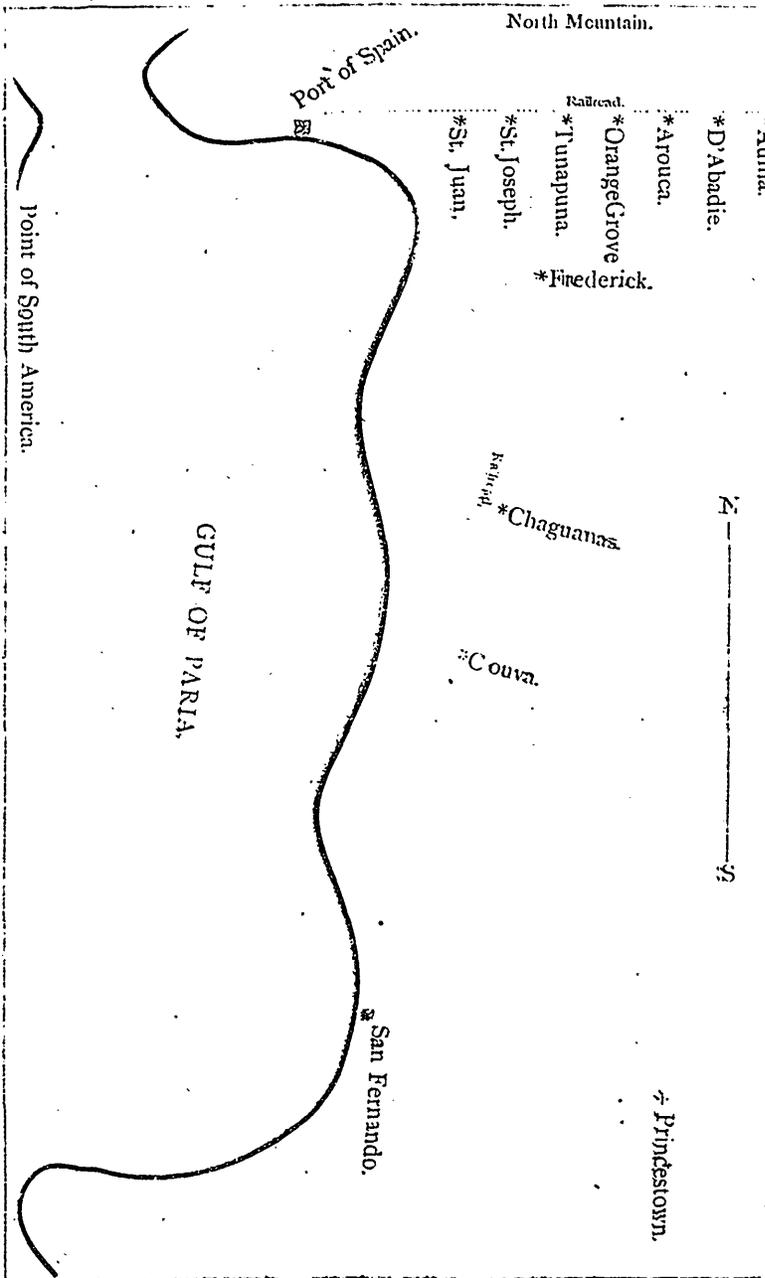
My Dear Father:

Your welcome letter, of Dec. 29th, came duly to hand and found us in the midst of bustle and work removing to this new field. Furniture had to be sent 8 miles by tramroad, 30 miles by water, and 8 again by railroad. Wife, children, myself, buggy, mule and ass drove 22 miles and then came on 20 miles by rail. We were all well, tired, as they say here, and for a few days almost done up with work. We are now getting settled and getting into work. Tunapuna is on the railroad which runs due east from Port of Spain into the country. There is a station 4 miles from Port of Spain, and then stations every 2 miles. The whole line is 16 miles. At St. Joseph, the 6 mile station, we tried to get a house, because, from that station, the railroad to San Fernando branches off, but we could not and so took one here, which is the 8 mile station. The San Fernando road is not completed but is open for 25 miles, and in about one year will be open to San Fernando, with a branch to Princetown, then all our mission stations will be connected by rail. North of this district is a continuous ridge of high mountains with deep cuts or valleys, out of which streams of beautiful clear water flow to the plain and into a river which runs through the plain to the west. Along this river and up to the foot of the mountains are the Sugar Estates. Where the mountain streams cross the public road are the villages, and in the valleys of the mountains are the cocoa and coffee estates. It is a pleasant country, and I think we shall like it in time, perhaps, as well as the one we left. The field here is very wide and needy, thousands of people to be taught the way of life. My principal stations; will probably be at Tunapuna, Arouca, Frederick on the Conva line, and perhaps later St. Juan. I send enclosed a little plan that will, I think, help you to understand the field.

I remain,

Your affectionate son,

JOHN MORTON.



North Mountain.

Port of Spain.

Railroad.

*Auna.

*D'Abadie.

*Arouca.

*Orange Grove

*Tunapuna.

*Frederick.

*St. Joseph.

*St. Juan.

Railroad.

*Chaguana.

*Couva.

N

S

Point of South America.

GULF OF PARI.

San Fernando.

Mission Work Throughout the World.

We begin,—to use the language of, "The Gospel in all Lands,"—"with the whole world open to the Gospel, with an army of nearly three thousand foreign missionaries encircling the globe, with one hundred and fifty million copies of the Holy Bible, proclaiming their message in two hundred and fifty tongues, and with a great multitude of nearly two million converts from heathenism as the first fruits of the fulness of the Gentiles. More than one thousand seraglios in India are open to the missionaries of our women's boards; imperial palaces in China are open to our medical missionaries, and imperial patronage is fostering our missionary hospitals; pagan religions are becoming effete, and even Mohammedanism is at last beginning to yield to the Gospel.

