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THE PRESBYTERIAN

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

The Maritime Presbyterian.

WE PREACH CHRIST AND HIM CRUCIFIED

HOW SHALL THEY PREACH EXCEPT THEY BE SENT.

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NOVEMBER, 1884.

MACGREGOR & KNIGHTS

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Comprising 8 Tracts. Price, bound in Cloth 25 cents; Tracts in Packages 15 cents. The above are recommended by a Committee of Synod for circulation.

125 GRANVILLE STREET,
HALIFAX, N. S.

FLYERS AND CRAWLERS OR TALKS ABOUT INSECTS, by Ella Rodman Church, author of "Birds and their ways," "The Wildfords of India," "How to furnish a Home, &c., &c." This is a most interesting and instructive book for children and young people and old as well. One of the difficult problems of the day is to combine interest and profit. Books for the young are legion. Most of them do not lack interest, but beyond that have little to be said in their favor. The one who combines the attractive with the useful is a public benefactor. This, Miss Church has done in the present instance. The plan of the book is that of instruction given to two little girls and their brother by their governess, in their walks, and talks and plays together. It is not in the formal, stilted style in which such books are too often written, in which the pupils and teachers come in with their questions and answers in a half stupid way; like the wooden figures in a toy box mechanically acting their part, but a living book. It is the perfection of art to conceal art. This has been done in the present instance. In a most natural way, ants, ladybirds, spiders, mayflies, dragonflies, bee, grasshoppers, locusts, beetles, and many other things that creep or fly, pass over the pages of the book and are closely inspected and their habits noted in a charming manner as they pass. The book is well illustrated. We commend it most heartily and unreservedly for the young people. Sold by Macgregor & Knight, Halifax. Price \$1.25.

The statistics of the Presbyterian Church of Wales, read at the General Assembly held at Liverpool, have been published. They show an increase in every item of importance during the year 1883. Churches, 1,200; chapels a preaching stations, 1,371; new chapels built during the year, thirteen; enlarged and improved, fifty-seven; ministers and preachers, 973; deacons or elders, 4,448; communicants, 124,503; on probation, 4,636; children of members in the churches, 60,000; received into church fellowship, 14,000; teachers in Sabbath schools, 23,355; scholars, 184,800; hearers, 276,000. The total collections for all objects amounted to £173,000; the present debt on the chapels £326,000; and the value of the whole property belonging to the connection is £1,250,000. It is only seventy years since this church came into existence in its present form.

The Maritime Presbyterian.

VOL. IV.

NOVEMBER 15th, 1884.

No. 11.

STATE OF THE FUNDS NOV. 1st, 1884.

| | |
|---|------------|
| FOREIGN MISSIONS. | |
| Receipts to Nov. 1st '84 | \$ 4783 15 |
| Expenditure " " " | 7793 21 |
| Bal. Due Treas. Nov. 1st '84 | \$3010 06 |
| DAVSPRING, AND MISSION SCHOOLS. | |
| Receipts to Nov. 1st '84 | \$807 23 |
| Expenditure " " " (including Bal. of \$957.25) | 2138 70 |
| Bal. due Treas. Nov. 1st '84 | \$1331 47 |
| HOME MISSIONS. | |
| Receipts to Nov. 1st '84 | \$1249 06 |
| Expenditure " " " | 1261 01 |
| Bal. due Treas. Nov. 1st '84 | \$111 95 |
| SUPPLEMENTS. | |
| Receipts to Nov. 1st '84 (including Bal. May 1st, \$2,159 66) | \$3991 07 |
| Expenditure to Nov. 1st, 1884, | 2431 10 |
| Bal. on hand Nov. 1st 1884 | \$1519 97 |
| COLLEGE. | |
| Receipts to Nov. 1st '84 | \$3588 97 |
| Expenditure to Nov. 1st '84 (including Bal. May 1st 1884 \$4492 09) | \$9066 87 |
| Bal. due Treas. Nov. 1st '84 | \$5477 90 |
| AGED AND INFIRM MINISTERS FUND | |
| Receipts to Nov. 1st '84 | \$362 83 |
| Expenditure " " " | 1223 51 |
| Bal. due Treas. Nov. 1st '84 | 860 72 |
| RECEIPTS FOR THE MONTH OF OCT. | |
| Foreign Missions | \$ 779 11 |
| Day-spring and Mission Schools | 378 68 |
| Home Missions | 109 35 |
| Supplements | 712 92 |
| College | 253 60 |
| Aged Ministers Fund | 120 01 |
| French Evangelization | 112 07 |
| | \$2165 72 |

P. G. MCGREGOR, *Treasurer.*

Our missionary department in this issue is full, varied, and very interesting. The letters are so good that the reader may wish that some of them were longer, but the most of them are only extracts from private correspondence. We would gladly publish them at greater length but do not wish to take undue liberties. All will be pleased to make the acquaintance of Mr. and Mrs. Wright of Couva.

One point that Messrs. McDonald and Warden strongly urged was that ministers in the stronger congregations should be forward in the good work of the Augmentation Scheme, not only by working for it, but by giving to it. Another point of great importance upon which they strongly insisted, was, that great care should be taken by Presbyteries in recommending grants to Congregations. One unworthy case would do great harm to the Fund.

Poplar Grove Church, a name that has not only been identified with Presbyterianism in Halifax, but throughout the Provinces, and has almost become historic in the brief annals of our church, is now a thing of the past. On Oct. 26th, the closing services were held. Dr. Sedgewick preached in the morning. In the afternoon a meeting was held at which addresses were made by Messrs. S. Waddell, Hill, W. S. Waddell, D. Blackwood, Charles Robson and J. S. McLean.

In the evening Dr. McGregor gave a history of Poplar Grove Church. It is 40 years old. Since it was founded, every Presbyterian church in Halifax has been built or rebuilt. The Foreign Mission has risen and flourished. An address by Mr. Simpson and benediction by Dr. Sedgewick brought the proceedings to a close.

Mr. Forthingham, once a Unitarian preacher, makes another candid confession to the persistent force of Christian motives when he says "that the new faith cannot compete with the old in what is commonly called benevolent enterprise.

Subscribers, please early renew Subscriptions for the Maritime Presbyterian.

On November 2nd, the Poplar Grove congregation met for the first time in their new church on Park Street, and will henceforth be known by that name. In the forenoon the devotional services were conducted by Dr. McGregor and Mr. Simpson, followed by sermon from Dr. Macrae of St. John, who preached again in the afternoon, Mr. Simpson preached in the evening. The house was crowded. The collections for the day amounted to \$1360.00 for the Building Fund.

One point strongly insisted on by Messrs. Macdonnell and Warden in their conference with our Supplementing or Augmentation Committee, was, that each congregation be asked by its Presbytery for a definite sum. People will generally do their duty if they know what to do. If the effort be merely a general one they have no guide to their giving. If the whole amount be allocated among the different Presbyteries, (as it has been,) and the amounts to Presbyteries be apportioned to the different congregations, there will be a much greater certainty of success. There is no doubt that very much depends upon the way in which this suggestion of the brethren is carried out.

This week is a week of prayer for young men. Multitudes of them are at that period of life which is a most critical one. How many young men every year pass the turning point, their future life, here and hereafter, depending upon the nature of that turn.

Rev. E. Gillies has accepted the call to Dundas, P. E. Island. Rev. A. Gray has resigned his charge of the congregation of St. Matthew's, Wallace.

Mr. J. F. Dustan was ordained in Truro on the 11th inst., and inducted in-

to the pastoral charge of St. Paul's Church, Truro, made vacant by the removal of Mr. McMillan to Chalmers Church, Halifax.

In addition to the sums acknowledged by Rev. K. J. Grant in our last issue he wishes to acknowledge the following additional from Chipman, N. B., for Foreign Missions.

| | |
|---|--------|
| Mrs. S. Jonsson | \$5.00 |
| Mrs. Richardson | 5.00 |
| Squire Briggs District | 2.87 |
| Coal Mines | 2.00 |
| Mr. Young (Cove) | .50 |
| Salmon Creek, per Miss Mary Baird | 4.27 |
| Miss Jane Brown, teacher, | 1.70 |
| Others |) |
| Previously acknowledged | 28.80 |

Total, including box

\$72.94

THE PRESBYTERIAN REVIEW for October comes to hand freighted as usual with valuable additions to the literature of the various subjects treated.

Its contents are as follows:

1. Spencar, a Philosophy and Theism.—By Oscar Craig.
2. Modern Science and the Religious Instinct.—By Rev. George Matheson, D. D.
3. The Mutual Relations of the Synoptical Gospels.—By Prof. A. B. Bruce, D. D.
4. The Transition in English Poetry from Pope to Burns.—By Prof. T. W. Hunt, Ph. D.
5. The Principles of Puritanism.—By Prof. C. A. Briggs, D. D.
6. The Social Idea in the Church.—The True and the False.—By Rev. D. A. Kingsbury.
7. Notes and Notices.—The Third General Council of the Presbyterian Alliance, Correspondence between Richard Baxter and Thomas Gattaker with reference to the salvation of baptized children.
8. Review of Recent Theological Literature.

As will be seen there is a wide range of subjects, some more abstract and speculative; others, live practical, questions of the day. And in some at least the names of the writers are so well and favorably known as to be a guarantee of the excellence of their work.

THE MEETING OF SYNOD.

The Synod of the Maritime Provinces met in Knox Church, Pictou, on the evening of Tuesday, Oct. 14th at half past seven o'clock.

There was a large attendance of ministers and elders.

The opening sermon was preached by Rev. Dr. Burns, retiring Moderator, from 1 Cor. V, 14.

Rev. James McLean of Londonderry, was elected Moderator, and briefly addressed the Synod. He was the youngest member of the first class in Theology that met in the Temperance Hall at West River with Dr. Ross as sole Professor. Twenty-nine years with their changes sad and bright have passed a way since he entered the ministry.

The thanks of the Synod were tendered to Dr. Burns for the sermon, and in connection therewith honorable mention was made of his admirable defence of the principles of Protestantism, during the past year in the controversy with the Romanists.

The order of meetings was arranged as follows: A. M. from 10, to 12, 30. P. M. from 3, to 5.30, evening, 7.30 to 10.

Wednesday evening to be devoted to Foreign Missions and the State of Religion, Thursday evening to Temperance and Sabbath Schools.

Wednesday, Oct. 15th.

After half an hour spent in devotional exercise the Report of the

HUNTER CHURCH FUND

was submitted. During the past year free grants have been made to the following places to aid in Church building:

| | |
|---------------------------------|----------|
| Maccan | \$200.00 |
| Farrsboro | 250.00 |
| North West Arm | 200.00 |
| Big Bras d'or | 150.00 |
| Black and Blue Rocks, Lunenburg | 150.00 |

A loan of \$2000, free of interest was made to Park St. Church, Halifax, to be repaid in sums of \$400 per annum.

Besides these amounts there were several others, applications by different

congregations chiefly for free loans, which could not be granted, from the fact that by the direction of the Synod one half the funds received, and that only can be given on free loan, the other half to be an investment, the interest of which is to be given in grants. The amount available for the year for free loans was but \$2,259.49, and no further loan can be made until there is some sale of property or payment of instalments due by congregations.

Since the Fund was given to the Church, thirty-eight congregations have been helped by free grants, amounting in all to \$9346.66; and fifteen have received free loans amounting to \$14,700. Above fifty congregations in Nova Scotia more than one-third of the whole have received benefit. In some, debt has been removed. In some, unfinished churches have been completed. Some that would not otherwise have done so, have been encouraged to build.

Total received to date, principal and interest \$41,169.97. Payment to congregations \$31,648.66.

AUGMENTATION SCHEME.

Rev. E. A. McCurdy reported what had been done since last Synod. His statement is published in full on another page.

Rev. Messrs. Macdonell of Toronto, and Warden of Montreal, who have devoted themselves so energetically and successfully to the work of Augmentation in the West, and who had been sent as deputies from the Western Committee to visit our Synod in the interests of the work in the Maritime Provinces, then addressed the Synod. We quote from *Witness* report.

"Rev. R. H. Warden, spoke of the Augmentation as the most important scheme of the Church. He gave a narrative of the procedure of the Western Committee, in raising \$35,000. Deputies were sent to each Presbytery to secure the sympathy and co-operation of the whole church. The deputies were carefully selected, furnished with a 'brief' and thus securing uniformity in the presentation of the scheme. Presbyteries were furnished with the fullest facts. In every

case the deputies did their duty and reported. Presbyteries responded with enthusiasm. A party interest was evoked. Congregations to be benefited were easily dealt with by the Presbyteries. The same deputies visited every congregation in each Presbytery. Meetings were held at each station and the people invited to contribute—the amounts being subscribed and the books sent in to Presbyteries. The poorer congregations having done their duty, the Committee were able to deal effectively with the richer congregations evoking their sympathy and help. Mr. McDonnell's congregation had set apart one-fifth of their contributions for months. He asked a special collection of \$1500 and got \$2,300,—making in all about \$2,900 from one congregation.—This was of immense value to the fund. Envelopes were largely used.—We asked for \$26,000, and got \$35,000 with a reserve fund of over \$17,000. The scheme has greatly lessened the vacancies.—The average contribution in this synod for supplementing has been \$4000. You now need \$10,000. You must make extraordinary efforts. The money must be got from the wealthier self-supporting congregations that can and will give \$1000 if the minister, and session deal faithfully with them. Everything depends on you ministers. We have scarcely begun to give as we ought. Would you dare to put that sum into the Saviour's hand if he were here personally soliciting our gifts. If we appreciate our Saviour's sacrifices we would have abundance of money and of men consecrated to the advancement of the Redeemer's Kingdom.

