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Go Ye

to Every Creature

The Maritime

into all the World

Presbyterian

Preach the Gospel

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

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MAY 15, 1881.

Christ and the Little Ones.

"The Master has come over Jordan,"
Said Hannah, the Mother, one day,
"He is healing the people who throng him
With a touch of his finger they say,
And now I shall carry the children,
Little Rachel and Samuel and John,
I shall carry the baby Esther,
For the Lord to look upon."

The father look'd at her kindly,
But he shook his head and smil'd ;
"Now who but a doating mother
Would think of a thing so wild ?
If the children were tortur'd by demons
Or dying of fever,—'twere well ;
Or had they the taint of the leper
Like many in Israel."

"Nay, do not hinder me, Nathan,
I feel such a burden of care,—
If I carry it to the Master
Perhaps I shall leave it there,
If he lay his hand on the children.
My heart will be lighter I know ;
For a blessing for ever and ever,
Will follow them as they go."

So over the hills of Judah,
Along by the vine-rows green,
With Esther asleep on her bosom,
And Rachel her brothers between ;
'Mong the people who hung on his teaching
Or waited his touch and his word,
Through the rows of proud Pharisees
list'ning
She press'd to the feet of the Lord.

"Now why should'st thou hinder the
Master,"
Said Peter, "with children like these ?
Seest not how from morning till ev'ning,
He teacheth and healeth disease ?"
Then Christ said, "Forbid not the chil-
dren,
Permit them to come unto me !"
And he took in his arms little Esther,
And Rachel he set on his knee.

And the heavy heart of the mother
Was lifted all earth-care above,
As he laid his hands on the brothers
And bless'd them with tenderest love,
And he said of the babes in his bosom
"Of such is the kingdom of heaven,"—
And strength for all duty and trial
That hour to her spirit was given.

Criosd agus a' chlann bheag.

"Tha 'm Maighstir air tighinn thar Jor-
dan,"
Ars' Hannah, an og-mhathair chaomh,
"A' leigheas na dream thig 'na choir-san
Le beanailt le, 'inheoirean ri'n taobh.
Nis bheir mi a' chlann bheag air laimh
leam,
Seadh Rachel, us Samuel us Eoin,
Us giulaineam Esther am Paisdean
An lathair an t-Slanuighair mhoir."

An t-athair dhearc oirre le cairdeas,
A cheann chrath us ghair e gu caoin ;
"Co ach mathair dheothasach, mhuirneach
A smuainich air cuis tha cho faoin ?
Nam biodh iad le deamhain 'gam pianadh,
No basach' le fiabhrus,—bu cheart ;
Le luibhre nam bitheadh iad breoite
Mar mhoran an Israel gun neart.

"Ni h-eadh, ach na bac mise, Nataim,
Tha 'n curam 'gam sharuch' gu trom,—
Ma bheir mi e dh' ionnsuidh a' Mhaighstir,
Ma dh' fhaoidte 'n sin fagar e leam,
Ma chuireas e lamh air na maothrain,
Mo chridhe bidh aotrom gun cheist :
Thig beannachd bho Ard-Rìgh na gloire
A leanas ri 'm beo iad am feasd."

'Nsin thairis air beanntainnean Judah,
Feadh shreathan nan ur-chranna fion,
Le Ester 'na suain air a gairdean,
A braithean le Rachel bheag chrion ;
Tre 'n t-sluagh a bha 'g eisdeachd r' a
theagasg,
No feitheamh ri leigheas am pian,
Troimh mheadhon nam Phariseach uaibh-
reach,
Ruith ise gu luath chum an Triath.

"Carson chuin thu dragh air a' Mhaighstir,"
Thuir Peadar, le cloinn bhig mar so ?
Nach faic thu bho mhàduin gu feasgar,
E teagasg 's a' leigheas nan lot ?"
Thuir Iosa "Na bacadh an og-chlann ;
Ach leigibh leo dhomh-sa tigh 'n dluth !"
Ghrad-thog e'n sin Ester 'na gairdean,
Us Rachel bheag chuir air a ghluin.

Chaidh cridhe trom tiamhaidh na mather
A fhogail anair thar guch leon,
Nuair chuir e a lamh air na braithean
'S a bheannaich le gradh iad gu mor ;
Nuair thuir e mu thimchioll nan naoidhean
'Dhe'n dream so tha rioghachd nan
neainn,—
A cridhe fhair neart anns an uair sin
Fà chomhair gach buairidh us feum.

The Maritime Presbyterian.

VOL. I.

MAY 15th, 1881.

No. 2.

As thy servant was busy here and there he was gone, said the prophet in his parable to Israel's king. An important charge committed to his care and the poorest of all excuses for neglecting it.

The charge committed to the Christian Church of to-day is not merely the keeping up of a few mission stations but the heathen world of to-day. The Church seems to think that its duty is fairly done when a few missionaries are sent to each important foreign field; and is gratified, and too often satisfied, when tidings come back of the conversion of a few hundreds or thousands. We think that our duty is thus easily done, and we expect our children and our children's children to have Foreign Mission work to do. They may go and preach the gospel, but it will not be to the present heathen world. Those now calling "come over and help us," will have passed away, like the shipwrecked mariner crying in vain for help and at length sinking beneath the waves.

We are busy here and there with questions of commercial, civil, ecclesiastical and social life. These absorb the attention. The pressure of modern civilization makes life a busy scene, and meantime those committed to our care are going down to death having no hope and without God in the world, at the rate of 100,000 every day, or 30,000,000 a year. We are busy here and there and our time for work will soon be gone. The present heathen world will soon be gone. A few christian and a new heathen people will live and move and have their being. Where will our charge be, and what answer must we give as to why it is gone unsaved?

We will never rise to a sense of our duty until we realize that to our keeping God has committed not merely the charge

to do mission work, but, the heathen world of to-day. They are contemporary with us. They will pass away with us. Those who come after us cannot save them. We are our brother's keepers.

This is true of us, as of no past age. Until recently the greater part of the world was shut to the Gospel. Missionaries were not allowed to go into all the world. Now, in every land God hath set before us an open door. From every tribe and tongue comes the call for help. Of every people and nation God is saying to His children, "This charge I commit unto thee." And why, even with all the missionary activity, is the charge so greatly neglected? Not because the heathen are not accessible; not because the Church is unable to do the work; not so much because Christian people are unwilling to do it; but chiefly, because failing to realize the responsibility of the charge, the swift flight of time and the fact that the heathen are dying by millions without a knowledge of the only Name by which they can be saved, christian men allow themselves to be busied here and there until the charge is gone.

The Meeting of Synod.

BY THE REV. A. MC L. SINCLAIR.

Our Synod is to meet in a very short time. Formerly meetings of Synod were looked forward to with some interest; at present such meetings are looked upon by many as of little importance. As the Dominion Parliament overshadows our Local House of Assembly, so the General Assembly overshadows the Synod

To me it seems a great mistake to allow the Synod to sink into comparative insignificance. The Synod should unquestionably be of more interest to us, to those living within its bounds, than the General Assembly. Technically, the Synod has not the same power which the old Synods in the Maritime Provinces had; but practically it has. The General Assembly allows us to manage our own affairs.

Our Church is divided into two sections the Eastern and the Western. The Eastern section comprises our Synod, and nothing more; it is just the Synod. The Western section embraces three Synods, and the Presbytery of Manitoba. Each section has committees to manage its affairs. In our section the committees are within the Synod; so when they report to the Synod they report to the whole Eastern section. In the Western section the working committees belong to different Synods; hence they have no opportunity of reporting their work except at the Assembly.

Of course our boards and committees are not boards and committees of the Synod; but boards and committees of the Assembly. They are thus absolutely independent of the Synod; they are under no legal obligation to report to it. But our boards and committees are formed of men of common sense; men who wish to carry the sympathy and influence of the Synod with them in all they do. They are thus always ready to submit all their proceedings to the consideration of the Synod. They feel that if the Synod does not approve of what they do, they are not doing what they ought to do. Boards and committees may pass resolutions but they cannot control the purse-strings of our people. The Presbyterians of the Maritime Provinces are loyal and sensible people. They are always ready to submit to the voice of the majority, but never to the voice of the minority. Though a board or committee should resolve upon a particular course of action, it would not follow that our Church as a whole was in favor of that course; but when the Synod

resolves to do a thing it is taken for granted that the Church as a whole is in favor of that thing. The Synod is the true representative of the people.

It is desirable that every matter of importance should be considered by the Synod. Especially should every matter in which the raising and expending of money is concerned, be submitted to it. The College Board might, of course, resolve to raise the salary of our professors in the Hall from \$1750 a year to \$2000; but if the Synod did not approve of the increase, the action of the Board would come to nothing. Our people would not give the money needed to pay the increased salary.

But will the Assembly carry out the views of the Synod? Will not the Assembly just do what it pleases? It is pitiable to hear the way in which people sometimes speak of those who have power. The Assembly has power to do what it pleases; or rather it has power to act in accordance with its own constitution; but the Assembly is composed of gentlemen and christians. I have been present at every meeting of the Assembly; I have acted on quite a number of committees; I know how the affairs of the Assembly are carried on in public and in private; but I have never yet seen in the Assembly anything like an attempt to over-ride the will of the Synod. I admit of course that although we form a fourth part of the Church in the Dominion, our affairs do not receive for consideration a fourth part of the time of the Assembly. But it is unreasonable to expect that when three-fourths of the members of Assembly belong to the Western section of our Church, the affairs of the Eastern section would be as attractive to the Assembly as those of the Western section. The leading men in the Assembly are men who take an interest in the Church as a whole, and who desire to act justly towards all parts of it. The Assembly, I believe, is ready in every case to carry out the views of Synod.

If then the Assembly is prepared in all

cases to carry out the views of the Synod, what is the duty of the Synod? The duty of the Synod, it is clear, is to consider carefully everything belonging to the Eastern section coming before the Assembly. Then when our boards and committees report, the Assembly will know that they report the views of the section of the Church which they represent. There will then be no need for any protracted discussion at the Assembly. The discussion has already taken place; it has taken place in the Synod.

My view then of the management of our ecclesiastical affairs, briefly stated, is as follows:—The Synod should carefully consider every matter of importance; the Boards should recommend to the Assembly only what they know to be in accordance with the wishes of the Synod, or of the majority of our people; and the General Assembly should sanction the recommendations of the Boards. I do not of course say that the Assembly should sanction the acts of the Synod and boards, if these acts should be opposed to the general laws of our Church. The Assembly alone can make laws. All synods and boards must act within the limits of these laws. Neither do I say that the Assembly should sustain the acts of the Synod in cases of discipline. The Assembly is the final court of appeal, and must judge the questions coming before it, not by the views of presbyteries and synods, but upon their own merits.

If our meetings of Synod are to be useful it is necessary that they should be well attended. It is of far greater importance that our ministers should attend the meeting of Synod than that they should attend the meeting of Assembly. The work of our Church is really done at the Synod; not at the Assembly. In the Western Section, a meeting of Synod is a matter of no great consequence, simply because a meeting of Synod can only be a meeting of the third part of that section. With us however a meeting of Synod is a meeting of the whole section of our Church.

It is to be hoped that at the meeting which is to take place in *New Glasgow*, our ministers shall be well represented. It is not right for a minister to say, I am going to the Assembly, therefore I will not go to the Synod. Those ministers who are going to the Assembly should also go to the Synod. By being at the Synod, they will be better fitted to represent our Church at the Assembly.

It is desirable that our elders should also attend the Synod. If our elders cease to come to presbyteries and synods, we may write Ichabod on the walls of our Church. Those who think that elders cannot be of much service at church courts are sadly mistaken. Of course our elders as a general thing cannot speak as fluently as our ministers can, but the object of church courts is not to give persons an opportunity of showing how well they can speak. It must certainly be admitted that there are men who speak merely for the sake of speaking, men who delight to hear the sound of their own voice, and who think they are making great men of themselves because they make a noise. Such men are a great nuisance but it is impossible to get rid of them. The object of church courts is to do church-work, work in the interests of Christ's Kingdom. Now, if an elder is able to speak and reason, he may be very useful. But though he should not be able to speak at Synod, he may be useful. He may have far more sense than the loudest speaker, and may be working in private, and by his vote, tend to bring about a desirable result. Then when our elders, and our ministers too, come together at Synod, they learn a great deal respecting our church affairs, and get their zeal kindled up to some degree. They go back to their congregations full of knowledge and earnestness, and communicate their ideas and feelings to others. They thus exert a very great influence for good.

There is one difficulty in the way of ministers and elders attending meetings of Synod, that of expense. It always costs something to get fitted up to go away

from home ; it also costs something to go from one place to another. We have a synod fund to pay travelling expenses, but it is not so well supported as it ought. Some congregations do not contribute anything towards it. It is in the interest of every congregation that its minister and representative elder should be at the meeting of Synod. Congregations should therefore, without any grumbling, contribute towards defraying the travelling expenses of its representatives.

Several matters of importance are to be considered at the present meeting of Synod. Reports will be given in by the College Board, the Foreign Mission Board, the Home Mission Board, the Committee on Supplements, the Committee on the Aged and Infirm Ministers Fund, and the Committee to watch over the interests of public education. An overture anent the desirableness of establishing a Ladies' Seminary will also be considered.

