

Go Ye

Go Every Creature Into all the World

The Maritime Presbyterian

Preach the Gospel

WE PREACH CHRIST AND HIM CRUCIFIED.

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

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JULY 15, 1881.

Turning Points in Life.

BY REV. ROBERT H. WILLIAMS.

"Once to every man and nation comes the moment to decide,
In the strife of truth and falsehood, for the good or evil side."

No one who has read biography with carefulness has failed to see certain little things, especially in the lives of great men, which have turned them away from ignorance or idleness or error, to a life distinguished for its intelligence and earnestness. Sometimes the turning point is early in life. It is said of Voltaire that at the age of five years he committed to memory an infidel poem, and was never after that able to free himself from its pernicious influence.

William Wilberforce, when a child, was placed under the training of a pious aunt; and although much was done in his early manhood to erase the impressions received from his aunt, his whole life was moulded and colored by that training.

Hume was quite young when he took the wrong side in a debate, and embraced and defended through life the position taken at that time.

Scott, the commentator, in a despairing mood read a hymn of Dr. Watts on the all-seeing God, and was turned from his sin and idleness to a life of usefulness.

The rebuke of the teacher and the taunt of a schoolmate aroused Clarke, the distinguished divine, who up to that time was very slow in attaining knowledge.

The turning point in Doddridge's life was when Clarke took him under his care. The first year he made great progress in study, and soon developed into a man of learning and influence.

Aaron Burr sought spiritual advice in a revival at college, but his counsellor told him that the work was not genuine. His anxieties were dissipated, and from that time his downward career has been dated.

Robert Moffat, the distinguished missionary, as he read a placard announcing a missionary meeting, was led to devote his life to the benefit of the heathen.

Thus it is that character and of usefulness often depend on one little event or circumstance.—*Evangelist*.

"ALLAN GRAY AND HIS DOUBTS" OR "RHYME AND REASON FOR THE YOUNG" BY "A LOVER OF THE TRUTH."

Is the title of a pretty poem of 112 pages just published. The writer tells in pleasant verse a pleasant story, the scene of which is located, if not "in the Acadian land on the shores of the Basin of Minas," yet somewhere on the shores of the Bay of Fundy. The ending is not so tragic as that of Evangeline, the narrative is more probable and the effect of the poem must be decidedly more healthy. The aim is not to tell a thrilling tale but to teach useful lessons, and this is kept steadily in view from first to last. The book is printed in Halifax by the N. S. Printing Company and is for sale by A. & W. Mackinlay and Buckley & Allen. Price 50 cents.

THE slave-trade in Africa is still enormous. Dr. Livingstone estimated the traffic for all Africa at half a million yearly. Col. Gordon puts the loss of lives in the Soudan alone at 30,000 to 50,000 annually. Raouf Pasha, who was left to carry out the work begun by Col. Gordon for the suppression of the slave-trade, is proving an active abettor, and the iniquity is encouraged by the Egyptian Government. The sale and purchase of human beings continues to be practiced on a large scale in the Hedggy Yemen, Nubia, Abyssinia, and at various points on the coast.

FOR two score years, more or less, the Church has been praying—once a year, anyway—that God would open a great and effectual door to the heathen. These prayers have been answered with interest, and doors have been opened numerous enough and wide enough for all God's hosts to march in abreast. But here we stand, gazing helplessly at the open doors, and waiting for infidelity to go in and take possession of the land.—*Missionary Outlook*.

It was stated at the annual meeting of the Church Missionary Society recently held in Exeter Hall, London, that the total receipts for the past year had been \$1,047,040, being \$7,140 less than the expenditure.

AN English gentleman offers \$35,000 a year for the establishment of a mission Sowdan, a wide region in Central Africa, provided American Baptists will raise \$15,000 for the same object.

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No. 4.

Our Supplementing Scheme.

BY REV. E. D. MILLAR.

The question of Ministerial support is gradually drawing a more adequate measure of attention. The Union of Presbyterianism, our Foreign Missions, and Collegiate Education have for some years past engrossed the chief attention of our Church courts. But during the past year there has been a manifest disposition on the part of presbyteries, synods, and assembly, to consider the best method of aiding our weak congregations, and doing justice to the brethren laboring therein. This interest is in part the result of the fundamental character of the question itself, for no church can prosper which does not care for its weak ones; and partly the result of special circumstances in the various sections of the church. In the Western section where the aiding of weak charges is a department of the Home Mission Board's work, the opening up of the North West, with its heavy demand for purely missionary work, is compelling the church to review the question of supplements and consider in what way this most important work can be accomplished. The same necessity for review in the Eastern section has become evident from the present condition of our Supplementing Fund.

The Supplementing Fund of our Church, has been drifting deeper and deeper into debt, for years. In 1876 there was a balance to credit of \$910, next year the balance disappeared and a debt of \$73 was incurred. Debt in 1878 was \$366;

in 1879, \$1084; in 1880, \$1017; and in 1881 it has reached \$2121.

Two or three facts are to be noted in connection with this statement: (a) Five years ago forty congregations actually received aid, last year only thirty-six. (b) Five years ago the amount actually expended was \$5209, last year \$3957. (c) During these years special efforts have been made to reduce expenditure and increase revenue. The former effort has been much more successful than the latter; for while expenditure has been reduced 20 per cent, revenue from congregational contributions has remained almost stationary, and the pressure of economy may prove fatal to the scheme. It will be observed indeed that the union of 1875 placed additional burdens on this fund, but it is also to be borne in mind that the United Church had a wider constituency and received larger grants from Scotland.

To what causes then are we to attribute the financial straits in which this scheme is now involved? It cannot be any doubt as to the value of the work designated, for with limited funds the Supplementing Committee has done an immense amount of good work, nor can there be any question but that the committee has endeavored to practise the most rigid economy. What then?

(1) The funds coming from the Home Churches have been gradually decreasing, and have reached the vanishing point. This fact, however embarrassing at present, will no doubt ultimately work for our advantage. Further dependence on external help would be a weakness and not a source of strength to the Eastern

section. We are amply able to do the work Providence has placed at our door, and the sooner we face the responsibility the earlier will we reach a sound financial position.

(2) But again the liberality of our church has never been fully tested by our present scheme. There are not less than 20,000 families organized in congregations or mission stations, under the care of the Maritime Synod. In 1879 these families contributed to this fund only at the average rate of 13 cents, or if we include special donations 18 cts. Last year the rate was 14 cts., or including donations 16 cts. During the present year the rate is 14½ cts., or including donations 15 cts. Again looking at the matter from the congregational point of view, only 70 per cent of our charges have on an average contributed anything to this fund during the last five years. The amount we raise for Supplements is only one-third of what we raise for Foreign Missions, only one-third of what we expend on Education, less than we raise for Home Missions, and nearly equalled by what our children raise for Mission Vessel and Schools. Taking these facts into consideration it cannot be said that our present scheme has adequately tested the liberality of our people. But why? Partly, no doubt, because it has been over-shadowed by other questions, to which the church was addressing her strength. Partly also because it has failed to grapple with the whole necessity of the situation.

(3) It is to be confessed that our Supplementing scheme has never reached the whole field. Many pastors whose local support is very inadequate receive nothing from this fund. Last year *six* of our ministers received from all sources less than \$400 as salary; of these, *three* were aided, and *three* received nothing from the fund. In *six* other charges the salary varied between \$400 and \$500. Here also *three* were aided, and *three* left to local resources. *Twenty-four* of our pastors received salaries ranging from \$500 up to \$600. *Fourteen* of these were

aided, and *ten* received nothing. Of *thirty-six* charges whose pastors last year received from all sources less than \$600, *twenty* are aided, *seven* left without help, and this while thirteen charges in which the salary varies from \$600 to \$900 are aided from this fund. No doubt the committee has done its best with the funds intrusted to it, and the Assembly has steadily endorsed its administration. No doubt also there are just reasons why many of these charges should receive no help, so long as the Fund is on its present footing. Yet while the committee is justified, the Fund is weakened, for it is not in the nature of things that any pastor can grow enthusiastic over any scheme which seems to work so unequally.

Taking these and other kindred facts into consideration it seems clear that there is a case for review. The church must reconsider the constitution of this fund, and devise more liberal things for her weaker charges.

E. D. MILLAR.

Lunenburg, June 28th.

Scottish Ecclesiastical Assemblies.

UNITED PRESBYTERIAN SYNOD.

The United Presbyterian Synod met on the second of May. The meeting was a very quiet one, there being no exciting question before them.

The Report on Statistics showed the number of congregations on the roll of Presbytery to be 549. In these were 858 Sabbath schools with 10,899 teachers and 84,440 under instruction. The number of members in full communion was 173,982, being 152 less than in the previous year. The aggregate attendance at prayer meetings was 23,748. The amount of congregational income for congregational purposes was £244,747, showing an increase on the preceding year of £19,345 0s. 5d. The average contribution for congregational purposes was £445 16s. 2d., or very nearly £36 more than in 1879.

For missionary and benevolent purposes there had been raised £81,779 3s. 9d., being an increase of £2,530 4s. on the preceding year. The amount received from legacies and other donations not congregational has been £56,457, being an increase of £24,391. The total income of the church for 1880 was thus £383,004, which is £46,266 more than the income for 1879, and greater than any year since 1876 when the English congregations were separated. This gave an average income for each congregation of £697 12s. 10d., or £2 4s. per member. The total income of the Synod for its various funds was £100,288 14s. 1d., being an increase on almost every fund.

The Report on the Scheme for the Augmentation of Stipends was, under all the circumstances, highly satisfactory. The object of this is to raise all stipends to a minimum of £200 with manse. This was attained during the past year in regard to all congregations complying with the terms, viz. : that they pay at least £90 to their minister, and at the rate of 14s. per member. The number still below £200 is 78. Four years ago there were 114 ministers whose stipends were under £197 10s. The Evangelistic branch of the Home Mission Fund was also in a satisfactory condition.

In Foreign Missions this church has taken the lead among the Scottish churches. She occupies eight mission fields, Jamaica, Trinidad, Old Calabar, Caffraria, India, China, Spain, and Japan. In these there are 49 ordained European missionaries, 4 European medical missionaries, 3 European male teachers, and 10 European female teachers, 14 ordained native missionaries, 74 native teachers or evangelists, 147 school masters, 24 native female teachers and 8 other agents, or in all 333 educated laborers, doing their respective work in 63 principal stations and 153 outstations, with 9687 communicants and 2014 enquirers, and 170 week day schools with 10,707 scholars. During the past year the communicants have increased five and a half per cent, enquirers six per

cent, and the scholars ten per cent. In regard to the different fields the secretary stated :

“Notwithstanding the severe and impoverishing droughts in Jamaica, their mission there was in a healthy condition. The Calabar mission, which seemed so long fruitless, was now one of the most fruitful. The increasing number and activity of the communicants, the increasing number of students in training as teachers and evangelists, and the manifestations of a Christian liberality not yet reached in our own land told of the changes which the gospel had wrought. A new tribe which had long resisted their approach had been visited, and they now invited teachers to settle among them. The war in South Africa had been a disturbing influence in their Caffrarian mission, and yet the membership had risen in the course of the year from 1044 to 1199, the inquirers from 354 to 463, and the scholars from 791 to 346. China was inviting them more loudly than ever. It was the concurrent testimony of those who had most closely studied the changes which were going on in that great empire, that there was at the present moment a grander opportunity for the spread of Christianity than there had been for the past twelve years. In Japan the inhabitants were showing willingness to hear the truth, and, under God's blessing, the promise of rapid enlargement seemed very great. They had added no new field to their missions during the year ; but they had added a new agency in the shape of Zenana work, for which Miss Katherine Miller was about to proceed to India to engage in.”

The total income of the fund was £43,073, showing an increase on the previous year of £8543. Intimation was received of a legacy of £50,000 for mission purposes by the late Thomas Biggart, who had been during his life time one of the largest contributors to the funds of the church.

FREE CHURCH ASSEMBLY.

This body met on the 19th May. The subject which almost engrossed attention was the case of Professor Robertson Smith. Our readers are aware that this case has been some time before that church. Some time ago he propounded views in regard to the books of Scripture, which gave great offence, maintaining, for example; that of what was known as

the five books of Moses, it was probable that not more than the ten commandments were written by him, and that the Levitical laws were "got up" by the Jewish priests about the time of Ezekiel and published by them in the name of Moses. He still, however, professes his faith in the inspiration of these books. At the last General Assembly he was replaced in his position as professor, but very soon after a publication appeared, which had however been previously prepared, containing views fully as objectionable as those in his former writings. Accordingly the question came before the commission at its meeting in October when he was suspended from the discharge of the duties of his chair. The first question was as to sustaining the action of the commission. This was done by a vote of 439 to 218. This was followed by a resolution, which, after reciting the past history of the case, sets forth that Mr. Smith had lost the confidence of the Assembly, who as charged with the responsibility for the oversight of the teaching in the Divinity Halls, therefore, find themselves "constrained to declare that they no longer consider it safe or advantageous that Professor Smith should continue to teach in one of her colleges." Strong opposition was shown to this proposal, the ground taken being that it was unconstitutional to remove him from his office except on charges proved. The motion was carried by a vote of 423 to 245, and, on the next day, another resolution removing him from his chair passed by a vote of 394 to 231. There was much feeling on the subject, but the discussion was calm and thoroughly Christian in its tone.