Rev. D. J. MacDonnell spoke of the great value of Mr. Warden's services in the cause in the West. He never feels like a stranger in Pictou or in this Synod. He hoped we would soon get rid of the line of demarcation—East and West. We are one Church, doing one great and blessed work. It is necessary to press upon our people the solid principles on which the Scheme rests. 1. The duty of the Church as a whole to support the Ministry 2. The duty of the strong to help the weak.—The people will understand these principles, and accept them as essential to our system. The relations of the people are not merely to their own minister.—Every Presbytery must set this matter in the best way possible before the congregations. *They must take care to prevent the misapplication of funds.* Presbyteries must be conscientious in the matter. One grant unwisely given will

do incalculable harm whenever it becomes known.—The work of bringing the matter before the congregation should be placed in the hands of the best possible men.—Use skilled labour. You should ask definite sums, of congregations and individuals. When he had asked his congregation for a contribution he received usually what is asked for or more. Claims should be presented in connection with the preaching of the Gospel in the Lord's House on the Lord's Day.—The ministers of the stronger charges must take the post of honor in this work; but every minister has his share of the work to do.—There is not a congregation in the Church where high water mark has been reached. The ministers must include themselves with their people, and give as liberally as they expect their people to give.—You need enthusiasm, but it must not end in eloquent speeches and resolutions. If we do our duty the intelligence and the conscience of our people will respond."

The addresses of these brethren awakened a deepened interest in the matter of Augmentation, and was no doubt the means of the decision to which the Synod came to endeavor to rise at once to the Assembly's minimum. They were tendered the hearty thanks of the Synod.

Wednesday Afternoon.

Mr. Maclean Sinclair submitted the report of the Synod's commission on the Truro appeal case which had been sent up to the Assembly. Mr. E. Ross and Mr. James Sinclair had settled the matter privately. Report approved.

A complaint of Rev. E. Ross against the Presbytery of Truro was then taken up and occupied the remainder of the Sederunt.

Wednesday Evening.

The Synod met in Prince St. Hall.

After the devotional exercises Rev. Dr. MacGregor gave some facts on behalf of the F. M. Board; that Miss C. Copeland of Pictou has been appointed to take charge of San Fernando school, and Miss Amy Hilton of Yarmouth, to Aronca School, Trinidad, both of them to sail in about six weeks; that Mr. Grant is on his return to the Island and is with Mr. Gibson about sailing from New York, that a home for Mr.

Grant is building at a cost of \$3000, which has been generously provided by the Western Section of the Church, that the Funds are in a hopeful state.

Rev. H. A. Robertson then addressed the Synod. He has visited many parts of the Maritime Provinces, and 68 congregations in the West. He intends leaving Nova Scotia in December and going by way of California to reach Australia in time for the Dayspring on her April trip. He outlasted the present with twelve years ago when he first went to Erromanga.

In the New Hebrides Mission there are 13 missionaries, 100 native teachers and over 1000 Church members. The Free Church of Scotland and the 8 Australasian Churches are with ourselves engaged in the work.

One great need of the Islands is civil government and commerce. If we had a government and a market for what we may raise the Mission might be self-sustaining before many years.

The natives are now contributing to our Foreign Mission Fund. They give one hundred dollars this year.

An appropriate resolution was then passed with reference both to Mr. Robertson and Mr. Grant, after which Dr. Sedgewick led the Synod in prayer on behalf of them and their families.

Rev. J. Hogg then submitted and moved the adoption of the report or

THE STATE OF RELIGION.

The report was quite hopeful in its tone. There is an increase in the grace of liberality, a deepening sense of the importance of Spiritual things, an improvement in religious life and a deeper interest is being taken by the young in the work of the Church.

The Committee recommended that Presbyteries be instructed to secure full returns; that pastors and elders urge parents to observe family worship; also the holding of Evangelistic services in all the congregations.

Mr. Bruce seconded the adoption of

the report. He spoke of the difficulty of presenting in a report the actual state of religion, and of the cause for gratitude for the tone of hopefulness that seems prevalent throughout the Church.

The report was received and its recommendations adopted.

A resolution expressing gratitude to God for the blessings vouchsafed to the Church during the year, and pledging ministers and elders to more strenuous efforts to promote the glory of God and the salvation of souls.—was moved by Rev. N. McKay. He spoke of the promotion of vital heart religion as the work of the Church, of the necessity of remembering that true Spiritual life must come from the Spirit of God, and that for this we must pray.

Rev. E. Boyd seconded the resolution, taking up some of the special features of the report, urging the necessity for Sessions giving returns of the state of religion in their congregation. Short stirring addresses were made, by Mr. Henry, on the connection between the State of Religion at home and the interest in Missions abroad; by Mr. Donald, of the good work among the young, and the great importance of elders and church members engaging more earnestly in work for souls; by Mr. McMillan, on the necessity for more laborers to supply our vacancies. There are 30 vacant congregations within our bounds and but 7 or 8 preachers. These vacancies must suffer. We have only added 3 ministers in four years. There should be service of some kind in every church every Sabbath off the year. We must pray for more men in our college, more labourers for the harvest. Mr. Layton proposed that there be a week of prayer for this special object. Mr. Waits spoke of the large number of young men in Britain now devoting themselves to the work of the ministry as the result of Mr. Moody's work. Dr. Macrae called attention to the large number of vacant stations, some sixty in all, by the return of the student Catechists to their winter studies, and thought that

the elders should be to a greater extent engaged for this work. Mr. S. Johnson, thought that if during the summer the Professors were to visit the churches they would be the means of leading more young men to the work of the ministry. Mr. McDougall said that we need more personal consecration as ministers, elders and people, and spoke of the good work going on in Cape Breton during the past winter. Sixty-two in his own congregation had been added to the Church.

Mr. Waddell on behalf of the elders, stated that he knew that many of them would be willing to do such work if asked to do it.

At ten o'clock the Truro case was resumed and settled after midnight by "Dismissing the complaint and approving of the recommendation of the Presbytery of Truro."

Thursday, Oct. 16th.

Synod opened at 10 o'clock by devotional exercises.

On application by members of St. John's Presbytery, it was agreed that certain trust funds to the value of \$4000 held by the defunct Synod of N. B., and at interest for the benefit of the Blackville congregation be transferred to an incorporated board of this Synod.

Presbyteries were directed to take steps as soon as possible to ascertain what aid they can get from Elders or others for the supply of vacant mission stations during the winter.

The Augmentation Scheme was then taken up, when it was resolved

(1) That the carrying out of the scheme be committed to Presbyteries.

(2.) Each Presbytery to appoint committees to immediately visit congregations with the view of getting aid receiving congregations to do their utmost towards self-support and aid giving to contribute with increased liberality.

(3) Presbyteries recommended to obtain assistance in form of deputations from the Board.

(4) That Presbyteries be expected to contribute as follows:

| | |
|-----------------------|--------|
| Truro | \$1200 |
| Victoria and Richmond | 300 |

| | |
|-----------------------|------|
| Wallace | 475 |
| P. E. Island | 1350 |
| St. John | 1700 |
| Sydney | 650 |
| Halifax | 2700 |
| Pictou | 1750 |
| Luenburg and Sheburne | 475 |
| Miramichi | 900 |
| Newfoundland | 500 |

Total..... \$12,000

Presbyteries to complete canvases and report to Board before 1st Feb. 1885.

Afternoon Session.

The next meeting of Synod was appointed to be held in St. Andrew's Church, St. John.

An overture by J. G. Forbes of St. John, on the mode of investing Church Fund was after discussion referred to Assembly.

Mr. W. H. Waddell representing the elders conference presented the following resolution which had been passed at their meeting that morning.

"That the elders in conference at this meeting desire to express a keen sense of their short comings in the work of God committed to their charge and depending upon the spirit of God for his gracious help, pledge to do what they can in carrying out the wishes of their respective Presbyteries in any work which in their wisdom the Presbyteries may assign to them within their bounds; and to exert themselves in supporting any measures that may be adopted for the purpose of developing the latent energies of the body to which they belong."

The Synod expressed its gratification with the resolution.

The question of unifying the Foreign Mission Funds, of the East and West was then introduced by reference from the F. M. Board, when after lengthened discussion, on motion of Rev. T. Sedgewick, seconded by Dr. Pollok, it was agreed,

"That in view of the obvious difference of opinion in the Synod the matter be deferred for another year."

Evening Session.

Dr. Burns submitted to the Synod obituary notices of Revs. P. Goodfellow, S. Bernard, George Walker, Murdoch

Stewart and John Boyd.

Rev. Mr. Donald submitted the report on Sabbath Schools, showing returns from 207 schools, with 2,229 teachers, 18,108 scholars, besides 3,174 in Bible classes. 1291 of the S. S. scholars are in full communion with the Church of whom 447 were received during the past year. \$3,461 was contributed for missions by S. School and Bible Classes. 21 schools report teachers meetings, 18 that the S. School lesson is taken up in the weekly prayer meeting. The report was followed by a short, vigorous, practical discussion on the subject.

The subject of Temperance was then taken up. There was no report from the Committee, but a discussion of the subject in which several members took part. At the close the following resolution was adopted.

"The Synod anew records the sense of the great importance of the temperance movement, its thankfulness to God for the progress made during the past year, and its determination to labor with increased zeal and earnestness in this branch of christian work."

Friday Morning.

Synod met at nine o'clock. The unification of the Augmentation Scheme was considered when it was resolved on motion of Dr. McGregor,

"That while the Synod anticipate with pleasure the prospect of unification in the augmentation movement, yet we are of opinion that such union should be postponed for one year, until the scheme is more fully developed in the Maritime Provinces, as at least to approximate the desired \$750 and manse."

Dr. McGregor submitted a report from the College Board, showing that in accordance with the instructions of last Synod in reference to withdrawing wholly or in part from Dalhousie College, that the Board had conferred with the Governors of that institution, that the latter were willing that the Principal should retire, and that in the event of his doing so, they would grant him an allowance of \$200 a year from the funds. The Board had expressed their opinion that the retiree should take place, and had

offered him a retiring allowance of \$800 in addition to the \$200 offered by Dalhousie College, making in all \$1000. The Board also reported their decision that the retirement should take place May 1st 1885. The Synod unanimously received and adopted the report of the College Board and directed them to prepare a resolution expressive of their appreciation of the services of Dr. Ross.

Rev. J. D. McGillivray presented the Synod report on Sabbath observance. It states that so far as known, no new form of Sabbath breaking have come into existence within our bounds, but that there is need for improvement. The running of trains on the Government railways still continues to some extent.

There is an impression that there is a larger proportion of the population absent from the House of God on Sabbath than formerly, which has a bearing on this subject.

Magistrates should do their duty in enforcing the Sabbath laws, and ministers should be faithful to theirs, in seeking to form a more healthy public opinion on the Subject.

Dr. Patterson presented the report of the Committee of the Widows and Orphans Fund, showing \$62,000 in fund, and nearly \$3,500 annual revenue which is more than enough for present needs. There are 90 ministers paying into the fund of whom seven belong to the Synod of the Church of Scotland, and nine elsewhere. There are 18 widows receiving from the fund.

Mr. McCurdy presented the report of the Committee on Systematic Beneficence. It showed that though last Synod had directed the Committee to endeavour to circulate literature on giving, and that though the Committee had expended about \$40.00 in the gratuitous distribution of samples of such literature, in order to induce Sessions and congregations to purchase, there had only been, of the kind furnished, purchases to the amount of four or five dollars during the year.

Leave was granted to the Presbyteries of Wallace and Pictou to transfer to the latter the congregation, of Earlton should they find all parties agreed.

The cordial thanks of the Synod were given to the people of Pictou for their generous hospitality, to the press, and to Railway and Steamboat Companies for reduced fares.

The Moderator closed with an appropriate address, and the Synod closed to meet in St. John's on Tuesday, after the first Sabbath of October, 1885.