And yet all this is but an open door and a step on the threshold. Notwithstanding all this, there is but one missionary for every half million of the race; one half of China's mighty provinces, each an empire, are yet wholly unoccupied; the millions of Thibet, Tartary, Afghanistan, Kurdistan, Mongolia, Arabia, are wholly without missionaries; only fragments of the vast populations of Central Africa and South America, are yet reached. The Greek and Papal churches hold three hundred millions under an almost unbroken spell.

The first converts have only begun to come from the one hundred and eighty millions of Islam's deluded followers, while a hundred thousand Mohammedan converts are reported in China alone as the result of a recent aggressive movement. Figures wholly fail to picture the seven hundred millions, who still follow the dreams of Buddhism or the pollutions of Polytheism. Thirty millions of immortal souls shall pass into eternity in 1881 without the Gospel."

Results of Employing Native Agency in Mission Work.

Mr. Taylor of the Micronesiar South Sea Mission visited Apenama, one of the Gil-

bert Islands, where Moses, a native teacher, had been at work, and, in the *Missionary Herald*, he thus describes his visit:

"We came to anchor at the southern end of this island on the 13th, and I went ashore and was met by a long file of natives, all clothed, who each shook my hand. There must have been two hundred, for when I got on the beach the men brought me each a shell of native molasses, one hundred and fifteen shells in all, and there were about as many women as men. I commenced the examination of inquirers at once, and on Sunday morning, at halfpast ten, one hundred and seventy-seven had been examined. We then had a meeting. I married thirty-one couples, baptized seventy-one individuals, and administered the Lord's Supper. This took till nearly two. I found out afterwards that I was tired. Yesterday morning I went ashore for another service, in which I gave them some instruction. Eight more came forward at that service, and had their names enrolled as inquirers. Moses, the native teacher, has been a faithful worker, and it has been a great privilege to be permitted to gather in the first-fruits of his seven years' labor into a church."

Protestant Missionary Societies in Africa.

Some idea of the extent of Mission work in Africa may be gained from the fact that no less than thirty-three distinct societies are there at work.

- 1 Society for Propagation of the Gospel.
- 2 Church Missionary Society.
- 3 Wesleyan Missionary Society.
- 4 United Methodist Free Churches.
- 5 Primitive Methodists.
- 6 London Missionary Society.
- 7 Jewish Mission.
- 8 Free Church of Scotland.
- 9 United Presbyterian.
- 10 Church of Scotland.
- 11 English Baptist Missionary Society.
- 12 Female Education in the East.
- 13 Rhenish Mission Society.
- 14 Paris Evangelical Missionary Society.

- 15 Berlin Mission Society.
- 16 Hermannsburg Mission Society.
- 17 North German Mission Society.
- 18 Norway Mission Society.
- 19 Finland Mission.
- 20 Basle Evangelical Mission.
- 21 St. Chrischona Pilgrim Mission.
- 22 Swiss of Canton de Vaud.
- 23 United Brethren.
- 24 American Board.
- 25 American Missionary Association.
- 26 American Protestant Episcopal.
- 27 American Methodist Episcopal.
- 28 American Baptist.
- 29 American Southern Baptist.
- 30 American Presbyterian Board.
- 31 American United Presbyterian.
- 32 Universities' Mission.
- 33 Livingstone Inland Mission.

—*Gospel in all Lands.*

Mission Work in the Centre of Africa.

A few years ago the maps of Africa consisted of a coast line, the coast country for some distance back more or less clearly marked, and a great blank central space, called "unexplored territory," across which were drawn, at random, two or three rivers, and a ridge known as the "Mountains of the Moon," which were about as intelligently located as the mountains *in* the Moon.

There David Livingstone found his way and gave his life for Africa. Aroused, by his death, to a sense of the importance of the work he had performed, Scotland, six years ago, resolved to have a monument to his memory, not of gold, or silver, or brass, or iron, or clay, but a "MISSION" in Central Africa, to be called "The Livingstonia Mission." The progress made and the blessings already flowing from that undertaking are thus described in the *Illustrated Missionary News* :

"The Livingstonia Mission on Lake Nyassa has now been five years in existence. During these five years it has cost £21,000, a large sum, but one which Scotland gladly gave not only in memory of one of her

noblest sons, and to accomplish the object dearest to his heart, but for Christ's sake and the gospel's.

What is the result of this expenditure?

The difficult work of pioneering and founding the mission has been accomplished, a noble waterway of 800 miles into the heart of Africa (with the exception of a short portage of 65 miles) has been opened up from the coast to the head of Lake Nyassa, and can be traversed in about three weeks, including stoppages.

A slave trade across the lake, which destroyed annually more than 100,000 natives, has been stopped by the presence of the mission steamer 'Ilala' on its waters, *the slave trade has been abolished* in the Portuguese territory, through which the mission on the lake communicates with the coast.

The Chimyanja language has been reduced to writing, and considerable progress has been made in the translation of the new Testament, so that the Gospel of Mark will soon be printed. A grammar and vocabulary of the language has been published in Scotland, over 100 children are on the roll of the school, and their attendance is very regular. Daily and weekly services are held with the adults, and the renewing influence of the grace of God has been manifested in many hearts and lives.

The women attend the services respectably clothed, and have learned to make dresses for themselves, and other household industries, together with habits of cleanliness and modesty, which were foreign to their nature formerly. The native young men have acquired many industrial arts, and can make furniture, bricks, etc., and even work the engines of the 'Ilala' under the supervision of the white man. The medical work of the mission has won great favor with the natives, who come from long distances to be healed.