The Report on Missions to the Jews shewed receipts £4183 and expenditure £4395. The convener in introducing it had much to say as to the prominence into which the Jews were coming in the great movements of our day.

The Home Mission committee also presented a favorable report.

The Sustentation Fund amounted to

£171,719 10s. 9d., being an increase of £256 18s. 3d. There was a decrease from Congregational contributions of £1006 12s. 8d., but an increase in donations and legacies of £1263 10s. 11d. This allows the same amount as last year, viz: £182 to ministers whose congregations pay at rate of 10s. per member, £171 to those paying at the rate of 7s. 6d., and £160 to all others on the fund. (The total sum reported as raised by the members of the Free Church for all purposes is £590,333 1s. 6d., being at the rate of £1 19s. per member.) At present it is the aim to make the minimum stipend £200. This has not been attained but Dr. Wilson advocates that an effort should be made to raise the standard of liberality and to aim at £300.

The committee on Foreign Missions gave an interesting report of the work under their charge. The whole receipts were £65,000, of which 35 native congregations gave £9100, Europeans abroad £3100, and £8800 was received from Government grants for education. Another £20,000 was derived from the ladies' society for female education, leaving £23,000 as the direct givings of congregations at home. Several missionaries addressed the Assembly, among others the Rev. John Inglis, who is reported as speaking as follows:

"There were now five great missions among the thousand islands of the South Seas. These missions, which were the London Missionary Society, the Wesleyan Society, the Church Society, the American Board of Foreign Missions, and their own Presbyterian missions, employed about 100 missionaries and five well-equipped vessels. In regard to the success of the missions, the South Sea missionaries were quite prepared to submit to the test of results. Through these missions some 300 of the thousand islands had been won over to Christ, had abandoned heathenism, and professed Christianity. Over these 300 islands, where seventy years ago it was at the risk of a man's life if he landed and certain death if he was shipwrecked, life and property were as secure this day as in any part of the city of Edinburgh. The whole number of Protestant missionaries at the present time was said

to be about 2200, and the whole number of converts about 2,000,000. Now, the number of converts on the South Sea Islands was about 300,000, being about one-third of a million and one-seventh of the converts to Christianity throughout the world. Their missionaries were one-twentieth and their converts were one-seventh; or, in other words, the South Sea Mission converts, in proportion to the number of missionaries, were three times more than the average for missions throughout the world. Again, it was said the Scriptures were translated into 300 languages, but there were only 58 complete translations of the Bible printed, of which possibly about forty had been prepared by Protestant missionaries during the present century. Of this forty, eight had been prepared by missionaries in the South Seas—one-twentieth of the missionaries had prepared one-fifth of these translations. In the New Hebrides there were twenty languages spoken, and they would require twenty Bibles before the natives would be enabled to read the Word in their own tongue, but they had at present six translations going on. Mr. Inglis also stated that in the New Hebrides there were from 70,000 to 100,000 heathens, and that the Presbyterian mission had twelve or fourteen mission stations, 4000 people receiving religious instruction, 800 church members, an excellent staff of teachers, and a fully-equipped vessel. They also possessed £3000 of an insurance fund, and they started their labors this year with a working balance of £1200. (Applause.)"

The receipts for the Colonial Mission fund 3813/.

Professor McKnight addressed the Assembly.

ESTABLISHED ASSEMBLY.

This court met at the same time. There was little before it of an exciting nature. Only two matters were before it approaching to this character, one was what is known as "Scotch sermons," and the other was Blantyre Mission. The first of these is a volume containing sermons by a number of ministers of the Church of Scotland, which are regarded as on important points contravening evangelical truth. Overtures were sent up from various quarters on the subject, but these were all thrown out. The matter, however, came up in regard to one Mr. Mc-

Farlane, of Lenzie, by appeal from his Presbytery. In one sermon in the volume he had represented the "modern Theologian" as stating all the objections to the received truth of the church, leaving the impression that himself was the modern Theologian who held such views. A resolution was adopted requiring him to say whether these were his own opinions, and on his saying that they were not the matter was settled.

The Blantyre Mission was established on the shores of Lake Nyassa, in Africa, and the trouble was that a scheme having been adopted partly evangelistic and partly industrial, the missionaries had become involved in civil affairs in a manner that had caused great scandal—having given consent to the execution of one native and the flogging of others. A commission had been sent out which found the facts to be much as alleged. The Assembly now resolved to continue the mission, but to separate the educational and evangelistic from the industrial department.

The Colonial Committee reported that at the beginning of the year they had been 2038/ in debt—that the expenditure on Colonial work proper had been cut down from 7347/ to 5900/., that no new grants had been given, that they had received from Mr. Buist's trustees the sum of 7142/., so that they had now a surplus of 1300/. The Revds. Dr. McKnight and Mr. Duncan, of Halifax, addressed the Assembly.

The Committee on Jewish Missions reported receipts 5024/ 16s. 5d., being 528/ less than previous year, and expenditure 5354/.

"The report presented several features of special interest. The number of baptisms—ten in all—was larger than for any one year in the history of the mission. In Smyrna especially there was a real movement towards Christianity among adult Jews. There were enrolled at the nine schools 2109 pupils, of whom 1038 were Jews—the largest number ever returned. It was very significant that the Jews were putting forth strong efforts for the education of their girls. The com

mittee have strong inducements to prosecute their mission with greater energy; the only discouragement was the apathy of the Church. The work in the mission field was increasing, but a corresponding effort was not put forth. A special effort was to be made, however, to establish a Medical Mission at Smyrna, but it could not be maintained unless the funds were considerably increased. The report then went on to state what had been done at Constantinople, where the Rev. Mr. Spence labors, and where much opposition was experienced from the Jews themselves. At the schools there the attendance was 521, including 80 Greeks. At the services for the British community the average attendance was 42. In Smyrna, where Rev. W. Charteris, is missionary, the schools were well attended by 415 children, of whom 134 were Jews; the others were Greeks, Germans, and English. The character of the teaching was much prized in many quarters because of its religious training. Mr. Charteris often visited the bazaars and engaged in conversation with the Jews; the topics generally discussed were the Messiah—His person, office, and work. Mr. Charteris also did much work among the British community, resident and seafaring."

The Home Mission committee reported receipts 15,982*l.*, including collections 6427*l.*, legacies 8711*l.*, donations 364*l.* There were 51 mission stations with an attendance of 6232 and 1944 communicants.

The Foreign Mission committee reported receipts from congregational collections 7714*l.*, legacies 8455*l.*, other sources 492*l.*, in all 16,663*l.* 8*s.* 8*d.*, and expenditure 16,062*l.*, being for India 11,500*l.*, Africa 3170*l.*, and China 1600*l.*

The whole contributions of the Church to all objects as reported by 1340 parishes was 377,742*l.*

THE annual Sunday-school gathering took place recently at Sheffield, G. B. The largest gathering was in Norfolk Park, where 12,000 scholars, 1,500 teachers and 60,000 spectators assembled. The Wesleyan schools met at Wesley College, numbering 6,000 scholars, 1,000 teachers, and 10,000 spectators. The Episcopal schools had several gatherings in different quarters.

Moravian Missions.

John Wesley was indebted to Moravianism. For this reason Methodists have always cherished most kindly sentiments towards this Church. We rejoice to hear of its continued prosperity. The following facts were reported the other day at the Annual Meeting in London in aid of Moravian Missions:—

That Church, which is Episcopal in its constitution, and thoroughly evangelical in its creed, was formed under its present name in 1457 out of the wreck of the Bohemian Church, after the Martyrdom of John Huss, and about 60 years before the Reformation. At present they have 99 stations, 291 European missionaries, 33 native ministers, 1,485 native assistants, 73,473 converted heathens, besides 17,000 children in their schools. Last July the converts were thus distributed:—Greenland, 1,533, stations 6; North America and Labrador, 1,578, stations 10; British West Indies, 32,994, stations 30; Danish West Indies, 3,854, stations 5; South America, in Surinam, 21,247, stations 14; Musquito Coast, 1,080, stations 6; South Africa, 11,027, stations 15; Australia, 128, stations 2; Thibet, 32, stations 2. There has never been any lack of evangelists in this eminently missionary church, more than 2 per cent. of whose members devote themselves to this work. It is desirable to look beyond our own boundaries. Vast numbers of Christian people have no adequate conception of the world. Christ's Kingdom on earth is not the feeble thing many imagine it to be. Christendom is much divided. Nevertheless the purpose of God is worked out.—*Methodist.*

At the general assembly of the Welsh Calvinistic Methodists, it was reported that the increase in membership during the past ten years in South Wales had been 11,794, the membership now numbering 48,530. In North Wales the increase during the same period in membership had been 14,450 and there were now 71,499 members on the roll.

Why the English New Testament should be revised.

BY REV. PROF. CURRIE.

Had the New Testament been originally written in the English language, and had its text been transmitted perfectly pure, not only would no need for revision have existed, but any change as the result of revision might be deservedly stigmatized as a corruption of the word of God. The New Testament, however, was written in Greek; its text has undergone certain changes in the course of transmission; the English translation was made at a time when not one title of the material existed which now exists for the adjustment of the Greek text, and when the science of textual criticism was yet in its infancy; many English phrases have become obsolete, or are now used in a sense somewhat different from that which they once had; and the scholarship of the church is much riper than it was two or three hundred years ago. Such considerations as these show the necessity of revision. The excellency of the authorized version is not questioned. It deserves all the praise that has been accorded it. But if it can be improved so as to represent more fully the mind of the Spirit, the work of revision is not only allowable, it is demanded.

Before the invention of printing, writings were transmitted by the laborious process of copying. In this way the Bible was handed down from age to age. The autographs of the inspired writers were copied, these copies in their turn were transcribed, and so on. So rapidly did christianity extend, and so eager was the desire to have the word, that many thousand copies of the New Testament in whole or in part must have existed in the early centuries. Still, with the greatest care on the part of transcribers, errors would creep in and be perpetuated. So many as 150,000 various readings have been discovered in extant manu-

scripts. The great bulk of these, however, are of trivial importance, many of them referring only to matters of spelling, &c. Even the most corrupt manuscript contains the doctrine of christianity unimpaired. The science of textual criticism sits in judgement upon the various readings, and selects those which present the strongest claims to be regarded as part of the inspired word.

Now, when the Greek Testament was first printed, critical material was very scanty. Editors had few manuscripts, and these were of recent date. Hence our English version is the translation of a text founded upon a basis comparatively narrow. While this is startling, it is by no means an alarming statement, for after modern criticism has exhausted itself in the reconstruction of the text, it will leave intact every doctrine contained in the authorized version. Not only so but superficial readers will hardly discover that any changes have been made. Upwards of 1700 manuscripts of the New Testament in whole or part are now known to exist. Of these the three most valuable are the Vatican, the Sinaitic and the Alexandrine, uncials dating so far back as the fourth and fifth centuries. The testimony of these precious witnesses has not had a hearing in the *textus receptus*,—i. e. the Greek text as we now have it. All critics admit that this testimony is of first class importance. Then, the testimony of such early translations as the Syriac, the Latin and the Coptic, is better understood now than formerly. So also is the evidence afforded by the quotations which are embedded in ancient ecclesiastical literature. A judicious use of this mass of evidence must yield a text much purer than that which was originally printed. Every intelligent lover of the word must admit that this evidence not only *may*, but *should* be utilized.

Another consideration which shows the need of revision is the fact that English, like every other language undergoes change. In process of time certain words become obsolete or assume a different

meaning. Hence, however accurate a translation may be at the time when it is made, it needs revision as the centuries roll on. This remark applies to the authorized version of the New Testament. It contains expressions which are not now used, and in some cases words which have gradually assumed a different shade of meaning. For example, the word "let" which now means *permit* is used in Rom. 1: 13, in the sense of *hinder*,—a meaning exactly opposite. So in Matthew 17: 25 the term "prevent" is used in the sense of *anticipate*. In Acts 21: 15 the expression "we took up our carriages" might seem to teach that the apostle enjoyed a luxurious mode of travel, whereas the meaning is, "we took up our baggage." In 1 Peter 4: 8 the authorized version reads that "*charity shall cover a multitude of sins.*" Ignorant persons have regarded this as proving that *almsgiving* will secure for the giver the pardon of sins. Such an interpretation could not be put upon the words if instead of "charity" the term *love* was substituted—a rendering which the Greek demands. These examples will suffice to show the necessity of removing from the authorized version every word which, either from disuse or change in meaning, does not express the sense of the original.