The state of our educational affairs demands our most serious consideration. This subject will come up before us under three different aspects. The first question will be, what are we to do in order that there may be a good institution in which our young men may obtain a suitable training in arts? Shall we continue giving to Dalhousie College, a Provincial institution over which we have no control, \$4500 a year, or shall we withdraw our professors from it? The next question is, how are we to support our Theological Hall? We need a place in which to train young men for the ministry ; but where or how are we to get the funds? The third question is, what, in the matter of educating, are we to do with our young women? Are we to have a ladies' seminary of our own or are we to continue handing over young un moulded girls of eighteen to the Roman Catholics of Pictou, the Baptists of Wolfville, and the Methodists of Sackville to train them up for us? It is a shame, a monstrous shame, to the Presbyterians of the Maritime Provinces that they have no institution for the education of young ladies'. This is an age of

syndicates. Could not a Presbyterian syndicate be formed, a syndicate for the purpose of giving the best training possible to those who are to be the mothers of the next generation. Surely it is at least as noble a thing to take shares in a company whose aim is to provide suitable training for young ladies', as it is to take shares in a company whose object is to build a railroad, erect a glass factory, or put up a place for refining sugar. It is to be hoped we are not such materialists, so thoroughly secularized, that we care for nothing but good dividends. As Presbyterians, as Christians, we believe that children should be trained up in the way in which they should go ; but how can we expect children to be trained aright unless their mothers are persons who have themselves been properly trained. It must not be said that we spend \$4,500 a year in supporting Dalhousie College, and \$6,000 a year in supporting our Hall, but not one cent in supporting an institution for the higher education of young ladies'. The Presbyterians of the Upper Provinces can point with pride to Brantford College, and to the College at Ottawa ; the Presbyterians of the Maritime Provinces can point to nothing. They have done much for the Pictou Academy, much for the West River Seminary, much for the Truro Seminary, much for the Free Church College, much in the way of helping young men to go to the Universities of Aberdeen and Glasgow, much for Dalhousie College, much for the Hall at Pine Hill ; but they have not moved a finger, they have not given a dollar to furnish their daughters and sisters with a place in which to obtain a training in the higher branches of learning which young ladies' desire to know, and in the accomplishments which they would like to have. Surely this state of things will not continue much longer.

The Theological College.

The session of 1880-81 was closed on the evening of Thursday, April 28th, by a

public meeting in St. Andrews Church, Halifax. After reading of the Scriptures by Rev. J. Carruthers of Pictou, and prayer by Rev. J. D. McGillivray of Clifton, Rev. Dr. Burns, the chairman, gave a short account of the colleges throughout the Presbyterian Church in Canada; there being one in each of the following cities, Winnipeg, Toronto, Kingston, Montreal, Quebec, and Halifax, with a total attendance of 196 Theological students. The number of students at the Presbyterian College in Halifax, during the term now closing, was seventeen.

The professors then gave a brief report of their winters work in their respective departments. The classes taught by each are as follows:

Principal McKnight:—Systematic Theology, the Evidences of Natural and Revealed Religion, and a class in the Greek New Testament.

Dr. [Name]:—Church History, Homiletics and [Name] Theology.

Professor Currie:—Biblical and Rabbinical Hebrew, Chaldee and Syriac, Greek Exegesis, with critical lectures on various cognate subjects.

The reports shewed a hard, steady winter's work. Both professors and students have enjoyed good health with the exception of one student, Mr. Robert D. Ross of East River, Pictou, who was directed by his physician a fortnight before the close of the term to leave college on account of his health.

Dr. Pollok, in giving his report, spoke of the lack of interest in the Bursary scheme, manifested in the poor responses to the appeal of the Convener, Mr. McMillan of Truro and urged its claims upon the Church.

The presentation of the prizes then took place.

CLASS PRIZES.

3rd year; 1st, Anderson Rogers, B. A., of Pictou. 2nd, Angus Sillars, B. A., Bonaventure Co., New Brunswick.

2nd year; 1st, J. H. Cameron, B. A., Antigonish. 2nd, A. B. McLeod, P. E. Island.

1st year; 1st, William Dawson, Scotland. 2nd, J. M. Robinson, B. A., Halifax.

SPECIAL PRIZES.

St. David's Church, St. John, prize to the student making the highest average; A. W. Mahon, Onslow, Col.

Fort Massey Church prize, best essay on "the Life and Times of John Knox;" Anderson Rogers.

Fort Massey Church prize, best essay on "Restoration and Annihilation Theories of

an After Life;" C. S. Lord and William Dawson equal.

St. Matthew's Church prize, for the best examination on Ephesians; Samuel Rosborough.

Pollok prize, best essay on "the Government of the Ante Nicene Church;" J. A. Forbes and Angus McMillan equal.

Morrison prize, best in Hebrew on entering the first year; S. Rosborough.

Wiswell prize, best reading of the Scriptures; C. D. McLaren and Anderson Rogers, equal.

Forrest prizes, for best examination on the Rules of the Church; 3rd year, Rogers; 2nd year, McKenzie, Pictou; 1st year, Dawson.

A collection was then taken on behalf of the College Library, after which Rev. Robert Sedgewick, D. D., delivered the following address:

Dr. Sedgewick's Address.

MR. CHAIRMAN AND BRETHREN:

It is no wonder that you are anxious that the claims of the Divinity Hall, of this school of the prophets, (should it not be rather, the school for the prophets,) upon the affections of the Church and the support of the people should be understood clearly, and reasoned and recommended earnestly, and if need be, enforced firmly in such a meeting as this.

I am doubtful whether I am the person at all fitted to perform the task, but when it was thought such a task might be put into such clumsy hands as mine are I could not refuse to accept the request.

A Divinity Hall is a necessity for the Church. So it was thought and provided for when the Church was in her nonage, and was under tutors and governors until the time appointed of the Father, and so it was thought and provided for after it had reached maturity, for says Paul to Timothy,—with probably the conviction resting on his soul: that after his ministry had closed, the spirit of inspiration would be withdrawn and the revelation of the will of God for the salvation of man completed,—“The things that thou hast learned commit thou to faithful men that may be able to teach others also, and so, the original Divinity Hall of the Church was situate in the city of Ephesus, and Timothy was the first Professor of Divinity in it, that is, if we are to trust the postscript to the second of Timothy, the genuineness of which there is, as I suppose, no reason to doubt. And this necessity exists still. And I will venture to add, that as the roll of the christian

ages continues, the necessity becomes proportionally urgent and immanent.

It is an aphorism, that as is the professoriate in a Divinity school, so are the students, and as are the students, so is the pulpit of the section of the Church to which it belongs. Is this so, who then can measure the influence and power for good or ill which a Divinity Hall exercises upon the working, and the results of the working, of the Church of Christ?

Let me for a minute or two attempt an ideal of a Presbyterian Divinity Hall as we understand and employ the language. And first of all it is a *place*, or at any rate it suggests the idea of a structure, of a building, as a place of common resort for a particular purpose, by a particular class of persons. And, as you know, such a hall so far as the orders of architecture are concerned, may be after the simplest and severest style of the Tuscan, or after the most ornate and fanciful style of the elaborate Corinthian, or perchance, it may be of the composite order, embracing more or less the peculiarities of each. And then it may be built of all variety of material, down from your native granite, that, nor time nor chance can wear, to your rough hewn pine logs, hauled out from the forest on the snow sled, and the one laid on the top of the other and secured at the angles by the gripping notch while the interstices are filled in with the downy moss as firmly and almost as tightly as the sides and the bottom of a caulked, class A 1, ship, duly registered at Lloyds.

Who has not heard of the log college of Princeton, New Jersey, the very phrase suggestive at this time of day, and after so long a time, of a strange, eventful, successful, glorious, Godlike history.

And there is no restriction of place where such a hall may be situated. We find one on the classic West River in our own province, another in the capital of the County of Colchester, that seat of Presbyterianism of the purest type, a third in that well known street in the north end of this city which the life and labors of the Principal of this College are and will be identified for a long while to come, whether he will or no, and to which even now, we point as the scene of the work of Professor King, *clarum et venerabile nomen*, till he could work no more; and still a fourth out there at Pine Hill, about which were I to say anything at all concerning its properties, in the house and out of it, it would be about as successful as to gild refined gold or paint the lily.

And then there are the professors in such a hall. According to the Presby-

terian ideal, what manner of men does such an ideal require? Why, as it seems to me, they must be in the first instance men of mark mentally; men whose mental structure is distinguished by power, and so distinguished as that they can guide successfully the studies of their pupils, whose previous training has lifted them out of the rank of mere tyros in the common branches of a liberal education. It is with young men they have to deal, who, in point of fact, have gone through a similar course of intellectual and moral preparation with themselves, and it is in this respect as it seems to me that the main usefulness of a Divinity professor lies in the conduct of the work of a Divinity Hall. Such a professor must be a master in Israel. He must know, that which we *know* we declare unto you. He must not be a doubter so far as the work of the Church is concerned which he has undertaken to do. He must be grounded and settled and established in the faith, as he has professed to be when invested with office. And then he must be himself a partaker of that inner light and life in which the essence of godliness consists, and without which all other mental and moral qualifications are naught or well nigh naught. And one other feature of the ideal professor is that he be all things to all his students, so as to turn their several idiosyncrasies into a means of their personal and public advantage.

And there are the students. What manner of men should they be to fitly embody the features of an ideal student. An ideal student in Divinity, I should imagine, is an individual who has voluntarily committed himself by an act of self consecration to practical obedience to the commands of our Lord Jesus Christ to His apostles and members, "Go ye into all the world and preach the Gospel to every creature." This is his ultimatum whether he intend the work of the ministry in christian or non-christian lands.

An ideal student is not a dilettante who studies Divinity as an intellectual or a spiritual matter of taste, and just for the luxury it affords to the moral and spiritual habitudes of the soul. I have known such students. I believe the number of such sentimentalists is not small and probably is increasing with the increasing facilities which these modern times are affording of taking advantage of the curricula of the German universities.

An ideal student moreover is a pronounced Christian. He has not only offered himself a living sacrifice in the service of Christ in the Gospel, but he has said so and in the archives of the Church

it is so recorded, in order that all may take knowledge of him that such is his object and that it is his design to comply with all that is required of him, that this object be gained in due time with unfeigned faith and with unwearied diligence and perseverance that he may prove himself a good minister of Jesus Christ an able workman rightly dividing the word of Christ and not needing to be ashamed.

Such as it seems to me are the elements of the ideal of a Presbyterian Divinity Hall, grouped together in sacred work for so sacred an end, in the accustomed place which the nature of their work has sanctified, if I may so say in such an audience; a band of men, professors and pupils together, whose hearts the Lord has touched.

Mr. Chairman, is this Divinity Hall the counterpart of the ideal I have striven to imagine and describe. And if it be, as I believe it is, more or less; and more, far more, than less, if it be, what are its claims on the affections of this Church? It has a claim on the *confidence* of this Church and I am sure this confidence will not be withheld but rather go on increasing in strength and steadfastness. Are not the Professors trustworthy professorially, and not doing the work of the Lord superficially, just because as men and as Christian's, integrity and uprightness adorn their character. And have not the *students* a claim on the confidence of the Church also? Are they not trustworthy? Nay have we not reason to bless God that not only do they maintain the profession of their faith without wavering but to so great an extent, so far as I am aware, they adorn the doctrine of God their Saviour in all things.

And then has not this hall a claim *love* of the Church yes and on the complacency of the Church, professors and pupils together? I am sure it delights us to muse as we do sometimes, on the phases of character which distinguish these men from each other and which while they are so obvious; are all in their nature and manifestations so agreeable to what I will venture to characterize as specimens of the higher types of sanctified humanity. On similar grounds also this Hall has a similar claim on the complacency of the Church so far as the students themselves are concerned, from the freshmen who crossed the sacred threshold but six months ago to the full man who is about to leave and to put on as he never did before, the whole armor of God that he may be able to stand in the evil day and having done all to stand, as he sees the

victories he has achieved and wears the honors he has won. Yes this Hall has a claim on the love of the Church, and we will all esteem all connected with it very highly in love for its work's sake and for the sake of the Master.

And has it not a claim on the *devout* affections, on the *reverential* affections of the Church? Pray for the hall. Pray for it with all prayer and supplication and watching thereunto with thanksgiving that through it the Word of the Lord may run and have free course and be glorified. Pray for this Hall that the Lord of the Harvest may send out from it laborers into His harvest and that they may return with rejoicing bringing their sheaves.

And I have only to say further, that this Hall has a claim in the *support* of our people. And on this behalf, I would with all earnestness, urge the complete ingathering of the Endowment Fund which this Church so liberally subscribed some three years ago. I urge this because if the whole sum were collected and invested, that is, as far as I know, there would scarce be need for a long time to come to make an appeal to your liberality year by year. And is not this desirable? Is it not extremely desirable? And is it not probable? Is it not within the resources of the Church to supply, as it was not felt at the time that it was outside of the duty of the Church, to subscribe? The Subscription, I am persuaded, will be honored within a short period from this night: I cannot believe that any body will repudiate. It was to be expected that what happens with every such effort would happen here also. Shrinkage is inevitable in such a case as this; where the subscription was on so large a scale, and within so wide an area, and probably on account of the length of time within which the payment might be made.

But I cannot allow it that the balance will suffer to any extent except from causes over which man had no control. If my word is worth anything. If it has any power to prevail in urging the collecting of these subscriptions as speedily as possible, I now tender it. I hope it will make the circuit of these Lower Provinces from Halifax round about the coast of Newfoundland and across New Brunswick till it reach the line dividing the Dominion from Maine, and all the way Eastward until its echoes die in Halifax where I now utter it, in the confidence of that faith which is the evidence of things not seen and the substance of things hoped for.

And O my Brethren, reflect that:

"Jesus unseen, though He all hearts can see,
 Still sits and overlooks the treasury,
 Cast in your offerings where His cause invites,
 The rich your talents and the poor your mites ;
 Give to His cause what to His cause is due,
 He gave His son who gave Himself for you."

Mission Work Throughout the World.

How Livingstone Looked At it !

It was in December, 1857, during our undergraduate days at Cambridge, that Dr. Livingstone came to speak at a great Missionary meeting in the Cambridge Senate House, summoned for the purpose of inaugurating the Universities' Mission. We are afraid to say how many great men were there ; but our attention was fixed upon three,—the present Premier, Mr. Gladstone, the then Bishop of Oxford, Dr. Wilberforce, and the great traveller himself.

We remember how, after the most eloquent speeches of the two former, Dr. Livingstone rose up to speak.