The annual cost of the mission on its evangelistic, educational, and industrial sides is about £3000 a year.

Bible Work in Japan.

BY REV. JONATHAN GOBLE.

The Bible work, a notice of which you copied from the "Bible Record" is still going forward, the Lord preparing and opening the way more and more, giving us favor with the government so that without any external influence to help, we are able to secure the kindly offices of governors of cities and provinces as well as of town magistrates and police in every place we visit, almost without exception.

In Tokio, the capital, by a general order from the chief of police, the policemen on duty in the streets aid us in getting the best localities for selling the Scriptures from the large handcart, and in preserving order in the large concourse of people who assemble to hear the preaching, and purchase portions of the Holy Word. On the 3rd of November last, being the Emperor's birthday, there was a "grand review" of imperial troops at the Hibiya parade ground in Tokio, and when we asked the police on duty there for a good location for our Bible cart, where we might be permitted to preach and sell Scriptures for the day, they placed us in a very prominent position at the main gate, where none but the people composing our audience were permitted to remain and there we were permitted to remain during the day, and when the Mikado and all the grand procession passed close to our cart, we dismounted and took off our hats to salute his Majesty, but as soon as the one imperial state carriage had passed, we mounted our car and went on with our preaching, and sales, and several military officers and one of the members of the imperial household drew near to listen, and I had the pleasure of selling a Testament to the latter, and of giving another to an old friend, a Lochooan officer, who remembered the visit of the Perry Squadron to his native island in 1853, and 1854, in which visit, I participated. We also sold a large number of Gospels, Acts, and other portions of Scripture on the day of the "grand

review," and towards evening, after all was over we left, thankful for the Divine favor which had given us such a day of successful work.

On the 9th of November I set out with our pony Bible cart to travel over land to Kioto the ancient capital of Japan, and after varied experiences and good success along the way for about one month, I passed through Kioto, on to O'saker, to begin city work in the latter place first, because the governor of Kioto was known to be strongly opposed to Christianity, and it was hoped that a favorable opening in O'saker, in addition to the open favor of the government in Tokio might serve to soften the opposition in Kioto.

The city government of O'saka was even more friendly and kind than we had ventured to hope, and at once undertook to get a public hall for our meetings, and soon arranged for the free use of the chamber of commerce, and further, issued orders to the city police similar to those of Tokio, so that our large handcart, and a smaller one there are permitted to work freely in the streets under the protection of the authorities. After this was well arranged I visited Kioto with my pony cart, and as the missionaries of the American Board residing there, thought it would not be prudent to call upon Mr. Makimura, the governor, who had so often tried to obstruct their Christian work, I therefore went out into the streets to preach and sell Scriptures without asking permission from any one, and had a day of greater success than I had ever experienced before; my audience in the afternoon, entirely blockading the street, some 15 to 20 thousand in number, all good natured, policemen finding no fault, great enthusiasm prevailing to get the books much faster than I could deliver them and count out the change.

My stock growing short, and fearing lest the intense excitement might run too high, I left the city next day, and after a few days in O'saka I proceeded to Kobe, where the Lord had so prepared the heart of the governor of Hiogo province that I had only to present my card, whereupon that kind

old gentleman was at once ready to favor our work, by giving the desired order to the police, giving us the freedom of the city, just the same as in Tokio and O'saka.

So we find that God prepares a way everywhere for his own Word, so that the Christian Scriptures are the only books that can be sold in Japan without a license and a tax, no Buddhist or Shinto books, not even schoolbooks published by the government enjoying this privilege.

And now I hear that Mr. Makimura, the Anti-Christian governor of Kioto, has been recalled, and another appointed in his place, and I hope when I visit that city again in a few days, that I shall be able to call upon this new governor, and that I may meet with as kind a reception as has been our happy lot in other cities.

Last year and the year before that, the governor of a province about 75 miles to the north-east of Tokio, allowed the Shinto priests to maltreat and drive out the native preachers of the American M. E. Mission, and for this he was removed by the central government, and a Christian man appointed in his place, and this without any complaint from the persecuted Christians or from the missionaries, the government taking notice and dealing with the case of its own accord.

After all this, and much more of the same sort, who can doubt that God has opened a wide and effectual door for His Word and his messengers in this land of the "Rising Sun." To Him be all the glory.

Yokohama, Feb. 2, 1881.

—*Gospel in all Lands.*

Progress in India.

BENGALI CHRISTIANS.

A Missionary, writing home, thus speaks of a visit to Calcutta, and what he saw there going on among the native Christians. Knowing, as we do, by years' experience, the timidity of the Bengali character, we, ourselves, cannot but be astonished at the boldness indicated by such a scene as that

described by our brother.

"When in Calcutta at the Conference last month, we found the timid Bengali Christians taking a wonderful step in advance. They formed a procession in Cornwallis Square, and, with flags, and singing Christian hymns, they marched through a good many streets. They also distributed printed copies of the hymns on both sides of the road to all who would accept them. Native gentlemen stopped their carriages to obtain copies of the hymns. Another evening we visited Miss Pigot (who is seconded by Mrs. Ellis), and more than five hundred were gathered at her house, of all classes of native Christians—men, women, and children. They had refreshment, and then broke into different parties. On the top of the terrace a large congregation were being stirred up by most earnest Christian addresses. In a large room some hundreds were being delighted with the magic lantern. Another party were listening to singing and music. The scene was exciting and cheering, and indicates the advanced position Christianity is taking up among the people in the metropolis of India. To see professors of the colleges, doctors, lawyers, and merchants, with men of all classes, uniting in a public Christian procession through the streets of Calcutta was to me a most wonderful thing."