Tabular Statement of Increase of Salaries within the current Cal^{endar}
Year chiefly in connection with Augmentation Scheme

| Name of Presbytery. | Name of Congregation. | 1883. | 1884. | Increase. | Total. |
|-------------------------------------|--|---------------------|-------|-----------|--------|
| St. John.— | Sussex, | \$400 | 500 | 100 | |
| | Prince William, | 550 | 730 | 180 | |
| | Woodstock, | 400 | 550 | 150 | |
| | Springfield and Eng. Settlement, | 360 | 450 | 90 | |
| | Bocabec | 420 | 430 | 10 | |
| | Kincardine | 130 | 300 | 170 | |
| | Buctouche | 400 | 500 | 100 | |
| | Richmond | 725 | 800 | 75 | |
| | Carleton | 650 | 800 | 150 | |
| | Shediac and Shemogue | 400 | 600 | 200 | |
| | Glassville and Florenceville | 150 | 517 | 367 | |
| | St. Andrew's | 550 | 650 | 100 | |
| | St. James | 500 | 571 | 71 | 1763. |
| | P. E. Island.— | Cove Head | \$400 | 450 | 50 |
| Bay Fortune and Souris | | 625 | 650 | 25 | |
| Valleyfield | | 600 | 660 | 60 | |
| Woodville | | 600 | 700 | 100 | |
| Richmond Bay Divided into | | 650 | | | |
| " " East | | | 450 | | |
| " " West | | | 500 | 300 | |
| Cavendish and New Glasgow | | 640 | 750 | 110 | |
| West River and Brookfield | 700 | 800 | 100 | 745. | |
| Victoria and Richmond.— | Mabou | 550 | 650 | 100 | |
| | Baddeck | 704 | 800 | 96 | |
| | Strath Lorne | 500 | 600 | 100 | |
| | Malagawatch and River Dennis | 600 | 650 | 50 | |
| | Whycocomah | 650 | 900 | 250 | 596. |
| Halifax.— | Elmsdale | \$700 | 750 | 50 | |
| | Milford and Gays River | 700 | 750 | 50 | |
| | Richmond | 500 | 525 | 25 | |
| | Mulie Musquodoboit | 600 | 700 | 100 | |
| | Nova Scotia | 500 | 600 | 100 | |
| | Kennetcook and Gore | 600 | 700 | 100 | |
| Sheet Harbour | 600 | 700 | 100 | 525. | |
| Miramichi.— | Dalhousie | 650 | 750 | 100 | |
| | New Richmond | 650 | 750 | 100 | |
| | River Charlo | 650 | 750 | 100 | |
| | Bathurst | 600 | 750 | 150 | |
| | Bass River | 682 | 750 | 68 | 518. |
| Truro.— | Coldstream | 600 | 650 | 50 | |
| | Economy and Five Islands | 700 | 800 | 100 | |
| | Stewiacke and Brookfield | 725 | 800 | 75 | |
| | Acadia Mines | 700 | 750 | 50 | |
| | Riverside | 700 | 750 | 50 | |
| Springside | 700 | 800 | 100 | 425. | |
| Wallace.— | Spring Hill | 700 | 800 | 100 | |
| | Pugwash and Oxford | 600 | 700 | 100 | 200. |
| Pictou.— | Blue Mountain and Barney's River | 700 | 750 | 50 | |
| | Scotsburn and Saltsprings | 600 | 700 | 100 | 150. |
| Sydney.— | Grand River | 629 | 674 | 45 | |
| | Cape North | 403 | 457 | 54 | 99. |
| Lunenburg and Shelburne.— | Mahone Bay | 500 | 540 | 40 | 40. |

REPORT ON AUGMENTATION.

STATEMENT BY REV. E. A. McCURDY,
CONVENER OF THE ASSEMBLY'S SUPPLEMENTING COMMITTEE,—SUBMITTED TO THE SYNOD OF THE MARITIME PROVINCES AT ITS RECENT MEETING AT PICTOU.

At the request of the Supplementing Committee I have prepared a statement for the Synod with reference to the matter entrusted to their management.

The members of the Synod who were present at the meeting in Halifax will not have forgotten the position of affairs at that time. The General Assembly, a few months before, had given its sanction to what was known as the new Supplementing Scheme, the peculiar features of which were:

1.—The fixing of a minimum to be aimed at in its administration for every settled pastor in the Church.

2.—The distribution of the funds provided in more rigid conformity to certain prescribed regulations.

3.—The equalization of all the Supplemented salaries, by raising them, first to a lower platform of \$600.00 and a manse from the Supplementing Fund, and afterwards, at the close of the year, to \$750.00 and a manse from the Surplus Fund.

It will be remembered that at the last meeting of Synod it was stated that there was some difference of opinion among the members of the Committee, about the feasibility, or even possibility, of working out the scheme within the bounds of this Synod on the lines laid down by the General Assembly. Certain resolutions of the Committee were however reported to the Synod and approved, and an additional resolution was adopted, recommending the Committee to take up, at their next regular meeting, the instructions of Assembly agent using their best endeavours to put into operation the Scheme of Augmentation approved at the recent meeting of the Assembly.

Now I am here to-day to say that the Committee have earnestly endeavoured loyally to carry out the wishes of Synod. They met on two different occasions shortly after the raising of the Synod to consider carefully all the facts of the case, and to adopt such measures as might seem to be necessary to secure success in the projected effort, and my first duty now is to lay before you the facts with which they found themselves confronted.

A careful examination of the statistics revealed that, of the 180 congregations

within the bounds of the Synod, only about 60, or one-third of the whole, were at or above the minimum of \$750 and a manse; that of the 95 others for which statistics were available, about 35 were contributing between \$750 and a manse and \$600, 28 between \$600 and \$500, 11 between \$500 and \$400 and 21 \$400 or under; and that the average contribution for ministerial support of the whole 95 congregations specified was nearly \$540 per annum.

They discovered further that, besides the half dozen organized congregations which were receiving grants from the H. M. Fund, there were 8 or 10 which did not fulfil the first condition imposed by the Assembly in order to entitle them to a place upon the list of Supplemented congregations, viz. the payment from their own resources of \$400 and a manse, and that 42 congregations had not fulfilled the second condition requiring an average contribution of \$4.50 per communicant, or per family.

On the other hand they found that there were no fewer than 34 congregations which, by fulfilling all the required conditions, would be raised to \$750, and a manse by their own efforts at a clear gain from this source alone, and without drawing anything from the general fund, of from \$3000 to \$4000.

Further, they estimated that, on the assumptions, that all the congregations would qualify for receiving aid by the fulfilment of the conditions of the Assembly's scheme, that none of those who had already more than fulfilled them would fall back, and that some of them would make a moderate advance, they would require about \$5000 to level up all salaries to \$600 and a manse, and nearly \$7000 more to make them \$750.00 and a manse.

It will be admitted on all hands that these facts were sufficiently startling to raise the question whether the task before us was not too heavy for us, and whether the fears of those who were doubtful about the feasibility of working the scheme within the bounds of the Synod, were not too well founded. It is true that at that date our Western brethren had undertaken the task with a resolution and vigour which gave promise of the success which has since crowned their efforts, and that that fact had its influence upon the minds of the members of the Committee. But then our task was proportionately far heavier than theirs. For to say nothing about their greater resources in the West, a much larger

proportion of their congregations than of ours were already paying the minimum, and of course a correspondingly smaller proportion required to be aided by Supplement. A few facts will fully establish this statement. The whole number of congregations in the Western Section is 573. The whole number in the Eastern Section 180. The number of congregations in the West giving less than the proposed minimum when the Scheme was started was 256. The number in the East was nearly 120. The number in the West giving less than the proposed minimum was 45 per cent of the whole, while in the East it was 66 per cent.

On the other hand, the number in the West that gave the minimum and upwards was 55 per cent of the whole, while in the East it was only about 34 per cent of the whole.

But some of these congregations both East and West do not need to be Supplemented, because when they fulfill the Assembly's conditions, they will be raised to the minimum by their own efforts. But even after these are eliminated from the calculation, the balance is still very largely in favour of our Western brethren, for the number which will require to be supplemented after the Assembly's conditions are fulfilled is about 25 per cent of the whole number of their congregations, while the number in the same position in the East will be about 47 per cent. In other words our task relatively is nearly twice as difficult as theirs.

It is important that these facts should be borne in mind.

1.—To enable brethren to perceive clearly the magnitude of the effort which we require to make in order to attain complete success.

2.—To prevent any of our people from leaping to the conclusion that we are sure to succeed simply because our Western brethren have succeeded. And,

3.—To obviate discouragement or disappointment in view of the fact that it is taking us a little longer than it took them to reach the desired goal.

But to return to the narrative. As soon as the Committee had their estimates prepared they sent them out to Presbyteries, appointing a Deputy to lay the matter before each Presbytery, and to urge prompt, united, and so far as possible, uniform action in the way of bringing the subject before all the congregations of the Church. This matter has been generally attended to with what measure of success I shall now attempt briefly to indicate. Broadly it may be

said that the progress made has been most substantial and cheering. Permit me to specify a few details.

Within the past few months 50 congregations, or nearly one-third of the whole number within the bounds of the Synod, have increased their contributions for the support of their own pastors and the aggregate amount of their increase is the handsome sum of \$3061; or an average of over \$100 each.

Of the 8 congregations which a year ago were contributing from their own resources less than \$400 and a manse, 5 have increased to that amount; 2 of which have considerably exceeded it; and it is confidently anticipated that the other three will fulfil that condition immediately.

Of the 34 congregations which, by contributing at the average rate of \$4.50 per communicant, would have come up to the Assembly's minimum without any aid from the Supplementing Fund, 20 have raised the required amount, of which no fewer than 9 have gone beyond it. 7 congregations more have reached or exceeded \$700 and a manse. With reference to the number of congregations raised to the minimum within the bounds of particular Presbyteries the position of honor must be assigned to the Presbyteries of Miramichi and Truro, each of which reports 5.

With respect to the aggregate amount of increase, the first position is taken by the Presbytery of St. John which heads the movement with the sum of \$1703.00. It is followed at a respectful distance by the Presbytery of Prince Edward Island with an increase of \$745; of Victoria and Richmond, with an increase of \$596; of Halifax, with an increase of \$525; of Miramichi, with an increase of \$518; of Truro, with an increase of \$425; and of the rest of the Presbyteries, with an increase of smaller sums.

21 of the congregations which have been placed upon the supplemented list have increased their contributions by the goodly sum of \$2640 or an average of \$97 each. Special attention is directed to this fact, because it indicates the willingness of those whom we are asked to assist to help themselves, and because it furnishes a pledge of their strong desire to work towards the position of self-sustaining congregations.

The Supplementing Committee are not in a position to make any full or accurate statement respecting the collections which have been made, or which may yet be made, by the great body of our con-

gregations in support of this Scheme. They knew that promises have been given by quite a number of congregations of an increase in the amount of their annual collections for supplementing purposes, and that some congregations have already doubled and others trebled their contributions for that purpose. But until the ecclesiastical year closes they cannot be more specific.

The Committee have already placed upon the regular list for Supplements 46 congregations of which 5 are at the present time vacant charges.

They have also placed on a special list 5, of which 2 are vacancies.

To Supplement these 51 congregations, they find that \$440 will be needed to raise the salaries of all to \$600.00 and a manse of which \$1170 are for vacancies, and \$6468 more to raise them to \$750.00 and a manse, or as near to that point as can be attained by a maximum grant in any one case of \$300, of which \$900 are for vacancies.

There will probably be some 8 or 10 congregations yet to be added to the list, of which about one half are vacancies, requiring, after their increase from local efforts, perhaps about \$2000 to Supplement them to the minimum.

To Supplement fully all our congregations that are at present settled would require nearly \$10,000 but as there is every likelihood of a number of vacant charges attaining settlement; a greater likelihood indeed than formerly, it is thought that probably nearly if not quite \$12000 may be required to meet all demands against the Fund. But besides this in order to the comfortable carrying on of the Scheme, and with a view of saving all charges for interest there ought to be a working Balance in the Treasury of perhaps nearly one-half the amount of our annual outlay.

Looking at the matter, however, simply with respect to the annual outlay, it is quite evident that even this is a large amount to ask from the Church for this purpose. It approaches somewhat nearly our annual contribution for Foreign Missions. There may perhaps be some who will think the amount required is too large, larger indeed than we ought to ask or than the Church is able to provide. But is it really more than she can raise? There are single Presbyteries which, if their members were to contribute for ministerial support, both in their own congregations and towards the Supplementing Fund, at a rate on the average equal to that contributed by the

members of our Supplemented charges last year, would furnish a far larger sum than that which is needed from all the eleven Presbyteries in our Synod. And if this be the case, is it unreasonable to expect that, in view of the clamant need of such effort, in view of the strong claims upon the Church as a whole, of our brethren who are labouring in the weaker charges, in view of the relations which we sustain to our Western brethren, and of the extreme desirability that our pastors should be on the same footing as theirs, we should gird ourselves for the effort and not rest content till the desired end be reached.

Again while individual pastors have their duty to discharge it will be absolutely necessary for Presbyteries to continue their activity in the business. It is largely due to the hearty and vigorous way in which Presbyteries have taken hold of the matter that our progress already has been so cheering. But Presbyteries will need to persist in their efforts, if the movement is to be crowned with complete success. There is one direction in which they are specially called to act with promptitude and vigour. Outside of the Supplemented congregations there are still some 14 charges which cannot come upon the General Fund, which ought not indeed to come upon it, but which require to be brought up to the minimum by their own exertions. To come up to this point these charges need to contribute at most, on the average, only what the weakest congregations in the Church are required to give before it can get a Supplement at all. To this class of congregations, the special attention of Presbyteries should be directed till they take the place which they ought already to have taken. No pains should be spared to bring every one of them up immediately to the required minimum. The effort needed in order to do so would doubtless be a means of grace to the congregations themselves. It would increase the comfort, and probably the usefulness of their pastors. It would promote their own self-respect. It would rescue our own section of the church from the reproach of having less than the half of its pastors paid from local resources a smaller sum than that which the General Assembly fixed as the minimum for all, and it would give a most valuable impulse to the present movement, an impulse which would materially aid in carrying it to a successful issue.