Ah ! how we undergraduates did cheer him ! Even now we can almost hear the noise, such as only young men can make, and see the waving of hats and pocket-handkerchiefs. Slow, and almost disappointingly simple, were the words of this true-hearted servant of God, especially after the thrilling speeches we had been listening to. And yet they were the words of one who through all his career showed that he meant what he said. He seemed almost astonished at the fuss which was being made about him ; so unconscious of self, so conscious of the love of God in Christ, which had prompted him to all those deeds of self-sacrifice.

In the course of his speech he said :—
 "People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own blest reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? Away with the word in such a view, and with

such a thought ! It is emphatically no sacrifice. Say, rather, it is a privilege. Anxiety, sickness, suffering, or danger, now and then, with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver, and the soul to sink ; but let this be only for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in, and for us. I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us."—*"Ill. Miss. News."*

The Outlook.

India (including Ceylon) has a population of 192 millions. Of these, nearly one million are nominal Christians ; the rest are Hindus, Mohammedans, and Buddhists. The missionary societies report over 160,000 church-members. Fuller reports would, probably, increase the last number. The most remarkable ingathering of converts in the history of modern missions, has taken place in the Telugu country and the region round about. The Gospel axe is laid at the root of the tree of Hinduism. The rising generation, the youth of India, are receiving a Western education. Over six thousand young men were admitted in one year to the government Universities at Calcutta, Madras, and Bombay. A national system of education has been commenced, and has, already, made great progress. In the Mission Schools, where a positive Christian education is given, there are 201,000 scholars. In Hindu homes a great change has been wrought by civilization and Christianity.

But little change has taken place in Africa during the last year. The promising mission to Mtesa's kingdom has been kept in constant fear of revolution, as that fickle king has been skipping about from Moslem to Roman Catholic, or to Protestant fold. Whoever offers him the best guns, seems to him to have the best religion. The desolating wars in South Africa have destroyed many mission stations, and set back the hand upon the dial of mission work in that part of the land.

Of the 200 millions of Africans, there are 500,000 nominal Christians, and 196,241 church-members. In Africa, 585 missionaries are laboring. The people of the region stretching across Northern Africa, above the sixth degree of north

latitude, are mainly Mohammedan; south of that line they are degraded Fetichists, worshippers of stocks and stones, believing in witches, rain-makers, the protective value of charms, amulets and the like.

China's 400 millions are to be classed as Confucianists, Buddhists, and Taoists, Confucius was a statesman reformer, and his particular teachings were with respect to governmental and family relations. The Taoists are materialistic magicians. The Buddhists worship the Indian Gautama Buddha and a host of gods and goddesses of occupations, of the household, workshop, and store. The Confucianists worship mainly the tablets of the dead ancestors and images of Confucius. The Chinese generally worship at the temples of all three of the religions. Among the Chinese, 527 missionaries have gathered 320 churches, having 16,903 members. There are about 6,059 pupils in 813 mission schools. All China is now accessible to the gospel. The missionaries reside in some 35 different cities, and belong to 30 societies. There are 500 out-posts of the various missions.

In Burmah, there are 105 missionaries, 21,786 church-members, and 6,128 scholars in the mission schools. In Siam, 24 missionaries, and 1,600 converts, with 340 mission scholars, represent the Christian forces.

Some of the South Pacific Islands have ceased to be regarded as mission lands, and no reports are longer made of their condition. In those that are yet mission fields there are 550 missionaries, 87,764 communicants, and 70,690 pupils in the Christian schools.

In the American Continent and adjacent islands, among the Non-Christian peoples, there are 242 missionaries, 155,581 converts, and 38,637 scholars in mission schools.

Turkey has been greatly disturbed by wars, of late years, but astonishingly rapid progress has been made, notwithstanding. The converts, however, are made from the Armenians, a sort of first cousins to the Greek Church of Russia. But few Mohammedans have become Christians. 154 missionaries, with 6,294 converts, and 12,884 scholars are connected with the American mission.

Persia, the land of the ancient Assyrians and Babylonians, and of the Fire-worshippers, has 39 missionaries, 1,371 converts to Christianity, and 2,090 children in mission schools.

The Evangelical Alliance of Japan reports for the year 1880, 16 societies, 117 missionaries, 2,701 converts, and 2,511 scholars. Max Muller estimates that of

the 34,338,504 people of Japan, about 200,000 are Shintoists and the rest Buddhists "or nothing." Treaty Revision is the subject uppermost in the news from Japan; this, probably, will secure the opening of the country and the distribution of the missionaries, now huddled together in some fourteen cities, all over the land.

Besides the missions mentioned in detail above, there are a few of which we have not been able to find the statistics as yet. We can give only approximate figures of the whole missionary world; but as we give only those of which we have reports, we certainly *under rate, and not over estimate, these figures.* There are now 3,593 missionaries connected with 85 societies, at least 2,000 ordained native preachers, and 30,000 unordained native helpers. We can count up 625,046 church members, with probably five times as many nominal Christians, and 412,300 pupils in mission schools.—REV. F. S. DOBBINS in "The National Baptist."

Present State of Romanism in Europe.

There can be no doubt that at this time the ascendancy in the Romish Church is held, not by the liberal and progressive men, who would seek to adapt it to the genius of the age, but by the conservative and ultramontane element, who still cling to the wreck of the temporal power, and seek to recall the supremacy and intolerance of a departed age. The new Pope has not accepted the situation politically, and still repeats his futile protest against the spoliation of the Church. The progress of popular education and secular schools in Germany and Belgium is resisted with desperate pertinacity. Immense sums are being expended on Church schools in Italy. A large fund of several millions for the propagation of the faith and the work of proselyting has been called for, and, it is said, is to be mainly expended in America. The mouth of the little horn grows bolder and more imperious as it hastens to its destiny. The reformation of the Church within itself grows more hopeless, all efforts in this direction being speedily closed by excommunication and separation.

There are, undoubtedly, some remarkable defections to the Church of Rome among the higher classes in England. And it is not unlikely that as monarchical governments are exchanged for demo-

cracies—the present tendency in all the European nations—this subtle system of political expediency will be found shaping its course to control these republican governments, in the same way as it has so long maintained the alliance with the kings of the earth. Already in America its hand has been seen in influencing popular elections, and even controlling municipal governments. Its spirit is still the same,—absolute unity of purpose and concentration of power, uncompromising supremacy over the liberties and consciences of men, and the unscrupulous use of whatever means and agencies, secular or sacred, will accomplish the end, the Church's supremacy.

The recent speech of Archbishop Corrigan, at his public reception in this city, in which he claimed substantially that "the position of the Most Holy Catholic Church had always been one of charity and toleration, and that her history had been conspicuous in this regard through all the past," must have provoked a smile even in his credulous audience, and, a shudder among the buried bones of the fifty million Protestant martyrs who have fallen before the "charity and tolerance" of Papal Rome.

The present statistics of the Roman Catholic Church of Europe are given by a comparatively recent authority about as follows :

France.....	33,000,000
Austria.....	25,000,000
Italy.....	24,000,000
Spain.....	16,000,000
Germany.....	15,000,000
Russia, Poland, and France...	7,000,000
Great Britain and Ireland....	6,000,000
Belgium.....	4,500,000
Portugal.....	3,500,000
Holland.....	1,000,000
Switzerland.....	1,000,000
Turkey, Denmark, Greece, Sweden and Norway.....	1,000,000
Total about.....	137,000,000
—"Gospel in all Lands."	

Mexico as a Missionary Field.

Mexico, though adjoining the United States, seems almost as distant as if it belonged to another continent altogether.

This arises largely, because it is *alien* in its people, its religion, its habits, and its social and religious economy. And in truth, though it is our "next door neighbor," we know very little about it, and that little does not dispose the average

American to care to know more.

But the opening up and rapid development of the States and Territories of our own country bordering on Mexico,—as Texas, Arizona, New Mexico, etc.,—has necessarily excited, and must in the future even more excite us, to greater interest in this country and its inhabitants than hitherto.

The standpoint, however, from which we desire to stir up an interest in Mexico and its people is that of the religious and missionary one. For we cannot but be struck on the most superficial observation of this remarkable country, but that what is most imperatively needed there is that there should be a *spiritual awakening* among the people.

Out of its nine millions of population about *three-fourths*, or six millions, are direct descendants of the native races,—the Indians or aborigines. True, these races have been converted to Christianity, in a measure, but it is only a *nominal* Christianity, which has left the conscience and spiritual life of the people hardly more enlightened than when they practiced the idolatries of the Aztec religion. Romanism did little more than substitute the worship of the Virgin and the innumerable so-called saints, for that of the heathen idols and gods of the aboriginal faith. It is said that "the Roman Catholic priests in days gone by, in order to divert Indians from their Aztec idolatries, adopted the ingenious plan of going by night to some heathen temple, removing the old idol, and placing in its stead a crucifix, or some Catholic saint. The next day the Indians were amazed to find a new god, instead of the old one, but always adopted the change, and in this way only has the Romish faith nominally supplanted that of pure heathendom." And with this the Church of Rome has been satisfied, ignoring entirely the spiritual enlightenment and welfare of the people, so that to-day they are sunk in as much moral and spiritual degradation and darkness as if the Gospel of Jesus Christ had never been heard amongst them.

Hence the necessity and urgency of missionary, evangelical efforts in Mexico. And shall Christian, Protestant America not at once send forth her sons and daughters to carry to this people the glorious light and liberty of the Gospel?

Perhaps the first stray seeds of real Protestant and Christian faith that fell among the people of Mexico was during the war of our country with them. That was a war not at all creditable to our country in its causes or purposes, and perhaps found its sequel in our dreadful

civil war not long after. However, our soldiers and chaplains introduced the *Word of God—the Bible* amongst the people, and from it a desire for its blessed truths was started. The Church of Rome, with the sanction of the ruling classes, made haste to extirpate the Bible, and visited severe penalties on those offending; but, after the overthrow of the Empire, freedom of worship was made one of the guarantees of government, and since, considerable efforts have been made to establish evangelical missions throughout Mexico. This has been attended with much peril and sacrifice. The Romish church, enforced by the authority and tyranny of the ruling class, who are nearly all of that faith, have made strong, and even bloody efforts to hinder and destroy the inroads of Protestant worship; but notwithstanding these difficulties, flourishing churches have been established at the City of Mexico, Vera Cruz, Zacatecas, Toluca, and other points, and the work is still going forward. Nevertheless, when we consider that out of the nine million souls in Mexico, three-fourths of whom are native Indians and their descendants, and that there are perhaps not more than two hundred and fifty thousand evangelical Christians, all told, among them, we can in a measure realize how extensive and urgent a field there is for active Christian labor in Mexico. In short, that there is lying at our very door a sphere of missionary enterprise and labor for the spread of the Gospel and the salvation of souls, that calls every lover of Jesus to enlist therein.

The work, too, so far accomplished by missionaries has resulted in some very eminent conversions among the Roman Catholics. Even some of the priests have been led to see the error of their Romish faith, and how it has served to degrade and enslave the conscience and life of the masses. One of the most earnest and successful workers among the native races was that of *Manuel Aguas*, a priest who was converted, and from that time until his death in 1871, preached and labored with great success, "turning many from darkness unto light, and from the power of Satan unto God." Others, too, have been thus converted, and afterwards labored with abundant success. So that the most skeptical can see that the work of evangelizing and converting Mexico is only a matter of earnest prayer and effort, sanctified by the spirit of the Master. Therefore, let us *al.* do what we can to advance the cause of Christ in this neighboring land which has remained only too

long neglected, and bye-and-bye great will be our reward.—Wm. F. McRAE in "Gospel in all Lands."

The New Hebrides Mission.

Letter from Rev. Joseph Annand

Aneityum, Nov. 30th, 1880.

Dear Mr. McCurdy:

Your letter of the 17th of February came to hand on the 5th inst., after a rest of six months and ten days in Sydney. It, in connection with some others arrived in Sydney just four days after we had sailed. The greater part of our mail had been lying for months in the colony. However our letters lately received were truly "as cold water to" our "thirsty souls." It is refreshing to receive a bundle of letters and papers, and more especially after we have been awaiting them long. I presume that you would feel somewhat isolated from the rest of the world were you removed to a congregation where you would receive but two mails a year. We have now begun to write home letters, but we have not got one-half our papers read yet that we received on the 5th, however there will be plenty of time to read them before we receive a second mail.

We settle down now, not expecting to hear anything about what is going on in the world at large and among our friends in particular, until about the middle of April when the Dayspring will be again due from Sydney.

We have been unusually busy this season in our work. Our visit to the colony put us behind with our work in the beginning of the year, and it seems as though we had scarcely caught up yet to our usual command of our duties.

Mrs. Annand has been teaching four afternoons a week since June until lately. I had a class of young men and women for about two months and a half or three; but when the work of rethatching the big stone church began, my scholars had to assist, consequently I have had a vacation for some time. We propose opening both departments of our school again in January.

The work is moving along quietly as usual. The progress of religious life is not so rapid as we desire. There is a large number of young men and women thoroughly careless about religion, still we succeed in keeping them more or less constantly under the sound of the Gospel truth.

I don't suppose that you will remember hearing about our high chief at Umeji

"Navalak" by name, who went as a teacher to Aniwa, in company with another man from this isle, some time before Mr. Paton was settled there. The natives clubbed both the teachers, killing the one outright and leaving Navalak lying as they supposed dead also. He recovered, was cared for by a friend or two, and remained for years there as teacher. On another occasion he had a leg broken on the first Dayspring on the mission work. Well now in his old age he lately volunteered to leave his own district and go to one of our worst places on this isle, to seek to bring the young and careless ones into the fold! We have been much encouraged by his noble conduct.

In regard to the liberality of the Aneityumese I may say that counting time (which is usually said to be money), our people must contribute to the cause of Christ about one-tenth or at least one-twelfth of their substance. There is a great amount of labor expended in keeping the churches and school houses in repair. These thatched roofs are troublesome things, and counting time as money they are expensive. I have no doubt that our people give now a larger portion of their time to the support of the Gospel among them than any congregation in Nova Scotia, still they are by no means burdened with their labors of love.