Speaking of the same Missionary Conference in Calcutta, another Missionary says:—

"In the twenty-four years that have passed since I first came to India, I have never seen such a spirit of hopefulness and faith among the Missionary workers of all denominations as there is now. The native Christians, especially in Calcutta, are waking up and becoming conscious of power, and becoming alive to their responsibilities and privileges. The meeting of the Calcutta Missionary Conference last night was one of the most interesting and cheering I have ever attended. It would have gratified you, I am sure, if you could have been there. I wished that the whole Church could have heard what was said of the real progress of our work, and the many indications that the time is drawing near when India shall indeed be specially blessed."—*Ill. Miss. News.*

For the Young People.

Dear children, home is a lonely place when you are not there. The sitting room seems to want something if there are no little chairs. The bedroom is incomplete if there is no little bed by which little prayers are prayed and on which little dreams are dreamed. The table lacks something if there is no little mug or cup for little mouths. The house noise wants music if there is no patter of little feet nor clatter of little voices. The church looks gloomy without little folks filling up the gaps in the pews, and our thoughts of a better world are the brighter because Jesus has said, "Suffer the little children to come unto Me and forbid them not for of such is the Kingdom of Heaven." If room can be made at the table I don't like to see the children have to wait until they grow up before they can sit down and eat with older people, and I do not wish you to wait for years before you can feel that the paper with whatever food may be spread upon it is for you. I want you to feel that some of it is for your own selves just as much as the other parts of it are for your fathers and mothers and elder brothers and sisters, and in spreading my table I try to get just as good food to put upon your part of it as upon theirs, and will give you, to begin with, a letter from Mr. Alex. Campbell, teacher in Couva, to the S. School at his home in Pictou County.—ED.

Trinidad, Jan. 20th, 1881.

Dear Friends:

I was happily surprised, a few days ago on receiving a letter from home, stating that you had collected \$5.00 in your Sabbath School, in aid of our Coolie Sabbath school in Trinidad, and shortly afterwards received the money through the Mission Agency. Now as you have so speedily complied with my request I think it is right for me, in return, to give you a brief description of our work, and how we spend the money.

The people of India, as you are already aware, worship idols, and their minds from youth are so filled with heathen super-

stitions that it is hard to get them turned out of the old rut of their fathers, and especially turned out of it into the "way of salvation." Most of them are very ignorant, and consequently believe the most absurd traditions which can be conceived by their Babagees and Pandits.

These Babagees are of the Brahmin caste and are looked upon with a kind of veneration by the common people. A great many of them make a living by going around on Sabbath, reading their heathen books and holding sacrificial services among the people, after which they take up a collection which keeps them quite comfortable till next Sabbath. Like the Romish church their stronghold is ignorance, in which if they can keep the people they are sure of success. They are a great drawback to our work, having such an influence over the people; and they look on christianity as a sort of intrusion on their religious rights, which in reality it is, looking at it from their standpoint. For we with christianity bring in education, and these once rooted in the mind of the Hindoos, sap the heart out of their heathen folly.

As you can see it is rather difficult to make much impression on the old people, therefore we gather the young people together, principally the young men and boys for like all heathen nations they look on their women as slaves and think they need no instruction. These we teach in the day school in reading, writing, arithmetic, etc., with religious instruction daily. Some of them study their own language, others prefer English as it is the language used by the overseers and managers on the estates. Some of the young men work on the estates half a day and come to school the other half.

The main object in school is to get them to read the Bible, and of course understand what they read.

On Sabbath we visit the hospitals and have meetings in the church something similar to what you have at home.

Some time ago we started a morning Sabbath school, and found the funds rather weak to furnish Sabbath reading for those

who can read and picture papers for those who cannot. Consequently the money you sent was very acceptable. With part of it we got books, and with part, scripture cards which we give them and make those who can read commit to memory, telling them if they learn it well they can keep the card, if not they must return it. None however have been returned as yet, for they are so anxious to get possession of the cards that they learn it thoroughly. To others we give picture papers which they take home and paste on the outside of their doors. In this way we get a great many to attend who otherwise would not do so. And thus they gradually get the Scriptures instilled into their mind.

In conclusion I would just say that each one of you who has given to this mission ary collection, even though it be but a penny, has sent a message of the free salvation to some one of the poor benighted heathen ; and though you may never see them in this world, yet through the influence of the Spirit applying these truths to their hearts, you may meet them some day among the redeemed in glory.

Yours very truly,

ALEXANDER CAMPBELL.

The Little African Christian.

Mr. Longden, a missionary in South Africa, gives in substance the following history of "Umaduna." He said that some months before, in visiting some heathen kraals, he enquired at each one if there were any Christians among them. Coming to a kraal containing about three hundred souls, he put his question to many in different parts of the kraal, and received from all the reply :

"Yes, there is one Christian in this kraal. He's a little one, but he is a wonderful man. He has been persecuted, many times beaten, and threatened with death, if he did not quit praying to Christ ; but he prays and sings all the more."

Mr. Longden was greatly surprised and pleased to learn that such a martyr spirit

was shining so brightly in a region so dark, and sought diligently till he found the wonderful man of whom he had heard such things, and, to his astonishment, the great man turned out to be a naked boy, about twelve years old. Upon an acquaintance with him, and the further testimony of his heathen neighbors, he found that all he had heard about him, and much more, was true. Hearing these things, we sought an interview with Umaduna, for that is his name. He had attended our meetings from the first, and I had often seen him among the naked Kaffir children in my audiences, but did not know that I was preaching to such a heroic soldier of Jesus, till the last day of our series.