But again Presbyteries will need to be on their guard against recommending

congregations for Supplement, even if they have fulfilled the financial condition of the Assembly's scheme, if, in their judgement, they are able to be self-sustaining charges. It is perfectly obvious that a grant made to a single undeserving congregation will do more harm to the scheme, than the efforts of any two or three congregations will do it good.

It will moreover be requisite for Presbyteries to take wise and vigorous measures to keep all the Supplemental charges up to the full measure of their ability in their local contributions for ministerial support. There is ample room for most useful work in this direction. The effort all round should be to establish and maintain such organization as will secure a constant and regular increase from year to year in the amount raised for this purpose from such charges. Nothing will command the confidence and aid of strong congregations, like clear and satisfactory evidence that the weaker charges are working energetically and as they are able towards complete self-support.

Once more it will be necessary for Presbyteries to take some steps to secure contributions, and contributions in some measure in proportion to ability from every congregation within their bounds. There is no possibility of success unless the movement be general, I had almost said universal, as well as hearty. And the Presbyteries hold the key of the position in reference to this matter also. Let them therefore so complete their organization as to secure this result too. In the event of all these matters being duly attended to there is every reason to believe that the Synod may cherish a confident hope of the most complete and gratifying success.

The only other matter that I am instructed by the committee to bring before the Synod is the question of the unification of the Committee and Funds East and West in connection with this work. The committee simply solicit the opinion of the Synod upon this question.

And is it a mistake to say that the burden of furnishing the necessary information, and of providing the requisite organization, and stimulus to attain the desired result rests primarily upon pastors? Our people never have failed us when we presented to them properly a worthy object. No doubt there are some persons, perhaps in most of our congregations, who have not much sympathy with this movement, but I am confident that there are quite enough people in our

church, whose sense of justice, equity, and right is keen enough and strong enough to secure a worthy response, if only the matter be fairly laid before them by their pastors and Sessions. It cannot indeed be reasonably expected that pastors should urge a direct increase in their own salaries from their own people. That matter however may safely be left in the hands of Presbyteries. But it can be expected and is expected that all our ministers should plead for large and generous contributions to the general fund.

THE NEW HEBRIDES MISSION.

Letter from Rev. J. Annand.

Ancltyum, N. Hebrides,
July 15th, 1834.

Dear Brother Scott.—

With regard to the Augmentation Scheme I am glad that our Church at home is making a move toward providing more comfortably for her servants. She seems to be far down in the scale in regard to ministerial support.

We propose D. V. showing ourselves in Nova Scotia next summer. Then we can discuss face to face our plans and pleas.

The mission box sent away at the end of last year was too late. In fact the odds are rather against our receiving any box in April that is despatched from N. S. in December of the preceding year. Probably we will receive the box and papers in October. We have never lost a box yet but on two previous occasions they had to lie in Sydney over five months.

Our health has been good during the summer now past. Our work has been moving along as heretofore. A spiritual quickening is much needed and desired by us, that a remnant may be saved. My report to the board will show a large decrease in population. We lately lost a man who was our servant on Iririki and for several years hear. His wife is still with us. Naping is her name. She if I recollect aright wrote you a letter on one occasion. "Nipivarched" who lately died, was our assistant teacher here for two or three years. We miss him much. He died of dysentery combined with another disease from which he was long a sufferer.

Our annual meeting was held here last month. Four of the missionaries in the field were unable to attend owing to

pressure of work and family matters hindering. We had a very pleasant reunion. Six of the *brethren* and three of the *sisters* and four of the *lamb*s were our guests for ten days. The reports from the several stations indicate progress, and in some places marked advance.

Mr. Mrs. Murray have now to leave the field on furlough which in all probability means finally. His lung is still going and his cough is very bad; but it is somewhat surprising how well he has stood the year that he has been in the islands. It was a particularly favourable season, being an unusually dry and cool summer. Mrs. Gunn had a serious time on Futuna and the doctor was also ill for a time but they have both pretty well recovered.

Now with kindest greetings from us both to you and yours I must draw to a close. We shall be happy to receive a letter from you when we go to Sydney in the end of the year. Anything mailed via San Francisco up to the middle or even end of Nov. will probably be in time to meet us there.

Yours faithfully
J. ANNAND

Letter from Rev. J. W. MacKenzie
to Mr. Robertson.

Erakor July 21st 1884

My Dear Brother

I sincerely hope that this will meet you in Sydney, and find you greatly benefited in every way by your visit home. No doubt you are longing to get back to your people, and they are anxiously looking forward to your return. It seems like a dream to me now that I was home, I hope you did not suffer as much as I did with the cold. I do not think I could live in Nova Scotia now.

Both meetings of Synod since you left were held at Aneighahat and we were all entertained hospitably on shore.

Mr. Milne is very anxious for the Dayspring to go to Raratonga for teachers. I don't suppose you will care much about going away round there to get to Erromanga. We did not appoint her to go, but some of the Dayspring Board seem to think she should go, and they may send her.

I visited Erromanga, going to the meeting and returning. From all that I could learn the work was going on hopefully. Yomat and Atnello say that the whole island is now open. Teachers have been

settled in new ground in your absence. Captain Braithwaite will give you the particulars. Going South the Fraser's and ourselves took possession of your house, remaining about two days and two nights. I married two couples after making full enquiries about them. Their names are Naling and Sikalin Nampuanio and Use, I hope you will find both couples doing well. There do not seem to have been many deaths among the church members.

I hope you will excuse me for not writing a long letter, I know you will when I inform you that the Dayspring leaves Ambrym to-day and I have not a single home letter ready. Ever since I returned from the meeting of Synod until day before yesterday, (Saturday) I have been busy with my translation of John's Gospel, getting it ready to send to Sydney. Hope to get it printed when the vessel is in Sydney first trip.

When telling you about being at your station at Dillon's Bay I should have informed you of a bit of tref on my part, I wanted a change of breed of goats and took away two kids, a male and a female. If you order me to send them back I will do so, but not unless you do so.

My sincere regards to Mrs. Robertson and the children.

Yours faithfully,
J. W. MCKENZIE.

Letter from Rev. Oscar Michelson,

Tonga, July 28th, 1884.

My Dear Mr. Robertson:—

Many thanks for your long and interesting letter of August 1883, and January 1884. I am sure it has been refreshing to you to see your native land and dear friends there. I have no doubt you will all have benefitted by your visit, and I believe it will have done the Erromangans good to have been left to themselves for a little. Naiup was at Erromanga when the Synod met. He said the work was going on well, and told our people here that if you were to stay away another year you might not find any heathen on your return.

I did not get South this year on account of family matters. They say the meeting was a very pleasant one. You will be sorry to hear that Mr. Murray is not able to remain in the Islands. However the Lord knows best. He has the heart of all men in his hand and is able

to send the help we need for his own work.

My time is very short so I shall not say anything about the mission generally. You will get full news from others. Our own work I think is in quite a healthy state. My great trouble is want of teachers. We have had a man from Erakor for a year. He left two of his children at home, and is anxious to go back to them again. I had to send Nainf, (he is a native of Erromanga,) over to our old station. He speaks and reads the Tongoa well. He teaches at that village and preaches at the three villages on that side every Sabbath. I have a Tongoa settled at the bush village, where we drank a cocoanut together. Our chief here I have appointed as the resident teacher. He works hard and well. There are five villages on the island willing to take teachers, but I have none to give them. We preach at all of those places every Sabbath. I sincerely hope that you will not only be able to spare Nainf when you come back, but that you will also be able to send me some more teachers.

This year is one that will ever be remembered in the history of the mission on Tongoa. Our first baptism took place this year. I baptized eleven adults, and two infants. Had not some sixty of my best people gone away to Queensland, I would probably have had 30 or 40 baptized. We have got a church built at our old station at last. The number of churches is now five. The horse is a great help to me. I have made nine miles of road for it. I have paid for it. It has cost upwards of £30. Our people at least those of two villages, have made 1,200 lbs of arrowroot. This will go to pay for the road. A few of my old scholars have returned from Queensland, and others who went away as heathen are now falling in with the worshipping people. I am hopeful that we shall see great change for the better here in another year or two. There has been no fighting on Tongoa for a considerable time past, but there are some old scores not settled off yet, so that I shall not be surprised if a limited fight were got up again.

I will hardly expect to hear of your return until April 1885. I hope you will manage to get north to the meeting at Api.

With our united kind regards and best wishes to you all, I close this hurried note.

Yours very sincerely,
OSCAR MICHELSON.

THE TRINIDAD MISSION.

Letter from Rev. J. K. Wright.

Couva, Trinidad, Sept. 25th, 1884.

Dear Mrs. McCurdy:—

Your letter of the 20th August, presenting \$25) *Twenty Five Dollars* to the Couva field from "the Young Ladies Helping Hands Society" of James Church, New Glasgow, was thankfully, I had almost said, joyfully, received on Monday of this week.

I write now so that my letter may catch the outgoing Packet. For myself, and in the name of our Master, and for the Couva Mission, I very heartily thank your society for the gift.

I have found it necessary to do many things for which no provision was made in the estimates—e. g.,—At Calcutta village we had neither land nor building. School was held in a "bungalow," belonging to a maharadje Coolie who had given free use of the place to the Mission since work was begun in that quarter. The place was small and every way unsuitable, besides, the owner had a chance to rent it to a family at a fair rent, and could not let us have it longer unless we agreed to pay rent at the same rate as was offered him.

I brought the matter before the Council, and we all thought it better to buy and build. This I did at once. The whole cost of land and building was \$331.94. I made application to have this school put on the Government list of schools. This very morning the Inspector came and we rode down to the school. He was more than satisfied with everything and promised to report to-morrow, so that the acceptance of this school on the list is certain, and we shall receive \$15.00 quarterly and something more at the end of the year according to the standards reached by the children on examination.

Another extra was the opening of a new school on Providence Estate. This school now stands in the relation of branch to the Esperanza school. At the end of the year if we get a larger grant, I shall erect this into a school standing by itself. New schools and of course school houses are required at Perseverance Estate and in Spring Village. These I fear must wait. I am sorry for this as the people are anxious. Your gift will be applied to helping these extras. Some friends in the Port of Spain have subscribed something to help. And I expect some money from London and Toronto, so I may be able to present it

to the Board at the end of the year a balanced sheet.

My work is progressing well in all departments and in every quarter. I try to visit each school every two or three weeks, and then each teacher is required to send to me a report every week.

We all long for Mr. Grant's return. His house is making fair progress, and will be finished by the end of January.

Mr. Christie's name is evergreen among the coolies in Couva. He did good work here which *the day* will declare.

The new church at Prince's Town is to be opened next Monday. Mr. McLeod will then take a few weeks' holidays in Barbadoes. He needs a change and rest.

We all sympathize very much with Miss Sempé in her bereavement. Mrs. Wright and the little folks are quite well. Give my respects to Mr. McCurdy. With very kind regards I am Dear Madam

Yours very sincerely
JOHN KNOX WRIGHT.

Letter from Mrs. Wright.

Couva, Trinidad, 25th 1834.

Dear Mrs. McCurdy:—

Your very kind letter came to hand last Monday. You will think me in a great hurry to answer, but Mr. Wright is writing and thinks that I should too, and I assure you I am very willing. Your letter was very acceptable. Your sympathy, to one a stranger to you touched me very much. I shall now long to see you face to face.

The children keep me at home a good deal, but often when I wish to go with Mr. Wright to a school or hospital I take one or two of them with me. They are very good and never make a disturbance or cause any trouble during the services.

I am greatly interested in the Coolies. I know nothing of the language as yet, but hope by and by to be able to learn it.

I have a sewing class of nice little Coolie girls, they come to me three afternoons in the week, some of them can sew well, others can do nothing, but all seem greatly interested and anxious to learn.

I sometimes take the horse and buggy and set off early in the morning to help the mistress at the new school on Providence Estate get out the children, one morning I went and found her teaching

a school of ten and knowing that there were a great many more to be got I started and by means of a little coining together with some sweets and little books that I had taken in my pocket I succeeded in getting 36 in a very short time. It is very difficult to get them to attend school regularly particularly in those places where we start school for the first time.

The gift sent by your society will help to free Mr. Wright of an anxiety in reference to the extras this year. He found things necessary to be done, and did them having confidence that the Lord would provide the means in some way, and it seems that all will come right even this year.

Mr. Wright and I were in town last week. He told one gentleman that the estimate in Couva promised to be rather short owing to extras. The gentleman at once said "I will give you five dollars and he mentioned several others who all gave \$5.00 each so that he raised \$30.00 in all. This will help.

I must tell you about the mission house. The place and house is the same as Mr. Christie had. The only difference is that Mr. Wright has had a lot of drains opened and has cut away a lot of vines and creepers &c. which seemed to keep the place damp and prevent the free circulation of air. The house is very old. We shall require a new one before many years, but the whole place round about by reason of draining is very much more healthy. On the whole we keep very well. We have much reason to thank God for this.