The need of revision is further evident from the fact that the scholarship of the church is more accurate and extensive now than when the English version was made. Great attention has been paid to the study of the Greek New Testament. A more exact knowledge has been obtained concerning certain tenses and constructions. Exegesis, too, is conducted on a more scientific basis. One passage has been made to flood another with light. Such men as Alford, Lightfoot, Ellicott, Eadie and Hodge, have by their critical commentaries contributed much towards a more correct rendering of the original. Take a few examples illustrating the necessity of revision, in the case of passages whose exact import was not caught by our translators. The expression "O

fools," in Luke 24: 25, is much too strong. The meaning is *unperceiving* men—men *without understanding*. In Acts 2: 3, the authorized version reads: "And there appeared unto them *cloven* tongues, like as of fire, and it sat upon each of them." This hardly expresses the meaning; for the idea is that tongues, which appeared like little flames of fire, were distributed and sat upon those in the house. The passage in 1 Cor. 4: 4, has been incorrectly rendered, "For I know nothing by myself, yet I am not hereby justified; but he that judgeth me is the Lord." According to this rendering, the first clause would make the Apostle mean that his knowledge was not self-derived, but obtained from God, whereas he means, and the translators should have brought out the meaning, that he is not conscious of any official delinquency, yet he is not hereby justified, but He that holds an impartial enquiry on him is the Lord. The correct rendering of the perfect tense in 1 Cor. 15: 4 brings out an important shade of meaning: "And that he was buried, and that he *hath been raised* on the third day according to the Scriptures." The *burying* as an historical fact has passed away, but the *resurrection* has not passed away, for Christ still lives as one who *has risen* again from the dead. The authorized version reads, " * * * and that he rose again the third day according to the Scriptures,"—making the resurrection a simple historical fact.

The Anglo-American revision of the authorized version of the New Testament, a work commenced ten years ago, has at last been completed, and is now in the hands of millions of readers. It is too soon to pass a verdict upon it; but surely it is not too much to claim that this work, performed by forty scholars representing the piety and learning of the British and American churches of the 19th century, should be entitled to the most respectful examination; nay, it is not too much to expect that this work, as a whole, should be superior to the authorized version, even altho' that time honored translation gathers up the ripe fruits of many lands and of several generations.

Report on the State of Religion given at the Synod in New Glasgow.

In submitting their Report on the State of Religion for the past year, your Committee would, at the outset, call attention to the meagreness of the material placed at their disposal, and from which their report must necessarily be prepared.

Of our eleven presbyteries *seven only* sent reports on the state of religion within their bounds to your committee.

The remaining four, viz., Newfoundland, Victoria and Richmond, Wallace, and P. E. Island have given us no report.

Taking the whole Synod, only 72 congregations out of a total of 185 have reported on the State of Religion to their respective presbyteries. Thus 111 or 60 per cent of the whole have failed to do their duty in this respect, and consequently we are altogether in the dark regarding the most vital interests of *three-fifths* of our congregations.

Again taking these presbyteries which have reported what do we find?

In Halifax presbytery 19 sessions out of 29 reported or 65 per cent; in Lunenburg and Yarmouth 7 sessions out of 10 or 70 per cent; in Truro 5 out of 15 or 33 per cent; in Pictou 11 out of 20 or 55 per cent; in Sydney 8 out of 13 or 61 per cent; in Miramichi 10 out of 15 or 66 per cent; and in St. John 8 out of 29 or 27 per cent.

The percentage of Sessions heard from through the seven reporting Presbyteries is only 34 or a little over one-half of the whole.

It must be evident from all this, that your Committee is not in a position to submit as full and accurate a statement to the Synod as is desirable—that we are required to make bricks without straw.

STATE OF RELIGION.

The State of Religion in its *primary sense is the state of the heart towards God*. This however can only be known by God Himself, and, may we not add, by the individual who is a child of God, of all others, our Lord's words may be used "By their fruits ye shall know them." We are under the necessity of judging of the State of Religion by a consideration of those acts by which the divine life manifests itself, such as the worship of God, attention to and interest in ordinances, the advancement of the Redeemer's Kingdom, at home and abroad, with the sacrifices which are made of time and means to secure this end, the state of

morals, and such other tangible and visible things as are the product more or less directly of God's grace.

The topics upon which information was sought by the Assembly's Committee were, speaking generally, the following:

1st. Attendance on means of grace.

2nd. Sympathy with and activity in Church work.

3rd. Spiritual life and growth.

4th. The young—their knowledge of the Scriptures, doctrine and government of the Church.

5th. Christian liberality of our people.

6th. Hindrances to religion.

On all these subjects more or less information has been elicited, the substance of which, according to the best of our judgment is as follows:

I. ATTENDANCE ON ORDINANCES, ETC.

As to this point the reports are on the whole quite satisfactory and encouraging—in some cases even cheering. Our people do not seem to be losing their regard for the Sanctuary and the means of grace. In the language of one report, "your committee feel justified in stating after a careful consideration of the answers to this question and after making due allowance for differences of temperament, which will unavoidably give a tinge to representations made on this subject by conscientious men, that their seems to be at least a measure of *improvement* in the various ways mentioned in this question, while it does not appear that there has been declension anywhere."

As much may be said of "life and conversation." Prevailing forms of vice meet with decided opposition from our people. It is not too much to say that the common vices of society are not met by any more determined opposition from any class than from the Presbyterians of these Lower Provinces.

II. SYMPATHY WITH, AND ACTIVITY IN, THE WORK OF THE CHURCH.

On this phase of the Church's life we cannot speak so positively. It has a dark as well as a bright side. In more than one sessional report it is stated that the pastor has little or no assistance in visiting the sick, prayer meetings, and Sabbath schools. Others say they find it less difficult than in former years to obtain help in congregational work. In the majority of cases, however, and we think in the *large* majority, our ministers hands are upheld by a goodly number of willing workers.

One session reports thus: "The office bearers have their respective districts. The elders visit quarterly, before each

communion and also in cases of sickness. All of them except one are in the S. S. They with several of the members take part in the congregational and district prayer meetings.

Perhaps the real state of matters may be ascertained by quoting from two of the Presbyterian reports. The one says, "on a careful review of the whole, your Com. are of opinion, that while *marked* indications of sympathy with the church's work are often wanting, yet there does exist a considerably large measure of christian fidelity as indicated by the visitation of the sick and by a readiness to assist in conducting prayer meetings and S. schools."

The other says: "Our feeling is that there is not that hearty sympathy with the work of the church in spiritual matters that ought to exist."

Although we believe that, taken as a whole, the sympathy and co-operation of our people is in advance of what it has ever been, yet we are very far short of what we ought to be in this respect.

III. SPIRITUAL LIFE AND GROWTH.

The Com. have no evidence that any "special work of grace" took place within your bounds during the year, nor yet of any "special encouragement" afforded to any of our brethren in their respective fields of labor.

Still we have reason to believe that there is both life and growth of a spiritual character to be found among us, and that the cause of Christ is steadily and certainly, if slowly and unostentatiously, progressing. There is advance along the line, as a whole, in membership, church attendance, Sabbath school activity, liberality, and we are true, in true piety and all the christian virtues.

At the same time your Com. would not hide the fact that quite a number of sessions answer the questions on this subject in a very desponding tone, while others, apparently with nothing favorable to state, give no answer. We have come to the painful conclusion that the "cause of Christ is prospering and making inroads on the world," in many congregations, is very little indeed.

IV. THE YOUNG.

Their knowledge of the Scriptures, doctrines and polity of the Church.

There is a *fair* and *growing* acquaintance with the Scriptures among our young people. For this we are largely, if not chiefly, indebted to the S. school, now, happily to be found in every congregation.

Through the study of Shorter Catechism,

which is in general use in our homes and S. schools, our young people have also some knowledge of the *doctrines* of our Church. Still there is much room for improvement in this direction.

Generally our youth know little or nothing concerning our church polity. Manuals on this subject are not in common use, and instruction is rarely given from our pulpits or otherwise, thereon.

Complaints are general that so few of the young—young men especially—are assuming the obligations of a public profession. We are happy to learn that there are some exceptions to this state of things. Where public professions are made, however, we are glad to be assured that they are followed by a life and conversation becoming the Gospel. It is gratifying to know that no vicious or sceptical tendencies are reported to exist anywhere among our young people.

V. CHRISTIAN LIBERALITY.

In the judgment of your Com. there is an increase in the exercise of this grace within our jurisdiction. Many of the returns speak with a positiveness as to this pleasing fact, which is wanting in the answers to questions generally.

At the same time it appears that the church's liberality is not well distributed over the members and adherents. Giving is confined, in most congregations, to the heads of families or to a certain number of the "better off" portion of the people.

This is more especially true of contributions for congregational purposes. In the support of missions and Church schemes, but especially the former, the privilege of giving is more generally embraced, even the little ones in the home and S. school contributing their cents, half dimes and dimes.

Among our wealthier congregations in towns and cities there are some admirable examples of bountiful giving; and still we are not sure but that some of our poorer country congregations are equally liberal in proportion to means and privileges enjoyed.

A goodly number of our congregations have abolished pew rent and support the means of grace on the scriptural system of voluntary and weekly offerings.

VI. HINDRANCES.

There are many hindrances specified in the reports on hand, such as intemperance, profanity, promiscuous dancing, licentiousness, worldliness, Sabbath breaking, etc.

It does not appear however that these evils, as hindrances, are any more active than in years past. Some of them, such

as intemperance, licentiousness and promiscuous dancing, are, we believe, slowly and steadily disappearing.

The Presbytery of Halifax has to testify against Sabbath desecration in the running of trains on the I. C. R.; but in general the Sabbath is well observed, though there may not exist the reverence of times gone by for its blessed and hallowed hours.

One report justly emphasizes the "want of home instruction and family training" as a primary hindrance to the cause of vital godliness.

The great hindrance however, as all will admit, comes not from without, but from within, and is found in the state of unrenewed heart. Thence comes all irreligion, thence all man's deadness to the claims of God, the interests of the soul and the solemn realities of eternity.

In conclusion, your Committee would again refer to the smallness of the number of sessions which have done their duty in this matter in the past year.

If any good purpose is to be served by Assembly and Synodical Committees on the State of Religion there must be a more general response by sessions to the questions of the circular issued from year to year on this subject.

In our opinion the highest end of these Committees is served, not in submitting an annual report, however abundant the information from which it is prepared, but, in the spiritual results which accrue to sessions and congregations, from the conscientious attempt, faithfully and fully, to answer the questions sent down to them.

In discharging this duty sessions are brought face to face with their work as they would not be in neglecting it.

They are called upon to take stock, so to speak, to balance their spiritual accounts. If favorable replies can truthfully be given, then good and well. Satisfaction, gratitude, joy will be theirs. But if not, deep solicitude, earnest prayer, and a girding of the loins for harder work will be the result.

In either case the Committee on the State of Religion will be a means of grace to our sessions, and through them to our congregations.

Looking at the matter in this aspect, your Committee would recommend,

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

2nd. On the next Sabbath thereafter

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

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

An Historical outline of the Presbyterian Congregation of Sheet Harbor.

BY REV. RICHMOND LOGAN.

The congregation of Sheet Harbor includes also the adjacent districts, Quoddy (including Salmon R.) and Moser R. on the East, and Spry Bay, Popes Harbor and Tangier on the West. The entire length of the congregation is about forty miles. Besides these there are the following stations requiring occasional service, Beaver Harbor, Lochaber, Shoal Bay, Mooseland, and we may also add Fifteen Mile Stream.

In sketching the history of this congregation we may conveniently divide it into the following periods:—(1) The Period of Occasional Supply; (2) The Young Period; (3) The Sprott Period; (4) The Waddell Period; (5) The Dickie Period; (6) "The time that now is."

I. THE PERIOD OF OCCASIONAL SUPPLY.

Sheet Harbor was first settled in the latter part of the 18th century by 300 disbanded soldiers, who received grants of land, chiefly on the east side of the harbor. Of the early settlers only a few names now remain. The Lowes, McPhee's, Rutlidges, Fraser's, Currie's, Watt's and Logan's are now all that are left of them; "left of 300."

It is said that a man named Lydiard settled here before the "three hundred" and owned a saw mill where Mr. John Hall (Lakchouse) now has a similar establishment.

Of the early settlers nearly all were

Presbyterian, and from that day to the present time Sheet Harbor has remained true to the faith of Calvin, Knox, and the Westminster Confession. During the first period there was great dearth of spiritual instruction among the people and gospel ordinances were but seldom enjoyed. This was owing chiefly to the then isolated condition of the place, there being no access except by water. About the year 1800 Rev. Mr. Graham from Stewiacke visited this shore. We cannot say how often. An old gentleman still hale and hearty informed us the other day that he was baptized by Mr. Graham. From this time up till about the year 1815 there was no regular supply. At this time the congregation worshipped in a log church.

II. THE YOUNG PERIOD

From about 1815 to about 1825.