That day we sent for the lad to come into the mission-house, that we might see and learn of him how to suffer for Christ. He hesitated, but, after some persuasion, consented, and came. He was small for a boy of twelve years, and had no clothing, except an old sheep-skin over his shoulders. Quite black, a serious, but pleasant face ; very unassuming, not disposed to talk ; but he gave, in modest, but firm tones of voice, prompt, intelligent answers to our questions. The following is the substance of what we elicited from him, simply corroborating the facts narrated before by the missionary.

I said to him, through my interpreter :

"Umaduna, how long have you been acquainted with Jesus?"

"About three years."

"How did you learn about him, and know how to come to Him?"

"I went to preaching at Heald Town, and learned about Jesus, and that he wanted the little children to come to Him. Then I took Jesus for my Saviour, and got all my sins forgiven, and my heart filled with the love of God."

He was not long at Heald Town, but returned to his people, and had since emigrated with them to Fingoland.

"Was your father willing that you should be a servant of Jesus Christ?"

"Nay ; he told me that I should not pray to God any more, and that I must give Jesus up, or he would beat me."

"What did you say to your father about it?"

"I didn't say much; I wouldn't give up Jesus. I kept praying to God more and more."

"What did your father do then?"

"He beat me a great many times."

"Well, when he found he could not beat Jesus out of you, what did he do next?"

"He got a great many boys to come and dance round me, and laugh at me, and try to get me to dance."

"And wouldn't you dance?"

"No; I just sat down, and would not say anything."

"What did your father do then?"

"He fastened me up in the hut, and said I must give up Jesus, or he would kill me. He left me in the hut all day."

"And what did you do in there?"

"I kept praying, and sticking to Jesus."

"Did you think your father would kill you?"

"Yes, if God would let him. He fastened me in the hut many times, and said he would kill me."

"Uma!uma, are you sure you would be willing to die for Jesus?"

"Oh, yes; if he wants me to."

"Are you not afraid to die?"

"No; I would be glad to die for Jesus, if he wants me to."—*Christian Tidings*.

Destruction of Idols in China.

The inhabitants of one village north-east of Peking bid fair to come over almost *en masse* to Christianity. When Rev. D. McCoy spent a Sabbath there, a short time since, he found the people reading Christian books. Many of those who were at work, were willing at once to leave their occupations, and go off to hear the Gospel preaching. Several families had already destroyed their idols.

The night before the missionary left the village, the innkeeper, whose guest he was, had his family gods taken down and burned. He was still too superstitious to perform the act himself, but he arranged that "the

solemn ceremony" should be performed for him by the missionary's native helper. Mr. McCoy had retired to rest, the lights were put out, and he was almost asleep, when he heard the helper calling for a match to light his candle. The missionary inquired what he wanted, and was told that he had a small matter he wished to attend to, lest in their preparation for departure the next morning, the work might not be thoroughly done. His meaning was understood. *In a few moments the misty gods were crackling in the flames.* Then all united in prayer, that this poor man, his family, and their neighbors, might thenceforth worship the God of the Bible, and rest all their hopes for happiness in this life, and in that which is to come, upon the Lord Jesus Christ, the only Saviour of men. The missionary says, "I think I shall never forget that scene."—*Christian Tidings*.

Where is Home.

A little boy about four or five years old was returning from school one day. He bounded into the house, exclaiming, as he hung up his hat in the entry, "This is my home! this is my home!"

A lady was then on a visit to his mother, and was sitting in the parlor. She said to him, "Willie, the house next door is just the same as this; suppose you go in there and hang your hat up in the lobby, wouldn't that be your home as much as this house?"

"No, ma'am," said Willie, very earnestly, "it would not."

"Why not?" asked the lady. "What makes this house your home more than that?"

Willie had never thought of this before. But after a moment's pause he ran up to his mother, and throwing his little arms around her neck, he said, "Because my dear mother lives here!"

It is the presence and company of those we love which make our earthly home; and it is just so with our heavenly home—that home which our dear Saviour has gone to prepare for the children of God.

A little Sunday-school boy lay upon his dying bed. His teacher sat at the bedside holding the hand of his scholar. "I'm going home to heaven," said the little fellow.

"Why do you call heaven your home?" asked the teacher.

"Because Jesus is there."

"But suppose," said the teacher, "that Jesus should go out of heaven?"

"Then I would go out with Him," said the dying child.—*New Miss. Magazine*.

A Pastoral Letter to Converts.

By Rev. James Roberts in *Hom. Monthly*.

MY DEAR FRIEND:—Last Sabbath ought to be a very marked day in your life. As the day on which you made a solemn and public profession of your faith in Jesus Christ as your Saviour, it should be forever a day of the most delightful memories to you. I earnestly hope that it will be. But knowing, as I do, something of the perils to which your Christian life will be exposed, I am deeply solicitous about your success in living that life. I am very anxious to see you continue as you have begun, that you go on and make rapid progress in your departure from a state of sin toward holiness. It is my great desire not only that you profess Christ before men, but that your daily conduct be in *exact accord* with your profession, that you so live the Christian religion as to honor Christ and commend Him to all with whom you come in contact. That my best wishes may be fully realized by you, in your own experience, let me now offer to you a few suggestions for your guidance:—

1. Let me counsel you to set up for yourself a high standard of Christian living. Don't be content to live just as other church-members live. Never try to justify your own failures in duty by the weakness and imperfections of others, however high their station or reputation. If others, who bear the Christian name, do wrong, that will not justify you in doing the same thing. *One* is your master, *even Christ*. Aim to be like Him. Make Him the example of your life—the model that you try to copy. Let the perfect Jesus be the centre of your thoughts and feelings and actions.