We are both well and tolerably contented in our work.

In addition to my ordinary work I have been trying my hand at printing. During the month of October with the assistance of a native I printed about 32,000 pages in three different languages. Our first work was a hymn book of 32 pages in the Efatese tongue for Mr. Mackenzie.

Then followed a small Bible history in Eromangan for Mr. Robertson. This history was almost the last work of the late Rev. James D. Gordon. On the last page of it he says that this is the year 1872, and as he was killed on the 7th of March in that year, he must have been engaged upon this book until near the end. It was with peculiar interest that I handled that MS. written by a martyr hand, then secured and preserved by the native assistants.

Last week another event occurred which gives the pamphlet a solemn interest to me. The hand that helped me to print these pages a month ago, was on Wednesday last blown to atoms and scattered in the sea by a premature explosion of a charge of dynamite.

The young man a half-caste, about 28 years of age and but lately married, obtained a charge of dynamite from a trader resident on this island with which to kill

fish as he had frequently seen the white men do. Having ignited the fuse, he held it too long in his hand, when it exploded with terrific force leaving nothing remaining of his right hand but a few dangling fragments of muscles and tendons, also making a severe wound on the back of his left hand. A more horrible sight it has never been my lot to witness, and I hope that I may never see such another as presented itself to me when I went to him.

We heard the report of the explosion as we were sitting down to dinner. Before we had finished dinner a little girl came running in, saying that Abel had destroyed his hand—that he had "broken it." Being unable to learn the extent of the injury that he had received, I hurried down to the scene of the accident about a half mile from our house. When I arrived, there was the poor fellow writhing in agony one hand completely gone and the other badly torn. The few natives then collected were standing around him horrified and not knowing what to do.

Having given orders to some of them to get some water ready for washing his wounds I ran back home for cloths, medicine and surgical instruments. I dressed the wounds as well as I could. Five days have now passed since the accident and he is doing as well as can be expected under the circumstances. It is uncertain as yet how the case will terminate but we sincerely hope that he may recover. He was a fine smart young man. Thus you see that I have two striking events associated in my mind with the printing of the Bible history in Eromangan the murder of the author and the accident to the assistant printer. Besides the above two books we printed an Almanac for 1881 and four hymns in the Aneityumese language.

This extra work threw me somewhat later than usual with my annual visitation of the schools. However I completed that duty last week. When the weather is fine I rather enjoy travelling about the island; some of paths are picturesque. No doubt your imagination pictures to you a very different kind of place from the scenes of our labors here. The sunny isles of the Southern Ocean are very beautiful to speak and read about, but after the romance wears out and the dry facts of trudging along a rocky sea shore, jumping from boulder to boulder and then alternating with a struggle through a patch of slippery sand nearly ankle deep with all the surface of rocks and sand shimmering with the heat of a tropical sun, the beautiful seems to a great extent

to vanish. So it is in life generally, there are but few who see things with poet eyes while engaged in their daily duties.

Now that you may get some idea of one phase of mission life on this island please accompany me in imagination since you cannot favor me with your bodily presence for a few days of school visitation.

We leave on a Saturday and shall not return until the Wednesday afternoon, so we must carry with us such things as we may need during that time. Food will be our most necessary thing next clothes and some bedding. Pack up a loaf and some biscuits, a tin of jam, a bottle of potted meat, and some tea and sugar. Taro in abundance will be provided by the natives and probably a fowl or two and possibly a pig. Now take a change of raiment and a few extras besides.

As for bedding but little is required; a pair of sheets, a pillow, a blanket, and a mosquito net and we are provided with what will make us comfortable.

Fortunately for us a boat's crew have come to take us in the boat so that we shall have a beautiful sail instead of a six mile walk over the rocky coast. The sea being moderately smooth we soon run along in our large five oared boat.

Landing on a sandy beach in a small bay we are soon at our little Umej cottage. This cottage is comfortably situated a little distance back from the shore. It is a lime building with a lime floor, covered with native mats, with a grass roof and containing two rooms.

If you happen to have the "Memoir of Johnston and Matheson" near you, by turning to pages 409 to 423 you will see what Mrs. Matheson wrote about this station. It is a pretty place but not nearly so grand as the Anumej valley.

However we are lingering, night is on, the bed must be made. See that raised platform of small sticks on the right hand, that is the old style bed but it is now superceded by something more comfortable. In these last days—degenerate days if you like—we have become luxurious even in these foreign mission fields. Instead of rolling about all night upon a pile of sticks, fighting mosquitoes and other insects which make night hideous, we prefer our modern style of bed. See on the left that simple piece of canvas stretched out on four poles and suspended from the roof by four cords, spread the sheets upon this tie the four corners of the netting to the four cords and our bed is complete as comfortable as a spring bed. Upon this we will rest four nights during this visit.

The Sabbath morning breaks clear and lovely really a day for praise. At nine we hold our usual service. At three p. m. a kind of Bible-class is held at which I catechise the people.

On Monday morning we set out for the far end of our district. About two hours walk brings us to "Iduc." We examine the school, investigate as to the state of matters generally, give out four new hymns and sing one of the new ones to them. All being settled here we return some two miles along the same road we came.

A beautiful one it is, overlooking the sea from a height of several hundred feet. Parts of the way we are walking through barren land among ferns and orchids the latter blooming beautifully.

Then we pass into a valley where forest obscures the distant scenes but opens to us a most pleasing change of view. A second school is reached and a third, the exercises gone through, being much the same in all. About three o'clock we return to our cottage having walked about 10 or 11 miles and held three services. At five o'clock we hold a service in the church. Thus ends the first days work.

On Tuesday we take the Anumej valley walking about 8 miles and holding three services. On Wednesday we take the coast line homewards, walk six miles and hold five meetings. On Thursday we have only four miles and two services which finishes the east end of our parish. The Saturday sees us away on a similar excursion to the westward.

Yours truly,

JOSEPH ANNAND.

Letter from Mrs. Robertson of Eromanga.

Nguna, August 31st, 1880.

My Dear Mrs. McGregor:

It is a long time since you wrote, but not so long since I received your kind and welcome letter and the accompanying favors from yourself and daughters. Many thanks for the gifts and the kindly feelings which you express in your letter for ourselves and children. By these little tokens we feel that friends far away do not forget us. The first boxes sent were a long time coming but the last sent came more quickly and we received both together. I wish the Church in Canada could send us another missionary for Eromanga. I often think it would be so pleasant to have a lady companion on the same Island. From April until November we have frequent communication

between the Islands and often meet with the other mission families, but from December to April we are quite alone and we look forward to the return of the Dayspring with great pleasure. We are generally, however, kept so busy that we scarcely get time to feel or think about being lonely.

A YOUNG FAMILY.

I have three children of my own to care for, the eldest a little girl is now six and a half; the second a boy four and a half years; and our baby now nearly three years. All three enjoy good health and have not suffered much from fever.

AWAY FROM HOME.

We are just now on a visit to Mrs. Milne at Nguna, an island about ninety miles to the north of Eromanga. At the Mission Synod Mr. Robertson and Mr. Macdonald were appointed to assist Mr. Holt, the new missionary for *Abi*, in building his house and also to visit the northern Islands. I did not care to remain so long alone on Eromanga, and so packed up and came north to keep Mrs. Macdonald, at Havannah Harbor, company while her husband was absent. After three weeks absence the Dayspring returned and anchored in the harbor for a few days to paint and get water. She had to return north again for the missionaries mails, and as Mr. Macdonald decided to remain at home I came round here in the vessel to wait until she returns. I have two Eromangan girls with me, *Nanousia* and *Utira*, one of them I brought to mind the children, the other is suffering from rheumatism and we thought the change might do her good. Mrs. Milne has two children living and one dead. The eldest living, a little boy three years of age, speaks Ngunesic fluently but does not know a word of English, to-day I heard him trying to repeat a few words after my children.

NGUNA.

The premises here are very cheerful. Mr. Milne has school twice a day, attended by young and old, there is a great number of boys and girls who are all under instruction and are doing very nicely. The women and girls here do not seem to me to be so timid and shy as our Eromangians, they seem more bold and not at all frightened to speak out their own mind. In about ten days more we expect to be home.

EROMANGANS AT WORK.

When we left, our worshipping people were busy preparing arrowroot, to assist in paying for their books. They have worked so well that we feel quite encouraged, even the half heathen have helped. If it sells as well as we expect they will have about

forty pounds worth, and two years ago they made a collection which amounted, when all was sold, to about twenty-three pounds stg. This year they were greatly delighted with their new book of Acts, which was printed in Sydney and came down by the Dayspring in April.

NEW CHURCH OPENING.

The Martyr's Memorial Church is now up and finished. It was opened on the 13th of June, when the worshipping people on the Dillon's Bay side of the island were all present, many of them having come ten miles. Many of them, especially the women, had made new garments for the occasion and all looked bright and clean. Many of the prints and calicoes sent by friends in Nova Scotia were to be seen among our congregation on that day. All seemed to be deeply impressed, and I think the services of that day will not soon be forgotten by any who were present. One of our oldest and best teachers, in speaking at the close of the services, said that before that generation had passed away heathenism on Eromanga would be a thing of the past. His name is *Yonot*. Perhaps you may have heard the name, he was one of those who fled to Aneityum when Mr. and Mrs. Gordon were killed, and knows well what heathenism was in the early days of the mission.

A WELCOME IN ADVANCE!

How often I wish some of our home friends could peep in upon us some of these bright days. It is so hard to express in a letter just how we are situated, I know many people have very strange ideas as to how we live out here, what kind of houses we have, etc. In many respects I think we live very much like people at home but in some things we differ very widely. Tissie and Gordon have just come in and wish me to send their love to the little friends in Nova Scotia who sent them the nice pictures. Many a time they wish me to tell them about the far away land of snow and ice, but they cannot understand why coconuts and bananas do not grow there. Tissie is now learning to read and we expect to send her to school in Sydney next year. It will be a great trial to part with her but we do not wish to keep her too long in the islands. We expect to send her to the same school where Jessie Mackenzie is; they will be company for each other. We have seen the Mackenzie's several times since they returned from Sydney and the last time Mr. Mackenzie did not look so well as previously. I fear if he does not grow stronger they will have to leave us this year. Several of the missionaries will be away this year and the number in the field will be small, but I hope the Neilsons

and Mr. Copeland will be back next April.

Mr. Robertson joins me in kind regards to yourself, Dr. Macgregor and family, and believe me,

Yours affectionately,

C. ROBERTSON.

Letter from Rev. Mr. Robertson.

Eromanga, Dec. 13th, 1880.

Dear Dr. McGregor:

I beg to enclose herewith my eighth annual report from Eromanga, but have little time to write you now as the Dayspring is just sailing this morning; and I have been so pressed (what with getting 2000 lbs. of arrowroot made for payment for the Bible, the cutting of the road between Traitors Head and Dillon's Bay, etc.) I have no letters ready this time to send by the Dayspring to Sydney. * * * Kindly convey to the Board my hearty thanks for the addition of £25 stg. to our salary * *

* I know not, with our large and expensive mission station, which is really two-thirds of the island, what we would have done if the Church had not granted this addition. We find it quite impossible to carry on the work as it *must* be carried on, if we are to advance at all, without a considerable outlay, none of which goes to our own personal use.

If the Church could only send us another missionary for the S. E. side of this Island to conduct the work on that half of the island then we could make ends meet with much greater ease. We must be constantly among the teachers and people or the work will suffer, and we cannot do so without keeping up a station at Cook's Bay or Portina Bay, and boating, native assistance on the two premises, and much wear and tear of property, and a heavy tax on our salary and strength.

We have just got down scantling for a cottage of two rooms for Traitor's Head, rough and not framed, so as to save in every way possible. I have got the lumber at cost prices in Sydney as you will see by this invoice which I am enclosing, not of course in order that you get the Church to pay for it, they did not pay for premises at Dillon's Bay yet, only half of it, but that you may see how difficult it is to keep within my salary and do the whole work of an evangelist for Eromanga.

I must try and get some private friends to pay for this Sydney lumber, and I am happy to say that one white gentleman gave me £7 towards it already; and a colored gentleman, a good christian man I hope,

has just given me £5 towards this mission cottage for the windward side of the island, out of his savings as one of my servants for eight years! That was five-sixths of his wages for one year.

We think of going overland in about three weeks hence to begin framing the cottage, Mrs. Robertson and the children will go with me and we will live in a native hut until I can get the house up.

The Christian natives notwithstanding their seven weeks at the road on the mountains have just begun to carry sugar-cane leaf and the women to sew it for the roof of our cottage; and they are putting up a boat house for which I am paying them; as also for the land for mission premises. I have already paid £7 for the land but then I get it *out and out*, not in the native style of selling and getting payment and still taking all the fruit of the trees and planting where they please on it, and taking it back should the missionary leave, as they tried to do at Portina Bay after killing Mr. Gordon, and as they tried to do here after I came to this Bay.

Only last week I obtained a sad memorial of the work of christian missions to Eromanga. I got the axe with which the godly James Gordon was killed.

"He fell like a soldier
He died at his post."

For eight years I have been trying to get this axe but until now the murderer would not part with it at any price. After he died his daughter took the axe and would not give it up, until last week I got it by giving a new American tomahawk and some calico. The axe is an American tomahawk. May the Lord grant that the blood of the martyrs on Eromanga may prove the seed of the Church.

I desire to thank all the kind friends in Nova Scotia and P. E. Island, who so liberally contributed to the filling of the invaluable mission boxes sent out last year and this year. The goods came at a time when we *much* needed them for our natives. I have no doubt but that God's people at home will continue these contributions in missionary goods and in money for the payment of teachers, and aiding generally in the work.

Mr. and Mrs. Mackenzie and Norman are with us on their way to Sydney and hence to Nova Scotia unless Mr. Mackenzie's health meantime improves. He is better than when I saw him in Sept. at Erakor, but he is far from strong yet. * *

Yours very sincerely,

HUGH A. ROBERTSON.