There has been a good deal of sickness and some deaths among both Europeans and Natives this season.

Hoping that at some future time you will favor me with another letter.

I remain, Affectionately Yours,
FLORENCE WRIGHT.

A missionary in Jamaica asked a little girl in a mission school, "Who are the meek?" The child answered: "Those who give soft answers to rough questions."

No soul was ever lost because its fresh beginnings broke down; but thousands of souls have been lost because they would not make fresh beginnings.—*F. W. Faber.*

THE Children's Presbyterian.

THE GREAT FAMINE CRY.

'Tell your people how fast we are dying; and ask if they cannot send the Gospel a little faster.'—WORDS OF A HEATHEN WOMAN,

HARK! the wail of heathen nations;
List! the cry comes back again,
With its solemn, sad, reproaching,
With its piteous refrain:
"We are dying fast of hunger,
Starving for the Bread of Life!
Hast, O hasten! ere we perish,
Send the Messengers of Life!

"Send the Gospo' faster, swifter,
Ye who dwell in Christian lands:
Reck ye not we're dying, dying,
More in number than the sands?
Hear ye not His words—your Master,
"Go ye forth to all the world?"
Send the gospel faster, faster—
Let its banner be unfurled!"

Christians? can you sit in silence,
While this cry fills all the air,
Or content yourself with giving
Merely what you "well can spare?"
Will you make your God a beggar
Will you dole Him, from your treasure,
A poor pittance, as a loan?

Sound the trumpet! wake God's people!
"Walks" not Christ amid His flock?
Sits He not "against the Treasury"?
Shall he stand without and knock—
Knock in vain, to come and feast us?
Open, open, heart and hands?
And as surely His best blessings
Shall overflow all hearts, all lands.

M. A. W.

LETTER FROM A PASTOR.

Dear Children:—

You all know that our church has missionaries labouring in India and some of you can tell me that through this vast country flows a large river. A few days

ago I was reading a letter in which a missionary was telling a few things about the Ganges. I will try and gather together some of the interesting things he told us about this sacred river and the poor deluded people that worship it.

Away up in the Himalaya mountains the Ganges takes its rise. If you were to climb up to the spot you would see a little stream running out of a snow bed 29 feet broad and 15 inches deep. Ten miles from where it is cradled it gathers its waters into a bay and there a temple has been erected. To this temple a great many devout Hindoos come. They have nobody to point them to the Saviour and when their consciences accuse them they travel to this spot to find peace.

As the river rushes on other streams flow into it until it reaches a place called Hardwar a favourite resort for pilgrims. A great many flock here to bathe in the river in order that sin may be washed away. Would not some of you like to go and point them to Jesus, whose blood was shed to blot out sin. One traveller who visited this place several years ago at the time of this religious festival says that the camps in which the pilgrims were dwelling extended nine miles and that 2,000,000 of people were present.

Four hundred and eighty-eight miles below Hardwar is another sacred place called Allahabad, where are hot springs which the heathen of India think are caused by their gods. Here the Ganges receives the water of another river called the Jumna. Between these two rivers is a tongue of land, which is thought to be very holy ground. Every year a great religious festival is held here. Young and old, men and women attend that feast. Large numbers of beggars are also present, and the blind, the lame, and the leprous are also brought. The multitudes that gather from all parts of India at these feasts, show the hold that the religion of this country has upon the people.

One hundred miles below Allahabad is Benares in which there are one thousand

temples. Like Athens of which Paul speaks in the Acts of the Apostles, it is a city given wholly to idolatry. Often the sick and dying are brought here. Their friends think it will be a comfort to them to die in a place so blessed of the gods. Not less than 20 or 25,000 Brahman priests live in Benares. The bodies of the dead are brought here and burned, the ashes being thrown into the Ganges. Thus you see this river carries on its bosom, the ashes of the dead, the offerings of the living, and with prayers, tears and blessings it flows on until it empties into the Bay of Bengal.

Is there not much about the river Ganges that makes us feel sad, and yet it brings blessings to the people that dwell in India. It is 1500 miles in length. Its waters make the country fertile. By means of canals it is carried into regions which otherwise would yield but little, and on its bosom vessels sail to different points with the productions of the country.

The Ganges then is a noble river and must prove a great boon to the dwellers of India. The heat of the country is intense, and in the season of drouth it is a valuable blessing for which the people should be very thankful.

After what you have heard, we hope you will send up a prayer to God, that the deluded Hindoos who now pay homage to the Ganges, may soon worship Him who gave them what is a great blessing.
D.

THE TRINIDAD MISSION.

Letter from Rev K. J. Grant.

Dear Children:—

I have put this letter in your PRESBYTERIAN because it tells of what some little girl did to help teach the little Coolie children of Trinidad, Ed.

To the Editor of the Maritime Presbyterian

Dear Sir—Already thro' the Press I have told the story of my visit to Newfoundland early in August, and of the great liberality of our two congregations there. Harbour Grace contributing over \$100.00. St. Andrews, St John, the munificent sum of nearly \$400.00.

At the Sabbath school of the latter I was asked if I could assign any special work to the pupils. I spoke of an infant school for which I had no special provision, and to the teacher for which I

paid \$5.00 a month.

Under date of Sept. 10th Mr. McNeill writes me "I have pleasure in sending you the teachers first year's salary \$60, the proceeds of a childrens Bazaar help by seven of my Sunday School girls viz. Arggie and Maggie, Bessie and Jennie, Bertha, Sarah and Maud. The busy little hands have been working for some months with great industry and they held the fair in the Church Basement last Thursday with the above result. I am instructed to say that on condition the teacher of the school sends them a quarterly letter, telling about her pupils, their names, characteristics and progress, they will be good for a similar amount next year. I feel sure that not only will the work do the children good by teaching them to be industrious, but it will interest the whole school in our missions in a way that nothing else can do.

May the action of these dear young friends stimulate many

Yours truly

K. J. GRANT.

Letter from Miss Sample.

The following letter was received some months since but was unfortunately mislaid.

Tunapuna, Trinidad, B. W. O.
June 30th 1884.

My Dear Little Friends:—

I have wished for some time to write to you, but my boys and girls keep me almost constantly employed. I think it is only fair that you should sometimes get a letter telling you something of what is done for little Coolie boys and girls in Trinidad as many of you are trying to help on the work among them.

Of course one can speak best of what goes on under one's own eye so I shall tell you about some of our work in Tunapuna. Most of our are school boys and girls and I know that something about my school would interest you.

Now I am sure if a lot of you saw it, your first feeling would be "What a funny school." If you visit me after breakfast besides 45 brown-skinned black eyed little scholars you will see two or three Coolie women with their infants in their arms. These poor women come to learn to read too, for you must know that very few of these people can read. You would think it very funny to see babies in school. They will crawl and chuckle on the floor all the while their mothers are reading.

but I do not object to their being bought. When they get too noisy I take them up in my arms or get one of my girls to do so.

I am happy to be able to say to you that my school is well attended and that many of the children are making fair progress in their lessons. Children are not so far advanced here as those of the same age among yourselves, but some of these read and write very well.

I have one little boy 6 years of age reading in the second book. He knows all the Multiplication Table, and can recite a number of hymns in both English and Hindustani. They find Arithmetic difficult. It is so hard to get Coolies to *think*. If they are told to learn any thing by heart they do so beautifully. They like Geography, and English better than Arithmetic, as they are fond of hearing about other countries, and the people who inhabit them.

They never get tired of Bible stories, and I am sure their knowledge of them, and the questions they put to me would astonish you. We are now studying "Moses and the children of Israel," and one little girl who had been very much impressed with God's goodness towards them asked me if He was as kind to his people now? I asked her to enumerate some of the good things that she enjoyed but she had not gone far when she exclaimed 'Oh, God gives us everything! Now this question was not asked in the class, but some hours after, which showed that she must have been thinking of it. Another little boy on being asked one day if Christ, when he was born, looked like other children, said, "when we look at him we see him just the same but his heart is not like ours." Was that not a wonderful answer.

There is no lesson we take up, they show more interest in than the Scripture lesson. This is very cheering, for it is not only education we want to see spreading among all the Coolies of Trinidad, there is some thing compared to which education is a small thing. We want to see the light of *true* religion shining into these dark homes and hearts, the pure and holy religion of Jesus, the Saviour of the world.

Many of these poor Indians yet worship their idols. It is only a few years ago that I saw a number assembled worshipping a cow. If they knew the one true God and worshipped only Him, how different their lives would be! This is what we work for, this is what we long for; and this is the great work that some

of you are. I know trying to help on.

May the Lord help and bless you in all you are doing.

Your sincere Friend,
A. A. SEMPLE.

WITHOUT NOTE OR COMMENT.

A little more than twenty-five years ago Robert J. M. Goodwin was one of the two or three most promising men in Asbury University, at Greencastle, Ind. His habits were good, his industry untiring, his ambition high, and his ability considerably above that of most men in his class and college. He was a man full of combativeness and abounding energy. Courageous, high spirited, witty, and generous, there was no man more generally loved by his fellows than he. He came of a family of high character, the habit of whose members it was to win distinction in life, and his promise in that way was greater than that of any other Goodwin of them all.

When the war came he entered the service, and although neither his training nor his taste was military, he quickly distinguished himself, rising to the rank of brigadier-general, conferred for meritorious service. When the fighting was done he returned to Indianapolis, and entered again upon the practice of his profession, quickly distinguishing himself at the bar. All the fair promise of his youth and early manhood seemed about to be fulfilled abundantly, and the brilliancy shown in his college career had obviously ripened into intellectual vigor of an uncommon sort.

But the good habits of his youth had given place to intemperance. His thirst for alcohol had become uncontrollable. In a little time his intellect was in ruins. The man was a sot. His friends sought to save him, and sent him for a time to a hospital for the insane, to be treated for chronic alcoholism. He was discharged thence as a patient who had recovered; but as is usually the case the habit returned as soon as the restraint was removed, and in his drunken resentment the poor fellow shot and killed his brother who had placed him in the hospital.

For this murder he was sentenced to imprisonment for life, and a few days ago he committed suicide in his cell. The sad story of his downfall seems one worth telling in this plain way for purposes of admonition.—*New York Commercial Advertiser.*

MOTHER.

A touching incident occurred not long ago at the distribution of prizes in the English School of Sciences and art at Keighley.

The Bishop of Manchester gave the prizes. To the pupils and most of the large audience the Bishop occupies the place of father to his children: not only revered as a man of God, but as a liberal, practical thinker, one of the leaders of opinion in England in all matters which influence the elevation of humanity.

Surrounded by the boys and their parents, the good Bishop suddenly was led to speak of his own mother, and told the story of how she, "not a clever managing woman," had been left a widow with seven children—how her great love and trust in God had helped her to live, sacrificing not only luxury, but comfort, to make a home, bare of all but the most meagre necessaries, bright and happy as that home Beautiful, whose chambers were called Peace, and from which could be seen the hills of heaven. Most of her children through her efforts have risen to positions where they could help to make the world wiser and better.

"She is now," said the Bishop, with broken voice, "in my home, paralyzed—speechless and helpless: and when I looked at her sweet face this morning, I thanked God, who had given her to men I owe to her all that I am."—Gold.

PARDON.

The first joy the Christian feels is the knowledge of his sins forgiven. A little girl knelt to pray, but the memory of a wrong done that day came between her soul and Christ. She had disobeyed her father. She rose and went to his room. "Papa," said she, as the tears filled her eyes and choked her voice, "I have come to tell you something I did that was wrong to-day. I want no ask you to forgive me." "My dear child," was the answer, "I do not want you to tell me; I forgive you freely without." He dried away her tears and sent her back rejoicing. As she knelt once more for her Heavenly Father's blessing the readiness of her earthly father to forgive her was to her a type of the divine forgiveness. She realized that "God pardons like a father who kisses the offence into everlasting forgetfulness"

THE NINTH COMMANDMENT.

"What is the ninth commandment" said a teacher to a boy, in Sunday school.

"Thou shalt not bear false witness against thy neighbor?"

"What is bearing false witness against your neighbor?"

"It is telling falsehood."

"That is partly true; and yet it is not exactly the right answer—because you may tell a falsehood about yourself."

A very little girl then said:

"It is when nobody did anything and somebody went and told of it."

"That, will do," said the teacher, with a smile.

The little girl had given a curious answer; but underneath her odd language there was a pretty clear perception of the true meaning

THE BIRD'S LESSON

"Try! try!" chirps mother bird to the little ones in the nest. "You can fly if you only try. Watch me and do as I do."

So the birdies spread their weak little wings and flutter and fall to the ground, but they try again and again until they learn to mount up in the free air and fly far away.

"Try? try?" is what other mothers say too, and little children hear their homes as well as little birds in their nests.

Try to be pure! Try to be good! Try to be loving! Try to be true!

Right thoughts and deeds are like wings that lift our lives higher. God, who gives the birds power to fly, gives far more to his own dear little children—power to rise to a good life and to a happy home in heaven.

RULES FOR YOUNG CHRISTIANS.

1. Never neglect daily private prayer; and when you pray, remember that God is present, and that he hears your prayer. Heb. xi, 6.