2. That you may know Jesus Christ, the glorious Master into whose service you have entered, *read and study* your Bible *daily*. It is the Book of books, and it is all about Jesus. As you read it, try to realize that in it God is speaking to you. Its precious promises, its abiding comforts, and its abounding consolations were intend-

ed for the good cheer and encouragement of all God's people, of all time, and hence they are designed for you.

3. Cultivate and cherish a habit of *secret* prayer. It is the silent, secret communion of the soul with God that fans the spark of spiritual life until it becomes the glowing flame. Remember that without *secret* prayer you will make sad and awful shipwreck of the good profession that you have just made.

4. Be constant and regular in your attendance upon the services and ordinances of your own church. Identify yourself, as far as possible, with all its meetings and organizations, and do all that you can to promote their interests—to make them instruments of good to others as well as to yourself. Be not only a hearer, but also a *doer*, of the word—aim to practice what you hear in the house of God.

5. In your home and social life aim to be a model Christian. The eyes of those who make no profession of religion are upon you. Therefore, in whatever position you move, show that you are the better for your religion. Be kind and gentle; be patient, forbearing and forgiving: be sincere and truthful; be consistent and conscientious in all things. Never go to a theatre. Be not fascinated by dancing. Have nothing to do with balls. Do not indulge in card-playing. The young Christian sometimes asks, What harm is there in these things? and my answer is: (1) The happiest, the most active and most useful Christians *do not indulge* in such amusements; (2) The uniform testimony of experienced Christians, who have tested these things, is that they are a positive hindrance to usefulness, and utterly destructive of the joys of spiritual life. To know this ought to be enough for you. Remember that the follower of Christ is commanded to avoid the *appearance* of evil. It is a strong evidence that you are on dangerous as well as doubtful ground when you ask, What harm is there in doing it? It is always best to give the safe and sure side the benefit of the doubt. As to strong drink, be a total abstainer. In *total abstinence* is your only

safety. In *no way* give the sanction of your name or influence to the sale or use of this accursed thing. At all times, in all places, and under all circumstances, learn to be decided for the right—to say yes or no, as duty to God and conscience require it.

6. Find something to do for Christ. He calls you to follow Him, that you may be a winner of souls. Love to Christ and gratitude for your own salvation, should lead you to seek the salvation of others. Then working for Christ, will result in great spiritual good to your own soul. If you would be a happy, growing Christian, seek to be full of faith and full of love and full of zeal for immortal souls that are unsaved. Looking ever unto Jesus, the author and finisher of your faith, you have everything, my dear friend, to encourage you in your Christian life, and to go forward boldly in in the step which you have now taken. You may meet with many difficulties, but God is on your side, and therefore you need not fear what man can do unto you. Be in earnest, make diligent use of all the means that God has given to you, and you cannot but grow strong and vigorous in your Christian life; you will learn from your own sweet experience that religion's ways are ways of pleasantness, and all her paths are peace.

That you may be a bright, happy Christian, a shining light, leading many to the Lamb of God that taketh away the sin of the world, is my sincere desire and earnest prayer.

Home Missions.

In the Maritime Provinces.

The following summary of our Home Missions, by the Agent of the Church before us in brief the whole field and what is being done for it.—ED.

Our Home Mission work is conducted under two committees; the first providing aid for the weaker vacancies, and for all mission stations; and the second, for distinction sake, called the Supplementing Committee, administering the moneys raised for aiding the weaker congregations in sup-

port of their pastors. Their funds are kept distinct; but being both one in their aim, deficiencies in the one have been, when needful, supplied by any superabundance which may have existed in the other.

The Home Mission Committee has superintendence of ministers and licentiate, so far as regards the apportioning of these among Presbyteries for the supply of vacancies. It has also the distributing of student catechists for the supply of miss on stations and is chargeable with their payment. The field includes Nova Scotia, New Brunswick, Prince Edward Island, and Newfoundland; and during the past year 57 agents were employed; viz 14 ordained ministers, 10 licentiates and 33 catechists. The work given by the preachers (24 in number) was the equivalent of twelve employed for the whole year. The catechists were employed very nearly six months each, so that combining the two classes, there was the equivalent of twenty-eight laborers during the whole year. The ministers were employed generally in supplying in turn the various congregations during the vacancies between settled pastorates and their support came generally from the people, weak congregations drawing aid to some extent from the Home Mission Fund.

But there are a few special fields which draw more largely, such as the new Scottish colony of New Kincardine in New Brunswick, which receives for the present a full salary; the people being able only to provide board till they overcome the difficulty of clearing land and erecting buildings.

The copper mining district of Little Bay and Betts Cove has a grant of \$400 per annum; and Bay of Islands, also in Newfoundland, a grant of half that amount; but without such aid these places would be left without any resident pastor, they are truly missionary districts.

MISSION STATIONS.

The following facts in figures sum up last years work: No. of fields 32; stations 114; Sabbath services 1,033; average attendance 10,728; families 2,330; Sabbath school attendance 2,177. Paid by stations \$3,232.84; paid by funds of the Home Mission Committee \$1,368.26.

THE SUPPLEMENTING DEPARTMENT.

Out of 160 congregations in our church 40 are supplemented by sums varying from \$40 to \$200; average \$116. This required last year the sum of \$4,540. The work of supporting these weaker charges makes no show or sound and is one of the most difficult of our schemes to maintain, but it is essential to our progress and prosperity as a church.