For the Young People.

"SUFFER little children to come unto me and forbid them not for of such is the Kingdom of Heaven." What a fullness of meaning in the words "*of such.*" The vast majority of those whose song of praise the Saviour has heard in Heaven, before He came into our world and since He went home again, are those who have been taken there in childhood. Almost wholly *of such* is the Kingdom of Heaven.

The greater part of our world is in utter darkness even until now. Not more than about one-third of the human race has ever heard the name of Jesus. And how small a proportion of those who have heard of Him have truly accepted Him as their Saviour. Taking, through all past ages and among all tribes and nations, all who have lived, grown to manhood and womanhood, and then passed away, how *few*, in proportion to the whole number, have died resting upon Christ alone for salvation. Truly, concerning adults, "*Wide is the gate and broad is the way that leadeth unto death and many there be which go in thereat, while strait is the gate and narrow is the way that leadeth unto life and few there be that find it.*"

On the other hand what a large proportion of the human race has passed from this world in childhood. It has been estimated that at least one-third of mankind is taken before the age of two years, and that one-half of those born into our world leave it in childhood before they know to refuse the evil and choose the good, before they are responsible, or can be charged with conscious actual guilt. Now the teaching of Scripture is that the second Adam restored what was lost by the first Adam; that where there is no actual transgression the death of Christ makes atonement for the original sin, the Holy Spirit renews the heart from its natural state of corruption, and the little one is taken to Heaven. If then one-half the human race are taken away in childhood, and these are taken to Heaven as trophies of the Redeemers triumph over Satan, while thus far in the world's history but few in proportion to the whole number of adults have found the strait gate and the narrow way, how vastly great a proportion of the redeemed must be those who in childhood fell asleep in Jesus. And when Christ, amid the questioning, the doubting, and the tempting of the Scribes and Pharisees, saw these little ones or

heard their artless prattle it fell upon His ear as a strain of sweet familiar music amid [the jarring discord of sin that clamored around Him. As to the stranger in a strange land some lullaby of childhood chimes sweetly over the soul, carrying him back to the days and home of long ago, and forgetting for the time all else, he listens with rapture till it is done, so did these little ones remind Him of home, and He said "Suffer the little children to come unto me and forbid them not for of *such* is the Kingdom of Heaven. And if this be true, then not only is the Kingdom of Heaven made up almost wholly *of such* but the majority of the human race even thus far is saved. The trophies of the Redeemer are greater than the spoils of Satan. Christ is thus seeing of the travail of His soul and being satisfied, the work of redeeming our race is being carried on apart from human agency or the fulfilment by man of the great commission, and there is already a great multitude whom no man can number of all nations, and kindreds, and people, and tongues standing before the Throne and before the Lamb, clothed with white robes and palms in their hands.

And have we not here the reason why the great and good Father brings so many little ones into the world, leaves them a few short days or months or years and then calls them home. It is to deliver them from the evil to come; it is that heaven may be filled; it is that He may take the soul before its powers are yet by vice enslaved, and engrave upon it His own name and character.

And, don't you think young people that another reason why He takes the little ones is to draw the parents after them. A shepherd at the close of day was bringing his flock to the fold. The gate was wide open. All were in save one. In vain he tried every art to induce her to enter. At length he caught up her lamb, took it gently in his bosom and carried it into the fold; then, drawn by love she ran in and was safe. Thus would the Good Shepherd by taking the little Johnnys' and Marys' to Himself draw their fathers and mothers after them into the fold.

The Customs and Habits of Africans.

The Rev. Wm. Mellen of South Africa gives the following account of the houses, language, and faith of the Africans:

"Their huts look like hay-stacks. They consist of a framework covered with grass, with a hole on one side to crawl in. In this house men sleep with a block for a

pillow ; the women have no pillow. With this, they are contented. The difficulty is they don't want anything. They say of the missionary : ' He ties his legs up in two sacks, and can't take any game.' Our women sew, and the natives wonder why they thus busy themselves in order to wear garments. The missionary builds a house, and they are astonished at a straight line or a square corner. Everything with them is a crooked or curved line. They have no words to express a straight line or square corner. They say, too, ' If their house was square, they would not know which way to put their feet.' In their round huts, they build a fire in the centre, and sleep with their feet towards it. Their first want, generally, is a hat. They use the shield to keep off the sun ; but a protection which they can fasten to their heads strikes them favorably. One want creates another. The hat is generally followed by a desire to get a pair of boots, to protect their feet from the stones and thorns ; then comes a shirt. The name of a believer is ' a man who wears a shirt.' They see the missionary take up a newspaper. They wonder what he is doing ; they learn that the newspaper talks to the missionary ; they learn the letters a, b ; but b, a, b, a, spells baba, that is ' father.' The paper talks ' father ;' this is the beginning. An intellectual want is awakened. After learning to read, they must learn to write. Thus they begin to think. They are now interested. The missionary preaches to them of another world beyond this ; they want to know how to get to it. Thus a religious want is created ; they want to learn the way to heaven. So the man goes forward : he gets clothes for his body, and religion for his soul, and now must have a house to dwell in. He is a man ; he can no longer crawl into a hut, but must walk into a house.

" A kraal is a village of huts, built in concentric lines, surrounded by a frail stockade. There are just as many huts as wives. The Zulu is too wise to put two wives into one hut. I was asked to visit such a kraal, in which lived a very old woman, said to be over a hundred years old. She wore the remnant of her old marriage-dress, given to her when she was a bride. The dress was in strips and tatters ; although, originally, it consisted of bull's hide, sewed with the sinews of the legs of that animal. She was so glad to see ' the king.' They know no better ; they call missionaries ' kings.' She caught hold of my garments and drew me to her. I asked the attendants what she wanted ; they replied : ' She wants to kiss you.' I extended my hand, and she kissed it

and seemed happy, exclaiming : ' Now I am ready to die and depart in peace, because my eyes have seen the king.'—
" Christian Tidings."

The Banker's Story.

It was a large black walnut frame, and it hung almost from the ceiling in the little bed-room. It was a mother's work putting it there. She was always doing something quietly for the good of her boys. She never found much fault with them ; but was always dropping a word of advice, and putting things in their way—things that pleased them, that developed the better qualities of their nature, and that had a lesson on the face of them.

There was the nail with its brass head, and the large, red cord, and then two fine tassels hanging down. There was no chromo nor oil painting by the old masters within the frame, but only the large, illuminated letters—the great T and G and S and M, with flourishes around each of them, and then the smaller letters to make up the four words of the motto. And when H—— opened his eyes early in the long summer mornings it was the first thing he looked at. There it had hung all the night long, and there it seemed to welcome his first look—it was a sort of morning visitor, and received all his attention, for there was nothing else on the wall worth his notice. He counted the letters a thousand times, read them forward and read them backward and formed new combinations of them ; but there was one way they read best, and that was as they were printed on the tablet : " Thou God Seest Me."

It was only the summer before this that his mother bought it. " Because," she said, " it was so appropriate for H——'s room. Not," she added, " that I thought him more liable to forget God than his brothers, but it was from that text our pastor—who is now in heaven—preached the day H—— was baptized." That was why she purchased it the moment she saw it, and had it hanging in H——'s room to surprise him when he returned from school, and she gave it to him as his own. And now for more than six years he had closed his eyes and opened them as often upon the same words, and there it hung as attractive as ever.

One evening his father came home from the city. The family were all around the table at tea, when he looked across and said : " H——, I have got a situation for you." H—— was delighted. It was

of little consequence than what sort; the fact was enough. A situation in a banking-house! what will the other boys think? To begin next Monday. He could scarcely wait so long. And then there was preparation and bustling and packing up his trunk and all that. His mother said he had better put in the motto, but H— was too careful of it, and wanted to wait till he should be settled. He could get it any time he thought.

Monday morning came at last, and H— was off to the city with his father. What a sight! As far as the eye could reach were houses, long chimneys, spires. He had never been in the city or seen the like before. The streets were crowded. He was bewildered with the buildings, the dazzling windows, and the ceaseless din of busy traffic. He scarcely knew himself. He felt that he was like a "drop in a bucket" in that endless crowd.

"This is the place," said his father, and they turned in at a wide door, and stood within a large counting-house. There were a dozen other men and boys, and H— soon found his place among them, but could think of nothing, only gaze in bewilderment at the magnificence on which he had opened his eyes so suddenly.

His father must return by the evening train. He took him aside and said: "My son, be obedient, civil and respectful; be attentive to business; be honest; be trustworthy. You are now to form a character for life, and perhaps a fortune, too. Above all, remember your motto: 'Thou God Seest Me.'"

H— promised he would, and kept his pledge, for it was impossible for him to forget it, then at least. He followed as closely as possible his father's advice, and gained the esteem of his equals and the confidence of his superiors. He rose step by step till he occupied one of the most responsible positions.

But he was not to live always a stranger to temptation. His position and reputation put the enemy in his way. At any moment he might have laid his hand on hundreds or thousands of pounds and walked away with the money. At first he reproached himself for permitting the thought of such covetousness to enter his mind; but the temptation grew stronger, and he grew weaker. The plans by which the wicked act could be carried out opened before him. They formed themselves without any mental effort. Perhaps he was too young in years to be

placed in a position of such responsibility.

Gradually the project became the tyrant, and he submitted as its slave. Everything arranged itself with the nicest harmony and precision. The evening was set; the money counted. He could lay his hand on it in a moment. Through all the previous day he was fearfully tried. He appeared happy and pleasant, but then there would rise the uncalled-for sight. At last the fearful moment came. All the others had left. He remained under pretense of finishing some business. He walked to the vault and swung open the heavy door. As he reached out his hand to grasp the money it fell from his fingers as if it had been a bar of red-hot iron. He trembled as in a convulsion, and then the burning thought flashed across his terribly excited mind: "Thou God Seest Me." He felt the eye of God gazing upon him, and with a reproving glance warning him of his guilt. He fell upon the floor and groaned aloud. The money he had dropped seemed to answer: "Thou God Seest Him." He cried out aloud: "O God of my mother, save me from this crime!"

And God did save him. In uttering the prayer he had passed the crisis. He replaced the package of money, closed the vault, and repaired at once to the house of the president of the bank, related to him all that had transpired, and begged to be dismissed from his position. The president was a good and wise man, and promised that he would keep the matter a secret, assured him that his confidence in him was not destroyed, and that he would keep him in his place. But he advised him to retire for a month from the bank to recover his shattered energies, and to reflect upon the past and prepare himself for the future. At the end of that time he could resume his duties as if nothing had taken place. He came back with a deep sense of his own weakness, but with a firmer reliance upon the grace of God as his only true safeguard, and with a more abiding sense than ever of the great truth: "Thou God Seest Me."

It is many years since this occurred. It is a lesson from the life of an experienced banker; but with some modifications it is a history of the temptations that beset scores of boys and young men in city life. May the result be also the history of every one that is tempted to take money that is not his own!—"Presbyterian Monthly."]

AMOUNTS RECEIVED BY DR. MACGREGOR, AGENT,

FOR THE

MAIN SCHEMES OF THE CHURCH,

FROM MAY 1, 1880, TO MAY 1, 1881.

CONGREGATIONAL CONTRIBUTIONS.

Presbytery of Sydney.

	Home Missions.	Supplement.	Foreign Missions.	Dayspring and Mission Schools.	College.	Aged Ministers.	French Evangelization.	Assembly.	Total.
Mira.....	\$22 00		\$22 00		\$22 00		\$22 00		\$88 00
Sydney Mines.....	20	\$15 00	61	\$20 00	25	\$24 00	10		175
St. Ann's.....	10		24	4	4	4	6	\$4 00	56
Gabarus.....	3	10	4		2	2	2 50	1 50	25
Glace Bay Mines.....	20		8	3	6 90	7	17 55	2	64 45
St. Andrew's, Sydney.....	34 19	8	34	18 40	6	10	30	5	145 59
Cow Bay Mines.....	8	4	7	6 60	2	3	7 10	2	39 70
Boularderie.....	20	9 50	16	6	10	6	6		73 50
Falmouth St. Church, Sydney.....	10	10	40	10	4	4	32	3 50	113 50
Cape North.....	4 10	7	4 45	3	5		4 50		28 05
Loch Lomond and Framboise.....	8	6	8	3 93	5	2 70	8	3	44 63
Grand River, etc.....	2		5			2	10	2	21
Leitch's Creek, etc.....									
	161 29	69 50	233 45	74 93	91 90	64 70	155 65	23 00	874 42

Presbytery of Victoria and Richmond.

Whycomah.....	\$9 30	\$3 70	\$20 75	\$23 33	\$10 39	\$11 10	\$15 00	\$9 30	\$105 87
Port Hastings & River Dennis.....	4 25	11 25	5 50	5 62				2	28 62
Baddeck and Forks Baddeck.....		14 80	16 20	28 68		13 20	21 50	10 80	105 18
Lake Ainslie and Margaree.....	3 50	9	10		4	6 65	7		40 15
Mabou and Port Hood.....	8 40		7 50				5		20 90
Middle River & Little Narrows.....	6 59	5 11	17 59			6 55	6 67	5 55	48 34
Broad Cove.....	5	8 50	11	5 22					29 72
West Bay and St. Peter's.....	5 30		5 30			5	14	3 55	33 15
Malagawatch, etc.....		1 95	2	9 34			5 10		16 39
River Inhabitants.....							6		6
Big Intervale and Cheticamp.....			9						9
	42 34	57 31	105 14	72 19	14 30	42 48	78 27	31 20	\$443 32

Presbytery of Truro.