2. Never neglect daily private reading, and when you read, remember that God is speaking to you, and that you are to believe and act upon what he says. I believe all backsliding begins with the neglect of these two rules. John. v. 39.

3. Never profess to ask God for any-

thing which you do not want. Tell Him the truth about yourself, however bad it makes you, and then ask Him, for Christ's sake, to forgive you what you are, and make you what you ought to be. John iv. 24.

4. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, "What have I done to day for Him?" Matt. v. 13 16.

5. If ever you are in doubt as to a thing's being right or wrong, go to your room and kneel down and ask God's blessing upon it, Col. iii. 17. If you cannot do this, it is wrong. Rom. xiv. 23.

6. Never take your Christianity from Christians, or argue that because such and such people do so and so, therefore you may. 2 Cor. x. 12. You are to ask yourself, "How would Christ act in my place?" and strive to follow him. John x. 27.

7. Never believe what you feel if it contradicts God's word. Ask yourself, "Can what I feel be true if God's word be true?" and if both cannot be true, believe God and make your own heart the liar. Rom. iii. 4; 1 John v. 10, 11.—*Brownlow North.*

JESUS LOVES ME.

Little Carrie was a heathen child, about ten year old, with bright black eyes, dark skin, curly brown hair, and slight neat form.

A little while after she began to go to school, the teacher noticed one day that she looked less happy than usual.

"My dear," she said, "why do you look so sad?"

"Because I am thinking."

"What are you thinking about?"

"Oh, teacher! I do not know whether Jesus loves me or not."

"Carrie, did Jesus ever invite little children to come to Him?"

The little girl repeated the verse, "Suffer little children to come unto Me," which she learned at school.

"Well, what is that for?"

In an instant Carrie clapped her hands with joy, and said, "It is not for you, teacher, is it? for you are not a child. No; it is for me! for me!"

From that hour Carrie knew that Jesus loved her; and she loved Him back again with all her heart.

Now if the heathen children learn that Jesus loves them, and believe His kind

words as soon as they hear them, ought not we, who hear so much about the dear Saviour, to believe and love Him too? Every one of us ought to say, "It is for me!" "It is for me!" and throw ourselves into the arms of the loving Saviour.—*Morning Light.*

TRUE MANLINESS.

Every young man considers it high praise to be called a "manly fellow;" and yet how many false ideas there are of manliness!

Physical strength is not the test. Samson was endowed with tremendous bodily powers. He was a grand specimen of humanity. See him rending the lion as he would a kid, or carrying away the gates of Gaza! But he was a weak creature after all, unable to resist the wiles of an artful woman.

Great intellect is not the test of true manhood. Some of the most intellectuellen who have ever lived were not manly. Lord Francis Bacon was a prodigy of intellect. The sciences sat at his feet extolling him as their benefactor; yet we see him led down Tower Hill, a prisoner, for swindling.

Fast living is not true manliness. Some men think that to strut, and puff, and swear, is to be manly. To some the essentials of manliness are to "toss off their glass like a man," "smoke like a man," "drive a fast horse like a man," forgetting that virtue is true manliness. Temperance, chastity, truthfulness, fortitude, and benevolence are the characteristics and essentials of manliness.

To be manly is to be honest, generous, brave, noble, and pure, in speech and life. The highest form of manliness is godliness. Some one has said "An honest man is the noblest work of God," but the man who is honest toward God and toward his fellow-men—in short, a Christian man—is the noblest work of God.—John B. Gough.

PRAYING AND GIVING.

A youth in Rome had suffered from a dangerous illness. On recovering his health his heart was filled with gratitude, and he exclaimed, "O Thou all sufficient Creator! could man recompense Thee, how willingly would I give all my possessions!" Hermes, the head-man,

heard this, and said to the rich youth, "All good gifts come from above; thither thou canst send nothing. Come, follow me." He took him to a hut, where there was nothing but wretchedness and misery. The father lay on a bed of sickness, the mother wept, the children were destitute of clothing and crying for bread. Hermes said, "See here an altar for the sacrifice; see here the Lord's representatives." The youth assisted them bountifully, and the poor people called him an angel of God. Hermes smiled, and said, "Thus turn always, thy grateful countenance first to heaven, and then to earth."

"WHY DID YOU NOT COME BEFORE?"

A city missionary in London among the natives of Asia heard that one had been carried dead from his neighbourhood to the workhouse. Desiring to know, the missionary sought him, and was pleased to find the report of his death was premature. He was soon introduced to the sufferer, who was calmly lying with his eyes closed, his black curly hair covering his forehead. The visitor gently raised the hair from his face, when the familiar *caste mark* on his forehead was visible.

Stooping to his ear, he whispered in the Hindoo tongue, "Did you ever hear of Jesus?" He opened his eyes and looked wildly at first, as though he was endeavouring to recognize a face he had seen somewhere else. Then gradually the look of anxiety passed away, and was succeeded by a smile.

"So you have heard of Jesus, the sinner's friend?" repeated the visitor.

"Yes," he said sighing; "I have heard the name of Jesus in India, but never in England till today." The effort seemed too much for him; but evidently he had not said all he intended to say. "I came to England to hear more about him. What a while you have been! Why did you not come before? You are almost too late now—I shall die—no one will know it—but you will know it—write my name down, then you will remember poor Vesa Gramutto."

He had uttered nearly his last words; but the brightening hopes of a better land, and a view of the King in his beauty, seemed to soothe his last moments, for he occasionally opened his eyes and smiled, which seemed to say, "I can lie-

ten, if I cannot speak: tell me more; let me pass away under the spell of the precious name."

And it was nearly so, for within an hour of this visit the spirit took its flight. His remains were deposited in their last resting-place—an unknown grave—by strange hands; the last, we trust, of whom it can be said, "He came to England to seek the Saviour, but fell among thieves."
—*Juvenile Missionary Magazine*.

A WELL-SPENT LIFE.

A minister of the gospel was asked to visit a poor, dying woman. The messenger, being ignorant, could give no account of her state, except that she was a very good woman and very happy, and was now at the end of a well-spent life, therefore sure of going to heaven. The minister went, saw she was very ill, and after a few kindly inquiries about her bodily condition, said:

"Well, I understand you are in a very peaceful state of mind, depending upon a well spent life." The dying woman looked hard at him and said:

"Yes, I am in the enjoyment of peace. You are quite right; sweet peace, and that from a well-spent life. But it is the well spent life of Jesus; not my doings, but His; not my merits, but His blood."

Yes. Only one man has spent a life that has met with all the requirements of God's holy law, and on which we can rest before God.—*Early Dawn*.

A CURE FOR TATTLERS.

Miss Hannah More, a celebrated writer who died about fifty years ago, had a good way of managing tale-bearers. It is said that when she was told anything derogatory of another, her invariable reply was, "Come, we will go and ask if it be true." The effect was sometimes ludicrously painful. The tale-bearer was taken aback, stammered out a qualification, or begged that no notice be taken of the statement, but the good lady was inexorable; off she took the scandalmonger to the scandalized, to make inquiry and compare accounts. It is not likely that anybody ever a second time ventured to repeat a gossipy story to Hannah More. One would think her method of treatment would be a sure cure for scandal.

DR. BURNS' SYNOD SERMON.

Preached at the opening of the Synod of the Maritime Provinces, at Pictou, on Tuesday Evening, 14th October, 1883, by the Rev. R. F. Burns, D. D., Retiring Moderator.

I Cor. ix., 14. "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel."

FATHERS AND BROTHERS, —

I have been influenced in the selection of this text by the prominence given during the past year of our Church's history to the subject of Ministerial Support, and the place it is likely to occupy in the proceedings of the present Synod.

First. Let me speak briefly of a Standing Ministry. "They which preach the gospel." There is a sense in which every Christian is a priest unto God and expected to engage in His reasonable service: Every listener even, to the Word is expected to turn round and beckon to others. "Let him that heareth say, Come." Far from forbidding such personal and private voluntary efforts to do good—we would say with Moses, of Eldad and Medad, the two young men who prophesied in the camp without leave, and against whom a complaint was lodged. "Would God that all the Lord's people were prophets!" We would say with Christ respecting the two who were also complained of, as casting out devils—though following not with them—"Forbid them not!"

But while "this honor have all the saints," still true is it that the Lord hath set in His Church "Evangelists, pastors, and teachers for the ministry"—not for a limited period—as if it closed instead of commenced with His Ascension—but "till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man." No man taketh this honor unto himself but he that was called of God as was Aaron.

To His commissioned servants Jehovah says:—"Thou shalt hear the word at my mouth and warn them from me." "Go preach the preaching that I bid thee." "As my Father hath sent me, even so send I you." "We are ambassadors for Christ as though God did beseech you by us, we pray you in CHRIST'S STEAD, be ye reconciled to God." The ministry is in the very heart of the great commission—"All power is given unto me in heaven and in earth—Go ye therefore and teach all nations and the appended proviso reveals the perpetuity of

the institution—"Lo I am with you alway" (or all days) "even unto the end of the world." "How shall men believe on Him of whom they have not heard and how shall they hear without a preacher, and how shall they preach except they be sent. Hence we are instructed to pray the Lord of the harvest to send forth laborers into His harvest." Hence the appropriate address of Cornelius and his fellow worshippers. "Now therefore we are all here before God, to hear all things that are commanded thee of God. To one of his ancient ministers the Lord said—"I will put my words in his mouth and he shall speak all that I commanded him. And it shall come to pass that whosoever will not hearken to my words which he shall speak in my name I will require it of him." What a solemn responsibility! How awe-inspiring the thought to speaker and hearer—"He that despiseth you despiseth me take heed then how and what you hear for it hath pleased God by the foolishness of preaching (not by the preaching of foolishness) to save them that believe.

In the Apostolical Epistles too, a Standing Ministry is fully recognized. The distinction between the rulers and the duties enjoined on pastors clearly show this. They are required to be workmen needing not to be ashamed to feed the flock of God; to take heed to themselves and to all the flock, to give themselves wholly to their work that their profiting may appear unto all. The people are required to obey them in holy things, and to submit themselves, yea to esteem them highly in love for their work's sake."

With this brief introductory reference to a Standing Ministry, let us proceed to our main point, the argument of the Apostle in this passage for the suitable support of that ministry, "that they which preach the Gospel should live of the Gospel."

The example of Paul has been taken advantage of, and is still, as an argument against paying ministers. He wrought with his own hands and took no salary and why should not they? But his case was clearly exceptional. So far from desiring or designing that it be followed as a general rule, he invariably sets himself to show, as in the passage before us, that he was at perfect liberty to claim the temporal support of those among whom he labored, but perferred foregoing it for special reasons. Thus at Thessalonica he wrought at the trade, in which according to the goodly usage of Jew-

ish parents he had been trained, in order to set the example of honest industry to the converts there. Impressed with the false idea of the immediate coming of their Lord many of them were going about idle, lazy loiterers. A good-for-nothing idler, a gadding gossip, he could not away with. Hence his earnest exhortation to them "with quietness to work and to eat their own bread and work with their own hands." Having respect to the dignity of labor and the example of that Master who said, "My Father worketh hitherto and I work" who as a carpenter wielded hammer and saw and place at the mechanics bench in the workshop at Nazareth, he would enforce his precepts by his practice. Hence as we take a look into the lodging of Aquila and Priscilla we find him busy in company with that worthy couple plying the needle and the scissors, for by their occupation they were tent-makers. In other case living among the heathen, and that he might the better illustrate his own saying, "We seek not yours but you," he preferred being independent still, "once and again the Macedonians ministered to his necessities and to them that were with him." He lauds certain churches, the Phillippian for example, for so assiduously providing for them.

In ordinary circumstance the right to support on the part of those whom he benefited by his labors, he never doubted. It was a principle which he strongly held. Hence his question in v. 4. "Have we not power to eat and to drink?" In other words—"Have we not a right to worldly maintenance?" The answer to this and the succeeding questions is plainly meant to be affirmative. "I have a claim to be supported just as much as any other. If I choose for the present and amid certain surroundings to waive that claim, do not for a moment suppose that I therefore abandon it. In v. 5., he claimed the right of a support not for himself alone, but for a wife as well as other Apostles and the brethren of the Lord and Cephas." His "power" or right he proceeds to establish by "many infallible proofs."

I. The first argument as contained in the 7th verse is derived from the principle that is universally acknowledged and acted on, namely, that *labor deserves a return*. "Who goeth a warfare any time at his own charges, who planteth a vineyard and eateth not of the fruit thereof, or who feedeth a flock and eateth not of the milk of the flock?" Here are three classes who live by laboring. The sol-

dier supplies not his own rations. These are provided for him. In like manner farmers and shepherds receive the fruit of their labors. They work and they are paid for it. Why should not they who endure hardships as good soldiers of Jesus Christ who labor in the Lord's vineyard and feed the flock of God?