P. G. MCGREGOR.

IN a month or two we will expect the Reports of our Home and Supplementing Committees, when we shall endeavor to procure for these pages full information respecting the more necessitous fields. During the past summer there were, as above stated twenty-three young men employed in stations extending from the eastern coast of Cape Breton to the State of Maine. Each catechist furnishes a tabular return of facts, accompanied frequently but not always with a more general report. The Presbytery of St. John employs a larger number than any other and we present one of these general reports in our present number.

To the Rev. the Presbytery of St.
John, N. E.

THE QUACO DISTRICT.

Your Catechist for the Stations of St. Martin's and Black River, herewith presents his report of missionary service for twenty-four weeks, beginning in May and ending in October. This field is so well known to the Presbytery of St. John that any description is unnecessary in this report.

There are three regular preaching stations viz. : St. Martin's, Fairfield, Cross Roads, and Black River; a fourth station was opened during the summer at Gardner's Creek in order to accommodate a few families who lived at some distance from other places of meeting. Public services were given by the Catechist during the season in ten different localities. He conducted in all sixty-two public services on Sabbath days, twenty week day evening services for Bible-class and Prayer-meeting; and a Bible-class in the Sabbath schools fourteen times. He has visited also eighty-six families throughout the bounds; fifty of these are in connection more or less with the Presbyterian Church. The zeal and love of a few for the Presbyterian Church

have waxed cold because of inter-marriage with other denominations and lack of regular Church service. There is a Union Sabbath school at St. Martin's with a staff teachers from the various denominations. The average attendance of the school is about fifty-five.

The school at Black River, which is sustained only in the summer season, re-opened on the 16th of May, last, the average attendance there is about twenty-five. Here the Presbyterians take the lead, but it is a union school. There are many hopeful young people growing up in these districts who may yet be found a good addition to our Church, and doubtless they can be brought in if the Church is faithful to them.

The sacraments of Baptism and the Lord's Supper were dispensed by Rev. Dr. Waters, during his visit to the stations in the month of August. The Lord's Supper was then administered for the first time in the history of the Presbyterian Church in this field. There were twenty-four communicants; of these sixteen were then added to the Church by a public profession of their faith in Christ. There are others who desire to take this important step as soon as another opportunity is afforded to them.

For services rendered by the Catechist the people subscribed and paid one hundred and sixty-five dollars. From this sum was taken ninety-one dollars and fifty cents to pay for board and conveyance during the season, leaving in the hands of the missionary seventy-three dollars and fifty cents. There remains due (as will be seen by the schedule) a balance of seventy dollars and fifty cents. It is worthy of notice that the whole amount was collected almost entirely from the Presbyterian families, and when we consider the present straitened circumstances of some of them the financial exhibit is by no means unfavorable.

Respectfully submitted,

CHARLES D. MCLAREN.

Items.

LATEST FROM THE NEW HEBRIDES.—
Extract from the last letter of Rev. Dr. Steel to the secretary of the Eastern Committee:—

“Sydney, Feb. 20, 1881.

I have heard the new missionary, Mr. Holt lately settled at Api, is to return. His house was burned and since then he has been prostrated with fever. How many changes take place in a short time in the mission field.

The Rev. Thomas Neilson has been exposing the labor traffic in the Melbourne press. It is not easy to clear the seas of infamous conduct, though it is easy to send men-of-war to punish the natives for outrages.

ROBERT STEEL.”

LETTERS from Rev. H. Robertson and Mrs. Robertson of Eromanga, and from Rev. Jos. Annand of Aneityum will appear in our next.

THE Synod of the Maritime Provinces meets in New Glasgow, at seven o'clock, on the evening of the last day of May. Opening sermon by Rev. J. B. Logan, M. A., retiring Moderator.

Presbytery of St. John.

Rev. W. R. Paradis, who has been laboring as missionary principally among the French at Grand Falls, has resigned his charge and will leave his field on the first of May. On the 10th inst. he received eleven new members into the membership of his church, eight of whom were Danes. Mr. J. Morin has been appointed by the Board of French Evangelization to take his place.

Rev. E. Roberts' demission of his charge at Harvey has been accepted by the Presbytery of St. John, and his pulpit will be declared vacant early in May.

Rev. P. Melville in view of accepting a

call to the congregation of St. Columbia Church, West Banch, E. River, Pictou, has demitted his charge of Stanley and Nashwaak.

Mr. Andrew Love who has been studying in Glasgow, Scotland, is expected to arrive in St. Stephen about the first of May, and it is understood that he will be immediately called by the congregation of St. Stephen.

Presbytery of Wallace.

It has within its bounds 11 congregations: four of these at present vacant. Presbytery meets regularly on the first Tuesday of February, May, August, and November. At the last regular meeting the following appointments were made in the interest of the schemes of the Church:—Foreign Missions, Rev. H. B. McKay; Home Missions and French Evangelization, Rev. F. W. Archibald; Supplementing Fund, Rev. T. Sedgewick; College, Rev. A. Gray; Aged and Infirm Ministers and Assembly Fund, Rev. Samuel Boyd.

Messers Glass and Boyd, *ministers*, and Messers Drummond and Mitchell, *elders*, were elected commissioners to the General Assembly.

By a majority of *one* the Presbytery declared its preference for the Supplementing Fund in the present circumstances of the Church, instead of a sustentation scheme.

Presbytery meets at Tatamagouche on the 3rd of May, at 11 a. m. A conference on the state of religion will be held in the evening.

Rev. Thos. Murray has been supplying the congregation at Port Elgin and Shemogue during the winter. His appointment ends with the present month.

Mr. E. Gillies remains at Earlton until 1st of May.