For a few years this place enjoyed the regular ministrations of the Rev. Mr. Young, a Scotchman who came here from Montreal. He is still remembered by the oldest inhabitants and is described as a man 6 ft. 6 in. tall and very stout with an "eye in his head like a hawk," "a nice preacher who would give you good advice." His wife was of corresponding proportions.

Mr. Young, it appears, was never regularly settled as pastor of the congregation. He lived in a school house and combined the duties of the pedagogue with those of the preacher. He died about the year 1825 and his bones rest in the Sheet Harbor churchyard but without headstone or monument.

III. THE SPROTT PERIOD.

This embraces a period dating from about the close of the previous period till within a year or two of Mr. Sprott's death.

This congregation owes much, by God's blessing, to the labors of the late Rev. John Sprott, of Musquodoboit. He almost appeared to claim this as a part of his congregation, and there is no doubt it occupied as large a place in his affections

as the congregation of which he was the regular pastor.

One cannot be long in Sheet Harbor without hearing about Mr. Sprott. Two perennial springs bear his name; one midway between Sheet Harbor and Musquodoboit and the other between the former place and Spry Bay. His eccentric manner and droll sayings are still often the subject of conversation while they unite in testifying to his self denial and faithfulness to the cause of Christ on this shore. Towards the close of his ministry instead of giving up his visits to the shore—as his advanced age and the state of the roads might well incline him—he came more frequently, about once a month. To fulfil his appointment he would come, a distance of about 40 miles, through rain or snow storm or piercing cold.

There were at this time two elders in the congregation, the late Messrs. John Bebie and William Hall, whose united descendants still do much to uphold the Presbyterian banner in Sheet Harbor.

Mr. Sprott also visited the adjacent districts, sometimes going in a boat, sometimes on horseback and often on foot. At Taylor Head he was sure to find a welcome among the McArtys and Newcombes and the hospitable roof of the late Mr. Bollong of Pope's Harbor often sheltered him.

On his way eastward he would sometimes call at Beaver Harbor, halting at Quoddy, where the late Mr. Kirker had built, for the "holy man," "a little chamber on the wall" where was "a bed, and a table, and a stool, and a candlestick." The writer arrived in Quoddy two years ago, just in time to see the "little chamber" which, like its builder, is now to be seen no more on earth, but the hospitality, like the mantle of Elijah upon Elisha, has fallen upon his son and a "big chamber" now receives the "man of God" who happens to travel that way. At this time the service was held in a private house. There were no elders. The Smileys of Salmon River, Hectors,

Robertson and Kirker were, at this time, the leading Presbyterian families.

Moser River was at an early date settled by a family of Mosers from Luenburg. These being of Lutheran stock, naturally inclined to the Presbyterian church as representing their views more nearly than any other Protestant church.

Here Mr. Sprott often found a hospitable home, and while they supplied him with temporal food he endeavored to break unto them the bread of life. During this period and subsequently, when Mr. Sprott could no longer come to the shore, other ministers from time to time gave occasional supply, notably, Dr. Sedgewick, late Rev. Mr. Waddell, senr., of Truro, the late Dr. Smith, of Stewiacke, and Dr. McCulloch.

IV. THE WADDELL PERIOD

From Nov. 6th, 1862, till Nov. 17th, 1868.

This period may be considered a prosperous one. It was a period of labor and toil, not without marked success. It was the seed time, and the fruit, much of it but we hope not all has been gathered since the late Rev. James Waddell has gone from labor to everlasting rest. He was inducted on the 6th Nov., 1862; he found but two elders, Messrs. Babie and Hall. His first work was to organize; this was no easy task. It seems unaccountable that this important field should have been so long without a settled pastor.

After a period of six years Mr. Waddell was forced on account of ill health to resign his charge. At the close of his ministry the membership of the church had reached 100 while two ruling elders had been added to the session.

V. THE DICKIE PERIOD

From 1869 to 1879—10 years.

A glance at the church records for this period shows the leading features to be activity, change, and progress. The Rev. A. B. Dickie was ordained and inducted on the 22nd Dec., 1869. If the former period was one of prosperity this one was still more prosperous. There was a steady increase in church membership in all the

sections. A large church at Sheet Harbor and neat commodious churches at Spry Bay, Quoddy and Moser River, all finished and furnished, stand as monuments of Mr. Dickie's labor on the Eastern Shore. God's blessing attended him and he did not labor in vain. At the end of ten years the membership had increased from 100 to 222 while the number removed from the roll was 114, most of whom had left the bounds of the congregation.

In April of 1879 Mr. Dickie received a cordial and unanimous call from the congregation of Milford and Gays River. As the long drives and increasing labor of the congregation here were beginning to tell upon his physical health he reluctantly resigned his charge and accepted the call to Gays River where his labors are equally blessed and equally appreciated. It is not too much to say that there was "mourning and lamentation" when Mr. Dickie left the shore.

VI. THE "TIME THAT NOW IS."

Mr. Dickie resigned in April, 1879. Mr. Logan, catechist, occupied the field during the following summer and on the 8th June, 1880, was ordained and inducted as pastor of the congregation.

The following table shows the present state of the congregation :

No. Members.....	254
<i>Elders.</i>	
Rev. R. Logan, ordained	June 8, 1880
John Hall,	“ Mar. 6, 1864
Thos. Robinson,	“ Mar. 6, 1870
John Kirker,	“ Mar. 6, 1870
William Robinson,	“ Dec. 13, 1874
James Moser,	“ Jan. 13, 1877
A. Russell Higgins,	“ Oct. 13, 1878
Alex. McArty,	“ “ “ “
J. Scott Holman,	“ Dec. 15, “
Wm. McKiel,	“ “ “ “
F. McMillan, M. D.,	“ Sept. 25, 1880
Angus Cruikshank,	“ “ “ “
W. Hay, (re-elected)	“ Oct. 17, “

Clerk of Session, Dr. McMillan; Secretary of Congregation, T. A. Baker; Treas., A. Cruikshank.

Foreign Missions.

Letter from Mr. Morton.

Tunapuna, May 25th, 1881.

In continuation of my letter of March 24th, I beg to report:—

(1) That the School which was opened at Arouca March 1st, has kept up an average of over 25 and is doing well.

(2) That a school was opened at Curepe Village May 1st, the people there pledging themselves to pay the room rent. The teacher—Akbar Ali—seems to be getting hold of a fine class of boys, who are working but come to be taught in the afternoon.

(3) The house we occupy is very uncomfortable in itself, inconvenient in situation, and uncertain in tenure, as we may be obliged to leave it at a months notice. I have therefore purchased land in a central position and have a building already framed and covered in. The upper story will be our dwelling and part of the lower will serve for a school and church till the progress of the work may justify or necessitate a larger expenditure.

(4) James R. Greig, Esq., of Glasgow, collected and forwarded £34 6s., stg. This amount has been reserved for a building at Frederick Estate. The building there is only delayed on account of the necessity of pushing forward the Tunapuna building before the wet season, and the difficulty of carrying on our mission work and overlooking the erection of buildings in different places at the same time.

(5) Present arrangements will suffice at the other two stations for a time. Later a school house will be needed at Arouca, and Mr. Zurcher has kindly promised a lot of land near the Arouca railway station for that object,

(6) His Excellency Governor Freeling has sent us unsolicited a donation of \$25. We are glad to report that the good will of the planters has been shown in various ways.

We hope to occupy our new premises by July 1st. This undertaking involves us in very considerable pecuniary responsibility, but it seems the simplest, quickest, and cheapest way to provide for our own health and for the necessities of the work.

Yours, etc.,
JOHN MORTON.

In a private letter dated April 25th, Mrs. Morton writes:—

“We have not been very well since we came up here, Mr. Morton was in bed three days. We are better now but we got a little frightened and Mr. Morton decided to build at once. It is a great undertaking here to build a comfortable house with very little money. We are very short of money for this new field.”

With the bitter experience that Mr. and Mrs. Morton have had of fever from living in poor dwellings in Trinidad, it is no wonder they were frightened. The frequent attacks of fever, ending in Mrs. Morton's long and severe illness, from which there seemed for a time but little hope of recovery, has taught them a lesson that they cannot forget. But their remembrance of the danger and anxiety is not enough. They cannot build a house out of the memory of their former sufferings. They cannot make bricks without clay. They give largely of their own salary to the mission, but that can do a very small part of the work. Those who are most likely to forget, and should not do so, are we who are living comfortably at home. We need to remember that our missionaries whom we have sent to tell the heathen of a Saviour have suffered in the past on account of the places in which they lived, and that it is our duty to provide for them dwellings in which they can live with safety while doing our work. Besides a house to live in, which is indispensable if they are to remain there and carry on their work, there are churches to build in this new district if the work is to be effectual. Mr. Morton in his letter in our May number says:—

“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. From continuous 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 to say \$400 from Coolies, \$400 from Europeans here, and \$400 from friends in Nova Scotia."

It will be seen from Mr. Morton's letter, given above, that he has decided to make one building answer for dwelling house, school and church at Tunapuna station.

So soon as the way is clear the other stations in this new field must be provided for. In past years the Crerar fund was a source of supply for buildings, leaving the annual contributions of the people to go to the support of the missionaries. That fund is now exhausted. The regular income of the Foreign Mission Fund is barely sufficient to meet the rapidly extending work in the mission field so that little can be given from it for buildings. These must be provided for by private contributions, donations, &c. There are many throughout our church who could give a few "shingles" to these mission buildings besides their regular contribution to the Foreign Mission Funds and be nothing worse but rather bettered. When the Europeans in Trinidad, and the Coolie converts give so generously, shall we be slack in following their example. It is *our* mission wrought by *our* missionaries, and yet we do not contribute as much to it as do the Coolies and the European residents in the island. As a thank offering for the success with which Providence has been pleased to attend it, THE MARITIME PRESBYTERIAN has decided to give, as its first instalment to missions, \$10.00 to aid Mr. Morton in putting up buildings in his new field, in the trust that many of its readers will, in addition to their other good deeds, give a helping hand in the same work.

A Relic.

MRS. GEDDIE'S FIRST LETTER.

To many the letter which we subjoin will be of the deepest interest. It is the first letter from Mrs. Geddie, written to the ladies of Pictou. The first public

letter from our first female missionary, nigh 33 years ago. On being received it was treated with all honor. Instead of being published in a newspaper it was printed on a sheet by itself, distributed among the congregations of the Church, and read with something of the kind of interest that might attach to a communication from another world. It is interesting to compare this letter with that of Mrs. Annand from the same island, printed in our last issue:

Island of Anceiteum, New Hebrides Group,
Nov. 13th, 1848.

Dear Friends:—

Two years have now nearly passed away since we bade adieu to our beloved friends and native land, and though an immense ocean now separates us; still in this distant, and dark isle, our thoughts often wander back to the land of our birth, and the friends we love and esteem; and deeply grateful do we feel to those, who by their kindness to us when leaving our beloved home, testified that they took a deep interest in the cause in which we are engaged, and we trust they still think of us, and often bear us and our cause on their spirits at a throne of grace. Among the many friends to whom we feel indebted for many tokens of kindness; to none do we feel more so, than to the 'Ladies of the Rev. Mr. McKinlay's congregation,' and feeling that you will be interested to hear of our movements, I shall endeavour to give you a brief account of our voyage from Samoa to this island, and of our movements since we arrived.

We left Samoa on the 3rd of July; in that interesting barque, the 'John Williams,' and altho' we were rejoiced at the prospect of soon being engaged in Missionary work; our feelings were deeply pained at being obliged to part with our own dear Charlotte, whom we could not think of taking among the people in quite a heathen state, and to whom she must be constantly exposed at the commencement of a mission. We felt deeply parting with the beloved friends with whom we had spent so many happy months, and whose kindness we can never forget.

There were on board the 'J. W.' (besides our associates,) Rev. Mr. Powell and Lady, as fellow labourers; Rev. Messrs. Turner and Nisbet, as a deputation from the Samoan Mission, to visit the islands of the West. These with our excellent Captain and Lady, made a happy little company with whom we

spent several weeks of pleasure, and I trust profit. Everything is conducted with so much order and quietness on board, that we felt quite at home while traversing the mighty Pacific. We had service twice every Sabbath, and a prayer meeting Wednesday and Saturday evening, and of course, worship every morning and evening.

We arrived at this Island on the 11th day after leaving Samoa, but as Fati was the island on which we expected to locate ourselves, we merely remained long enough to get all necessary information from the teachers, and leave three new ones.

We then directed our course to Tanna about 30 miles distant and anchored in Resolution Bay. We were much pleased with the romantic appearance of this Bay, but not so much with the natives who came off to us in great numbers. Tanna is the island at which the lamented Williams was so kindly received the day before his cruel death, but alas! the Tannese have since proved themselves to be a cruel and treacherous people. Our fellow voyagers, the Rev. Messrs. Turner and Nisbet laboured eight months among them, but were obliged at last to flee. The teachers were also obliged to leave, but two have since returned and we located a third. We hear from them frequently; the natives among whom they are labouring treat them kindly. The Tannese imagine that white people bring disease and death among them, as do many of the heathen islanders of these seas.