1st Congregation, Truro.....	\$39 80	\$50 00	\$81 23	\$15 35	\$17 33		\$10 00		\$213 71
St. Andrew's, Truro.....	75	75	140	24 66	26	\$12	24 07	8 00	384 73
St. Paul's, Truro.....	50	65	96	40	30	12	15	5	313
Clifton.....	10	8	31		17		8	5	79
Great Village.....	14	24	43 10	16 67	18	13	14	10	152 77
Upper Londonderry.....	25	20	35 47	10	8		14		112 47
Riverside.....	35 40	27 47	57 87	30 12	24 79	10 50	10		196 15
Onslow.....	25	27	65 77	20 61	25	6	33	5	207 38
Stewiacke.....	30	28 40	60 74	24 60	20	5	25 04	5	198 78
Middle Stewiacke.....	52 86	55 05	132 03		24	5	30 50		299 44
Acadia.....	15	20	40 21		5	5	5		90 21
Parrsboro'.....	4 39	5	14	7	5 25	2 75	4 85		43 24
Economy and Five Islands.....	7 60	41 63	48 15	42 70	19 40		30 70	5	195 20
Coldstream.....	11 75	6	7 62				10 50		35 87
Springside.....	20	30	73 03	15 05	10	6	10	5	169 08
Maccan.....									
North River.....	12 77		4 20						16 97
Harmony.....	32		9 00						41
	460 57	482 57	930 42	248 76	249 77	77 25	244 66	48 00	2740 00

Presbytery of Pictou.

	Home Missions.	Supplement.	Foreign Missions.	Dayspring and Mission Schools.	College.	Aged Ministers.	French Evangelization.	Assembly.	Total.
Prince St. Ch., Pictou.	\$75 59	128 84	\$248 71	\$40 25	\$70 35	10 00	90 11	8 00	\$653 60
Knox Church, Pictou	48 35	35	165 31	25	22	10 00	22	8 00	335 31
United Church, New Glasgow	143 55	127 62	531	74 39	155 58	5	136 50	10	1178 64
James Church " "	56 84	48 49	176 75	19 57	24 08	1 67	55 66	3 44	386 39
French River.	14	4 13	4 25	12	10	5	20	4	13 49
Merigomish.	19 66	10	87 53	13 39	12 16	50 72	9	7	202 46
Blue Mt. and Barney's River .	9 50	7 25	171 40	8	6	11 25	7	4	206 40
Hopewell.	7		8	7	2	6	4	2	25
L. Harbour and Fisher's Grant			18			16			9
Westville and Middle River .	23	13	7			16			70
West River.	24	6	153	4	5	32	2	2	226
Scotsburn and Saltsprings. . .	10	10	27 75	24 59	20	10	19	5	126 34
Antigonish and Cape George. .	20	15 25	77 41	9	28	10	20	6	185 66
Stellarton.	29 25	10	40 67	21 75	2 02	6 06	11 75	7 24	128 74
Green Hill.	12	15	125	10	15	10	13	5	205
East River, Pictou.	25	24	40	24 38	10	6	24	5 25	158 63
Union Centre and Lochaber. . .	33 75	16	68 75	16		19 23	4		157 73
Glenelg, Caled' & E. R. St. M's				28 25		15 24			43 49
Sherbrooke.	7		32 60	27 19		9 17	5		80 96
Vale Col. and Sutherland's Riv.				2 20					2 20
Piedmont Valley.						3			3
Wine Harbour.									
	558 14	490 58	2035 63	335 71	373 03	80 89	578 07	83 49	4535 54

Presbytery of Halifax.

Fort Massey, Halifax.	150 00	200 00	\$333 39	\$50 00	\$60 00	\$15 00	100 00	\$11 50	\$919 89
St. Andrew's, "	5	5	65	5	5	5	5	5	90
Chalmers, "	32 50	35	50	78 25	42	7	36 25	5	286
St. Matthew's, "	120	152	437 75	100	86	40	80 75	20	1036 50
Poplar Grove, "	55	44	149 81	111 38	28	6		6	400 19
St. John's, "	40	40	120	50	70	5	20		345
Richmond "	7	6 85	32 25	3	7	1 57	5	2	64 67
St. James' Church, Dartmouth	39	39	142	38 54	37	13	19	6	333 54
Musquodoboit, Middle.	20 32	3 15	50 53	12 47	1	3 59	10 27	3	104 33
" Harbor.	7	4	11 50	16 75		3	3 25	5	50 50
" Upper	7		7 60	3 30			3		20 90
Lawrencetown, etc.	7	7	8		5	4	5		36
Little River	8	4 90	14 50	13	5	2	3		50 40
Shubenaadie and Stewincke	5	45	81	36	34	12	30		243
Windsor	20	30	52		30		20	15	167
Noel			18		6		4		28
Newport and St. Croix	9	10	10	20	10	10	3	4	76
Kentville and Wolfville	2	6	39 25	49 55	15	10	10	4	135 80
Sheet Harbor	10 30		6 90	20 74	12 66		7 60		58 20
Maitland	80		237 75			7		8	332 75
North and West Cornwallis . . .	10	13	25	3 10	6		24	6	87 19
Gay's River and Milford	14 30	20 05	23 85	24 62	18 31	7 73	10	3	121 86
Gore and Kennetcook	15	15	48 50		12 70	10 55	16	3	120 75
Annapolis and Bridgetown . . .	8 30			7		2 19	9 11		26 60
Kempt and Walton									
Elmsdale and Nine Mile River	6	27	19 93	16 15	9	4	6	2 71	90 79
Hamilton, Bermuda	19 02	17 82	27 15		19 54	17 72	16 93		118 18
Warwick, Bermuda	15		52	25		10	10		112
Digby Stations							6		6
Tangier			3 90				3 73		7 63
Bedford	3 42		17 50						20 92
	715 16	724 77	2085 06	678 85	519 21	196 35	461 89	09 21	5490 50

Presbytery of Lunenburg and Yarmouth.

	Home Missions.	Supplement.	Foreign Missions.	Day-sprng & Mission Schools.	College.	Aged Ministers.	French Evangelization.	Assembly.	Total.
Lunenburg	\$10 00	\$15 00	\$80 00	\$30 00	\$10 00	\$4 00	\$9 00	\$4 00	\$162 00
LaHave	20	9	33	23 24	10	5	11	2 13	113 37
Bridgewater	11 50	11 50	48	4	10	10	8	.....	103
Carleton and Chebogue	2 20	6 20	3	8 60	.....	.....	.....	.....	24
Shelburne and Lockeport	7	12	6	7	12	3	4	.....	50
Riversdale	8	2	5 17	2	2	2	.....	2 35	23 52
New Dublin	4	7	3	.....	4	2	3	.....	23
Mahone Bay	5	10	17	13	6	4	5	2	62
St. John's, Yarmouth	19	15	17	22	3	7	15	3	101
Clyde and Barrington	5	.....	15 12	2	.....	2	2	4	30 12
	91 70	87 70	227 29	111 84	57 00	39 00	60 00	17 48	692 01

Presbytery of Wallace.

New Annan	.....	.....	.....	.....	.....	.....	.....	.....	.....
Goose River	.....	.....	\$10 00	.....	.....	.....	.....	.....	\$10 00
Wallace, Knox Church,	.....	.....	49 25	\$18 96	\$5 00	\$8 00	\$7 65	\$3 00	91 86
Wallace, St. Matthew's	.....	.....	.....	.....	.....	.....	.....	52	52
River John	\$18 00	\$21 00	26	7 77	.....	13 73	26	.....	112 50
Tatamagouche	18	38	38	10 60	.....	10	50	8	123 10
Pugwash	.....	.....	.....	.....	.....	.....	.....	.....	.....
Amherst	12 20	.....	.....	18 55	.....	.....	2	.....	32 75
Spring Hill	3 65	.....	6	12 72	.....	.....	4	.....	26 37
Earlton	.....	.....	.....	.....	7 73	.....	3	.....	10 73
Wentworth	6	.....	4	.....	.....	2	4	.....	16
Shemogue and Port Elgin, N.B.	5	.....	11 30	3	.....	.....	16	.....	35 30
	62 85	59 00	144 55	71 60	12 73	33 73	63 15	11 52	459 13

Presbytery of St. John.

St. John's Church, St. John	.....	.....	.....	.....	.....	.....	.....	\$5 00	\$5 00
St. Stephen's	\$35 77	\$26 21	\$15 00	\$20 25	.....	.....	\$36 00	.....	133 23
St. David's	100	100	100	25	\$75 00	\$25 00	37	.....	462
St. Andrew's	19	.....	23	.....	10	10	14	4 61	80 61
Calvin	.....	.....	.....	.....	.....	.....	.....	.....	.....
St. Paul's, Fredericton	35	25	56	7	30	5	15	10	183
Carleton	12	20	8	.....	8	4	5	6 80	63 80
Campbell Set. & Londonderry	.....	.....	5	.....	.....	.....	6 50	.....	11 50
Springfield & English Set'ment	8	12	7	.....	7	.....	5	5	44
Bocabec and Waweig	6	6	6	.....	3 50	2	2	1	26 50
St. Paul's, Woodstock	10 37	12	10	15	.....	.....	8	2	57 37
Chipman	12	28	12	5	6	5 82	5	2	75 82
Sussex	7	12	6	6	6	.....	3	2	42
Greenock Church, St. Andrew's	5	10	6	20	10	.....	2	3	56
Buctouche and Shediac	5	12 50	39 85	18	5	5	5 15	.....	90 50
St. John's, Moncton	39	40	37 64	64	35	15	28 50	7	266 14
Kincardine	21 93	.....	8 50	.....	4 10	1	2	.....	37 53
St. Stephen	.....	.....	.....	18	.....	.....	.....	.....	18
Richmond	20	12	33 50	37 05	15	5	12 16	5	139 71
Prince William, etc.	5	8 10	5	3 25	5	5	5	.....	36 35
St. James	5 80	5	7	14 16	1	2	7	1	42 96
Hopewell and Salisbury	8	2	3	12	2	2	4	2	35
Harvey	.....	.....	9	10	.....	4	4 95	.....	27 95
Stanley and Nashwaak	5 35	5 35	7	.....	3 60	2	2	2	27 30
Glassville and Florenceville	.....	.....	.....	.....	.....	.....	3 70	.....	3 70
Baillie and Tower Hill	.....	.....	.....	.....	.....	.....	3	.....	3
Hammond River	3 35	7 25	10	24 05	4	2 50	6	.....	57 15
Grand Falls	.....	.....	.....	.....	.....	.....	120 56	.....	120 56
Littleton Station, St. of Maine	.....	.....	.....	.....	.....	.....	.....	.....	.....
St. George	.....	.....	.....	.....	.....	.....	2	.....	2
St. Martin's, Fairfield & B. Riv.	.....	.....	.....	.....	.....	.....	6 45	.....	6 45
	363 57	343 41	414 49	298 76	230 20	95 32	350 97	58 41	2155 13

Presbytery of Miramichi.

	Home Missions.	Supplement.	Foreign Missions.	Day Spring and Mission Schools.	College.	Aged Ministers.	French Evangelization.	Assembly.	Total.
St. John's, Chatham.	\$30 00	\$35 00	\$60 00	\$25 00	25 00	\$5 00	\$50 00	7 00	\$237 00
St. Andrews, "	55	55	86 50	16 29	30	10	50	13 50	316 29
Bathurst.	8 50	6	17 50	15 20	6	6 50	6 50	9	68 70
Blackville and Derby.	10	4	20	10	9	10	14	2 50	79 50
New Carlisle, etc.	4	12	16	4	3	4	8	6 15	57 15
River Charlo.	7 54	4	44 50	7 82	12 50	5 75	6	4	92 11
Redbank.	2	9 60	3		3	3	3	2 25	25 85
Newcastle.	40	39	40				15	10	144
Black River.	8	6	6			2 50	5		27 50
Tabusintac.		2							2
Dalhousie.	17 33		1 75		8 55	8 50	19	2	57 13
Campbellton.	30 39	20	56	18 13	13	8	20	6 65	172 17
Richibucto.	20	20	50	33 50	12	18	20	7 60	181 10
Bass River.	8		8		7		20	2 50	45 50
New Richmond.	19		10 50			7		5	41 50
Mission Station, Kochibouac	4 25		4 25				5		13 50
" Metapedia & F'lands	10		7		3				20
" Escuminac.	21 73		5 06				3 38		30 17
" New Bandon.	4		4		1 37		1 36		10 73
" Douglastown.	2		3		2				7
	301 74	212 60	443 06	129 94	135 42	81 75	246 24	78 15	1628 99

Presbytery of Prince Edward Island.

James Church, Charlottetown	\$2 00		\$60 00	\$23 00	\$25 00	\$25 00			\$135 09
Zion " "	25	\$10 40	59 05	24 53	8 50	8 50	37 50		173 48
Prince Street " "	10	5	20	5	5	6		10	61
Bedeque.	12	35	87	37	50	12	20	8	261
Strathalbyn.				0 75					75
Cove Head.	20	33 12	52 15	5			17 75		128 02
New London.	10	10	12		10	2 25			44 25
Valleyfield.	20		40	12 80			20		92 80
St. Peter's Road & Brackley Pt.	33 75	11 20	70 16		6 54		39 80	3 25	164 70
Richmond Bay.	10	14 33	27	16 67	5	5	12	5	95
Summerside.			43				23		66
Georgetown.	20	5	93 80		62 75	5	59 75	6	252 30
Princetown.	20	36	184	35 60	30	3 65	68 75	15	393
Mount Stewart.	5	5	79 25		15		20		124 25
Bay Fortune and Souris.									
West River, Clyde & Brookfield	15	30	63	12 00	20		20		160
St Peters Bay	8	2	35 54	14 96	5	2	5	2	74 50
West Cape.	5		6						11
Alberton.	30	40	113 33	12 25	15	6	66	4	286 58
Woodville and Little Sands	4	4	4		4	4	4	4	28
Cavendish and New Glasgow	28	20	67	37 25	18	7	38	8	223 25
Murray Harbour.	17 20	10 25	42 80		19 37	7 16	61		157 78
Belfast.	50		161	10			41	10	272
Tryon and Bonshaw	5	6	10		5				26
Dundas.	4	10	10				2		26
Cherry Valley.							5 25		5 25
Breadalbane.									
	353 95	287 30	1340 08	246 81	304 16	93 56	560 80	75 25	3261 91

Presbytery of Newfoundland.