II. Paul's second argument is derived from the recognized regulations of the Jewish law. "Say I these things as a man, i. e., according to human judgment. Is it only my own opinion I am giving? Is this a view which accords only with human reason or common usage? By no means. It is substantiated by the Divine Word. Don't take my word for it. To the law and to the testimony." "Sith not the law the same also? In the law of Moses the Divine Author legislated mercifully for the tows or birds, forbidding the disturbance of the parent bird when sitting on his nest: Deut. 22:6-7, for beasts—as with the prohibition against seething a kid in its mother's milk, Deut. 14:21. So here is his regard shown for oxen "for it is written in the law of Moses Deut. 25:4) thou shalt not muzzle the ox that treadeth out the corn." The ox's mouth must not be muzzled in drawing the threshing machine through the corn, or while treading it beneath their feet. They must get a chance to eat. They must be at liberty to stoop down and crop the ears when they feel hungry. "Doth God take care for oxen?" and will he not take care of his own faithful servants? Are they not of more value than many sparrows? How is a man better than a sheep or an ox? Was this special legislation for the oxen's sake alone? Was it merely to prevent cruelty to animals; That of itself was good. Yet had he a higher aim.

The immediate object no doubt was to promote kindness to the lower creation which groaneth and travaileth in pain until now, but wrapt up in the bosom of the precept is a hidden—a higher meaning. The argument "much more," plainly comes in. That thoughtful, loving Lord who is so regardful of the welfare of oxen, can not be unmindful of his intelligent, immortal creatures. If he would have these dumb animals not cheated of their due surely he will not the less insist on justice being done to those who serve him in the ministry of His Son.

"Or saith he it altogether for our sakes." For our sakes no doubt this is written "that he that plougheth shall plough in hope, i. e., in hope of being

rewarded for his pains; and that he that thresheth in hope should be partaker of his hope, i. e., of what he hoped for in threshing—namely to realize a good return for his toil.' Is it not carrying out the spirit of the Apostle's argument to say that they who go through the processes of spiritual husbandry—who plough and plant, who sow and thresh, should be similarly rewarded. "Which thing is an allegory"—as Paul in another connexion brings out. The meaning being that the spiritual equally with the material or even an animal laborer deserved to be rewarded; that if the plodding ox, pursuing its rounds of work, has its want supplied, surely they who are not weary in well-doing should reap in this sense even now, as hereafter in the higher, in due season they shall reap if they faint not. If the ploughman and the thresher feel the cheerful influence of hope, surely the laborer in the Lord's vineyard should not be bereft of it.

Nothing is more fitted to check and chill than the thought of unrequited toil. 'We are saved by hope from that melancholy and moping into which they must relapse, on whom rests from those they seek to benefit, no smile of recognition, no mark of grateful appreciation, no token for good. "Cheer him." "Cheer him" broke the stillness of the awestricken crowd that surrounded a burning house as they gazed on the heroic fireman who climbed a dizzy height to rescue the perishing. The crowd cheered and the faltering hero got fresh courage to complete his deed of noble daring. Thus should a people cheer those who are seeking to save the lost, trying to "save them, with fear pulling them out of the fire." A kindly nod, a gentle word, a warm handshake, a hearty prayer, or the giving of those things that are needful for the body invigorate and stimulate, while reticence and reserve, coolness and coarseness whenever practised, disappoint and paralyze. Do what in you lies then to make "him that plougheth plough in hope and him that thresheth thresh in hope."

III. *Common Equity* supplied the Apostle with his third argument, verse 11. "If we have sown unto you spiritual things is it a great thing if we shall reap your carnal things?" Is there not here more than a *quid pro quo*? Should we not give and take? Does not the principle of common honesty, of commutative justice underlie our present contention. We impart to you in the ministry of the Word, one class of bene-

fits. It is surely fair and reasonable—therefore that what we should look from you for another class of benefits in return. All the more that what we give is spiritual or pertaining to our immortal while what we get belongs but to our mortal part. Is not the soul infinitely superior to the body, the spiritual to the carnal? Ministers are guides to show you the path of life. Is it not the least thing we can expect therefore that when engaged in doing so, their temporal life should be cared for. When, but for such laborers many a one would have to say "no one careth for my soul," is it a great thing that the bodies of those who watch for souls and seek to win them, should be cared for? Is it equitable or just to receive so much from them, yet impart so little to them? When they are ready to impart unto them not the Gospel of God only, but even their own souls, is it a great thing that their temporal wants be supplied? "Let it not be thought (as the author of the *Anxious Inquirer* well puts it) that what is given to a minister is a charitable donation. It is the payment of a just debt. What Christ claims for his faithful servants; and which cannot be withheld without robbery. I spurn for myself and my brethren the degrading apprehension that we are supported by charity. We are not clerical pensioners upon mere bounty. Our appeal is to justice and if our claims are denied upon this ground we refuse to plead before any other tribunal and refer the matter to the great Assize."

IV. The Apostle finds a fourth argument for Ministerial Support in what had become *common usage*. It was no new thing that was demanded. This giving of their substance to the support of the Gospel ministry was not an improper or unheard of innovation. The Corinthians had conceded it freely in the case of other laborers. He had as good a right as any of them. Nay, in consideration of his services and sufferings in their behalf he could put in a stronger plea. He might apply the reasoning employed on another theme, with the Philippians, "If any other man hath wherewith he might construct a legitimate claim on their liberality and love." "I more;" "if others be partakers of this power over you, are not we rather?" Have not we a better claim considering what we have done and suffered for you? Yet he had not advanced that claim. He had the right to a full maintenance from them. "Nevertheless we have not used this

power but suffer all things lest we should hinder the Gospel of Christ." (Verse 12.) In case his motives might be called in question or damaged in any way to the cause he had so much at heart, he preferred waiving his claim. "He denied himself for fear of giving offence, but asserted his right lest his self-denial should prove prejudicial to the ministry." He was willing "to suffer all things." He "bore in silence," as the word "suffer" literally indicates, all sorts of privations—rather than that any pretext be given to the surrounding heathen or his disinterestedness be in any way questioned. He is anxious, however, that no wrong use be made of his example in this respect to the detriment and deprivation of his ministerial brethren whose indisputable right to an adequate sustentation he in this passage so firmly holds, and honorably stands up for.

V. His fifth argument the Apostle takes from the arrangements of the Church under the *previous dispensation*. The old Jewish establishment which was after the pattern shown by God in the Mount, made ample provision for the priesthood. Surely under the Christian, with its superior advantages, there cannot be inferior privileges. Paul appeals to what was of common report, known alike to Jew and Greek, that the Church in her childhood was thus generously looked after, and surely, in its manhood, would not be neglected. Verse 13 "Do you not know that those who minister about holy things live of the things of the temple, and those who work at the altar are partakers with the altar." What is here said was true of all religions, but was specially applicable to the Jewish. Those who offered sacrifice derived their support from the temple. The priests received a portion of the sacrifices presented on the altar. They were otherwise provided for in the most liberal way. "This is thine (said God to Aaron) the *heav-offering* of their gift with all the wave-offerings of the Children of Israel: I have given them to thee and thy sons and thy daughters with thee by a statute forever; everyone that is clean in thy household shall eat of it. All the best of the oil and the wine and of the wheat, the first-fruits of them which they shall offer unto the Lord them have I given thee. And whatsoever is first ripe in the land which they shall bring unto the Lord shall be thine. Every thing devoted in Israel shall be thine." Then follows a long list of articles made over for a perpetual portion to the priesthood (Num. 18: 11-20.) The Apostle

justly reasons on this wise—"If the Hebrew priesthood were supported out of the holy things then offered, surely the ministers of the Gospel should receive a like ample support out of their ministry too. If they were that, inasmuch why should not we? Did Christ rate us out, make us an exception, or cancel the claim of such ancient date. Did he make void this ancient law? Nay, rather, he established it.

VI. Here comes in, to culminate and clench his high argument, that so far from repealing this former practice, Christ virtually repeated it. "Even so hath the Lord ordained that they who preach the Gospel should live of the Gospel." Verse 14. "To support the Christian ministry is Christ's own ordination. He hath appointed it. It is his express command which we cannot neglect without sin. A minister is at perfect liberty to refuse a salary if he can afford to do without it, or feels that he would be in any way compromised in asking it. But the great Head of the Church has imposed it and the members of the church cannot disobey so plain an ordinance without sin. They who preach the Gospel have a right to live by it, and those who wait on their ministering and look not after the worthy subsistence of their ministers, directly contravene the orders of Christ—despise prophesyings, and must bear the brunt of the Master's charge, "He that despiseth you despiseth me." The mind of the Lord in the Old Testament we have already seen in the Law. It shines out from many a Psalm (our time and space forbid quotations). And in the Prophets it is revealed in such a passage as that (Is. 22: 18) where the devotedness of commercial gains to the support of the ministry on the part of restored Tyre, is intended to foreshadow a corresponding consecration of mercantile profits to holy purposes, in Gospel times. "Her merchandise and her hire shall be holiness to the Lord; it shall not be treasured nor laid up for her merchandise shall be FOR THEM that dwell before the Lord, TO EAT SUFFICIENTLY AND FOR DURABLE CLOTHING." Here is a direct prophecy and promise of abundant temporal provision for ministers in the latter day, and of mercantile gains being consecrated to this end. The world's "merchandize and hire" shall not be devoted to mammon, but to the Master: shall not minister to pride or luxury, to appetite or avarice, but be "holiness to the Lord." It shall not be hoarded with miserly meanness, or doled out with parsimoni-

ous greed. Men will not give with niggard hand and grudging heart, but be ready to distribute and willing to communicate. Their gains "shall not be treasured or laid up"—that they may die millionaires and have litigation over what they leave—leaving either nothing to education, religion or charity—or leaving it as a monument of themselves after getting all they could out of it, but aiming at being their own executors, that they might see the good they do and secure the right doing of it, and save the revenue duty and legal expenses that so eat into the capital of legacies.

Isaiah pictures a better appropriation of latter day gains—"Her merchandize shall be for them that dwell before the Lord." Who are they? The eighty-fourth psalm which portrays the loveliness of God's favorite dwelling-place, its ordinances and officers, gives the answer, "Blessed are they that dwell in thy house." These are the priests—the ministers of the Lord. There then is a promise, given seven centuries before Christ of men's merchandize, or worldly means, being devoted to holy purposes in Gospel times, and especially to the comfortable maintenance of a standing ministry. Not that they may be as lords over God's heritage, looking on the lap of luxury in snug silken robes, "clad in purple and fine linen and eating sumptuously every day," but with enough to ward off want and care from the door and keep them comfortably; that they may live decently and respectably as becomes their station, free from the dread, the distractions and the disgrace of debt, or as the prophet puts it "to eat sufficiently and for durable clothing."

This too is the teaching of Christ. As my text declares "So hath the Lord ordained." Thus, for example, in Mat. 10: 10 the narrative of the mission of the Twelve gives as Christ's reason for their obtaining temporal provision by the way, "the workman is worthy of his meat." So also in Luke 10: 8 with reference to the Seventy and their support, he says in like manner, "The laborer is worthy of his hire. . . . The particular instructions respecting sustenance in both instances, reveal clearly the Lord's mind in the matter. The minister is a "workman" a "laborer"—labouring in the vineyard of the Lord, proving a workman about His Father's business, needing not to be ashamed. He deserves to be paid, as much at least as the members of the legal and medical professions or any of the sons of toil.

The Lord hath ordained it so. It is His command. This commandment is as binding as any other. Nor should it be counted "grievous." It is reasonable and fair. The pulpit is worth more than it costs. Preachers though despised by some, are not a burden but a benefit to any community. Close for a year all the churches in these Maritime Provinces, or let her evangelical pulpits be filled by Indian Fakirs, Arabian Dervishes or the priests of Buddha and Brahma, of Zoroaster and of Mohammed, and you would soon see how our country's material interests would be affected by the change. How would the value of land go down and all stocks deteriorate, were fraud, violence and corruption rampant here as in Turkey or Persia, Egypt or Soudan—were there no more protection to life and property than is common outside the lands of the Bible. "With the Bible and its ministers would depart the peace and security of our homes; the confidence, energy and success of our commerce and the golden harvests which annually wave upon our fields."

Well has it been said of Scotland, and it holds proportionally true of us, that "instead of enriching ourselves we would find that we had been actually impoverished by the change. Instead of being gainers to the extent of what we had formerly expended on the Gospel, we should find that we had lost an hundred fold. We would find by dear experience that the Gospel sustains itself and us too; that so far from the minister of the Gospel being a debtor to us—we are debtors to him, and that, humble though he be, and inadequately though we remunerate him, he is worth ten times that costly array of Judges and officers, by which we seek to maintain order." By the Lord's authoritative appointment then; ministers are entitled to suitable salary. Well has Albert Barnes remarked, "the salary of a minister should not be regarded as a gift merely any more than the pay of a Congressman, a physician or a lawyer. He has a claim to it, and God has commanded that it should be paid.

It is, moreover, a matter of stipulation and of contract by which a people agree to compensate him for his services. And yet, is there anything in the shape of DEBT where there is so much looseness as in regard to this subject. Are men usually as conscientious in this as they are in paying a physician or a merchant? Are not ministers often in distress for that which has been promised them and

which they have a right to expect? And is not their usefulness and the happiness of the people and the honor of religion intimately connected with obeying the rule of the 'Lord Jesus in this respect'?