From Tanna we directed our course to Fati; on our way we saw the dark, deluded Eromanga in the distance, and had the wind favoured, should have called, *not landed*, few if any dare to trust themselves on shore. On the evening of the second day we drew near Fati, and as soon as the teachers saw us they came off. The poor fellows had been looking long for the 'J. W.' and were delighted to see us, they had been suffering from fever and ague, and five of their number had fallen victims to this disease. We were all very anxious to learn the state of affairs at this island, and we waited with a great deal of anxiety until we learned from the teachers, how things were going on.—Their account was far from favourable, not many months before our arrival a whole ship's crew had been devoured by the people among whom the teachers lived. There had been no provocation from the crew; the teachers appeared to think they committed this horrid deed from their desire to possess the property, and eat the bodies of these unfortunate people. This affair, as well

as several other things, led the brethren, after asking divine assistance, to come to the conclusion that a mission could not be commenced at the present time. We all deeply regretted leaving a place where there appeared to be such scope for missionary labour, and offered up many prayers, that ere long every obstacle would be removed to the introduction of the gospel into this dark land. We left three teachers at another part of the island, where the people appeared pleased to see us, and received the teachers with apparent pleasure.

As soon as every thing was settled, our anchor was again lifted, and our course directed to Aneiteum, where, on our visit, it appeared there would be no obstacles in commencing a mission. We had rather a rough passage to Aneiteum, and were quite sea sick; still we felt sorry when we anchored at this place, as we knew we must soon say farewell to our kind friends, with whom we had spent so many happy weeks. We anchored on Saturday afternoon, and early on Monday morning commenced removing our property on shore to the teachers house, where we all intended living until we could build for ourselves. Altho' at home the house in which we lived would look humble, here it was considered quite a good house, and we felt very thankful to have so good a dwelling at the commencement. In a week after our arrival we were all ready to take up our abode on shore, and the 'J. W.' was ready to leave; we all worked very hard, so that we might not detain the vessel. Our brethren on board felt anxious to be away, as they had two islands yet to call at, and the disturbed state of affairs at Samoa, made them anxious to get back as soon as possible.—At last we had to say farewell! and as the 'J. W.' disappeared from our view, we looked around us and felt that we were indeed in a strange land, and far from home and friends; but of course our state was far less solitary than that of many missionaries where there is only one at a station; here there were three families of us together.

We have now been here three months, but we have not had much time to feel lonely yet; our husbands have been busy building, and we have attended to cookery, etc., that our servants might assist them; the assistance of the females is as much needed as that of the men, for they prepare all the thatching for the roof, which is a long tedious job; the thatch is made from the sugar cane leaf, and looks very well when neatly put on. I

may here mention that our servants are Samoans, whom we brought with us, we have got very little assistance as yet from this people, nor can we expect much from them until they can appreciate the object of our coming among them.

The scenery of this island is romantic, especially around this place. We are living inside a pretty little harbour, the water is quite near our door; the spot our house stands on is elevated, and slopes gently to the shore, which gives us a fine view of the harbour. The island is very barren compared with Samoa; there is very little fruit of any kind upon it, the natives cultivate taro, bananas, and a few other plants, but they are very unwilling to sell anything *eatable*, there is sufficient land to raise food for three times the number of people, but they are too lazy to raise more than they need for their own use. At Fati, the people brought off immense quantities of yams and taro; but altho' there are very often vessels calling here, the people do not appear to have the least idea of raising anything to sell to them.

The natives of this island are quite a different race from the Samoans, they are smaller, their complexion darker, and their hair woolly; the men wear little or no clothing, the females wear a dress, made from the leaf of a particular kind of tree, which reaches from the waist to half way below the knee. The leaf of which they make these dresses, is generally 2 or 3 feet long, and quite stiff, they make it soft by chewing it for some time; it appears to me rather a troublesome way of making a dress especially the chewing; they often wear four or five of these skirts around them, and in the mornings and evenings, throw one over their shoulders. Chiefs and their families wear tortoiseshell ear rings many of them eight and some twelve inches in circumference, and an inch and a half wide, they often wear four or five in *one* ear, one inside the other. The common women wear flowers instead, and the men a large piece of wood, or two or three figs of tobacco. Men and women paint their faces different colours, generally black and red, and when any of their friends die, they besmear their whole bodies with black. I have been often amused to see them sit and rub their bodies with the soot from our pots, and appear to think it quite a treasure. The men, like the Tannese, have a very singular way of dressing their hair, they wear it long and divided into many locks, each lock is twisted closely from the head till within an inch or two of the end, with the fibres or roots of some

kinds of plants; they then cover it with a kind of red paint; as the hair grows, they continue twisting it, and renewing the material with which it is twisted as it wears out. You may imagine the strange appearance they must make, decorated in this manner.—The females wear their hair quite short, and from its appearance it gives them very little trouble. They wear great quantities of beads, whales' teeth, etc., around their necks; they do not value very small beads, the larger the more valuable to them if they have but two or three on one string, which is often the case, but they string shells to make up the deficiency. I have often been surprised that they could bear such a weight about their necks, and often a child on their back, for when not working at their plantations they carry their children constantly, tied on their back. Their children are very small but very lively, they nurse them until they are two or three years old.

We have service in the native language every Sabbath. Mr. Powell preached the fourth and Mr. G. the 6th Sabbath after our arrival. The Samoan teacher who has been here a number of years, was of great assistance, especially to Mr. Powell, who can speak the Samoan language fluently; but now Messrs. P. and G. can speak more correctly than the teacher, altho' of course, they do not understand so much of the language. We have three hymns *printed* too. Mr. Powell is our poet. The people are very much pleased to hear us sing in their own language. We attempted to teach the women to sew, shortly after our arrival; but we were so straitened for room, we were obliged to give it up until we could get up a building. We have now a nice little chapel, and have again commenced school. Our scholars are very irregular. It is a week since we commenced, and I believe we have had different scholars every day. They appear highly delighted. We sing the alphabet with them, try to explain to them the way in which words are formed by the letters, etc., and commence and end with a hymn. I have not time nor space to say anything of the worship of the people; but you will learn from Mr. Geddie's journal *everything* I have omitted.

There is an establishment here of foreigners, the head of the establishment (Captain Padden) has treated us with the greatest kindness, ever since our arrival, he is very kind to the natives, and they are very fond of him.—He is an Englishman by birth, and in early life was a naval officer. He is engaged in the sandal-

wool trade, which of course we do not approve of, but I wish that all engaged in the trade would act as humanely as Capt. Padden. There are a number of white cottages round the harbour, occupied by the Captain's workmen, which makes the place look a little civilized. The Capt. is building a very large house that will make quite a show when finished, on a little island in the harbour, he has several buildings also, he lives on this little island at present himself, for the benefit of his health.

The Roman Catholics have also an establishment in the harbour, but it is such a dark looking place that it does not add to the appearance of the place. It is a three story building, the two lower stories are iron, and the upper one wood; it is chapel, dwelling house and store. There are three or four priests, and as many lay brethren; they do not appear to be doing anything among the natives, they appear rather to be making this a depot and place of refuge than a missionary station; here their lives are quite safe, and property also, if housed. We have not had any intercourse with them, they do not appear to wish to make acquaintance with us, and we do not feel at all anxious to make theirs; they generally spend their Sabbaths, after mass, in shooting. I have only seen them once or twice, when they have been passing to shoot.

We are not often long without a vessel in the harbour. Capt. Padden's vessels are in every two or three weeks, and there have been several in, on their way to China. There is now a large English barque in the harbour.—The Captain has been very kind to us, he is quite a gentleman and we do not feel afraid that our confidence will be abused in treating him kindly, for one of the Lon. Society missionaries, whom he brought out to Sydney, gives him a very high character. Why I say we are not afraid our confidence will be abused, is that we know that several missionaries have been unkindly treated by those scamen whom they had kindly treated. This captain offered us several necessaries, which we were very much pleased to get, as we were afraid of being short ere we could get our supplies from Sydney. He sends each family a bottle of milk every morning, this is very acceptable just now as we had very little, we shall soon have a supply however from our goats.

I must now draw this communication to a close. We have a great deal of writing to do, to send by this vessel. She goes to Britain by way of China. I have written in great haste, and have omitted

many things I intended to have mentioned; but I trust at some other time I shall be able to send you a less hastily written, and more interesting letter. I trust you will use your exertions for our cause. We are not ashamed to beg out here. Needles, thimbles, thread and clothes for our schools, will be thankfully received. We thank you for what you have done; but, like all beggars, are encouraged by your kindness to ask for more. I hope when the 'John Williams' goes to Britain, to send you some curiosities; but it is difficult getting anything of the kind sent to America, and by her. However I shall make the trial, and if you do not get them, it will not be my fault. I should very much like to send some of the things made at the different islands to Nova Scotia, there is so little known or rather seen there of these things.

Altho' I am not personally acquainted with many of you, I trust you will overlook the plain and familiar manner in which I have written. I have been so much in the habit for several years, of writing to my own family, that I forget myself, still when so far from home, and among such a people, we feel as if every one that takes an interest in our cause, and sympathises with us, was a familiar friend.

I find in looking over this letter, that I have mentioned many things that may not be at all interesting to many of you, and that may appear trifling, but I trust you will overlook any thing of the kind, as I have had to write in great haste. I trust when we have been some months longer, I shall be able to send you a more interesting account of our labour, and of our success among this people. They are a very degraded people.—Since I commenced this letter, I have heard of two women being strangled on the death of their husband,—this is a custom among them, but it is the first instance that has taken place since our arrival, they also put any helpless children these hapless women may have, to death. Surely when we hear of such cruelties we should not count any sacrifice too great, if we can be instrumental in leading them to the Saviour.

I must now draw this communication to a close, with the prayer that God will watch over, bless, and be with each one of you in every trial through which you may be called to pass, and at last receive you to that place where there is no more sorrow, and where we shall meet never more to part; and believe me

Yours, etc., in christian love,
CHARLOTTE GRADDIE.

Welcome Meeting to Rev. J. W. McKenzie.

At Green Hill, on Thursday last, a meeting of Salem Church congregation was held to extend a welcome to the returned missionary, Rev. J. W. McKenzie. Although the day was cold and threatening there was quite a good attendance, notably so, considering the political excitement of the moment. On the platform there appeared, besides the missionary himself, the Rev. Messrs Donald, Fitzpatrick, Thompson, R. Cumming, Dr. Patterson, and W. Stuart, the pastor of the congregation; and scattered through the audience were many friends and visitors from neighboring congregations, both town and country. The chairman read regrets for absence from the Rev. Messrs A. McLean, Howells; E. A. McCurdy, New Glasgow; and Rodie, of Gairloch. Thereafter he the reflex influence of mission, and finished by extending a hearty welcome home to the wanderer, in the name of friends, brethren, old associates, and the church of his boyhood.

Dr. Patterson followed, alluding to circumstances connected with the missionary's call and designation to the work ten years ago; and then branched out into a graphic sketch of the origin, the progress, the difficulties and the triumphs of the cause in the New Hebrides, as shown in the story of our pioneer missionary, Dr. Geddie, which is now engaging his attention.

The Missionary then rose, and acknowledged in courteous terms, the kind intentions of his friends. For quite an hour he held the attention of the audience chained by his vivid descriptions of his field of labor. He sketched with a broad, sure touch, and a fidelity at times almost embarrassing, but abundantly necessary, heathenism as it really is; and showed how—from their normal condition of filth, nakedness, loathsome disease and drunkenness, war, brutality to women and slaughter of children—Christianity was transforming the degraded natives into orderly, moral and self-denying men and women. Interesting details were furnished of the progress of the mission in the several islands of the group, and of the sacrifice made by the natives to provide themselves with the word of God in their own language. £2,000 stg. worth of arrowroot were contributed and sold for this purpose in three years. More men are imperatively called for. The terrible need of the gospel, the utter wretchedness

of our fellow beings for want of it, the life of shame and fear, and the death without hope to which they were doomed were impressively dwelt on, and the conviction was stated that if the facts of the case were only entered into with serious attention so as to be thoroughly realized, it would be impossible but that our church and people would be impelled thereby to tenfold their present sacrifices. Three hundred years have passed since the group was discovered by Europeans and yet what has Christendom done for it, as contrasted with what yet remains to be done. And what are all our doings and sacrifices alongside of God's great sacrifice for us in Christ Jesus.

Rev. Mr. Donald, of Pictou, in his pithy and hearty fashion, led off a series of five minute addresses in which the other ministers present severally took part.

Thus, was brought to a conclusion, one of the most enjoyable missionary meetings held at Green Hill for years.—*B. Chronicle.*

Letter by Rev. R. D. Fraser.

The Central Presbyterian, of Richmond, Virginia, contains a letter which will be read with interest by those acquainted with our South Sea Mission:

Claude, Ont., April 4th, '81.