St. Johns' St. Andrew's Church	\$100 00	\$100 00	\$584 00		\$100 00		\$70 00	\$20 00	\$974 00
Harbour Grace			71 66	\$52 00					123 66
Bay of Islands			10						10
Betts' Cove and Little Bay	40							*	44
	140 00	100 00	665 66	52 00	100 00		70 00	24 00	1151 66

PRESBYTERIES.	Home Missions.	Supplement.	Foreign Missions.	Dayspring and Mission Schools.	College.	Aged Ministers.	French Evangelization.	Assembly.	Total.
Sydney	\$161 29	\$69 50	\$233 45	\$74 93	\$81 90	\$64 70	\$155 65	\$23 00	\$874 42
Victoria and Richmond	42 34	57 31	105 14	72 19	14 39	42 48	78 27	31 20	443 32
Truro	460 57	482 57	939 42	246 76	249 77	77 25	244 66	48	2749
Pictou	558 14	490 58	2 135 63	335 71	373 03	80 89	578 07	83 49	4535 54
Halifax	715 16	724 77	2085 06	678 85	519 21	196 35	461 89	109 21	5490 50
Lunenburg & Yarmouth	91 70	87 70	227 29	111 84	57	39	60	17 48	692 01
Wallace	62 85	59	144 55	71 60	12 73	33 73	63 15	11 52	459 13
St. John	363 57	343 41	414 49	298 76	230 20	95 32	350 97	58 41	2155 13
Miramichi	301 74	212 60	443 06	129 94	135 42	81 75	246 24	78 15	1628 90
Prince Edward Island	353 95	287 30	1340 08	246 81	304 16	93 56	560 80	75 25	3261 91
Newfoundland	140	100	665 66	52	100		70	24	1151 66
	3251 31	2914 74	8633 83	2319 39	2087 81	805 03	2869 70	559 71	23441 52

Comparative Statement.

PRESBYTERIES.		Home Missions.	Supplement.	Foreign Missions.	Dayspring and Mission Schools.	College.	Aged Ministers.	French Evangelization.	Total.
Sydney	1880	\$115 42	\$41 00	\$219 08	\$65 49	\$37 22	\$32 06	\$39 51	\$599 78
"	1881	161 29	69 50	233 45	74 93	91 90	64 70	155 65	\$51 42
Vic. and Rich.	1880	62 67	36 58	219 70	65 77	21 16	30 71	62 46	498 99
"	1881	42 34	57 31	105 14	72 19	14 39	42 48	78 27	412 12
Truro	1880	490 29	521 27	798 78	437 43	309 90	105 07	191 83	2854 57
"	1881	460 57	482 57	939 42	246 76	249 77	77 25	244 66	2701
Pictou	1880	565 66	346 49	1202 39	704 90	378 72	83 23	549 63	3831 02
"	1881	558 14	490 58	2035 63	335 71	373 03	80 89	578 07	4452 05
Halifax	1880	962 82	803 94	1439 71	797 75	562 30	191 07	569 72	5327 31
"	1881	715 16	724 77	2085 06	678 85	519 21	196 35	161 89	5381 29
Lun. and Yar	1880	124 50	62 50	152	108 43	37	38 95	56 77	580 15
"	1881	91 70	87 70	227 29	111 84	57	39	60	674 53
Wallace	1880	87 81	79 90	125 50	120 93	1 35	33 15	78 55	527 19
"	1881	62 85	59	144 55	71 60	12 73	33 73	63 15	447 61
St. John	1880	294 36	261 24	331 68	205 16	169 21	53 62	290 08	1605 35
"	1881	363 57	343 41	414 49	298 76	230 20	95 32	350 97	2096 72
Miramichi	1880	344 72	207 73	266 02	111 17	144 98	71 90	234 96	1351 48
"	1881	301 74	212 60	443 06	129 94	135 42	81 75	246 24	1550 75
P. E. Island	1880	501 46	350 38	1463 69	325 02	243 24	126 08	488 74	3408 61
"	1881	353 95	287 30	1340 08	246 81	304 16	93 56	560 80	3186 66
Newfoundland	1880	127	104	363	76 20	54		42	766 20
"	1881	140	100	665 66	52	100		70	1127 66
Total	1880	3676 71	2815 03	6581 55	3018 25	1959 02	765 84	2624 25	21440 65
"	1881	3251 31	2914 74	8633 83	2319 39	2087 81	805 03	2869 70	22881 81

Miss Jane Crook and her Bible Class, of Flamboro, West Ont., for Jagasera per Miss Stark	12
Miss M. A. Stark, for do.	24
In Memoriam, J. and L. H., Cobourg, Ont., at Mr. McKenzie's disposal	12
Young Ladies' Bible Class, Brockville, Ont., for Orphan Boy in Trinidad	25
S. S. of St. Andrew's Ch., Toronto	50
Juv. Miss. Scheme, Erskine Ch., Montreal	40
Erskine Ch., Hamilton	20
" " S. S., Toronto	40
Beachburg, St. Andrew's	8
Oakville, St. Andrew's	8
Sarnia S. S. per Juv. Miss. Scheme	35
S. S. of New Glasgow, Prov. Quebec	3
A Friend in South Kildare, P. E. I., for Trinidad	6
W. F. M. Soc., Truro, for Monitors in Trinidad	84
Mrs. S. Lawrence, Margaree	2
Annie and Alex. Murray, Buctouche	61
Fanny and Ivy, in Memoriam per Dr. McCulloch, for Prize for Miss Blackadder's School	2
Dr. McCulloch, for do.	1 50
Jos. Stewart, Chalmers Ch., Pugwash	2 80
Cross Roads S. S., Rogers Hill	7 75
Janie Hingley, Oxford	1 25
Archie and Maggie Patterson, Tatamagouche	1
Total Donations	\$ 446 91
From 114 Congregations and Mission Stations	2319 39
	\$2766 30

Home Missions.

Bequests, Donations from Individuals, etc.

Bequest of late Benjamin Tupper, Brookfield	\$ 40 00
" " Mrs. Ann Wilson, Bedford	50
A Friend per Rev. Jas. Thompson	3
Mrs. Thos. Cameron, L. Broom, "	50
Thos. Rogers, Jr., Roger's Hill, "	2
A Friend, "	1
Alex. Taylor, St. John's, Nfld.	20
D. M. W., Mabou	4
A Lady, Pictou	10
Stranger per Rev. W. Donald, Pictou	1
Friend in St. Andrew's Ch., St. John's, Nfld., per Rev. L. G. McNeill	100
do., do., for Manitoba College	100
Rev. R. S. Patterson, Bedeque, "	7
" J. I. Baxter	1
" Jos. Annand, Aneityum	5
Alex. Patterson, Kennetcook	15
Mrs. Wm. Dunlap, 2nd, Stewiacke	2
A Teacher, "	2 50
Friend of Mission, Windsor	6
Rev. B. K. McElmon, B. Columbia	5
A Friend, Sheet Harbor	5
Mr. and Mrs. Angus Beaton, Pugwash	2
Alex. Campbell, Annapolis	5
Robt. McNaughton, Hopewell	1 25
Rev. A. Donald	1
John A. McCab ^e , Hantsport	5

"Boz," Pictou	4
E. Cumming, Wilmot	2
Friend in Boston per Rev. W. Stuart	2 50
Rev. W. S. Whittier	10 00
Interest \$30 00, \$29 20	59 20
Dividends \$15 75, \$4 50, \$4 50, \$15 75	40 50
Total Donations, etc.	\$ 512 45
From 159 Congregations and Mission Stations	3251 31
Total from all sources	\$3763 76

Supplementing Fund.

Pres. Church of Ireland, £50 stg.	\$243 33
Col. at Synod Meeting in Chatham	13 92
A Friend per Rev. Jas. Thompson	1
" " Jas. Yorston, Pictou	5
Rev. A. Donald	1
Stranger per Rev. W. Donald, Pictou	1
Mrs. S. Lawrence per J. G. Crowdes	2
Rev. J. I. Baxter	1
Rev. J. Annand, Aneityum	5
"S"	10
Rev. R. S. Patterson, Bedeque	5
Fanny and Ivy per Dr. McCulloch	2
Alex. Patterson, Kennetcook	15
Mrs. Wm. Dunlap, 2nd, Stewiacke	2
A Widow	2
Alex. Campbell, Annapolis	5
Members of Chalmers' Church, Halifax	4
Rev. T. Duncan	5
Total Donations	\$ 323 25
From 127 Congregations and Mission Stations	2914 74
Total from all sources	\$3237 99

College Fund.

Interest, Donations, etc.

Interest and Dividends	\$5341 03
Collection at Opening of College	17 14
" Closing "	22 50
Rent of Gerrish St. Hall	25 50
D. M. W., Mabou	4
Rev. J. I. Baxter	1
" Joseph Annand, Aneityum	5
Alex. Campbell, Annapolis	5
Total Interest and Donations	\$5421 17
From 120 Congregations and Mission Stations	2087 81
	\$7508 98

Aged and Infirm Ministers Fund.

Interest and Dividends	\$353 64
Ministers Percentage	349 36
Donations, Hon. D. Wark, Fredericton	2
" Mrs. Jane Taylor, Halifax	5
" Friend in St. Andrew's Church, St. John's, Nfld., per Rev. L. G. McNeill	25

" Alex. Patterson, Kennetcook	12
" Miss Jane McKenzie, West Bay	1
	<hr/>
	\$748 00
From 111 Congregations and Mission Stations	805 03
Balance on hand May 1st, 1880	52 27
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Total from all sources	\$1605 30

French Evangelization.

Donations paid to Rev. Dr. Macgregor.

Bequest of the late Benj. Tupper, Brookfield	\$ 20 00
" " Alex. Johnson, Pembroke, Upper Stewiacke	30
Mrs. Thos. Cameron, Loch Broom	50
John Turner, French River	4
Rev. A. Donald	1
A Friend per Rev. J. Thompson	1
Alex. Taylor, St. John's, Nfld.	20
Dr. J. K. Beckwith, Lockeport	1
A Friend	10
" Amherst, Thank Offering	1
" Alberton	2
Hon. S. Creelman, Halifax	5
A Lady, Pictou	10
Stranger per Rev. W. Donald, Pictou	1
Friend in St. Andrew's Church, St. John's, Nfld., per Rev. L. G. McNeill	100
do., do., for Point Aux Trembles	50
Rev. A. McBean, do. do.	50
G. H. Crowdes, Malagawatch	1
Rev. J. I. Baxter	1
" Joseph Annand, Aneityum	4 33
Hugh Dunlap, M. Stewiacke	5
A Friend per D. Fisher	12
Alex. Paterson, Kennetcook	10
Friend of Missions, Windsor	3
A Friend, Bass River	2
Alex. Campbell, Annapolis	4
Members of Chalmer's Church, Halifax	4
Robt. McNaughton, Hopewell	1 25
Mrs. R. H. Reid, Upper Musquodoboit	2
Mr. John McLeod per Rev. A. L. Wyllie	1
Boz, Pictou	4
A Supplemented Minister	5
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	\$366 08

Donations paid to Rev. R. H. Warden.

A Friend, New Glasgow, P. E. I.	\$ 10 00
Per Maggie M. McKenzie, Pictou	1 10

Miss Archibald, Truro	1
E. Cumming, Wilmot	5
Hon. D. Wark, Fredericton	5
Rev R. S. Paterson	9 50
J. Laird, New Glasgow, P. E. I.	120
Mrs. Rod. McGregor, New Glasgow, for Point Aux Trembles	25
J. W. Carmichael, do., for do.	25
Moses Priest, Blue Mountain, for do.	5

Total Donations	\$ 572 68
From 161 Congregations and Mission Stations	2869 70

Total from all sources	\$3442 38
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Bursary Fund.

List of Congregations.

St Paul's, Truro	\$ 15 00
Knox Church, Pictou	12 38
Milford	2 50
Falmouth Street Church, Sydney	2
St Matthew's Church, Halifax	60 25
St Andrew's, Truro	10
Springside	10
St James' Church, Dartmouth	3 64
Upper Londonderry	5
North and West Cornwallis	6
St Andrew's Church, Little River	1 50
Acadia	5
Sheet Harbor	7 40

Individuals.

A Friend, Nfld, per Rev L G McNeill	200
Rev B K McElmon, British Columbia	10
Rev Dr Pollok, St Andrew's, Halifax	5
Interest and Dividends	100 50
Mrs Matheson, Bequest Interest	50

Prizes.

Morrison Bursary	12
St David's Church, St John, for Prize	40
St Matthew's, Halifax,	" 25
Rev J McMillan,	" 31
Interest Wiswell Elocution,	" 6
Fort Massey, Halifax	" 40
Rev Dr Pollok	" 25

Interest of Hunter Prize Money	\$100 00
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\$787 51

NOTES.

- 1—The French Column includes Mr. Warden's, and the Assembly Column, Dr. Reid's acknowledgements.
- 2—In some instances personal contributions to Foreign Mission debt have been included with the congregation to which they belong.

The Trinidad Mission.

Letter from Mr. Morton.

Tunapuna, March 24th, 1881.

At a meeting of the Mission Council, Dec. 23rd, 1880, it was decided that we should remove to this district after the arrival of Rev. J. W. McLeod. We accordingly removed on Feb. 5th. A railway runs east from Port of Spain to Arima, 16 miles. The district consists of a row of estates extending up and down from Tunapuna for about 5 miles, with a side station on the railway to Couva about the same distance away. There are 25 estates and 5 villages in the district and the Indian population cannot be far short of 7000 souls.

I begin Sabbath work at Frederick on the Couva railway, at 8 a. m. Here a piece of land has been offered us and we are waiting information from Scotland before deciding about a building. At 11 a. m. we have service here in our own hired house. No house or even room for meetings can be obtained, so we propose buying land and building as soon as possible.