New Churches:—A new church was opened at Shemogue a little over a year ago. St. Stephen's congregation, Amherst, (which was organized August 30th, 1875, and of which the Rev. F. W. Archibald,

M. A., is now pastor) are engaged in building a new church; estimated cost \$6000. It is 58x35 feet, with corner tower and basement. It was commenced in October last, and the basement is now ready for use. The congregation is a small one, but it is already showing evidence of growth. Amherst is an important centre, and the new Presbyterian church will be the finest in the town.

Presbytery of Halifax.

Noel, Hants Co., is now seeking the services of another pastor, and has risen from a supplemented to a self sustaining congregation.

Five catechists are to be employed within the bounds of the Halifax Presbytery this summer.

Owing to influx of population Fifteen Mile Stream gold diggings will soon require to be occupied as a mission station.

Annapolis and Kempt about the beginning of the year, when the Bridgetown and Walton sections of their respective congregations were in arrears, promptly paid the whole amounts due their pastors, an example of stronger sections aiding the weaker which is well worthy of imitation.

Halifax Presbytery at its next meeting will take into consideration the visitation, during the year, of all the congregations within the bounds.

The new Presbyterian congregation at Winnipeg has extended a call to Rev. C. B. Pitblado, of Chalmers Church, Halifax. The call is to come before the Presbytery at its next meeting in Halifax on the 27th inst.

Presbytery of Truro.

The congregation of Coldstream has called the Rev. W. T. Bruce, late of Vale Colliery. Mr. Bruce has not yet given his answer; if he accepts the call the induction will take place on Tuesday, May 12th.

Mr Thorpe, preacher, has been appointed for the summer months to Maccan and neighboring stations.

The Presbytery, at its last meeting, in view of the election to be held shortly in Colchester, "anent" the Canada Temperance Act, unanimously agreed

"That the Presbytery express their cordial approval of the principle of the Act, and trust that the people under their Superintendence will give it their hearty support."

Presbytery of Sydney.

Rev. Dr. McLeod has been confined to his house for the greater part of the winter. Rev. M. Wilson was also for several weeks unable to preach. Both of them are "old men and full of years."

A cordial and harmonious call has been extended from the recently united congregations of Glace Bay and Cow Bay to Rev. J. Murray of Falmouth St. Church, Sydney. Salary promised, \$1000, with a mantle and free coal.

A special meeting of Presbytery will be held on the 20th inst., at which the Falmouth St. congregation are to appear for their interest.

The Presbytery at its last meeting agreed by a majority of five to four to transmit to the coming General Assembly, a petition praying for a review of the decision of last Synod in the Gabarus case.

Presbytery of Pictou.

Rev. Alexander Sterling, of Scotshurn, will labor during the month of May in exploratory mission-work in some of the destitute sections, Ekum Secum, Marie Joseph, &c., along the Eastern Shore, with a view to their being occupied permanently as a mission field.

Rev. Robert Laird has accepted the call to Little Harbor and Fisher's Grant. The induction will take place on the first Tuesday of May, 11 a. m., at Little Harbor.

The congregations of Sherbrooke and Goldenville has called the Rev. A. McLeod, of Parrsboro, to be their pastor.

The congregations of Vale Colliery and Sutherland's River, in connection with the Synod of the Church of Scotland in Pictou, and with the Presbyterian Church in Canada, have effected a cordial and hearty union. The United congregation will henceforth be known as the congregation of "Vale Colliery and Sutherland's River," in connection with the Presbyterian Church in Canada.

We hope to give reports from the Presbyteries of Miramichi, P. & E. Island, Victoria and Richmond, Lunenburg and Yarmouth, and Newfoundland in our next.

ADDITIONAL copies of the April number will be sent when ordered.

It is said that on one occasion, when the war cloud hung dark over Britain, the wife of Havelock being asked what her husband was doing, replied, "I do not know just what he is doing but I know that he is trusting God and doing his duty.

A STRANGE CUSTOM.—During the last illness of the late Maharajah of Travancore, a most touching ceremony was performed, which bears some resemblance to the Jewish institution of the scape-goat. A man was found willing, for a consideration (10,000 rupées), to bear the responsibilities of the Maharajah's sins. He was brought into the royal presence, and after the Brahmins had performed certain ceremonies over him, the sick man tenderly embraced him. Then he was led out of the country of Travancore into the Tinnevely district, with a charge never to return. Oh that the poor dying king could but have laid his sins on the real Sin-bearer—our precious Lord and Saviour!—*India's Women.*

A WELL-SPENT LIFE.—A minister of the Gospel was asked to visit a poor dying

woman. The messenger, being ignorant, could give no account of her state, except that she was a very good woman and very happy, and was now at the end of a well-spent life—therefore sure of going to heaven. The Minister went, saw she was very ill, and after a few kind inquiries about her bodily condition, said, "Well, I understand you are in a very peaceful state of mind, depending upon a well-spent life."

The dying woman looked hard at him and said: "Yes, I am—in the enjoyment of peace. You are quite right—sweet peace, and that from a well-spent life. But it is the well-spent life of Jesus; not my doings, but His; not my merits, but His blood."

Yes. Only one Man has spent a life that has met all the requirements of God's holy law, and on which we can rest before God. Yet it is also true that they who most absolutely rest thus through life on the merits of Christ alone are those who, by His grace, so live as to have the testimony of their conscience to their sincere aim to "live holily, righteously, and godly in the world," and often, as in this case, to win the testimony of others to their "well-spent life."—*British Messenger.*

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All communications to be addressed to

REV. E. SCOTT,

New Glasgow, N. S.

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