With your flourishing foreign missions in China, Mexico, South America, and Greece, some of your readers may be interested in hearing what the Canadian Church is doing for the non-Christian world. Our first foreign missionary was appointed thirty-five years ago, John Geddie. The island of Anertynn in the New Hebrides group was his home and field of labor for twenty-four years. The story of his success is told in a sentence on the tablet over the pulpit in the church, which was the fruit of his early, and the centre of his later years of toil—"When he landed in 1848, there were no Christians here, and when he left in 1872, there were no heathens." Geddie's zeal and the missionary spirit of the Church in the Lower Provinces, which sent him forth—the first missionary to the heathen, it is said, sent by any British colonial Church—secured worthy co-laborers and successors. Thirteen have followed him, three of whom now occupy Erromanga, Anertynn, and Efate. Erromanga is a name which the martyrdom of John Williams will not allow Christendom to for-

get. Its soil has been rendered sacred to us by the blood of three of our own missionaries, George and J. D. Gordon, and the faithful wife of the former. The Gordons were remarkable men. His college course was only a part of George Gordon's preparation for mission work. He had to make his own way as a young man in Prince Edward Island, and so he could not only preach, but "he could hew timber, frame a house, tan and dress leather, drive the shoemaker's awl, wield the blacksmith's hammer, and thread the tailor's needle." A strong testimony that his gospel to the Erromangans had been "not in word only, but in power, and in much assurance," is found in the fact, that, while some who had attached themselves to the missionary sought safety in flight from the island at his death, the few who remained "were bold enough to ring the bell on Sabbath morning, and meet together for worship." This was sufficient fruit of four years labor among the lowest of the New Hebrides tribes. Three years after his brother's bloody end, John D. Gordon landed in Erromanga to take his place. He was a man of thorough devotion, although he could not always see eye to eye with his brethren, and was, when he was killed, a missionary unconnected with any Church. In 1872, after eight years' work, he fell under a treacherous blow from the tomahawk of a native, who connected the death of his two children with the missionary's medicine. He had just finished revising, along with his native assistant, the translation of the account of Stephen's martyrdom, when the call came. It is said that it was this same passage which occupied Bishop Patteson on the morning of the day of his martyrdom at Nakapa.

Last year \$4,700 was applied to our New Hebrides field. It is, with that of the Indian tribes of the North-West, our most discouraging work; and yet, with a decreasing population and the devastating labor-traffic, there is always progress to be reported in some direction. 1879, the last year for which we have a full report, was rendered memorable by the publication of the complete Bible in Aneityumese, the first whole Bible in any of the native languages of Western Polynesia; the cost defrayed, too, by contributions of arrow-root by the natives. Efate, another island, was preparing arrow-root to pay for the "Acts of the Apostles," then in press. In Erromanga, the island of martyrs, a chief, Kawawi, the son of one of the murderers of John Williams, had relinquished heathenism. It is no small encouragement to the mis-

sionaries and to those who have sent them, to have such unequivocal testimony to the success of our enterprise, as that borne by Dr. Steele, who knows thoroughly the whole field, in his lately published work, "The New Hebrides and Christian Missions." Here, truly, is a picture on which the soul may dwell with holy satisfaction and gratitude—the Aneityumese as they are to-day—"their morals have undergone a great change. From the fierce cannibals of fifty years ago, to whose coast it was dangerous for strangers to approach, they have been transformed into quiet, inoffensive people, living in the fear of God, at unity with each other, and, amidst the usual temptations to fall, keeping up a consistent profession of faith in Christ." Our New Hebrides Mission is very dear to the hearts of the Eastern section of the Church to which it looks for support. It may be long before it will be anything but a paternal mission; a self-supporting, self-governing, aggressive Church is a thing of slow growth in the South Seas. But, while striving to develop self-reliance among the converted savages, we still rejoice greatly in them as children of God—if emphatically *children*—and brethren in the Lord Jesus.

R. D. FRASER.

For the Young People.

All Wrong.

"Please father, is it wrong to go pleasuring on the Lord's day? My teacher says it is."

"Why child, perhaps it is not exactly right."

"Then it is wrong, isn't it father?"

"Oh, I don't quite know that; if it is only once in a while."

"Father you know how fond I am of sums?"

"Yes, John, I'm glad you are; I want you to do them well, and be quick and clever at figures; but why do you talk of sums just now?"

"Because, father, if there is one little figure in a sum, it makes it all wrong, however large the amount is."

"To be sure child, it does."

"Then, please, father, don't you think if God's day is put wrong now and then, it makes all wrong?"

"Put all wrong, child—how?"

"I mean father, put to a wrong use."

"That brings it very close," said the

father, as if speaking to himself; and then added, "John, it is wrong to break God's holy Sabbath. He has forbidden it, and your teacher was quite right."

"Remember the Sabbath day to keep it holy."—*Kind Words.*

Girl Life in India.

On the day of her marriage she is put into a palanquin shut up tight, and carried to her husband's house. Hitherto she has been the spoilt pet of her mother; now she is to be the little slave of her mother-in-law, whose commands she is implicitly to obey, and who teaches her what she is to do to please her husband; what dishes he likes best and how to cook them. If the mother-in-law is kind, she will let the girl go home occasionally to visit her mother.

Of her husband she sees little or nothing. She is of no more account to him than a little cat or dog would be. There is seldom or never any love between them, and no matter how cruelly she may be treated, she can never complain to her husband of anything his mother may do, for he would never take his wife's part. Her husband sends to her daily the portion of food that is to be cooked for her, himself, and the children. When it is prepared, she places it all on a large brass platter and it is sent into the husband's room. He eats what he wishes, and then the platter is sent back, with what is left, for her and the children. They sit together on the ground and eat the remainder, having neither knives, forks, nor spoons. While she is young she is never allowed to go anywhere. When she becomes very old, if she makes a vow to go on a pilgrimage to some heathen temple, she is permitted to go to offer a sacrifice for herself, or for others, but this is only occasionally done; very, very few ever undertake it. She always has her Takooors or household gods, on a shelf in the house, most frequently over her own bed, and to them she pays her daily devotions, offering them rice and decorating them with flowers; and so at length she draws near the hour of death, and when it is thought her end is just approaching she is carried down to the banks of the Ganges, there to breathe her last in view of that holy stream whose waters are supposed to be efficacious in cleansing away sin. As soon as the spirit has departed, the remains are taken to the Burning Ghat (the place for burning the dead bodies) and laid upon a pile of

wood. In a few hours nothing remains, but a little pile of ashes. This is then taken up and cast into the river Ganges.

Such is the life and death of the happiest, the most favored, amongst these Bengali women.

The little girls are married even as young as three years of age, and should the boy to whom such a child is married die the next day, she is called a widow, and is from thenceforth doomed to perpetual widowhood; she can never marry again. As a widow she must never wear jewelry, never dress her hair, never sleep on a bed, nothing but a piece of matting spread on a hard brick floor, and sometimes, in fact, not even that between her and the cold bricks, and no matter how cold the night may be, she must have no other covering than the thin garment she has worn in the day.

She must eat but one meal of food a day, and that of the coarsest kind, and once in two weeks she must fast for twenty-four hours. Then not a bit of food, not a drop of water or medicine must pass her lips, not even if she were dying. She must never sit down or speak in the presence of her mother-in-law, or either of her sisters-in-law, unless they command her to do so. Her food must be cooked and eaten apart from the other women. She is a disgraced, a degraded woman. She may never even look on at any of the marriage ceremonies or festivals. It would be an evil omen for her to do so. She may have been a high-caste Brahminic woman, but on her becoming a widow, any, even the lowest servant, may order her to do what they do not like to do. No woman in the house must ever speak one word of love or pity to her, for it is supposed that if a woman shows the slightest commiseration to a widow, she will immediately become one herself.

I saw an account a short time ago in an English paper that they have been trying to take the census of the population lately in India, and, as far as they had gone, they found that there were "eighty thousand widows under six years of age!" Can you imagine the amount of suffering that little sentence tells of and foretells?

—*Congregationalist.*

Interesting Children in Mission Work.

(A Paper prepared by the Ladies' Board of Missions of the Presbyterian Church, and sent out as a leaflet.)

Children are easily interested in Missions, and become very valuable helpers.

in the work if rightly trained. If they are expected to be systematic in their beneficence when older, they should be educated to regular habits in giving when young. The crooked old tree can hardly be made erect and graceful, but the tender sapling may be bent at will. "Train up a child in the way he should go, and when he is old he will not depart from it."

Many parents give little or nothing to benevolence. Very many know little and care less for mission work. "There is enough to do at home," they say; but it is very noticeable that those who talk in this way, give the least at home. All Christian workers know that the busiest people are most ready to undertake new work. Those who give most liberally are most ready to give to new objects. A good old elder used to render thanks in prayer to God for every new opportunity to do good, by giving to benevolent causes. So this habit of giving, like all others, grows by exercise. Hence children who are trained to give early, constantly, and systematically, are ready for church work of all kinds when they come to maturity. They give from habit. They give from principle. They give constantly. When the church is filled with such members that dreadful word, *retrench*, will be heard no more in mission work.

Parents should begin very early to train their children to good habits of giving. As soon as a child is old enough to receive money as a gift it is old enough to be taught how to use it, and that at least one cent from every ten should go into the benevolent fund. A missionary box should stand beside the common toy bank, and the habit of putting every tenth penny into it would soon be confirmed, and these tithes would soon tell upon the great treasuries of the Boards. How simple and how easy to do, and yet how seldom done!

Children should be taught to give from their own earnings or savings. To ask for a penny to give to the Mission Board or Sunday school collection is not giving aright. It is not the child's gift. The following story is an illustration in point:

In his evening prayer, a little boy asked God to bless the poor children. Afterward, his mother said to him, "How will you help God to bless the poor children?" He replied, "If I had a thousand cakes, I would give them some after I had eaten all I wanted." "But you have not got a thousand cakes; what will you do?" said his mother. "I will give them some bread," he replied. "But the bread is mine, and not yours," said she. "I will earn some money and buy some bread,"

he said. "You can not do that; so what will you do with what you have now to help the poor?" asked his mother. After thinking a moment, he replied, "I have seven cents; I will give four. Will that do?" This was educating the child to give in the right way.

A family of three children are intensely interested in mission work. Their parents never give them a cent to bestow for charity, but help them to devise all sorts of ways to earn or save money for their benevolent gifts. The parents also set them an example of liberal giving to all good causes. The children have their garden beds where they raise vegetables, and sell them to the parents at market prices. But all the work, after the first spading, is done by the little folks, the eldest being only twelve years old. They have hens, and sell eggs. They make useful and fancy articles, and sell them to relatives. One of the girls has extracted several of her first teeth when necessary, and received the dentist's fees. The ways they contrive to raise money are numerous and surprising. They are eager to read all the missionary news, and are always anxious for the juvenile missionary meetings to be held. The secret is, their parents educate them from their earliest years to do these things, and to understand about mission work.

But as all parents are not as wise as these, nor as much interested themselves, —in truth, as many take no interest in these things,—Sunday school teachers must try to supplement the home deficiencies.

One teacher had a friend who went to Ceylon, many years ago, as a missionary. This so interested her, that she organized her Sunday school class of six or eight young girls into a missionary band, then an unusual thing. They raised \$20.00 a year for four years, to educate a boy in Ceylon, naming him after their own venerated pastor.

This wise teacher told her class stories about the work in Ceylon. She wrote to the boy, and read his answers to them. She advised them to give only their own money, and they earned certain amounts by going without butter or sugar, or other common luxuries. They made fancy and useful articles, and sold them to friends, thereby also acquiring habits of industry. Sunday school teachers have great influence over their pupils, and may lead them into many paths of usefulness.

Missionary meetings for boys and girls, if properly conducted, will insure their interest, especially if they take part in them. Imaginary trips, first to one

country, and then to another, pointing out the routes and places on the map, and relating facts and incidents as though actually occurring, will arrest attention by strong appeals to the imagination, while everything related must still be true.

Let every one prepare to tell some thing about the country, the leader being ready to supply deficiencies, and to answer all questions. The exercises should be prompt, brief, and varied, so as not to weary even the youngest, while the hymns, prayers, and Scriptures should all relate to the one theme of missions. Every Sunday school should have its missionary society. Many other plans and hints might be given, but time and space forbid.

Let the children be taught early by parents and teachers to give understandingly, and we shall soon have a generation of noble workers for the Lord.

A Modern Parable.

And it came to pass as a certain man journeyed from the cradle to the grave he fell among saloon-keepers, who robbed him of his money, ruined his good name, destroyed his reason, and then kicked him out worse than dead.

A moderate drinker came that way, and when he saw him he said: "He is but a dog; they served him right; let him die; he is a curse to his family."

And also a license voter came that way, and when he saw him he said: "The brute! put a ball and chain on his leg, and work him on the street."

And a frantic teetotaler came that way, and when he saw him he had compassion on him and raised him up, assisted him to his home and ministered to his wants, and to the wants of his family; got him to sign the pledge, and started him on his journey in comfort and happiness.