In the second part of his discourse, Dr. Burns dealt with the Augmentation Scheme, now before the Church. The facts and figures of which we have already given, and have, in this issue, in one form or another repeated. We have given above, simply his discussion of the text, in which he sets forth with great clearness and force the Scriptural Arguments in support of the subject in hand.

MEETINGS OF PRESBYTERIES.

THE PICTOU PRESBYTERY.

The Presbytery of Pictou met in New Glasgow on the 4th inst.

Messrs. R. C. Murray and A. P. Logan, Catechists, were certified to the Senates of their respective Colleges.

Interesting reports were received from Catechists with respect to their labours during the past summer. Mr. Murray reported 19 weeks service personally or by substitute, at Isaac's Harbour and Country Harbour, and 4 weeks in a similar way at Wine Harbor; that the people were regular in their attendance upon the services, and highly appreciated the efforts put forth on their behalf; that they had paid him in full at Country Harbor and Isaac's Harbor, and would probably have done so at Wine Harbour, if he had returned as they had expected him to do when he left that part of his field, and that the friends at Isaac's Harbour had presented him with the sum of \$40 over and above the amount due him.

Mr. Logan reported that he had laboured 12 weeks at Trenton and 2 weeks at Wine Harbour, for which in both cases he had received from the people payment in full, and 9 weeks at Cape George for which he had received \$30; that the work had been encouraging and that considerable interest had been manifested.

Action with reference to arrangements for further supply was laid over till next meeting.

The Presbytery gave careful attention to a communication from the Supplement-

ing Committee with reference to the movement at present in progress to aid the weaker churches in the Church.

After deliberation the Presbytery unanimously agreed to record their gratification with the action taken by the Supplementing Committee and Synod, and their determination to endeavour to raise promptly the amount allocated to this Presbytery, and, in accordance with the recommendation of Synod, to intimate each congregation within the bounds the sum which in their judgment would be its fair proportion.

The allocation is as follows:—

| | |
|-----------------------------------|----------|
| United Church, New Glasgow, | \$350.00 |
| Prince St. Pictou, | 250.00 |
| Jamez Church New Glasgow, | 200.00 |
| Sharon Church, Stellarton, | 140.00 |
| Knox Church, Pictou, | 130.00 |
| East River, | 120.00 |
| Antigonish, | 100.00 |
| Westville and Middle River, | 90.00 |
| Blue Mountain and Barney's River, | 90.00 |
| United Con. West River, | 90.00 |
| Union Centre and Lochaber, | 75.00 |
| Sherbrooke, | 75.00 |
| Glenelg, Caledonia and E. River, | 75.00 |
| Vale Colliery and Suth. River, | 60.00 |
| Merigomish, | 50.00 |
| Hopewell, | 40.00 |
| Salem Church, Green Hill, | 30.00 |
| Scotsburn and Saltsprings, | 25.00 |
| Little Harbour and Fishers Grant, | 20.00 |

A Committee consisting of Messrs. R. A. McCurdy, Wm. Donald, E. Scott, D. McDonald and G. W. Underwood, Mr. McCurdy, Convener, was appointed to watch over this matter within the bounds of the Presbytery, and to take such measures in concert with Pastors and Sessions as may be regarded as desirable, or necessary in order to secure the object in view. Members of Presbytery were strongly recommended to carry forward the movement at once, and requested to report their progress at the next regular meeting of the Presbytery.

As it was thought that sufficient notice had not been given to those who might wish to apply for the McKenzie Bursaries, that they are now at the disposal of the Presbytery, it was agreed to defer decision with reference to them, till the next regular meeting, and to instruct the Clerk to give intimation to that effect.

It was agreed that the next regular meeting be held on the first Tuesday of Jan. 1885, at 9.30 o'clock, a. m.; and that an adjourned meeting be held at Little Harbour on the 25th inst at 11 o'clock a. m., for visitation of the con-

gregations and ordinary business, and on the evening of the same day at 7 o'clock, at Fishers Grant for the same purposes.

E. A. McCURDY, Clerk.

PRESBYTERY OF ST. JOHN.

The Presbytery met in St. David's Church, St. John, on Tuesday Oct 28th.

Rev. T. F. Fotheringham was elected Moderator for the ensuing six months.

Sympathy was expressed with Mr. Seylez, Grand Falls, in his illness.

Mr. Shore submitted a report of two months' work as Superintendent of missions. The field is vast; it needs pressing, and on his motion the Presbytery resolved that each minister be requested to give not less than two Sabbaths each year to the mission work of the Presbytery.

A committee consisting of Rev. Messrs. Bruce, Hagg, and McKay and Messrs. L. W. Johnston, J. G. Forbes and D. R. Walsh was appointed to deal with the Augmentation Scheme, and to report at the November meeting.

Dr. Macrae presented Home Missionary reports which were cordially approved.

The missionaries here all been very successful.

Buctouche and Chapman were placed on the list of Supplemented charges.

In the evening the Presbyterial S. S. Convention met under the presidency of the Moderator. The attendance was much larger than last year. Mr. McKay gave an address on the use and abuse of S. S. Lessons; Mr. Fotheringham spoke on the "Place of the Sabbath School in our Church system" and Mr. Mowatt on "Parental influence and responsibility."—Each address was followed by lively discussion.

Next meeting of Presbytery will be held Nov. 18th.

HOW TO OVERCOME

A young girl said the other day to a friend, "Since I gave my heart to Jesus my lessons seem easier, and everything at home moves more smoothly." Yes, everything is different when Jesus is in the heart. Rough places are made smooth, crooked places straight, and hard things become easy, because we have such a wondrous Helper.—*Herald of Mercy.*

WHY SORROW IS INDISPENSABLE.

Sorrow is not an accident, occurring now and then—it is the very woof which is woven into the warp of life. God has created the nerves to agonize and the heart to bleed, and before a man dies almost every nerve has thrilled with pain and every affection has been wounded. The account of life which represents it as probation is inadequate; so is that which regards it chiefly as a system of rewards and punishments. The truest account of this mysterious existence seems to be that it is intended for the development of the soul's life, for which sorrow is indispensable. Every son of man who would attain the true end of his being must be baptized with fire. It is the law of our humanity, as that of Christ, that we must be perfected through suffering. And he who has not discerned the divine sacredness of sorrow and the profound meaning which is concealed in pain has yet to learn what life is. The Cross, manifested as the necessity of the highest life, alone interprets it.—*F. W. Robertson.*

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MR. SPURGEON ON THE DRAMA.

Addressing a meeting at the Metropolitan Tabernacle upon the subject of "Timely Cautions," Mr. Spurgeon said.

"I see it publicly stated by men who call themselves Christians that it would be advisable for Christians to frequent theatres that the character of the drama might be raised. The suggestion is about as sensible as if we were bidden to pour a bottle of lavender water into a great sewer to improve its aroma. If the Church is to imitate the world to raise its tone, things have strangely altered since the day when our Lord said: 'Come ye out from among them and touch not the unclean thing.' Is heaven to descend to the infernal lake to raise its tone?"

Such has been the moral condition of the theatre for many a year that it has become too bad for mending, and even if it were mended it would corrupt again. Pass by it with averted gaze; the house of the strange woman is there.

It has not been my lot ever to enter a theatre during the performance of a play, but I have seen enough when I have come home from distant journeys and whilst riding past the play-houses to make me pray that our sons and daughters may never go within the door. It must be a strange school for virtue which attracts the harlot and the debauchee.

It is no place for a Christian, for it is best appreciated by the irreligious and worldly. If our church members fall into the habit of frequenting the theatre, we shall soon have them going much further in that direction of vice, and they will lose all relish for the ways of God. Theatre-going, if it become general among professing Christians, will soon prove the death of piety.

One finds the taste for such things increasing on all hands, inasmuch that we cannot enter places of entertainment once dedicated to science and art without finding ourselves before long in the presence of something like a theatrical performance.

I do not doubt that things which may be in themselves harmless enough have tended to create and foster the taste which leads ultimately to the theatre and its surroundings.

Who can suppose amusements surrounded by the seductions of vice to be fit recreations for a pure mind? Who could draw near to God after sitting to admire the performance of a wanton woman? and I am told that some who have dazzled London society are such.

When manners are growing every day more lax and licentious, shall the Non-conformists of England cease from their godly protest and lower the standard of their lives? If they do so, their spiritual power is departed, and their reason for existence is gone.

If there ever could be a time when Christians might relax their rigidity it surely is not now, when the very air is tainted with pollution and our streets ring with newsboys' cries, vending filthy papers and abominable prints. It is sad to hear our people talk about acts of sin nowadays; how young men and women, without blushing, talk of deeds which deprave and destroy as though they were trifles or themes for jest. It is a thousand pities that the ends of justice should require the publishing of unsavoury details. I suppose there are grave objections to certain cases being heard more privately, otherwise it would assuredly be better for public morals. As for those who not only commit lewdness but take pleasure in those who do it—oh my soul, come not thou into their secret. My heart often cries, 'Oh, that I had the wings of a dove that I might fly away and be at rest.'—*The Freeman*.

A CHEAP AND SHAMEFUL PLEA.

"We have enough heathen at home. Let us convert them first before we go to the heathen abroad." That plea," says Philip Brooks, "we all know, and I think it sounds more cheap and shameful every year. What can be more shameful than to make the imperfection of our Christianity at home an excuse for our not doing work abroad? It is as shameless as it is shameful. It pleads for exemption and indulgence on the ground of its own neglect and sin. It is like the murder of his father asking the judge to have pity on his orphanhood. Even the men who make such a plea feel, I think, how unheroic it is." As to the relative importance of Home and Foreign Mission work it is sufficient to say: "This ought to have been done and not leave the other undone." All the world is the field of the Church, and the Master's imperative, urgent "Go ye!" is still thundering through the ages, rebuking the sloth and [weakness of the disciples, and inciting the most heroic devotion and effort for the salvation of the world. —*Evangelical Messenger*.

HOW LONG?

1. How long have I got to live? I do not know. Life is very uncertain. The strong often die before the weak, and the young before the old. This very year may be my last. And if I die this year, am I ready to leave the world? Are my sins forgiven? Is my heart changed, and intune for Heaven? Ought I not to think of that?

2. How long shall I have to get ready for death, when my last illness comes? Some people die very suddenly. Not all have time to settle their soul business before they go. Many are carried off insensible, and can neither speak, nor think, nor pray, nor give a sign. How long will it be with me? Shall I be found prepared to meet God?

3. How long do I mean to halt between two opinions, if I am not ready to die? What am I waiting for? Christ has often knocked at the door of my heart, and I have often refused to open the door. And why? What reason can I give for delay? Is it because I am lazy, worldly, and unwilling to give up my sins?

4. How long will be the life to come after death? It will be forever. It will never end. While I live, I may be changed by the Holy Ghost, and become a Christian. After I die, there will be no more change. If I am saved, I shall be for ever in Heaven, with God, and Christ, and saints, and angels. Shall I like this? If I am lost, I shall be forever in hell, and never, never come out!

O my soul, consider these things. Make sure work. Lay firm hold on Christ, and be wise. — *Bishop Ryle.*

THE JOY OF DECISION.

"Do you dance?" we asked a young miss.

"I do not dance now," she said, "I have given it up. For a long time I danced. My conscience opposed it. My mother disapproved it. Becoming a Christian, I found that I could not conscientiously longer engage in it."

In a later conversation on the same subject, when the decision of some other ladies to dance no more was reported at the family circle, the same young lady remarked:

"I am glad to hear that. There is such pleasure in a fixed decision. I enjoy the right so much more when I have

finally and positively decided in favor of it."

In wavering is utter unrest. Indecision is a thorn in the pillow. When the will does not assert itself as intellect and conscience direct clouds gather over the soul and sorrow smites.

He is the happiest who makes up his mind, puts his foot firmly down, dismisses forever any possibility of going back to his own practice, and walks forward with the self-respect which always comes from the consciousness of decisive action. — *S. S. Journal.*

"IS THE LINK ON?"

I was waiting at the railway station one day, when I saw a porter, who was attaching a number of heavy laden cars and engine by a single link: "When you have connected the engine with the carriages," I said, "I presume the train can be moved?"

"Yes, sir," he replied.

"Then the engine does all the work?"

"Oh yes, sir."

"And when that link is on, the engine will convey the train to its destination?"

"Yes, sir, if it don't break."

"Well now let us ask you another question. Are you linked to Christ in heaven? Shall I tell you what the link is? Faith is the name of the link; faith connects with Christ: He that believeth on the Son hath everlasting life.' Just as that engine does all the work, and by its strength conveys all the carriages to their destination, securely has Christ done all the work for a poor sinner and, all that believe on Him are connected with Him, and He will convey them safely to glory. God's 'hath' will never, never fail. Tell me now, is the link on? Do you believe in Christ?"

"No, sir," replied the man, "this link is not on."

"Believe on the Lord Jesus Christ, God's Son, and you will find that God's link never breaks. That 'hath' of God never gave way yet, and never will." Just at that moment the signal sounded for my train to move on, and as I was borne away I called out, "Good night, may the Lord enable you to believe."

Dear reader, let me ask you seriously. Is the link on? Are connected with Christ who is in heaven? Have you believed the love of God? Have you received His son, the Lord Jesus Christ? And remember, God's "link" never breaks.