At 2½ p. m., we have service at Arouca 4 miles above this in Rev. Mr. Dickson's church. This service has been well attended and a school has been opened in an unused school-room.

At 4½ p. m., I have a service at Orange Grove Estate in the Estate school-room which is midway between this and Arouca. It is too soon to do more than indicate what is being done or proposed. We need a building and a school at Tunapuna, Frederick, Curepe Village, and St. Juan, the successful occupation of these parts is only a question of means. Circumstances are somewhat adverse, we have scarcely revenue enough for present current expenditure, our estimates sent home were not voted in full by the F. M. Board from want of funds.

From continued and excessive dry weather our sugar crop is very short and free labor cannot get regular employment. Planters and people thus feel the pressure of hard times. We cannot, however, stand still or even wait, we will take up one burden at a time and begin with Tunapuna building, for school and church. The outlay can scarcely be set below \$1200, that is say \$400 from Coolies, \$400 from Europeans here, and \$400 from friends in Nova Scotia. Might it not thus be accomplished? Who will help? Who will sacrifice a box of cigars for this object? Forty boxes of best Havana will be about

all that is asked from the four Provinces. And 100 boxes with a corresponding effort here would pretty effectually secure the buildings so urgently needed for school and church purposes.

JOHN MORTON.

Presentation to Mr. Morton.

Mr. Morton on returning to Princetown to visit the Church a few weeks after his removal to the Caroni district, was presented with an address, and a testimonial in the shape of a silver pocket ink font in a neat morocco case having his name inscribed in gilt letters; a silver necklet to Mrs. Morton with locket bearing her monogram; and a beautiful little baptismal font of Parian marble, to remain for the use of the Princetown Church as a memorial of its first missionary.

TO THE REV. JOHN MORTON:

Dear Sir:—It is with very sincere regret we learn that it has been decided by your Mission Board to remove you to a new field of labor in the Tacarigua district. After devoting so many years with such untiring zeal to a work so important and blessed so abundantly, we think it right to bear testimony to the reverent esteem in which you are held by all classes of the community. As the pioneer in this Island of the mission to Coolies we cannot be surprised that you should be chosen to break up the new ground at Tacarigua and Caroni. We trust that it will nerve you for your work to know that so many will follow you and yours with an earnest prayer for your welfare, and that the same success may crown your labors as has crowned them in this district. We cannot doubt that this will be the case, for your power of organizing and ability to keep in healthy action the various agencies necessary to the successful working of such a mission, the difficulties of which few can understand, are as marked as your energy and unflinching interest in the work, and your rare tact, winning power, and commanding influence in dealing with the subtil character of the Coolie. We beg also to add, that to all who have had opportunity of observing the work of the mission, it has ever been most pleasing to see the valuable aid rendered by Mr. Morton and Miss Blackadder, whose self-devotion and active work in the houses and among the children have secured, in no small degree, the permanent character of the mission. We beg to tender to Mrs. Morton and yourself our best wishes for health and happiness, and

our assurance that your presence amongst us will always be associated with pleasant recollections.

We remain, Dear Sir,
Faithfully yours.

Signed by the Rector of the Parish, two other Episcopal ministers, one Wesleyan minister, and twenty-nine other gentlemen.

Miss Blackadder was also presented with a handsome silver necklet as a mark of appreciation of her valuable services in the work of the mission.

Letter from Mr. McLeod.

Rev. J. W. McLeod, the new missionary to Trinidad, thus writes from his station, Princetown, under date March 22, 1881, to Rev. A. McLean, of Hope-well, Chairman of the eastern section of the Board of Foreign Missions :

"You may think me negligent of a promise to write you, but if you in Nova Scotia could realize the multifarious duties which in Trinidad swallow time, your judgement would be easy.

We left Truro Xmas day; New York New Years day. We had to remain in the latter place four days, waiting for the steamer.

Cutting our way slowly through thick ice in New York harbor and bay, we soon reached open sea and milder weather. With the exception of one day's blow and sea-sickness we had a very pleasant voyage.

We were one week out when we sighted the first island, a rocky, small foundation for a lighthouse. The whole voyage was 14 days, including stoppages at 4 islands where we got our introduction to West Indian life. Antigua is barren; Dominica grand in mountain peaks and luxuriant verdure; St. Lucia unattractive, with the best harbor in the West Indies and the only one we saw; Barbadoes is level and fertile; Trinidad has mountains and much undulating land.

We found our location decided, viz., Mr. Morton's field. It is the best for the mission in the circumstances.

We are learning the language as rapidly as we can, but in a field already wrought there is much other work and many calls, which makes the progress in the language less rapid than we could wish.

There are 7 schools, 6 of which need frequent attention being under Coolie teachers. I like the work; it would take too much time just now to detail it. There

are 5 Sabbath and three other meetings each week besides abundant other work. The climate is very pleasant just now, not so hot as we expected.

Could wealthy Christians, careless in the enjoyment of Gospel privileges at home, realize the needs of heathenism, and thus their own accountability, there would be no lack of prayer and means.

You shall hear at greater length again. Now I must say good-bye. Mrs. M. sends kind regards. Trusting that in prayer for the Spirit we are not forgotten,

I remain,

Yours sincerely,
J. W. McLEOD."

Mr. Grant's Visit.

Rev. Kenneth Grant is now on a short visit home. He came at no expense to the funds of the Church and purposed returning almost immediately, but, at the urgent request of the Foreign Mission Board, he consented to remain three weeks longer until the meeting of Synod, and is in the meantime visiting the more accessible centres raising funds for the work.

Owing to the state of the funds the Board were not able to grant the whole sum necessary to the efficient maintenance of all branches of the rapidly enlarging work in Trinidad, but since Mr. Grant's visit a gentleman in St. John has given \$100, a similar sum has been received from another well known giver in Halifax. A few in Pictou have given nearly \$500, and it is hoped that his visit to Chatham, Newcastle, Dalhousie, Campbellton, Charlottetown, Truro, Halifax, Antigonish, Merigomish, Stellarton, etc., may have the twofold result of getting a large amount for Foreign Missions and creating an interest in the work that will bear fruit many days hence.

Mr. Grant intended coming in a sailing vessel to save expense, but shortly before his departure some of the young people of his congregation, Coolie converts, presented him with \$120, to help pay his passage by steamer, that he, as they said, might get back to them the more quickly. Of this he retained a part, returning them \$40 to pay off a small debt upon their Church; but the gift from poor people was none the less pleasing a proof of the attachment of these people to those who have been the means in God's hand of leading them from heathen darkness to the light of the Gospel.

Miscellaneous.**List of Theological Students and Catechists with their places of labor for Summer of 1881.****MIRAMICHI PRESBYTERY**

Escuminac, A. P. Maxwell, Morrin Col. Kouchibouguac, John Grierson, New Bandon, J. R. Fitzpatrick, Pres. College Halifax.
Caraquette, Samuel Carriere, Montreal College.

ST. JOHN PRESBYTERY.

Mechanic's Settlement, James F. Blair, Dalhousie College Halifax.
Baillie Settlement, J. H. Cameron, Pres. College Halifax.
Nerepis Settlement, R. C. Quinn, Presb. College Halifax.
St. Martins, Quaco, R. D. Ross, Presb. College Halifax.
Campbell Settlement, S. Rosborough, Pres. College Halifax.
Haultain, R. Nairn, Queens College.
St. George, George Allan, Frederickton University.
Glassville, W. Dawson, Presb. Col. Hfx. Boiestown, Murgatroyd, Union. Col. N. Y.

HALIFAX PRESBYTERY

Digby Station, C. D. McLaren, Presb. College Halifax.
Eastern Shore, J. F. Dustan, Princeton. Lawrencetown, A. B. McLeod, Presb. College Halifax.

TRURO PRESBYTERY.

Harmony, W. H. Ness, Union Col. N. Y., North River, Stanfield Lord, Presb. Col. Halifax,
Westchester, George Fisher, Dalhousie College Halifax,

PICTOU PRESBYTERY.

Eastern Shore, A. W. Mahon, Presb. College, Halifax.

LUNENBURG AND YARMOUTH PRESBYTERY.
Riversdale, James Mackenzie, Presb. College Halifax.

Presbytery of Truro.

Rev. W. T. Bruce was inducted on the 9th inst., into the pastoral charge of the congregation of Coldstream.

Mr. McLeod of Parsboro has declined the call to Sherbrooke.

The Canada Temperance Act has been carried in Colchester by a large majority.

Presbytery of Newfoundland.

Rev. W. S. Whittier, who has been laboring since his ordination, more than a year, in the congregation of Betta Cove and Little Bay, has been appointed to

that field for another year.

Owing to depopulation of the settlement of Bay of Islands, the Home Mission Board did not send a catechist to that field this summer but referred the matter to the Presbytery of Newfoundland.

Presbytery of Halifax.

The three stations, Wolfville, Horton and Avonport are receiving supply this summer and doubtless will ere long be formed into a congregation.

For some time a debt of \$400 has been resting upon the Moose River Church, Sheet Harbor congregation. Through aid from the Hunter Fund and the liberality of one gentleman the incubus is now about to be lifted.

Lawrencetown and Cow Bay will enjoy the labors of a catechist this summer and not proceed to call another minister for a time.

Owing to influx of population and increase of Presbyterianism, a Presbyterian Church is needed at Tangier. There is now some talk of having the need supplied.

Presbytery of Pictou.

At a meeting of the Presbytery in Little Harbour on the 3rd inst., Rev. Robert Laird was inducted into the Pastoral charge of the congregation of Little Harbor and Fisher's Grant.

The demission by Rev. A. P. Millar of the charge of the congregation of French River, after a ministry of 37 years, first in the district of Merigonish, and then in the French River Section, thereof, has been accepted by Presbytery.

Presbytery of Miramichi.

Rev. James Murray late of Amherst, was on the 3rd of May inducted into the new congregation at Douglastown on the Miramichi River, between Chatham and Newcastle.

Rev. Dr. Jardine of St. Andrew's Church, Chatham has accepted a call to Brockville, Ontario.

Presb'y of Lunenburg & Yarmouth.

Mr. McKenzie of West River, Pictou, Student of Theology, is laboring as catechist at Riversdale, during the summer.

At a recent meeting of Presbytery, the Clerk's report on Finance shows a very cheering increase in the contributions of Congregations, to the schemes of the Church.

Presbytery of St. John.

Application was made to the Home Mission Board for eight Catechists, to labor during the summer. The full supply has been granted and hundreds of Presbyterian families, who, during the winter have been without preaching by any of their own denomination are now enjoying that privilege.

The region of New Kincairdine and Tobique which has hitherto required the services of two men is now supplied by Rev. J. A. F. Sutherland.

Presbytery of Wallace.

Presbytery met as appointed, on 3rd inst., at Tatamagouche.

Moderation in a call was granted to the congregation of Earltown. Rev. T. Sedgewick was appointed to preach at Earltown, on the 17th inst and to moderate in the call.

A report was read from Rev. Thomas Murray, who has been laboring in Shemogue and Port Elgin during the winter.

Mr. E. Gillies gave in a report of his work in Earltown during the past six months.

The Presbytery unanimously agreed to overture Synod ament the establishment of a Young Ladies Seminary in connection with our Church in the Maritime Provinces.

THE General Assembly of the Presbyterian Church, in Canada will meet in Kingston, Ontario, on the evening of Wednesday, the 5th of June.

THE Synod of the Maritime Provinces will meet on the evening of Tuesday the last day of May. Two of our missionaries, Rev. Kenneth Grant of Trinidad and Rev. J. W. McKenzie of the New Hebrides will be present. As iron sharpeneth iron, so may they the Ministers and Elders present, and their zeal provoke many throughout our Church, to a more active interest in the Master's work.

Obituary.

Mr. John Fraser, for many years an active member of the Kirk session of Pugwash, died on the 24th of March in the 73rd year of his age, at his residence in Port Philip, Cumberland Co. He was a native of Pictou Co. The church has lost one of her sincere and efficient office-bearers.

THE object in view in starting this Magazine was to help on as best it might the funds of our Church.

In this number we have been able to do this in a practical way. Hitherto a statement of amounts received by the Agent of the Church had to be printed and distributed at considerable expense. This year they are printed in these pages. A considerable item for printing is thus saved. What is still more desirable they are much more widely distributed than heretofore, and many will no doubt be stirred up to devise more liberal things for God's cause.

This Statement should be in the hands of every Presbyterian family in the Maritime Provinces. It would have a most healthful effect on the finances. Liberal minded men would do a good service to Church's work by ordering a number of copies of this issue at *two* cents each, in parcels large or small, for distribution in their own congregations.

We are cheered by the hearty response that has been given from many quarters.

Will not ministers, elders or any others into whose hands this magazine may come, please interest themselves, not as church officials, but as individuals, in increasing its circulation. Its work apart from printing is gratuitous, and its proceeds given to the funds of the church. It can afford no paid agencies but all who wish for the wider diffusion of religious news are asked to help it on.

The Maritime Presbyterian,

A MONTHLY MAGAZINE DEVOTED TO CHRISTIAN WORK, is published at New Glasgow, N. S., on the 15th of every month.

TERMS:

25 cents per annum, in parcels of ten and upwards, to one address. In parcels of five to nine, 30 cents. Single copies 50 cents.

For the remainder of the present year, eight months, the price is 17 cents, in parcels of ten and upwards, to one address. 22 cents in parcels of five to nine. Single copies 27 cents.

Copies of this issue, containing amounts received during the year, for the Schemes of the Church, may be had for *two* cents each, in packages of any size.

The more lengthy articles for insertion will require to be in not later than the first of the month; items of news, notices, &c., not later than the 10th.

Its receipts after paying its own cost are given to the work of the Church.

All communications to be addressed to REV. E. SCOTT, New Glasgow, N. S.

Printed by S. M. MACKENZIE, Book and Job Printer, New Glasgow, N. S.