Who, think you, was the greater friend of humanity; the saloon-keeper, the moderate drinker, the license voter, or the frantic teetotaler?—*Christian Messenger.*

It is stated by the keeper of the New York City Morgue, "that four-fifths of the five thousand bodies that reach that city's deadhouse every year are sent there by drunkenness."

What the first Saloon cost.

"The first saloon licensed by the Board of County Commissioners, nearly ninety years ago, paid fifty dollars for that privilege. It met a bitter opposition from the friends of temperance and good order, but the rum men were alert, and by presenting a bogus petition asking for it, the thing was granted, and fifty dollars are supposed to have gone into the treasury.

"A change at once came over our town. Drunken men began to be seen upon our streets. Men who had before paid their bills regularly, now paid so much for rum that their bills to honest tradesman had to go unpaid.

"The air of that saloon, night and day, was made black with profanity, vulgarity and rum. Our young men went there and staid there until the hours of midnight. What effect it had on them will never be written.

"A poor, hard-working settler down on the river, who had opened up a farm and heretofore maintained his family, began to neglect his home. One morning he was found outside with his head fatally crushed by a drunken companion. A long and tedious series of trials followed, costing the county over one thousand dollars, resulting in sending the murderer to prison for fourteen years, and breaking up his family.

"The murdered man's widow made an attempt to keep her family together on the farm, and to furnish them with food, but in two or three years she died—no doubt from privation. A daughter soon followed her mother from the same cause: then the ragged children were sent to their friends in Ohio, at the expense of the county.

"These facts are given from my knowledge of them, and just as they are. Now let us see how this transaction paid:—

The country got	\$ 50
Paid to keep the murderer fourteen years, say \$200 a year	2,800
Convict murderer,	1,000
Industry for six children, lost to the State ten years, at \$100 per year	6,000
Total expense,	\$9,925
Deduct license,	50
Loss by transaction,	\$8,875
—Am. Paper.	

BENEVOLENCE is not merely a feeling, but a principle; not a dream of rapture to indulge in, but a business for the hand to execute.

Letter from Mrs. Morton.

Tunapuna, Trinidad, May 26th, 1881.

My Dear Friends:

Since writing my last letter a lady much interested in our work has enquired particularly about Tunapuna—whether it is a town or not, etc. It is not a town, it is a long village, the main street occupied mostly by black and colored people. Several streets branch off on the north side toward the hills, some of them densely populated with Coolies, and on the south side cane fields stretch away for miles, affording work to hundreds of the people. By the late census the number of houses was 1800, we have not heard the number of the people, but, certainly, it cannot be fewer than 5000. Of these 1800 houses two besides our own are occupied by white English speaking people. There is no place of worship nor religious meeting of any kind for all these thousands of souls. About $1\frac{1}{2}$ miles above the village is an Episcopalian church, and $2\frac{1}{2}$ miles below a R. C. church. On the estates around us there are a few white families some of whom are disposed to be friendly, others recognize only the members of their own gay circle.

The house we occupy at present is in a most lonely and inconvenient situation, and so hot and uncomfortable that we have been afraid of serious consequences; on this account Mr. Morton was urged to build at once, and, I am thankful to say, that our probation in "Jungle Cottage," as I name it, is nearly over and a good substantial building in course of erection, which will afford underneath the dwelling-rooms good accommodation for a school and Sabbath meetings, until such time as we can afford something better. No doubt some of you will want to know where the money came from. Well, the F. M. Board had no money, and, no doubt wisely, determined not to borrow any. Mr. Morton had a little, and borrowed the rest; one gentleman, a large subscriber to our funds, lent him 100%, stg., without interest for one year. The rest is on interest which will be paid out of the 50%, stg., allowed yearly for rent. We could not sit down and wait till the Board got money and we lost our health, perhaps entailing a trip home. Friends here entirely approve of the step, and we think friends at home will do so too when they come to know all the particulars. The Governor, Sir Sandford Freeling, sent Mr. Morton a cheque for \$25 last week, quite unsolicited, and expressed

his interest in the Report of our work forwarded to him by Mr. Morton.

Last year I got a friend in Scotland to procure some patch work for me which I sewed and sold for nearly \$15. I have most of this money by me and intend appropriating it to the purchase of a bell for Tunapuna school—steel amalgam—price \$14.40; tho' so cheap these bells answer their purpose quite as well as a bell-metal one costing five times the money. We need very much a cheap harmonium for practising Sankey's and other hymns at the weekly teacher's meeting, and as an attraction to the young people generally. I have hinted to that effect to a wealthy lady in England. Should I fail in that direction I might make bold to mention it to some of you. At Princetown I occasionally had a fee for making a "cow paper" or a "jackass paper." This merely means writing out a receipt for payment in exchange for the above interesting quadrupeds. I am also guilty of occasionally making a stray shirt or other garment to get money for some special object, so you will see that we do not ask of any one what we are unwilling to do ourselves. I might enlarge upon this part but am hedged in by the injunction "Let not thy right hand know etc."

We have opened two schools in our new field, one at Arouca Village, about three miles above us, in an unused schoolroom kindly lent for the purpose by Rev. Mr. Dickson, Pres. minister of Arouca. This school is taught by Paul Bhukhan. The other at Carepe Village, less than three miles below us, is taught by Clarence Achbar Ali. Both of these young men are tried converts and very intelligent and well-behaved. We endeavor to visit the schools weekly; but we had a special examination of Bhukhan's school two weeks since, and distributed some of the nice garments kindly sent us by the ladies of New Glasgow sewing circle and of Prince St. Church, Pictou. The clothing pleased the children immensely and no doubt would be received by the parents as a token of our desire to benefit them. We like to have some little treat for the children every time we visit the schools—a mango apiece, some nuts for which we make them scramble, and so forth.

The health of our island is not good. We are at present quarantined on account of a few cases of small-pox in Port of Spain, the infection being brought here from New York. Malarial (not epidemic) yellow fever has carried off a number of Coolies and a few young Scotchmen. Some months ago in Port of Spain there were

three or four sudden deaths from fever with rumors of its being yellow fever, but it did not spread. Since then there have been a number of deaths but confined to localities far from Port of Spain and known to be unhealthy. The Rev. Mr. Henderson, Pres. minister of San Fernando, died of it, but he took it at an unhealthy estate where he had been spending much time visiting the sick, not in San Fernando which is a very healthy spot. Lately, however, two deaths have occurred in San Fernando, which fact is causing a good deal of anxiety. The doctors were slow in pronouncing it yellow fever, and as there were no cases in the ports or near them we were not quarantined, but probably will be so now. We heard yesterday that small-pox appears to be stamped out. It is a curious fact that the pure African does not take, yellow fever; those who are thoroughly acclimatised are not liable to it, it picks off new residents both among white people and E. Indians, one young man who died being only three weeks from Scotland.

Last year we had excessive rains, and this year excessive droughts, both sadly diminishing the quantity and injuring the quality of the cane juice. But tho' people talk of hard times there is money for their pleasures—instance a dramatic company who play twenty-five nights to crowded houses in Demerara, carrying away many thousands of dollars, the favorite actress being besides presented with 100*l.*, stg., in gold, by the governor and a few other enthusiastic gentlemen. Of course these gentlemen were wealthy, and, doubtless, thought they had done their duty, especially if they went to church the next Sabbath and put a sixpence in the plate.

I am afraid you will think this rather a rambling epistle. It seems to me to discourse something after the manner of Mr. Talkative.—"of things sacred and things profane; of things foreign and things at home"—but "provided it all be to our profit," to quote the same gentleman's words still further, I hope it will not be unacceptable to you.

SARAH E. MORTON.

Miss Blackadders Report.

Princes Town, Jan. 12, 1881.

I have been in Trinidad over four years and have been engaged during that time in school work. During all these years my health has been pretty good, at least

I have always been able to be at my post.

The usual school work has gone on, and all who know anything about school, know that there is not much in the shape of interesting novelties to relate, after one has gone on year after year in the same place, and among the same people.

Sixty-two were enrolled the first term, sixty the second term, sixty-nine the third term, and fifty-nine were enrolled the fourth term. The number enrolled was not so large as last year, and owing to various causes the average attendance has been smaller. A number of the older boys have gone into other employments. Akbar Ali has taken a school a few miles away from us, the school is supported by the Princetown church. My faithful assistant Buckshoo (supported by the Truro Ladies) has gone to Morechal. For some time we had nearly all the Chinese children in the village at our school, but at last the R. C. Priest became alarmed, and told them he would not visit them when sick, or bury them when dead, if they did not leave our school. At last they had to leave tho' very reluctantly. They were with us two years, and we hope they learned something of the true worship of God, that may yet be a comfort to them. I yet go to their homes and am always received with kindness by both children and parents.

I much regret losing these children, they were so clever and attentive to their lessons that it was a pleasure to teach them.

A zealous Mohammedan has been exerting all his influence among his people to keep the children away from school, some have been taken away, and others have been allowed to come back for half the time.

When one knows the indifference of the Hindus to education itself, and the bitter hatred of the Mohammedan to Christianity, I sometimes wonder that we have so many steady, regular children as we have. Thirty-nine children were brought up for the govt. examination, thirty passed the tests required.

I have seven girls under my charge. Three of them were supported by the Wolfville Sabbath School, but the past year the Sabbath School could not do so much as they had done the year before. They sent in a small sum, and the Greyfriars Sabbath School, (Rev. Mr. Falconer's congregation, Port of Spain) generously came to my help, and sent in a sufficient sum to help me out of the difficulty in regard to the orphans. How it strengthens ones faith, when help

comes in this way, I do not think I will ever allow myself to worry about money matters again.

Mrs. Morton has had a number of grown up girls with her through the year; one was married a short time ago, to Jeffrey Subaran. We have had as many as fifteen children living at the Mission Premises. Mrs. Morton's family has at times numbered from twenty to thirty. Most ladies would be alarmed at such a host but not our house mother, the more there are around the more she seems to enjoy it.

I look around the large dining room, well filled with boys and girls, and think there are more than enough for comfort, but no, a scraping of feet is heard outside, and Mrs. Morton calmly says 'come in boys,' and in come three or four more. One small man came a distance of thirty miles and said to Mr. Morton, 'Sahib I have come to stay.'

Last year we succeeded in getting a small Harmonium for our school, and this year we got a handsome Communion service for Mr. Morton.

As money matters are generally interesting, I send in the following account:

Result fees paid by Gov.....	\$148.00
Fees paid by a few white children	13.57
A Donation.....	20.00
Received from W. S. S.....	8.00
" " Greyfriars Church	
S. S., Port of Spain.....	35.00
Received from Truro.....	40.00
	<hr/>
	\$264.57
Earned by Sewing Class.....	10.00
	<hr/>
	\$274.57
<hr/>	
Paid to and accounted for by Mr. Morton.....	\$148.00
Maps and Christmas feast.....	13.57
Communion Service.....	33.25
For support of orphans.....	80.60
	<hr/>
	\$274.57

Letter from Mr. Christie.

Couva, Trinidad, June 11th, 1881.

Dear Mr. Scott:—Some of the results of the late census have been published, and from them I call a few figures which will be interesting to the readers of the MARITIME PRESBYTERIAN:—

The first Coolies arrived in 1845. In 1851 the total number including children was 3,993

1861	do	do	do	13,488
1871	do	do	do	27,425
1881	do	do	do	48,820

This last number is about 10,000 more than we had been calculating on. If the present rate of increase is kept up for the next ten years in 1881 there will be about 88,000. 40,000 of the present population are *nominally* under the care of the missionaries from Nova Scotia. 24,000 are under Mr. Grant and Mr. McLeod. From the statistics I cannot distinguish between the two fields. 7,000 are in the Couva field, 13,000 in the new field under Mr. Morton, 8,000 are entirely unprovided for.

These figures give you some idea of the important work into which God was leading our church when its attention was drawn to Trinidad. To us who are engaged in the work these figures are almost overwhelming.

It is manifest to every one who thinks, that the work of evangelizing this immense number is not to be performed by four European missionaries alone. There is often a great cry of destitution raised in America, although there is said to be one Protestant minister to every 700 people on an average.

The difficulty here is increased by the fact that the great bulk of the people are illiterate, and we can do very little with them without first giving them a certain amount of education. To do this calls for a large number of helpers. The prospect looked gloomy this year when word came from the Board that they could not give the increase asked for, but our hearts are gladdened by the news just received that some generous friends have relieved the present distress. Many of the helpers we employ receive very small salaries, often not more than common field labourers in fact scarce enough for them to present a respectable appearance.

The only feasible way however of carrying on the work seems to be to gather them in through such labourers working in connection with the catechist or missionary, and as they become more advanced and a number of them can be brought near together, to place over them a native pastor. And in this direction the church if they wish to prosecute the work vigorously here must expect there will be a large extension. My time is limited, and in order to catch the steamer I will add no more at present.

THOS. M. CHRISTIE.

THE many friends and acquaintances of Mrs. Morton, of Trinidad, will be glad to hear that a letter has been received from Rev. D. Hutton, Supt. of the Mission Press, Mizrapore, India, stating that he had taken the liberty of translating the "Story of Joseph Anajeo," written by her, into Hindi, and that the Vernacular Society for the promotion of Christian knowledge had ordered five thousand copies to be printed and circulated among the people. Some specimen copies will soon be out.

Home Missions.

Report of Mission, work in Flat Lands and Metapedia,

To the Moderators . . . members of the Presbytery of Miramichi :

I herewith beg to submit the report of the above mission for the Summer Months of 1880.

Appointed by the Home Mission Committee of our Church at your recommendation, I entered the field on the last Sunday of March, being introduced on that day to the Congregation of Flat Lands, by the Rev. Mr. Herdman, who dispensed the Sacrament of the Lord's Supper, and at which I had the privilege of being present. Mr. Herdman same day preached at Metapedia, as by pre-arrangement I filled his afternoon; and by appointment I continued in the field with the exception of exchanges till the middle of October, in all thirty Sabbaths.

I preached every morning at Flat Lands at 11 o'clock, afternoon at Metapedia at 3 o'clock, after the roads were fit to travel in the Spring. Two Sabbaths in the month I had a third service at Upsalquitch and at head of the tide at 6.30 p. m. I have every reason to feel satisfied with the attendance at the different services.

I held prayer meeting once a week at Flat Lands, and while the attendance sometimes might have been larger, yet at any rate it was very encouraging.

At Flat Lands I resuscitated the Sabbath School and took charge of the Superintending of it and a class of advanced scholars. The attendance was very good and both parents and children took an interest in its welfare.

Immediately on my entering the field I commenced visiting and kept it up notwithstanding the bad roads, danger in

crossing the river, &c., till I had succeeded in visiting all the Protestant families. I visited in all over one hundred families. Some of them are in very out-of-the-way places, and hard to be got at. Still I tried to see them as often as possible. In all cases the people received me well. To visiting the sick I gave special prominence among my week day duties.

I attended a great many of the weekly meetings of the Temperance Association held at Flat Lands and Metapedia, and to the best of my ability I helped on this work.

FINANCE.

Although 1880 was here a year of depression, from the failure of the salmon fishing and the scarcity of visitors at Metapedia, yet it is with pleasure that I have to inform the Presbytery that the mission has been self-sustaining. At a time when a cloud hung over us, and we could not see where the funds were to come from, an American gentleman (who did not wish his name mentioned) came forward and generously gave us \$50.00. The balance remaining was made up by the people during a visit I paid them at the Christmas vacation. The items I have placed in a separate statement.

In conclusion I beg to thank the members of the Presbytery for entrusting to my care the above charge. My work was lightened by the sympathy, and advice, and the many acts of kindness which I received at the hands of the Rev. Mr. Herdman. To him therefore and the Rev. Mr. Russell who thought at a greater distance gave me much valuable advice and assistance, my sincere thanks are due. To the Clergymen just mentioned, with others who aided me, I would take the opportunity of expressing the thanks of the people and my own, for their valuable services. Altogether I have reason to be thankful to Him who rules over all for the outward prosperity that has attended my feeble efforts, and to pray that the seed sown may be blessed by Him, and that it may bring forth fruit for His honour and glory.

AND. B. MAXWELL.

Report of labor in New Kincardine.

To the Reverend, the Presbytery of St. John:—

I beg to report that the congregation of Kincardine has been supplied by me during the months of September and October.

During my stay in the congregation, the Sacrament of the Lord's supper was dispensed in each of the two principal sections, at the church and at Upper Kintore. Three new members were added to the fellowship of the church. Five children were also baptized by me, their parents being communicants of the church. Prayer meetings and a Bible-class were conducted, and family visitation attended to as far as the wide spread nature of the settlement admitted, while the sick were not forgotten.

As to financial matters I have to state that according to arrangement with the deputation at their first visit, the people here pay the board of the minister supplying, but do no more. In this way the sum due requires to be paid by the Home Mission Board. The two months embrace nine Sabbaths, and the amount accordingly due me is seventy-two dollars.

In addition to the above which forms my report proper, I may remark that altho' the people of this new place might perhaps do something more than they are doing, yet too much must not be expected of them. Many of them who have families, have much difficulty in feeding and clothing their children in the plainest manner.

In the case of a number of them, *this year for the first time*, they have a prospect of having enough raised on their farms to feed their families. Every year now, however, there will be a marked advance, and an increasing sum should be looked for *yearly* from them, lest they fall into that undesirable state, which they, as well as others are liable to fall into, that of keeping back from the cause of the Lord, what might readily be given and so harm their spiritual condition, while it also prevents the blessing of the Lord from their temporal advance.

All which is respectfully submitted.

JOHN A. SUTHERLAND.

Miscellaneous.

Presbytery of Halifax.

This Presbytery met at Poplar Grove Church, Halifax, on the 15th inst.

Rev. A. L. Wyllie was appointed moderator of Presbytery for current year.

Rev. T. H. Murray has received a very unanimous call from the Kempt and Walton congregation.

A thorough systematic visitation of all the congregations within the bounds of the Presbytery is soon to be undertaken.

As soon as the Assembly minutes are published the financial returns are to be thoroughly examined and reported upon by a committee consisting of the Moderator, Clerk and Rev. P. M. Morrison.

Lawrencetown congregation is making good progress under the labours of a Catechist.

Messrs. A. Rogers and J. Forbes were licensed to preach the gospel, having delivered very satisfactory trial exercises.

Through the generosity of the committee of the Hunter Fund and a gift of \$200 from Mr. John Lowe, the Moser River church has been relieved of a debt contracted at the time of building.

Presbytery of St. John.

The congregation of St. Stephen, N. B. has given a unanimous call to Rev. Mr. Love, who was licensed and ordained a few weeks ago by the Presbytery of Glasgow, of the Established Church of Scotland. Arrangements have been made for his induction on the 6th inst.

REV. DR. WATERS intimated to the Trustees of St. David's Church, that after mature consideration he has decided to accept the call to Newark, New Jersey. Their present flourishing and united state is mentioned as a reason why a change in the pastorate might be made with less risk to the interests of the congregation than at any period since the great fire. The announcement is received with profound regret, which will be shared by the general public. During the period of the ministry of DR. WATERS here, now between 7 and 8 years, the church has prospered in every way. The support of the pastor has been rendered easy. Even the building of the church has not proved an insuperable financial difficulty. Contributions to all the schemes of the church and more especially to missions, both at home and abroad have been on a liberal and increasing scale. Entire harmony and unity pervaded the church, so that the separation must be a painful one on both sides.—*Telegraph*.

The congregation of Harvey, has petitioned for the services of Mr. Nairn, Catechist, during the summer. Mr. Nairn is at present laboring in Haultain. Two good catechists are very much needed at present in St. John Presbytery. Their labors are more acceptable than those of a probationer from the fact that they remain as a rule in one field during the summer.

Presbytery of Sydney.

Met at Sydney on the 29th ult. Rev. D. Drummond was chosen moderator for the current year.

The union effected in March last, between Cow Bay and Glace Bay, was, at the request of both parties, dissolved.

Rev. A. Farquharson, who has been Clerk of Presbytery for fifteen years, resigned the office, and Rev. G. L. Gordon was appointed to fill the vacancy. Mr. Farquharson continues to be the medium of communication with the Home Mission Board.

Mr. Malcolm Campbell gave in his trials, which were cordially sustained, and Mr. Campbell was licensed to preach the Gospel.

Presbytery of Wallace.

Mr. E. Gillis has accepted the call to Earlton.

The Presbyterians of Pugwash and Oxford have been taking steps to call Mr. James W. Mason to be their pastor. In connection with the above, we regret to learn that Mr. Mason, who came out but recently from Scotland, and who gave promise of much usefulness, has been prostrated by severe illness, with hemorrhage of the lungs.

Presbytery of Pictou.

The Presbytery of Pictou met in the Lecture Room of the United Church, New Glasgow, on the 5th inst. There were present 15 ministers and three ruling elders.

Mr. Donald was elected Moderator for the ensuing year. A committee consisting of Messrs. A. McLean Sinclair, J. F. Forbes, D. McGregor, R. Laird and J. S. Carruthers were appointed to co-operate with the College Board in the effort to secure additional subscriptions to the Endowment Fund, where practicable, within the bounds of the Presbytery, as well as to collect those which have already been obtained.

In accordance with leave granted by Synod Mr. John L. George was taken on trial for License. His exercises and examinations were sustained as highly satisfactory, and Mr. George was licensed to preach the Gospel.

Leave having been granted by the General Assembly Mr. John A. Cairns was received as a probationer of the Presbyterian Church in Canada, and directions given that his name be transmit-

ted to the H. M. Board.

An interesting report was submitted by Mr. James Murray, Catechist, of three weeks labour at Liscomb Mills, Ecum. Secum and Marie Joseph.

Presbytery of P. E. Island.

This Presbytery received complimentary notice, in the report of the Convener of the Assembly's Committee on Sabbath Schools, at the recent meeting in Kingston, for the completeness of its statistical returns of the S. Schools within its bounds. This result is largely due to the energy of the Convener of the Presbytery's committee, the Rev. N. McKay, of Summerside. It is also worthy of note, that two pupils of the Summerside S. School, took the highest positions in the competitive examinations, on subjects prescribed by the Assembly's Committee.

Part of the time of the next regular quarterly session of the Presbytery at Georgetown, in the first week of August, is to be spent in a Sabbath School Convention. Papers on prescribed subjects are to be read by members of Presbytery.

Mr. Angus McMillan, a graduate of Pine Hill Seminary, Halifax, and Mr. John McLeod, a graduate of Knox College, Toronto, were regularly licensed as preachers of the Gospel by the Presbytery on the 29th ult. Both of these gentlemen have proved themselves very acceptable preachers in the Gaelic-speaking vacancies of the Presbytery. There are four vacant congregations within the bounds, three of which require Gaelic.

Moderation in a call has been granted to New London South and Granville, and also to Stratkalbyn and Clifton.

Rev. H. Crawford has tendered to Presbytery his resignation of the Tyne Valley & Sheep River sections of his congregation.

The congregation of Tryon and Bonshaw have purchased a house and grounds, in a central and convenient locality as a manse for their pastor.

The congregation of Princetown have purchased the house of their former pastor, the Rev. R. Laird for a manse, and are putting upon it considerable alterations and repairs.

Presbytery of Miramichi.

This Presbytery met at Tabusintac on the 29th June for the induction of Rev. Mr. Quinn. Rev. Mr. McCarter presided and preached from Acts 20th, 20, 21. Rev. James Murray, of Douglasstown, addressed the minister and Rev. Mr. Robertson, of Black River, the people.

A Wife's Faith.

In one of the towns of England there is a beautiful little chapel, and a very touching story is told in connection with it. It was built by an infidel. He had a praying wife, but he would not listen to her, nor would he allow her pastor even to take dinner with them, would not look at a Bible, would not allow religion even to be talked of. She made up her mind, seeing she could not influence him by her voice, that every day she would pray to God at twelve o'clock for his salvation. She said nothing to him, but every day at that hour she told the Lord about her husband. At the end of twelve months there was no change in him. But she did not give it up. Six months more went past. Her faith began to waver, and she said, "Will I have to give him up at last? Perhaps when I am dead He will answer my prayers." When she had got to that point it seemed just as if God had got her where he wanted her. The man came home to dinner one day. His wife was in the dining-room waiting for him, but he didn't come in. She waited some time, and then searched for him all through the house. At last she thought of looking into the little room where she had prayed so often. There he was praying in agony, at the same bed where she had prayed for so many months, asking forgiveness for his sins. And this is a lesson for you wives who have infidel husbands. The Lord saw that woman's faith and answered her prayers. —*Moody's Child Stories.*

The Infallible Sign.

There is one mark of Christian character, which, above every other, cannot be mistaken, and that is the true spirit of Christ, which the true Christian will always manifest. A religion that does not change a man's spirit and bring it into harmony with the Spirit of Christ, is

worthless. It matters not what profession a man may make, or what position he may occupy, or what duties he may perform, unless he have the spirit of Christ, he is none of His. Judged by this rule, which the inspired apostle has given us, we fear many professing Christians would be found wanting. Instead of the spirit of meekness, gentleness, humility, forbearance and love, manifested by Christ, they are imperious, proud and selfish, full of envy, jealousy, hatred and strife. Instead of self-renunciation, there is constant self-assertion. Instead of seeking the honor of the Master, they are counselling their own glory. And yet such persons, filled with the spirit of the world, vainly imagine that they are Christians. Nothing can be a greater delusion than this. True religion gives a man a new heart and a right spirit. It stamps on his nature the image of the heavenly. It makes him a new creature in Christ Jesus. It sweetens his temper, it inspires his heart, and brings every thought into obedience to the law of Christ. —*Methodist Recorder.*

OUR subscription list is now about 2000. Any parties to whom this Magazine may come are respectfully asked to become subscribers, and to try to get others to do the same.

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

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